

The Implementation of Vocal and Music-Based Art Education in Islamic Early Childhood Schools (Raudhatul Athfal) in Medan City

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Abstrack

This research aims to describe art education in Islamic education at Raudhatul Athfal Ibunda and Bunayya in Medan City. Using a qualitative approach and case study method, data were collected through observation, interviews, and documentation. The results show that vocal and music education is carried out thematically through Islamic songs that are rich in moral values. Raudhatul Athfal Ibunda adopts a systematic and structured approach, with thorough planning, parental involvement, and targeted evaluation. In contrast, Raudhatul Athfal Bunayya is more flexible and emphasizes a play-based learning approach in a joyful environment. The success of art education is not only measured by its musical aspects but also by changes in children's attitudes that align with Islamic values. These findings contribute to the development of an Islamic values-based art education model in early childhood education.

Keywords: art education, islamic education, raudhatul athfal

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan pembelajaran seni dalam pendidikan Islam di Raudhatul Athfal Ibunda dan Bunayya di Kota Medan. Menggunakan pendekatan kualitatif dan metode studi kasus, data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Hasil menunjukkan bahwa pembelajaran seni suara dan musik dilaksanakan secara tematik melalui lagu-lagu Islami yang sarat nilai moral. Raudhatul Athfal Ibunda menerapkan pendekatan yang sistematis dan terstruktur, dengan perencanaan matang, pelibatan orang tua, serta evaluasi terarah. Sebaliknya, Raudhatul Athfal Bunayya lebih fleksibel dan menonjolkan pendekatan bermain sambil belajar dalam suasana menyenangkan. Keberhasilan pembelajaran seni tidak hanya diukur dari aspek musikal, tetapi juga dari perubahan sikap anak sesuai nilai-nilai Islami. Temuan ini memberi kontribusi pada pengembangan model pembelajaran seni berbasis nilai keislaman di pendidikan anak usia dini.

Keywords: art education, islamic education, raudhatul athfal

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INTRODUCTION

Islamic values-based arts education plays a strategic role in shaping children's character from an early age, as art not only serves as a medium of expression but also as a means of internalizing moral and spiritual values (R'boul et al., 2024). Amid efforts to improve the quality of early childhood education in Indonesia, the integration of art and Islamic values is a relevant approach that warrants contextual examination, particularly in Medan, which boasts a diverse range of Islamic early childhood education institutions. Unfortunately, studies on the implementation of Islamic-based art education in Medan are still limited; therefore, it is essential to address this local context from the outset.

This paper is based on two main theoretical foundations: the Reggio Emilia approach, which emphasizes the importance of an exploratory and participatory learning environment, and Gardner's Theory of Multiple Intelligences, which recognizes the diverse potentials of children, including musical and interpersonal intelligence, as an important part of the learning process. These two approaches provide a basis for viewing art learning as a holistic and contextual process, especially in developing children's aesthetic, social, and spiritual aspects in the Raudhatul Athfal environment.

Art education is defined as learning that has aesthetic value. Art education contains elements of creativity, especially at the early childhood education level. This is because art education encompasses many positive values that can aid children's growth and development, encouraging their thinking patterns to enhance their understanding and creativity, particularly in the field of art. Early childhood art education aims to provide children with opportunities to understand art in accordance with the curriculum and to develop it through effective methods suitable for early childhood (Schei & Ødegaard, 2020). Therefore, art education can be effectively implemented through interaction between teachers and students, where the teacher's role is to guide students in uncovering their artistic potential. In contrast, the students are given the freedom to develop their potential according to their own desires, guided by the teacher's direction (Galera-Núñez & Carmona-Rodríguez, 2021).

Activities related to art for early childhood education institutions, particularly Raudhatul Athfal, are more focused on instilling Islamic educational values. Educators should first understand the art education they intend to provide to their students. Art is the result of human creative expression and thought. High-quality art that aligns with Islamic principles must always consider ethical and aesthetic aspects in its creation. To ensure that such art receives the Creator's approval, art within the early childhood environment becomes an integral part of the learning process. From the perspective of children's development and growth, art is interconnected with learning, encompassing cognitive, psychomotor, language, and social-emotional aspects, as well as art itself.

Raudhatul Athfal educational institutions use art education as a tool for preaching and a means of drawing closer to the Creator. Therefore, art education has the potential to provide benefits, especially for early childhood, through the process of Islamic education (Pramayshela et al., 2023). Art education enables children to express their new ideas more easily and teaches them to collaborate with their peers. Through art education, children can express their ideas in a fun and engaging way, in accordance with the materials provided in art education. As explained in Permendikbud Number 137 of 2014, art encompasses the ability to explore and express oneself, as well as to imagine through movement, music, drama, painting, and crafts, which are combined in the visual arts. Meanwhile, the Ministry of Education and Culture Regulation No. 146 of 2014 outlines an art development program that includes creating an environment for the exploration,



expression, and appreciation of art within a play-based context. Art education, particularly music education in schools, does not aim to turn children into artists but rather encourages them to understand art from cognitive, affective, and psychomotor perspectives (Anggraeni, 2019)

Art education in Islamic education at Raudhatul Athfal in Medan City is an innovative approach that integrates Islamic values with creative expression. (Bayani Situmorang et al., 2023). The rationale behind this approach is rooted in the understanding that Islamic education is not limited to the theoretical teaching of faith, law, and ethics, but also involves the development of all aspects of a child's personality, including emotional, spiritual, and artistic intelligence (Sitorus, 2017).

Introducing vocal arts through songs accompanied by music, as done at RA Kota Medan, has various benefits for children's development. Learning vocal arts and music helps children express their emotions more clearly and become more expressive in communication. Additionally, engaging in this activity regularly can enhance children's motor skills, rhythm, and musical awareness (Tomlinson, 2013) Learning vocal arts and music, such as Islamic songs at Raudhatul Athfal in Medan City, is considered not only as an additional lesson, but also as an important medium for fostering creativity in children. Childhood is regarded as a crucial period for developing creativity and imagination, so it is essential to provide an appropriate learning approach for early childhood, especially at Raudhatul Athfal.

Art education at Raudhatul Athfal encompasses not only visual arts, including drawing, painting, and handicrafts, but also the performing arts, such as music, theater, and dance, all of which are adapted to Islamic values (Webber & Koops, 2023). The approach to learning vocal arts accompanied by music at Raudhatul Athfal in Medan aims to create a deep learning experience and leave a strong impression on children. This is achieved by providing direct experiences in singing and listening to music, both individually and in group settings. Thus, children not only learn about Islam theoretically, but also experience the beauty of Islamic values through art. (Neliwati et al., 2023).

As in previous studies, this research serves to determine the independence and originality of the research conducted. This is important to avoid plagiarism, as well as similarities to prior studies. In addition, previous studies also serve as comparisons and literature references that can broaden insight and strengthen the theoretical basis for this study.

Several relevant studies have been conducted previously and serve as important references in the context of this research. One of them is a study conducted by Pamungkas (2019), which aims to describe Sunan Bonang's learning strategies, also known as da'wah strategies, in spreading Islamic teachings through art media. The findings of this study indicate that the strategies employed include constructivist approaches, inquiry-based learning, modeling, self-reflection, as well as the use of poetry or suluk accompanied by gamelan music and wayang as da'wah media.

Another study was conducted by Yajid (2021), the study focuses on the Islamic perspective on art and how art is implemented in Islamic education. Using a descriptive method, this study explores reliable sources from both books and the internet, which are then thoroughly analyzed to gain a broader understanding of art in contemporary Islamic education.

Meanwhile, Anhusadar (2019) in his research emphasizes the importance of careful planning in art learning for early childhood. He asserts that religion-based art learning should not be done impulsively but must go through a planning process that is



in accordance with the child's developmental stage and the selection of appropriate learning media. This research underscores the significance of art in fostering spiritual development and shaping the faith of students from a young age.

Unlike previous studies, this research focuses on the topic with a particular emphasis on vocal and musical arts. The study highlights how Islamic-themed songs, educational videos, and simple musical instruments such as rattles are used as supportive media in delivering Islamic educational content. The learning process examined encompasses the planning of art education concepts that incorporate Islamic values, the development of suitable teaching strategies, and the implementation of evaluations to assess the effectiveness of these educational activities.

However, previous studies tend to focus more on arts education in general without elaborating specifically on how vocal arts education is evaluated in the context of Islamic education, especially at the Raudhatul Athfal level. The involvement of parents in the vocal arts learning process is also an aspect that has rarely been studied, despite its significant role in shaping the continuity of values between home and school. Therefore, this study aims to fill this gap by examining in greater depth how the evaluation process and parental participation are integrated into Islamic-themed art education.

Theoretically, this study draws on Howard Gardner's Theory of Multiple Intelligences, particularly in the dimensions of musical and interpersonal intelligence, which emphasizes that every child has unique potential to learn through different methods, including through vocal arts (Putra & Dewantoro, 2022). Additionally, the Reggio Emilia Approach serves as a foundation, as it encourages children's active participation in the learning process, documentation of development, and collaboration between teachers, children, and parents. This approach aligns with the holistic and humanistic spirit of Islamic education (Santín & Torruella, 2017).

Voice and music education at RA (Raudhatul Athfal) can be an effective pathway in developing the cognitive abilities of young children, as well as nurturing their talents and fostering their growth and development in line with their natural abilities and interests. Voice and music education are used as a means of expression, imagination, creativity, and appreciation of music for children. (Kristanto, 2020) Based on the results of initial observations, the researcher found that in Raudhatul Athfal Kota Medan, art education has been integrated into Islamic education, utilizing voice and music through songs accompanied by krincing music (Kristanto, 2020).

To date, there has been limited research examining Islamic-based art education in early childhood education about the Reggio Emilia approach and Multiple Intelligences Theory, particularly in the local context of Medan City. However, the integration of Islamic values in art education is highly relevant to supporting the holistic development of children's character.

Based on this, this study was designed to answer the question: How are the planning, implementation, and evaluation of Islamic-based art education applied in Raudhatul Athfal, a city in Medan? The purpose of this study is to describe and analyze Islamic art education practices in two RA in Medan using a contextual pedagogical approach, as well as to offer an integrative model that can be used as a reference for curriculum development and learning strategies at the early childhood education level.

METHOD

This study employs a qualitative approach with a phenomenological method, aiming to gain a deep understanding of the subjective experiences of teachers and students



in implementing voice and music education within Islamic education at Raudhatul Athfal in Medan City. This approach enables researchers to investigate the natural meaning and learning processes that occur (Moleong, 2012).

The research location was determined purposively, namely at two Raudhatul Athfal institutions in Medan City: Raudhatul Athfal Ibunda and Raudhatul Athfal Al Bunayya. These two institutions were selected because they have distinct characteristics in arts education, yet both incorporate Islamic values.

Table 1.

Two Institutions Were Selected

Location	Number of Teachers & Principal	Number of Students	Observation Duration
Raudhatul Athfal Ibunda Medan	5 Teachers, 1 Principal	30 Students	4 Weeks
Raudhatul Athfal Al Bunayya Medan	5 Teachers, 1 Principal	28 Students	4 Weeks

Data collection was conducted through three main techniques: in-depth interviews with school principals and arts teachers, direct observation of the learning process in the classroom, and a study of learning documents and song materials. The collected data was then analyzed through two stages: single-site analysis and cross-site analysis. The analysis model used was based on Miles & Huberman (2005), which includes data condensation, data presentation, and conclusion.

The cross-site activity flow is as follows:

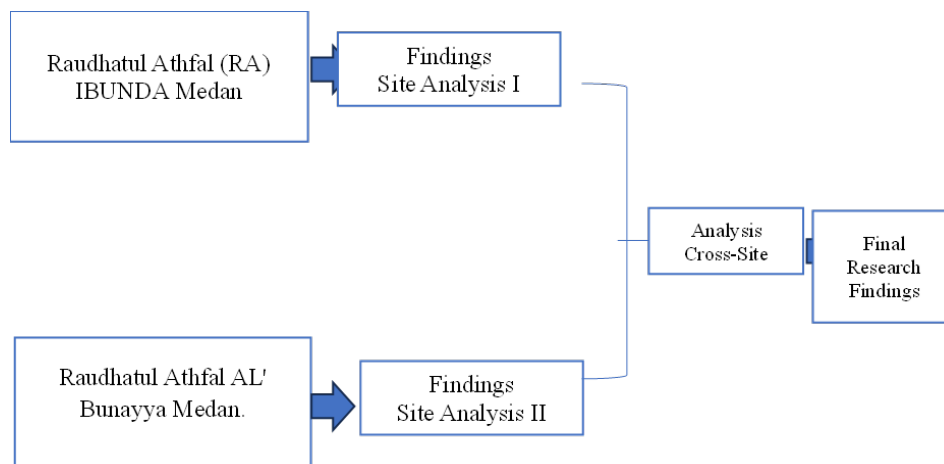


Figure 1. Steps to Implement Research

To ensure data validity, this study applied four criteria: credibility, by validating transcripts with participants; transferability, by presenting detailed contextual descriptions; dependability, through comprehensive research audits and guidance; and confirmability, by ensuring that the research results are an objective reflection of the process carried out (Hasiara, 2018).

With this method, the study aims to provide a comprehensive and in-depth understanding of art learning practices that align with Islamic values at Raudhatul Athfal in Medan City.



RESULT AND DISCUSSION

Planning for Voice and Music Education in Islamic Education at Raudhatul Athfal in Medan City

The planning of voice and music education in Islamic education at Raudhatul Athfal Kota Medan is a systematic process designed to shape character and instill Islamic values in children from an early age. Art in Islamic education serves not only as entertainment but also as a means of internalizing religious teachings. The two institutions that are the focus of this study, Raudhatul Athfal Ibunda and Raudhatul Athfal Bunayya, demonstrate different approaches. Still, both emphasize the integration of Islamic values in arts education.

At Raudhatul Athfal Ibunda, planning is carried out in a structured manner by integrating vocal arts and music into the Islamic-based Early Childhood Education curriculum. Songs such as shalawat, nasyid, and Islamic songs are selectively chosen to foster love for Allah, the Prophet Muhammad, and the cultivation of noble character. Teachers provide children with opportunities to explore singing, use simple musical instruments such as the rebana, and connect songs with body movements and moral values. These activities are also designed to develop children's memory, motor skills, and natural expression (Mahardika et al., 2023).

Meanwhile, Raudhatul Athfal Bunayya emphasizes experiential learning and active parental involvement. The school provides parents with information about the songs being learned, allowing them to continue practicing at home and strengthening the connection between the family environment and the school. The learning approach here is more varied, such as playing song recordings, using simple musical instruments, and combining songs with Islamic stories. Teachers also motivate children to actively sing and understand the meaning of the songs, so that Islamic values are more easily internalized (Nurhayati et al., 2019).

Both institutions systematically develop learning plans based on the principles of holistic, enjoyable early childhood education that is appropriate for the developmental stage of the children. Learning evaluations not only assess technical singing abilities but also examine behavioral changes, understanding of song content, and the cultivation of Islamic attitudes (Sukatin et al., 2020).

However, several challenges remain, such as limitations in learning materials and variations in musical instruments (Dacholfany & Hasanah, 2018; Nofianti, 2020; Program et al., 2024). Therefore, it is necessary to strengthen strategies through innovation, enhance teachers' competencies, utilize audio-visual media, and develop more interactive methods. Additionally, parental involvement must be continuously strengthened so that the learning process does not end at school but continues in the home environment.

Table 2.

Comparison of Lesson Planning in Art Education

Aspect	RA Ibunda	RA Bunayya
Parental Involvement	Highly active, involved from the planning stage	Limited, more emphasized during the implementation phase
Curriculum Approach	Systematic, based on Islamic thematic syllabus and training	Contextual, based on daily planning and classroom needs
Content Focus	Structured Islamic vocal training (nasyid, selawat)	Enjoyable and varied Islamic songs



With thorough planning, creative approaches, and support from all stakeholders, vocal and music education at Raudhatul Athfal Kota Medan is expected to become an effective medium for shaping Islamic character, enhancing creativity, and instilling religious values in children from an early age.

The Implementation of Vocal and Music Education in Islamic Education at Raudhatul Athfal in Medan City

The implementation of vocal and music education at Raudhatul Athfal in Medan City is an integral part of early childhood Islamic education. This activity not only aims to develop children's musical abilities but also instills Islamic values in a fun and meaningful way. At institutions such as Raudhatul Athfal Ibunda and Raudhatul Athfal Bunayya, vocal and music education is designed with a creative, interactive, and contextual approach, where Islamic songs are integrated with thematic activities that build children's character (Susanti & Pamungkas, 2023).

Teachers play a central role in implementing these activities. They not only teach vocal techniques or the use of simple musical instruments like tambourines and maracas but also instill moral messages through song lyrics. Songs themed around love for Allah and the Prophet, respect for parents, and values such as honesty, patience, and gratitude are part of the learning material presented in an enjoyable way. Singing activities are often combined with body movements, discussions about the meaning of songs, and Islamic stories that enrich the children's learning experience.

Raudhatul Athfal Ibunda utilizes structured learning methods, incorporating songs to aid children in memorizing prayers and short verses from the Qur'an. Islamic songs are sung regularly to reinforce good moral habits. Teachers also provide children with the opportunity to explore sound and rhythm by playing simple musical instruments, thereby actively engaging them in learning activities (Chapman & O'Gorman, 2022).

Meanwhile, Raudhatul Athfal Bunayya emphasizes experience-based learning, where children are encouraged to sing while imitating melodies, creating movements, and engaging in social interactions. Parents are also actively involved; they are provided with information about the songs being learned so that children can practice them at home. This collaboration aims to strengthen the internalization of Islamic values within the family environment (Hui et al., 2015).

The vocal and music learning methods employed at Raudhatul Athfal align with early childhood learning theory. According to Piaget, children in the preoperational stage of development learn through concrete experiences. Therefore, the use of songs, musical instruments, and movement is highly effective in enhancing understanding of Islamic concepts. Additionally, behaviorist principles are also applied through positive reinforcement, such as praise when children successfully memorize lyrics or perform confidently in front of peers (Hardiyanti, 2020).

However, the implementation of this learning method also faces several challenges. One of the main challenges is the perception of some parents towards music in Islamic education. Some are still hesitant because they consider music to be potentially contrary to religious values. To overcome this, the school takes a persuasive approach through discussion and socialization, explaining that the music used has educational and Islamic content.

Another challenge is the limited facilities and learning media. Not all Raudhatul Athfal have adequate musical instruments. Even so, teachers remain creative in utilizing



objects around them as alternative musical instruments and creating interesting lessons with limited resources (Aprily et al., 2023).

The success of learning implementation also depends heavily on teacher competence. Teachers with an understanding of music and Islamic values can design learning that balances entertainment and education (Saihu et al., 2024). Therefore, regular teacher training is essential so they can develop innovative and relevant methods in line with modern developments.

The implementation of vocal and music education not only develops musical intelligence but also supports children’s social-emotional development. Through activities such as singing together and playing musical instruments in groups, children develop an understanding of cooperation, communication, and empathy. Music also serves as a relaxation tool, creating a positive atmosphere in the classroom and helping to maintain children's concentration during the learning process (Mayar et al., 2022).

The Islamic songs taught often contain moral messages about etiquette, such as how to speak, eat, and behave towards parents. By using music as a tool, children find it easier to understand and remember these values. Additionally, music is used to open or close lessons as a pleasant and motivating transition for children (Kerby et al., 2021).

Table 3.

Comparison of Implementation in Art Education

Aspect	RA Ibunda	RA Bunayya
Method	Structured, uses basic vocal techniques	Learning through play, free and expressive approach
Media and Tools	Audio aids, Islamic song lyrics, simple instruments	Musical games, Islamic claps, visual props
Learning Atmosphere	Serious but enjoyable, with intensive teacher guidance	Joyful and open, giving room for children's exploration

Thus, the implementation of vocal and music education at Raudhatul Athfal Kota Medan exemplifies creative and adaptive Islamic education. Music becomes an effective means of shaping Islamic character from an early age. By continuing to strengthen the role of teachers, involving parents, developing learning materials, and adapting methods to children’s development, this education has the potential to have a significant impact on children’s overall growth and development, both cognitively and socially, emotionally, and spiritually.

Evaluation of Vocal and Music Education in Islamic Education at Raudhatul Athfal in Medan City

The evaluation of vocal and music education at Raudhatul Athfal in Medan City plays a crucial role in assessing not only children’s musical skills but also the extent to which Islamic values have been internalized. This evaluation not only assesses vocal techniques and lyric memorization but also measures children’s understanding of the meaning and moral messages conveyed in Islamic songs. Thus, the evaluation approach applied is holistic and multidimensional, encompassing cognitive, affective, and psychomotor aspects.

At Raudhatul Athfal Ibunda, the evaluation process emphasizes children’s self-expression and courage. Teachers observe the children’s involvement during learning, especially how they sing confidently in front of their friends. Children who dare to perform, show appropriate expressions, and actively participate receive appreciation from



teachers as a form of positive reinforcement. The main focus is not on perfecting singing technique, but on building children's confidence and comfort in expressing Islamic values through the art of singing.

The evaluation at RA Ibunda also involves understanding the content of the songs. Teachers engage children in discussions after singing to express the meaning of the songs and relate them to their life experiences. Through this simple reflection process, teachers can assess the extent to which children understand values such as honesty, compassion, or gratitude that are conveyed in the songs. This approach makes Islamic songs not only a medium of entertainment but also an educational tool that shapes children's Islamic character.

Unlike RA Ibunda, Raudhatul Athfal Bunayya applies an evaluation approach that emphasizes the application of Islamic values in children's daily lives. Evaluation is not only conducted through children's performance in class but also observed through changes in their behavior outside of learning sessions. For example, children who frequently sing songs about gratitude tend to express thanks more often, while those who sing songs about morality are more likely to show respect toward teachers and peers. This evaluation is conducted through daily teacher documentation, which records changes in children's behavior and their involvement in artistic learning activities (Walshe et al., 2023).

One of the advantages of evaluation at RA Bunayya is the involvement of parents in monitoring their children's learning outcomes. Teachers share progress reports periodically and provide suggestions to parents to help their children continue practicing or becoming familiar with Islamic songs at home. This collaboration makes the evaluation more meaningful because the learning process does not stop at school but continues in the family environment, reinforcing Islamic values in children's lives (Janna, 2013).

Both institutions employ observation as the primary evaluation method, supported by simple assessment rubrics and student reflections. Teachers assess aspects such as courage, vocal clarity, understanding of lyrics, and active participation. On certain occasions, such as small performances or group activities, children are given opportunities to present the songs they have learned. These activities serve both as evaluative moments and opportunities for the development of children's social-emotional skills (Chapman & O'Gorman, 2022).

However, the focus of evaluation in the two Raudhatul Athfal differs in character. RA Ibunda places greater emphasis on performative and expressive aspects—namely, how children demonstrate the courage to perform, sing with proper intonation, and exhibit confidence. On the other hand, RA Bunayya focuses more on the behavioral impact of learning, specifically, how children apply the values conveyed in the songs to their daily interactions. These two approaches complement each other in providing a comprehensive overview of the learning outcomes in vocal arts within the context of Islamic education (Stevens-Ballenger & Jeanneret, 2024).

This evaluation can also be understood within educational theory frameworks, such as Howard Gardner's Theory of Multiple Intelligences, which recognizes musical intelligence as one of the key intelligences that can be nurtured in early childhood. In the context of Raudhatul Athfal, vocal arts and music serve not only as a medium for developing musical intelligence but also for instilling moral values. Furthermore, behaviorist theory, which emphasizes the reinforcement of positive behavior, is evident in the use of praise, rewards, and positive reinforcement when children successfully perform or comprehend the message of a song (Blaisdell et al., 2019).



Other applicable evaluation methods include portfolio assessments (such as voice recordings and observation notes), student reflections, and small group performance projects. These instruments enable teachers to monitor children’s developmental progress over time. Evaluation is also carried out qualitatively through open-ended questions, which ask children about their experiences singing the songs, their feelings about the lyrics, and how they apply the moral messages in their daily lives (Lopatovska et al., 2016).

Table 4.
Comparison of Evaluation in Art Education

Aspect	RA Ibunda	RA Bunayya
Type of Evaluation	Structured: observation sheets, anecdotal records, parent involvement	Flexible: daily observation, teacher reflection
Evaluation Focus	Vocal skill progress and internalization of Islamic values	Self-expression, enthusiasm, and Islamic behavior of children
Parental Involvement	Active, through communication forums and periodic reports	Informal, through daily verbal communication

Thus, the evaluation of vocal arts and music learning in Raudhatul Athfal in Medan City is conducted in a systematic and contextual manner, aligned with the developmental stages of early childhood. Teachers evaluate not only the end results but also the learning process each child undergoes. This comprehensive evaluation helps educators design more effective teaching strategies and supports children’s internalization of Islamic values through the medium of vocal arts.

CONCLUSION

The Research on vocal and music education in Islamic education at RA Ibunda and RA Bunayya in Medan shows that both institutions utilize art as an educational medium and a means of internalizing Islamic values. The learning plan is based on a thematic curriculum that integrates Islamic values, with songs selected for their moral and educational messages. RA Ibunda adopts a systematic approach by actively involving parents, while RA Bunayya emphasizes a play-based learning approach in a fun environment. In practice, RA Ibunda is more structured with teacher guidance and the use of Islamic music as an aid. At the same time, RA Bunayya provides children with space for exploration through daily activities that are more flexible in nature. Learning evaluation at RA Ibunda is conducted comprehensively through structured observation and parent involvement.

In contrast, at RA Bunayya, it is conducted informally through daily observation and teacher reflection on children’s attitude development and self-expression. Despite the differing approaches, both successfully instill Islamic values through meaningful art education aligned with the developmental stage of young children. This study contributes to the practice of Islamic value-based vocal arts learning, particularly in the context of early childhood education. These findings can serve as a reference for developing a thematic, integrative, and collaborative curriculum between schools and parents. The limitations of this study lie in its limited scope of location and its primary focus on vocal arts, thus not covering other forms of art such as visual arts, movement, or performance. Therefore, further research is recommended to explore other forms of art that may also



serve as potential media for Islamic education, as well as to expand the geographical scope to obtain more representative results. Additionally, the long-term impact of art education on the formation of children's character and spirituality presents an important research opportunity for future development.

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