ENGLISH LANGUAGE LEARNING PROGRAM BASED ON ISLAMIC PERSONALITY VALUES FOR EARLY CHILDREN

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Abstract: *This research aims to explain the implementation of an English language learning program based on Islamic personality at Islamic playgroups in Kudus and to know the obstacles in practicing the English language based on Islamic personality. This research uses qualitative research. Techniques in collecting data are done by interviews, observation, and documentation. The result of this research is the program has been implemented according to the training curriculum at every stage. The trainers transfer their knowledge, practice English pronunciation, and give an example to the participants in using the right English language based on the Islamic personality. Then, the teachers practice the new English words based on Islamic personality in each playgroup. Through habituation, example, conditioning, and clarity of sanctions for violations of rules carried out professionally in a formal education environment based on Islamic values, children will be able to apply Islamic values in a pleasant atmosphere. The limited school time to practice pronunciation will cause children in Islamic playgroups to be less focused on practicing the English language based on Islamic personality. However, the efforts to overcome obstacles can be done with supportive non-verbal language by using thumbs up, applause, smile, handshake, and so on.*

Keywords: *Early Childhood, English Language Learning Program, Islamic Personality*

A. Introduction

The development of Indonesian society aims to develop Indonesian people as a whole and build society. Quality human beings are the main strength and the goal of development. Therefore, it is necessary to improve human quality as human resources (HR) through education in three educational institutions (informal, formal, and non-formal). Education is one of the most important things in life. Not only important, education is inseparable from life because education is life itself (Jihan et al., 2023). In the context of students' education, it is the process of transferring values regarding the most basic views on life (*aqidah*), understanding of life (*mafahim anil hayah*), and increasing awareness about the objects and means of life (*mafahim anil asya*) so that students can follow the right path in their life. Through education, students gain intelligence in thinking, emotional balance, wise behavior, and new insights, all of which will help human efforts to improve the quality of their lives which is characterized by an Islamic personality (intelligent, wise in character, and adaptive in morals).

All children cannot be the same because each of them has his characteristics and uniqueness. They grow and develop according to their personality development, their family, their life experiences, and the way they socialize. Therefore, not all education for children can be applied absolutely. The environment will provide a lot of information so that children know many things according to their characteristics. However, at the very least, the characteristics and habits of children in general have many similarities, namely that they have the characteristics of high curiosity and enjoy playing. Play in preschool age is the main source of children's interaction with their environment. They can acquire and hone empathy, and imagination, and develop social behaviors during playing (Wirahandayani et al., 2023).

Education is one of the determinants of a person's success, both socially, economically (McCowan, 2019), and religiously, including individual welfare which forms an Islamic personality. Education will make people responsible for their personal, social, economic, and religious lives based on Islamic values both in worship and muamalah. Educational institutions such as childcare centers,

playgroups, and Raudhotul Athfal provide initial education for early childhood in teaching Islamic personality.

Nowadays, Technology has become an inseparable part of children's lives. Developmental technology like gadgets and television has the potential to open a new avenue for children to explore, learn, and express themselves. This does not rule out the possibility that technological developments will have both positive and negative impacts on children. Parents must be able to direct or filter these technological developments. In Germany, it shows that television is a source of dispute between parents and children. Every child who commits a violation is punished by not being allowed to watch television, especially for young children. Television programs that are suitable for children are those whose content is educational and appropriate to the child's age (Khan & Paracha, 2019), both in the use of foreign languages and behavior that is easy for children to understand and apply.

Various findings prove that many mysteries have not been revealed regarding the development of children's language skills. The development of language skills is one of the biggest and most important tasks in human cognitive/thinking development. Language skills do not happen overnight, they require stimulation, learning, and example from the people around them through speech, sight, and hearing (Guo & Mackenzie, 2015). So, children in the language development stage need adult help.

Along with the rapid development of technology, the use of language is also growing rapidly. A lot of slang and sometimes negative language appears without any filter from the government. As a result, many young children who are not yet able to choose whether the language used is good or not become carried away by the environment. Parents, without realizing and correcting the language used by their children, make it seem as if it is a natural language and has been accepted by society. Thus, we need to encourage the use of good language, especially foreign languages, starting in early childhood (Chanifa et al., 2020). Therefore, it is very important to introduce English from an early age so that children can understand English vocabulary and appropriate pronunciation, as well as be able to express ideas and communicate with their environment. Learning English is closely related to studying

Western culture, which may conflict with Islamic values (Alfian et al., 2022), and lack of norms and attitudes(Indah & Rohmana, 2020). Teachers in Islamic educational institutions must be able to integrate Islamic values by introducing English as English additional language.

Teachers have an important role in transferring knowledge, helping to solve students' problems, and transferring values (both social norms and religious norms) to form the next generation with an Islamic personality through language skills that need to be achieved and trained from an early age. The introduction of English for early childhood following Islamic values has so far been hampered by the limited knowledge possessed by educators regarding their vocabulary and pronunciation in English. Through language skills learning programs at Islamic playgroups, teachers can filter and familiarize the children with using foreign languages well especially English. The efforts made by teachers in compiling, implementing, and evaluating foreign language skills learning programs by the conditions and needs of students in Islamic playgroups, can shape the children having Islamic personalities (Feldman, 2019). With habituation, example, conditioning, and clarity of sanctions for violations of rules carried out professionally in a formal education environment based on Islamic values, children will be able to implement Islamic values in a pleasant atmosphere. Therefore, researchers are interested in conducting research with the title: " English Language Learning Program Based on Islamic Personality for Early Childhood". This research aims to explain the implementation of an English language learning program based on Islamic personality at Islamic playgroups in Kudus and to know the obstacles in practicing the English language based on Islamic personality.

B. Method

The type of this research is field research using a qualitative approach and descriptive design research. This research explores English language learning programs based on Islamic personalities at Islamic educational institutions in Kudus. Data collection techniques are carried out by interviews, observation, and documentation. Interviews were conducted semi-structurally.

Observations were carried out to observe the process of implementing an English language learning program based on Islamic personality.

This research design was determined as a case study with data collection at KB Tsuraya, KB Miftahul Ulum, and KB Al Chusna because those playgroups have applied for the Islamic personality program. The number of each teacher in those playgroups as participants is presented in Table 1 below:

Table 1. Number of teachers

No	Name of Playgroups	The number of teachers
1	KB Tsuraya	4
2	KB Miftahul Ulum	12
3	KB Al Chusna	9

According to the table, the playgroups participating in this program are KB Tsurayya, KB Miftahul Ulum, and KB Al Chusna. The number of teachers in these playgroups is 4 teachers from KB Tsurayya, 12 teachers from KB Miftahul Ulum, and 9 teachers from KB Al Chusna. The trainers are Mrs. Siti Fitriana, S. Pd, and Mrs. Sri Setiawati, S. Pd, the teacher from KB Tsurayya, who have graduate competency and understand the needs of early childhood and have attended various trainings for scientific development.

There are two types of data sources used in this research, as follows *Primary Data and Secondary data.* Primary data is data sourced from participants obtained directly through interviews or observations. In this study, data sources were obtained from direct interviews of trainers, teachers, and parents as participants. Secondary data is used by researchers as a supporting source in this research. This data source was obtained through literature studies and references from various journals and books. In addition, secondary data in the study was also obtained from documentation at the research location.

Researchers also use data triangulation techniques to explore and process more valid data (Moleong, 2017). Triangulation is used to increase the depth of research by combining multiple participants, methods, and theories (Donkoh, 2023). The data analysis focused on the process of implementing an English language learning program based on Islamic personality in the three playgroups of Islamic education in Kudus. They are

KB Tsuraya, KB Miftahul Ulum, and KB Al Chusna. The English language learning program was done in the KB Tsurayya hall.

Data analysis is used to find results and compile them in a systematic form. Data that has been obtained from observations, interviews, and documentation is analyzed by classifying data according to categories, then synthesizing, and compiling data by selecting important and necessary data to study, and finally making conclusions that are easy to understand. According to Louis, et al. in their book, it is explained that data analysis techniques are influenced by the participants involved in the research by considering, organizing, and analyzing the data that has been obtained so that it can be defined (Cohen, L., Manion, L., & Morrison, 2017).

During the data collection process, researchers can directly analyze any data obtained from participants' answers. We analyzed the result of data collection first before use to obtain truly valid and credible data. The data analysis stages are reducing data, displaying data, and drawing conclusions.

In collecting data, the researcher obtained a considerable amount of data, so it is necessary to reduce the data by recording the required data in detail and thoroughly. Reducing data is by selecting the main parts that focus on things related to the research. The next step after reducing the data is to present the data by classifying the data according to the category first. Furthermore, the data is presented by describing the data simply through charts, tables, graphs, or matrices. The conclusion-drawing stage produces temporary and mild conclusions that must be verified. This conclusion drawing is done after reducing the data and presenting the data that is still related to the problem statement. This conclusion drawing and data verification can answer the research problem in this study.

C.   Results and Discussion

Many parents choose the best school for their children because of its prestige (Rehman et al., 2018). KB Tsurayya, KB Miftahul Ulum, and KB Al Chusna are popular playgroups of Islamic education because they have advantages in forming an Islamic personality for early childhood. These playgroups provide experience and habituation to become adaptive and religious

students. They offered some programs to attract people such as Islamic values to shape children's Islamic character.

The Qur'an is a guide for mankind. The Qur'an occupies a central position in the study of Islamic education, as a source of inspiration and motivation for every Muslim to think, create, and act. Islamic education is education that actively develops all human potential, both physical and spiritual. According to Hasan Langgulung, the spiritual potential is nature, spirit, free will, and reason (Badruzaman et al., 2018). Meanwhile, according to Zakiyah Daradjat, human spiritual potential includes dimensions: faith, reason, morals, feelings (heart), beauty, and social dimensions. This is what is developed in education according to the Islamic concept, which is in line with the purpose of human creation according to the Qur'an, namely as caliph and 'abid (Damsir & Yasir, 2020). Therefore, every human being needs education, which is carried out intensively in informal-formal-non-formal schools to carry out the dual tasks of humans.

The duties and obligations of teachers and parents are to set an example, educate, teach, and direct a child so that he can become a person with characteristics to obtain happiness in this world and the hereafter because the child grows and develops optimally with the support and example of a conducive environment. This is because the way of relating to other people, the way of making decisions, the way of speaking, the way of responding to physical, emotional, or traumatic experiences, and gender roles, are all different in different cultures. All of this influences the way of thinking and behaving to form children's characteristics. In optimizing children's characteristics, parents and teachers need to provide examples of "exemplary" behavior that are real in everyday life so that they can create a generation of children who obey worship (according to religious norms) and obey the rules in society (according to social norms) and a generation that is charitable, pious and always doing good to others or being useful to others because children have clear and firm characteristics.

Developing learning programs is an effort to optimize children's learning development. The learning program includes planning, learning approaches, and strategies. As well as assessments that are prepared systematically. Therefore,

developing learning program development programs is an important part of the education process. In efforts to optimize the children's characteristics, it is necessary to understand what makes children comfortable and happy to do anything by adult guidance based on norms (social and religious). Therefore, education must be based on the needs and development of children's potential to form a complete human being (Rehman et al., 2018; Schiariti et al., 2021).

As social and religious people, KB Tsurayya, KB Miftahul Ulum, and KB Al Chusna provide students' needs according to their characteristics. The teachers at these schools carry out several before-during-after activities to provide a model of behavior and direct experience so that the children can develop their social and religious potential and abilities for facing competition at school. The teachers also develop students' English language skills by giving stimulation, examples, and daily practice, so their English language development can be honed. The aspect of maturity should be behaved by a teacher.

English language skills are crucial for early childhood, therefore they need to learn English. Moreover, English learning is aimed at teaching children bilingual learning. Bilingual learning is two-language learning to convey learning materials to strengthen children's ability to speak foreign language (Muniroh, 2023). Bilingual learning for early childhood will provide students not only the ability to speak and write but also the ability to understand what others communicate. It will have an impact on their critical thinking skills. In addition, bilingual children have many opportunities to enrich participation and inclusion ideals in society and can expand the experiences of monolingual children. They will also be able to develop their English language skills (Niklas et al., 2018). Therefore, it is essential to teach students a language besides their daily language to develop their mindsets, and it will also have an impact on their character.

The characteristics of the KB NU Tsurayya, KB Miftahul Ulum, and KB Al Chusna were prepared by promoting Islamic personality as the basis for developing the character of students. The character values that are developed include honesty in leadership, creativity, courage, independence, cleanliness, and

discipline, all of which are implemented through routine habits implemented at KB NU Tsurayya, KB Miftahul Ulum, and KB Al Chusna. In managing fun and creative learning activities, they apply the Central Learning model.

The curriculum used in each playgroup is adapted to the respective conditions of playgroups, including English language learning based on Islamic personality. The curriculum is prepared and developed by a drafting team consisting of the principals, teachers, school committee, and supervisors. Curriculum implementers (educators) apply this curriculum in the learning process. Therefore, teachers must be able to create fun and exciting learning for the students so that students feel at home at school. So, learning in playgroups should be educational, intelligent, stimulate student activity and creativity, effective, democratic, and fun. The educators should understand the differences that students have and act fairly towards all. They also must have the scientific, professional, and social skills to assist the growth and development of early childhood in a playgroup environment. To improve their competence, educators can develop themselves by attending regular meetings and training to achieve their profession as Islamic playgroup teachers in the digital era which allows the characteristics of early childhood to change. The existence of an English language learning program that is oriented towards Islamic personality in playgroups at Islamic educational institutions can give teachers the courage to express their readiness to meet the English language needs of early childhood in KB Tsurayya, KB Miftahul Ulum, and KB Al Chusna.

Based on information from Siti Masithoh (Ustadzah Tsurayya), the material on personality aspects is practiced more by the teachers and is imitated directly by all students, so that the students realize that teachers, friends, and even family provide situations that support the formation of an Islamic personality. This was also conveyed by Nasirotul Ulya (Parent) that since his child entered playgroups at an Islamic educational institution, his behavior has become more organized. At home, he always says "Mrs. Sithoh said sorry, acih, kum". This illustrates that preschool becomes a sustainable school after children experience good behavior in the family.

This is proof that children need guidance and educational assistance from the family.

The need for Islamic personality formation is influenced by heredity, namely the behavior of the father and mother in the family, social, and natural environment. It means that parental figures are needed who present to their children, the environment that is conducive to children's growth and development to play, and nature provides experiences for play, for example: planting flowers, playing with pets or unspoiled rural nature or urban nature full of buildings. Nashirotul Ulya (parents) said that early childhood who enter playgroup have honed abilities and are easy to direct in many ways, including the habit of entering the house to say hello even though the pronunciation is not clear or fluent, the habit of saying thank you, apologizing, and asking for permission. Meanwhile, in playing activities, they work more closely with people around them who are the same age or different ages. Eating habits are regular with a variety of menus that are used for eating together at playgroups. However, these good habits need to be repeated with instructions and exemplary attitudes.

From these positive habits, teachers need to praise students so that they are motivated to improve in doing the right thing so that their personality is nurtured. Praise using a variety of English will help students develop their foreign language skills. Therefore, teachers should develop insight, skills, and experience to find out aspects of Islamic personality that can be introduced and exemplified using a foreign language (English) which is a necessity for children. According to Burnard, the provision of an English language learning program to have an optimal impact on individuals, the trainers should develop their English language competencies (Philip Burnard, 1997). Mrs. Sri Setiawati, S.Pd, and Mrs. Siti Fitriana, S.Pd, who have competence in this field, from KB NU Tsurayya, were appointed as the trainers for the English language learning program. The stages given in this program can be shown in the table below:

Table 1
The Implementation of English Language Learning Program
Based on Islamic Personality

Stages	Activities
Stage 1	The trainer gives a theory that contains basic explanations regarding foreign language learning in the digital era. She emphasizes the importance of introducing foreign languages to early childhood. She also motivates to keep drilling participants even though she has difficulty pronouncing and errors in speaking.
Stage 2	The trainer discussed the English language based on Islamic personalities usually used at school with the participants. In this session, the tutor asks one of the volunteers to play a role using the foreign language in certain situations. If participants cannot pronounce the foreign word, then the participant shows it with a movement.
Stage 3	The trainer makes a list of difficult words taken from the role-playing session before and then demonstrates the right pronunciation and gives examples to use those words.
Stage 4	The trainers introduce new English words based on Islamic personality by providing examples of their pronunciation and use
Stage 5	The teachers participating in the English language program practice and apply the new vocabulary in their playgroups

The implementation of an English language learning program which aims to improve the competence of Islamic playgroups teachers in introducing English based on Islamic personality to young children, consists of some stages. In the first stage, teachers will give explanations about the importance of additional English learning for young learners. In addition to providing an understanding of the importance of learning English, the teacher

then invites students to do a discussion of English language learning based on the curriculum applied in playgroups. This phase can be enhanced by volunteers playing roles in special situations where they usually find it difficult to pronounce followed by motions related to Islamic personality. Then the teacher asks one of the students to be a role model to give an example of English vocabulary, which can be given in the form of demonstrations of how to use them. It can also be demonstrated by the facilitator with other facilitators, the facilitator with participants, or through demonstrations carried out with skilled trainers who are invited to the training room to demonstrate foreign language skills. To anticipate that participants do not feel embarrassed or lack confidence in their abilities, it is important that the teacher should not present himself as someone who is very fluent or an expert in English but accepts some mistakes that arise. These mistakes are explained to the participants and can be used as examples by the participants.

With the understanding of various vocabularies, the teacher then invites the students to do a selection of situations that might be practiced in the English language learning program. Together with the participants, the trainers select the situations. In general, the situations prepared for training participants to respond actively in reciting, dealing with other people both verbally and non-verbally, practicing in daily life, and being able to speak in front of a group of participants. Then these situations can be rehearsed using slow-motion and role-playing methods. In each role-playing scene, participants are encouraged to reflect on their abilities and adopt an English language learning program if they slip into inaccurate English language pronunciation. Sometimes this can mean re-enacting the role of the model several times. Another learning aid is conflicting role play.

Furthermore, students are not only taught to discuss, learn, and understand vocabulary but also taught to practice English pronunciation, and then applied in the real world or daily conditions which by Islamic personality behavior are the impact of a positive English language learning program. This of course requires follow-up to see progress or obstacles regarding the practice of English verbal and non-verbal speech behavior. Then a discussion is held, and positive behavior is given praise and

appreciation to form an Islamic personality.

Therefore, in general, there are five stages in the implementation of English language learning program which aims to improve the competence of Islamic playgroups teachers in introducing English based on Islamic personality to young children, namely: (1) Giving explanation, (2) Doing discussion, (3) Providing role models to give examples of some English vocabularies, (4) Encouraging students to do selection of some situations that might be practiced, and (5) Practicing and applying it in their daily life.

An educational program is a series of deliberate actions to achieve the goal of education. Clarity of norms and sanctions for violations will make students independent, for example, someone who is forced to punish their child needs to know the meaning and use of punishment in education, namely as a preventive measure (Warnick & Scribner, 2020). The use of foreign languages that are not based on Islamic personality by students needs to be straightened out so that students can develop and behave well.

The substance of the hadith of Rasulullah Saw talks about the beginning of the *tamyiz* period in the childhood phase, namely the age of 7 years (Ramli, 2022). Rasulullah Saw considered the age of 7 years as the initial time when children begin to learn to pray. Rasulullah SAW said: " Order your children to pray when they are 7 years old! And beat them if they don't pray when they are 10 years old! And separate them (boys and girls) in their beds " so that the optimization of the "obedient" characteristic can be applied in everyday life so that children are disciplined in everything, to success in the future.

This English learning program aims to find English words with an Islamic personality that can be applied in Islamic educational playgroups. By increasing English vocabulary, educators and students can practice and learn international languages. It is very appropriate if there is an English language learning program to shape the Islamic personality of early childhood in playgroups. Learning a language cannot be done in a short time but rather in a long process (Kim, 2020). The English language learning program, which is done by KB Tsurayya, KB Miftahul Ulum, and KB Al Chusna is one of

the collaborative programs carried out to improve teachers' competencies in pronouncing and using the English language according to Islamic personality. The material has been prepared based on the curriculum for early childhood and is used in Islamic playgroups. The English language used to improve students' Islamic personality can be shown in the table below:

Table 2
Development of English language Based on Islamic Personality

English Language Based on Islamic Personality		
Words	**Phrase**	**Sentence**
Good,	Good Job,	You're special,
Great, Gorgeous,	Well done,	I knew you could do it
Nice,	Good thinking,	I'm proud of you
Amazing,	Good idea,	Now you're flying
Attractive,	Smart idea,	You're catching on
Beautiful,	Way to go,	Now you've got it
Cute,	Great job,	You're incredible
Fantastic,	Nice work,	You're beautiful
Genius,	Looking good,	I like you
Marvelous,	How nice,	You're a winner
Super,	How smart,	You're so smart
Wow,	Remarkable job,	You've figured it out
Excellent,	Beautiful work,	You're exciting
Neat,	Hip, hip, hooray,	You learned it right
Remarkable,	Super work,	That's correct
Bravo,	Creative job,	You are perfect
Spectacular,	Super job,	I'm proud of you
Bingo	Great discovery	That's the best
	Fantastic Job	I love you!

Language is an important tool for every individual. Without language, a person would not be able to communicate with other people. Through language, a person can develop social skills with other people, both mentally and instinctively. Children can express their thoughts using language so that other people can understand what the child is thinking. Communication between children can build harmonious relationships. It is not surprising that language is considered one of the indicators of a child's success. Children who are considered to talk a lot reflect intelligent children.

Language includes verbal and non-verbal communication. This

can be studied regularly, depending on a person's maturity, and learning opportunities. The ideal language for early childhood can be interpreted as a sign system, both spoken and written, and is a communication system between humans (Guo & Mackenzie, 2015). Likewise, language is the basis for a child to learn various other things. Before he learns other knowledge, he needs to use language to understand it well. Children at an early age level are more likely to be able to develop their abilities in the areas of speaking, writing, and reading which support literacy skills at a higher level. So, the teacher's role is to encourage children to develop students' language and communication skills through speaking, listening, and conversing with peers.

Based on the observation, while practicing the new English vocabulary, there is an aura of happiness in early childhood when they play with their peers who have things in common. A closeness is formed during the learning process. When they fight over toys, the teacher teaches them to borrow from each other. When they are nosy, the teacher teaches them to ask or forgive each other. This situation becomes training for early childhood to practice socially with friends and adults other than parents. In an English language learning program based on Islamic personality at a playgroup of Islamic educational institutions, early childhood students are invited to speak English even though their accent is not yet fluent. So, the direct impact that students feel from this program is that there is a new situation in a group to express English words along with non-verbal language.

There are many obstacles in teaching foreign languages in early childhood because they are still attached to their mother tongue. Learning a language is the same as learning 4 language skills. These four skills include listening, speaking, reading, and writing. Teachers need to know several characteristics of children to teach English languages (Cahyati, 2019), among them are: *listening,* early childhood difficulty following a series of commands, a short concentration span, difficulty predicting what is being said, not understanding keywords, and difficulty distinguishing sounds. *In speaking*, children have quite good spoken language. However, children have not yet mastered how to speak politely, children often make mistakes in basic sentence structures, and children also have difficulty in ordering thoughts logically. The ability to speak is

usually integrated into daily life at home, in society, and wherever a person is. Children learn naturally. *In writing,* sometimes parents at home have taught them. This is a problem for teachers at school when introducing writing to children. The problem is mainly in the use of letters. Parents at home often teach their children to use capital letters. When introducing letters to children, it is best to use lowercase letters, because in elementary school, children will initially encounter or be introduced to the use of lowercase letters both in learning to read and write. Therefore, in writing, children generally have poor written language skills. When writing in an informal style, children tend to always write the same thing using limited vocabulary, and simple sentence structures*. In reading,* children do not yet know shapes, so children often make mistakes in reading. When a child learns to read, he first reads the pictures. Through those pictures, children can imitate the pictures and tell stories based on the pictures. When learning to read, children still have poor understanding, have difficulty expressing what they have read, and rarely correct themselves when reading aloud, and this proves that their pronunciation is not good*.

Based on these characteristics, teachers should pay attention to important issues in improving children's language skills. The childhood phase is a period of intelligence development. This phase determines half of a child's intelligence in the future. Likewise, the development of correction abilities, paying attention to individual differences, concentration abilities, and the ability to learn several concepts also continues to progress. For example: the concept of *wrong* (not allowed) and *right* (allowed). Children's readiness to learn learning concepts is also increasingly mature, as seen in their personal feelings and tendency to be independent from their parents. This phase is a very important developmental phase for educating children about the ethical values and basic rules of religion that have been carried out by the family. Because of this age, children are not enough to be exemplary but are starting to be invited to discuss religious themes (although still paying attention to each child's abilities) regarding the spiritual needs that exist in every human being. So, the characteristics of piety will be formed in children through group guidance together with peers in the playgroup.

The students enjoy themselves in school because their closeness with their friends is formed, even though sometimes

they fight over toys, become nosy, or cry with each other. The teachers taught them to borrow, ask, or forgive each other, and even reprimand each other's friends who bother other friends. For a situation like this, the teacher introduced the basic English language by saying "May I borrow… sorry, excuse". This situation becomes training for early childhood to practice socially with friends and adults other than their parents. This training program was implemented in each playgroup and the result was that early childhood were invited to speak the language even though they did not yet have a fluent accent. The direct impact felt by students is that there is a new situation, namely being in a group to express English language along with non-verbal language.

Children in responding to religion tend to follow the attitudes and behavior of their parents in teaching religious norms. Therefore, the role of parents here is very "important" in guiding their children in responding to religious teachings and everything in shaping the child's personality so that they behave well in pleasant situations. So that the formation of an Islamic personality in early childhood can be carried out in social interactions within the family, school, and community. Because of their dynamic personality, a conducive environment (home, school, community) will help young children become an intelligent and religious Islamic generation.

Based on information from parents, early childhood who enter family planning have achieved abilities and are easy to direct in many ways, including the habit of entering the house to say "*hello…, good afternoon*" even though the pronunciation is not clear or fluent, the habit of saying "*thank you*", and "*sorry*", and the habit of saying "*excuse me*" if asking permission. Meanwhile, in playing activities, work more closely with people around you who are the same age or different ages. Eating habits are regular with a variety of menus that are used to eating together at KB. However, these good habits need to be repeated with instructions and exemplary behavior from adults (parents and teachers). Children in responding to religion tend to follow the attitudes and behavior of their parents in teaching religious norms. Therefore, the role of parents here is very "important" concerning guiding their children in responding to religious teachings and everything in shaping the child's personality so that they behave well.

Based on information from Siti Masithoh (Ustadzah KB Tsurayya), Minah Indah Wati (Ustadzah KB Al Chusna) and Khoirul Fatkah (Ustadzah KB Miftahul Ulum), the obstacles of the implementation of English language learning program based on Islamic personality in Islamic Education Institution are the diversity of students due to age, family and social environment influences involvement in the learning process and the habit of good behavior from educators. and togetherness with peers. The need for Islamic personality formation is influenced by heredity, namely the behavior of the father and mother in the family, and the social and natural environment. Whether parental figures are present in early childhood, the environment is conducive for children's growth and development to play, and nature provides experiences for play, for example: planting flowers, playing with pets, or unspoiled rural nature or urban nature full of buildings.

D. Conclusion

The implementation of the English language learning program at KB Tsurayya, KB Al Chusna, and KB Miftahul Ulum has been carried out according to the existing curriculum in each playgroup. The application of English with an Islamic personality orientation in KB Tsurayya, KB Miftahul Ulum, and KB Al Chusna, is carried out in learning activities and during breaks. The application of English pronunciation exercises was practiced repeatedly and became a good habit in the three playgroups at Islamic educational institutions. It received positive support and was responded to well by students and parents in each playgroup. This program has brought changes to teachers and students. It has an impact on students' personalities such as students seen responding actively and interacting with each other during the learning process.

In the process of conducting this research, some limitations may affect the results of this research. The limitation is the implementation of the English language learning program at KB Tsurayya, KB Al Chusna, and KB Miftahul Ulum should be prepared for parents so that they can also be able to apply English vocabulary at home. Therefore, future researchers are expected to conduct a trial of this program with cooperative families.

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