ROLE PLAYING METHOD TO IMPROVE EARLY CHILDHOOD EMOTIONAL ABILITIES FROM THE PERSPECTIVE OF ISLAMIC EDUCATION

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ABSTRACT

Educational stimuli that are considered to have an important role in children's lives from an early age are emotional development. Emotional development is related to all aspects of child development. At this stage, young children tend to express their emotions freely or openly. This research aims to see the effectiveness of the role play method in improving the emotional abilities of young children at school. This research uses an experimental research method with a Quasi Experiment type using a quantitative approach. Data were collected using a pre-test and post-test on a sample of 25 children. The difference in the emotional abilities of Group A children in PAUD Nurus Syifah Sumber, Cirebon Regency before and after implementing the role playing method is proven by the t_{count} = 14.687. This value is compared with the T_{table} at d_b = 25-2 = 23 with a significance of 0.05 (5%), resulting in a t_{table} of 1.714. Based on the provisions, if $t_{count} > t_{table}$ then H0 is rejected. Thus it can be seen that t_{count} > table (14.687 > 1.714) which means that H0 (null hypothesis) is rejected, meaning that there is a significant difference in children's emotional abilities before and after implementing the role playing method with a difference level of 56% which means that children's emotional abilities are greater. good when using role playing methods. The conclusion of this research is that through the application of the role playing method, it can improve the emotional abilities of young children.

Keywords: Method, Role Playing, Emotional Ability.

INTRODUCTION

Early childhood is a golden age child (Hamzah, 2020). As also explained, early childhood is a group of children who are in a unique growth and development process, in the sense of having a growth and development pattern (fine and gross motor coordination) (Hamzah, 2020), intelligence (thinking power, creativity, emotional intelligence, and spiritual intelligence), social emotional (attitude and behavior and religion), language and communication that are specifically in accordance with the level of growth and development of children (Suryani, 2019). Based on the uniqueness of their growth and development, early childhood is divided into four stages, namely (a) the infant period from birth to 12 months, (b) the toddler period aged 1-3 years, (c) the preschool period aged 3-6 years, (d) the early elementary school period 6-8 years (Ndari et al., 2019). The growth and development of early childhood needs to be directed at laying the right foundations for the growth and development of the whole person (Maghfiroh et al.,

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2020), namely physical growth and development, thinking power, creativity, social emotional, language and communication that are balanced as the basis for forming a whole person (Muliyana & Wardhana, 2022). At this time, children are able to participate and take the initiative in physical activities, but there are various activities that are prohibited by teachers or parents. Children often have doubts about choosing between what they want to do and what they have to do (Jamilah, 2019).

Emotional expressions in children can change quickly from one form of expression to another (Bakri & Nasucha, 2021). Children who are happy can suddenly become angry because they feel something unpleasant, conversely, if a child is angry, through persuasion with something pleasant, they can become cheerful (Habibi, 2018). In addition, good emotional expressions in children can lead to pleasant social assessments, while bad emotional expressions such as jealousy, anger, or fear can lead to unpleasant social assessments (Fitri, 2019). Children who behave like that will be shunned by friends, judged as whiny, angry, or other nicknames. The assessments that children get from their environment can form a negative self-concept, and in the end the child cannot adjust to their environment (Nurjannah & Zalyana, 2018). The Qur'an commands humans to control all forms of emotions including anger. Excessive emotions will speed up a person's heart rate. This is due to the contraction of blood pressure in the organs of the body, causing the blood to flow more rapidly. If this condition is allowed to continue, it will eventually endanger the heart (Rahmat, 2012a). Excessive anger can also increase the production of adrenaline hormones which can cause great strength. This strength is feared to cause someone to carry out physical attacks and endanger the person who arouses his anger (Almu'tasim, 2019). In addition, when someone experiences emotions, the production of lymph will decrease drastically (Falasifa, 2023). This condition can disrupt the digestive process, causing various stomach diseases (Rahmat, 2012).

One of the right methods to introduce emotions to children is by using the play method. Early childhood education is an educational institution that provides learning according to the growth and development of children and has the principle of playing while learning and learning while playing (Andini & Ramiati, 2020). Through play, children can learn and be active. Through role-playing, children can develop their emotional abilities. Children can express their various emotions without fear, shame, or rejection by their environment (Agusniatih & Manopa, 2019). They can also express their pent-up emotions due to social pressure. In role-playing, a child can play a character who is angry, kind, afraid, full of affection, and so on (Fadlillah, 2019).

THEORETICAL STUDY

Educators are not only required to understand or master a number of materials that will be presented to students but they must master educational methods and techniques for the continuity of transformation and internalization of subject matter. In addition, educators must understand the principles of teaching and its models, and the principles of evaluation so that in the end Islamic education takes place quickly, precisely and accurately. Therefore, in formulating Islamic education methods, the steps that must be considered as influencing factors include the objectives of Islamic education, students, situations, facilities, and the personality of the educator, (M Naim, A Rajab, 2020). These components are interrelated with each other in the implementation of education. The

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implementation of education is also greatly influenced by environmental factors (demographics) so this factor is also very important to consider.

The position of the method in the world of education and teaching is: a) Method as an extrinsic motivation tool, namely as an external stimulant that can stimulate student learning. b) Method as a teaching strategy, namely mastering presentation techniques in teaching so that it runs effectively in achieving goals. c) Method as a tool to achieve goals, namely as a lubricant for the teaching path towards goals, (Winarsono, 2023). A method will affect whether or not information is complete. It is often said that the method or method is sometimes more important than the material itself. Therefore, the selection of educational methods must be carried out carefully, adjusted to various related factors so that educational outcomes can be satisfactory. Choosing the wrong method will have a negative impact on the implementation of education and teaching, ineffective learning interactions, low student responses, and teaching goals may not be achieved, (Qomari Anwar, 2021).

Method as a decision taken by educators in regulating the implementation methods of the learning process or the technical aspects of a learning material that will be given to students, (Suryo Subroto, 2024). Methods are part of the technical area in learning after the approach and strategy used have been determined. Methods are determined to be implemented in the learning process, educators present material to students, so that it can run effectively.

Adi Sasono explained that in principle the learning method is an approach or procedure for delivering material, (Adi Sasono, 2020). In simple terms, the method is designed and selected as an effort to transfer information and knowledge so that students respond well and are full of interest and motivation that realizes the internalization and externalization process. The internalization and externalization processes are encouraged to trigger the positive development of student potential. Therefore, the teaching method is a comprehensive plan for a neatly arranged presentation of Islamic religious material, both from the arrangement and sequence of the material according to the scope of each provision which is the basic assumption of Islam, (Zakiyah Derajat, 2012). Urgent matters in choosing a learning method need to be consolidated with several other components such as the objectives or learning competencies to be achieved, the situation and conditions of the classroom and social environment, the abilities of educators and students, teaching materials and teaching resources, and so on.

Types of Learning MethodsThe learning process in general education that is usually applied is always particularistic, the method is the main priority to correlate directly with the cognitive domain and psychomotor domain when compared to the affective domain. This is as stated by Sudarman Danim, by dividing educational methods, namely: a) Lecture method, namely the process of delivering messages or information by explaining or telling material orally. This method is suitable for use if the number of students is quite large, the introduction of new subjects, students can receive explanations in words, interspersed with pictures and other visual tools, and so on. b) Assignment method, namely, additional material that must be fulfilled by students. c) Inquiry method (exercise), namely, the process of preparing conditions so that students are ready to answer the puzzles given. d) Discussion method, namely, the process of delivering material with feedback or brainstorming. e) Field trip method, namely, a teaching strategy

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by directly showing areas or objects related to the lesson. f) Seminar method, namely, a teaching method that is carried out openly, (Sudarman, 2018).

Sociodrama is a role-playing learning method to solve problems related to social phenomena, problems concerning relationships between humans such as juvenile delinquency, drugs, authoritarian family images, and so on. Sociodrama is used to provide understanding and appreciation of social problems and develop students' abilities to solve them, (Pramesti, 2015). Based on several definitions, it can be concluded that the sociodrama learning method is a role-playing learning model by dramatizing real life or unresolved conflicts and the social systems that shape us individually and collectively. In this learning process using the sociodrama method also requires a supporting media so that students can act out a social problem and can provide good arguments. Telling about historical phenomena, heroic figures, or an event that happened in the past. Learning with this method begins by setting the goals to be achieved. At this stage the teacher conveys the learning objectives to be achieved, with students listening to the teacher's explanation (Ketut Ayu, et al., 2014).

Sociodrama is one of the techniques in group guidance, namely role playing or role-playing techniques. According to Djamur and Muh. Surya (2001: 109), sociodrama is used as one of the techniques to solve social problems through role-playing activities. In this sociodrama, someone will play a certain role from a social problem situation. Sociodrama is a dramatization and problems that can arise in relationships with other people, levels of conflict, conflicts experienced in social relationships (Wingkel, 2004: 470). (Romaliah, 1999: 104) argues that sociodrama is a role-playing game aimed at solving social problems that arise in relationships between humans. So the sociodrama technique is a role-playing technique in order to solve social problems that arise in interpersonal relationships (jealousy, dilemmas, etc.) which are carried out in groups (Daud: 2009). Learning activity consists of the words creativity and learning. "Activity has the basic word active which means active in learning or trying (Rahmi, 2004). Learning activity means an effort or work that is done actively in learning. The characteristics of learning activity include: 1) the desire and courage to show feelings, 2) the desire and courage and opportunity to excel in activities both preparation, process and continuation of learning, 3) the appearance of various efforts and creativity in learning and teaching in experiencing and completing the freedom to exercise the rights above without pressure from teachers or other parties. Factors that influence learning activity, namely: 1) Learning stimulation, 2) attention and motivation, 3) responses that are learned, 4) reinforcement, 5) use and transfer. The teacher is responsible for the learning process activities in the classroom. Because the teacher is the one who directly provides the possibility for students to learn effectively through the learning that he manages. The presence of teachers in the teaching and learning process or teaching still plays an important role. The role of teachers in the teaching and learning process cannot be replaced by machines, radios, tape recorders or even the most modern computers.

Advantages of the Sociodrama Method. Some of the advantages of the sociodrama method include: 1) Cooperation between players can be fostered and fostered as well as possible. 2) Students acquire the habit of accepting and sharing responsibility with each other. 3) Students' spoken language can be developed into good language so that it is easily understood by others (Khoirrunis: 2011). 4) Students will be trained to take the

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initiative and be creative when playing a drama. The players are required to express their opinions according to the time available. 5) The talents found in students can be cultivated so that it is possible for drama arts seeds to emerge or grow from school. If their dramatic arts are well developed, it is likely that they will become good performers in the future.

Apart from having advantages, this method also has weaknesses. According to (Muttoharoh, 2010), there are several weaknesses in this method, such as: 1) Sociodrama and role playing require a relatively long/lot of time, 2) Requires high activity and creative power on the part of teachers and students. And not all teachers have it, 3) Most students who are appointed as actors feel embarrassed to play a certain agenda. 4) If the implementation of sociodrama and acting fails, it can not only give a bad impression, but also mean that the teaching objectives are not achieved. 5) Not all learning materials can be presented using this method.

This sociodrama learning model, if done properly and seriously, will produce a much more interesting and good learning atmosphere. So that itself will make students like history subjects more, with the sociodrama learning model it will also increase the learning activity of students who are usually lazy. If this is to be done, the teacher will first provide an explanation and understanding. Students' abilities can be assessed from the roles we give them, because in this learning model students will get roles that were not previously expected.

The sociodrama learning model in the perspective of Islamic education is a method that utilizes role-playing or drama techniques to instill Islamic values and shape the character of students. Through sociodrama, students can understand Islamic values practically and applicatively by involving themselves in relevant situations, developing empathy, and improving their social and emotional abilities.

In Islamic education, sociodrama functions as a means to achieve several goals, (Purwanti, 2020) such as: a) Instilling Islamic Values, sociodrama can be used to convey lessons about morals, manners, and values that are in accordance with Islamic teachings. For example, by playing a role in a scenario about honesty, students can better understand the importance of honesty in everyday life. b) Developing Social Skills, through role-playing, students are invited to better understand the perspectives of others, so that they can develop empathy and good communication skills. This is important in building noble morals, in accordance with Islamic teachings which emphasize the importance of good social relationships. c) Formation of Islamic Character, This model helps students to get used to behaving in accordance with the morals taught in Islam, such as patience, honesty, and helping each other. This sociodrama learning can help students practice these values in realistic simulation situations. d) Direct Experience in Resolving Conflicts in an Islamic Way, in sociodrama, students are often faced with conflicts or challenges that must be resolved. With proper guidance, they can be trained to use Islamic values in solving problems, for example through deliberation, patience, and forgiveness. e) Cultivating Social Sensitivity and Morality, sociodrama also helps students to be more concerned about social problems and more sensitive to moral values. In the perspective of Islamic education, this is in line with the goal of forming a perfect human being, namely a human being who is perfect in terms of morals and intellectuals.

This learning model is suitable for use at various levels of education in Islamic education, especially in subjects such as Islamic Religious Education, Aqidah Akhlak, and

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Fiqh, (Jalilah, 2021). The use of the sociodrama learning model from an Islamic education perspective has various positive implications for the formation of students' morals. Here are some of the implications of sociodrama on students' morals, (Meira, 2019):

1. Strengthening Noble Morals: By being directly involved in role-playing, students experience simulations that require them to behave in accordance with the values taught by Islam, such as honesty, patience, and justice. This strengthens the internalization of noble morals because students do not only listen to theory, but practice these values in real interactions.

2. Positive Behavioral Habits: Sociodrama helps students practice positive behaviors in their daily lives. Through certain scenarios, students are trained to repeat commendable actions such as respecting others, admitting mistakes, and forgiving. These habits can gradually be carried over into their real lives.

3. Developing Empathy: One of the important goals of sociodrama is to encourage students to see and feel the experiences of others. Thus, students are better able to develop empathy, which is the basis of good morals. Understanding other people's perspectives can reduce negative behaviors such as selfishness and increase social awareness.

4. Islamic Problem-Solving Skills: In sociodrama, students are often faced with conflicts or problems that require them to think critically and find Islamic solutions, such as prioritizing deliberation and avoiding hatred. This ability forms a mindset that is in accordance with Islamic ethics, so that they are able to solve problems without violating religious values.

5. Strengthening Self-Control and Patience: Sociodrama teaches students to manage their emotions when playing challenging roles, which require self-control and patience. This emotional control is in line with Islamic values that teach to restrain anger and always be patient in every situation.

6. Increasing Social Responsibility: Through role-playing experiences in sociodrama, students can better understand their roles and responsibilities as good members of society. This includes the responsibility to not only think of themselves but also to make positive contributions to others. Social morals such as helping, respecting, and loving others become more internalized in students.

7. Increasing Honesty and Trustworthiness: In sociodrama, each student has a specific role that must be carried out according to the scenario. Students are trained to carry out these roles with full responsibility and honesty, according to the mandate given. This fosters honest and trustworthy characters, which are the main morals in Islamic teachings.

Overall, sociodrama has implications for the formation of more complete student morals, not only in theory but also in daily practice. This contributes to achieving the goals of Islamic education, namely to form people with noble morals, or individuals with noble morals, (Mubarok, 2019). In the context of fiqh learning, sociodrama provides various positive implications that make it easier for students to understand and practice fiqh concepts. Here are some implications that can be obtained through the application of sociodrama in fiqh learning, (Yuliah, 2023):

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1. Practical Understanding of Islamic Law: Sociodrama allows students to understand fiqh directly through simulations of worship practices, such as prayer, ablution, zakat, and hajj. With this role-playing experience, students can understand the correct order and procedures in carrying out worship according to fiqh rules, thereby reducing errors during actual practice.

2. Improving the Ability to Face Fiqh Problems in Daily Life: Sociodrama presents situations that are relevant to fiqh problems that students may face in daily life, such as muamalah (social interactions and transactions), relationships between neighbors, to halal-haram issues in food. Thus, students learn to apply fiqh rules in the context of real life.

3. Developing the Ability to Conduct Simple Ijtihad: Through sociodrama, students can be trained to find simple fiqh solutions in new situations. They learn to identify problems, refer to fiqh principles, and find the right approach. This trains critical and analytical thinking skills in viewing fiqh problems in an applicable manner.

4. Instilling Ethical and Moral Values in Worship and Congregation: Jurisprudence does not only talk about the laws of worship, but also ethics in congregating or relating to other people. Through sociodrama, students can understand ethics in more depth, such as justice, honesty and etiquette in social interactions. These values are an important part of jurisprudence that directs them to noble morals.

5. Increase understanding of social jurisprudence (Muamalah): Sociodrama is very effective in providing an understanding of social jurisprudence, especially in terms of economic transactions and social interactions. In this simulation, students can learn about sharia principles in trading, the prohibition of usury, contracts in buying and selling, and other matters related to muamalah jurisprudence. They learn directly by practicing certain scenarios that depict halal and haram transactions.

6. Application of Trust Values in the Implementation of Fiqh Law: In fiqh, the implementation of an act of worship or muamalah must be carried out in accordance with established rules. Sociodrama teaches students to be responsible in carrying out the roles they play in accordance with the correct rules of Islamic jurisprudence. This instills an attitude of amanah (trustworthy) and thoroughness in implementing Islamic legal rules.

7. Strengthening the Understanding of Halal and Haram Laws: Sociodrama helps students better understand the concept of halal and haram in a practical way by involving real-life situations, such as a simulation of choosing halal food in a restaurant or a scenario of working in an Islamic environment. This direct experience makes it easier for them to distinguish between what is halal and haram and understand the importance of being careful in every action.

8. Formation of Islamic Legal Awareness: With the sociodrama method, students not only learn the theory of Islamic law, but are also aware of the importance of implementing these laws in their daily lives. This encourages them to be more concerned and obedient to the provisions of the sharia and understand the consequences of actions that violate the rules of Islamic jurisprudence.

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With sociodrama, the concept of fiqh becomes more applicable and easy to understand, making fiqh learning more interesting and relevant. This is expected to form a generation that not only understands Islamic legal theory, but is also able to implement it in everyday life with full awareness and responsibility, (Mubarok, 2019). In conclusion, the sociodrama learning model from the perspective of Islamic education has a significant impact on the understanding and application of moral and fiqh values in students. Sociodrama allows students to experience direct role simulations that are relevant to real life, so that they not only understand Islamic values theoretically, but are also able to internalize and practice them in various situations, (Ayu L, 2022). In terms of morals, sociodrama instills empathy, honesty, patience, and social responsibility. Meanwhile, in fiqh, sociodrama deepens the practical understanding of worship, halal-haram laws, and muamalah according to sharia. Thus, sociodrama functions as an effective means to shape Islamic character and make Islamic learning more applicable, contextual, and meaningful for students.

METHODS

The method used in this study uses an experimental method. The approach in this study is a quantitative approach and is of the Quasi Experimental type (Priadana & Sunarsi, 2021). This type of research is almost similar to the classical type of research, but it helps researchers to see the causal relationship of various existing situations called quasi because it is a variation of classical experimental research (Kusumastuti et al., 2020). The population in this study were all children of Group A PAUD Nurus Syifah Sumber, Cirebon Regency, totaling 25 children. In this study, the sampling technique used was probability sampling with the technique taken, namely saturated sampling (census) (Unaradjan, 2019). Data collection techniques used tests, attitude scales and observations. Then the data analysis used Descriptive Statistical Analysis, Ideal Score Analysis, Data Normality Test, Homogeneity Test, T-Test and Hypothesis Test (Muhidin, 2017).

RESULT AND DISCUSSION

First, the Description of Variable X1 (Children's Emotional Ability Before Applying the Role Play Method in Group A of PAUD Nurus Syifah Sumber, Cirebon Regency). The observation process was carried out when the learning process was taking place. It's just that in this learning process, the researcher used demonstration and lecture methods in delivering learning materials in front of the children.

Categorization of Children's Emotional Ability Before Using the Role Play Method (Fre-Test)

Table 1. Fre-Test

Category	Score Range	f	%
Tall	$X \geq 12$	0	0%
High enough	8 – 11	10	40%
Not High Enough	$X \leq 7$	15	60%
Amount		25	100%

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As many as 40% of children have emotional abilities in the fairly high category. And the remaining 60% of children have emotional abilities in the less category. When viewed from the Mean (average) of the X1 variable data which reached 7.44, then based on the results of the ideal score analysis category above, it is not high enough. This shows that children's emotional abilities before using the role-playing method in group A of PAUD Nurus Syifah Sumber, Cirebon Regency are included in the less high category. While the number of children who have started to develop (MB) their self-confidence is only 10 children or 40%.

Second, Variable X2 (Children's Emotional Ability After Implementing the Role Play Method in Group A of PAUD Nurus Syifah Sumber, Cirebon Regency). Data for variable X2, namely children's emotional ability after implementing the role play method in Group A of PAUD Nurus Syifah Sumber, Cirebon Regency, was obtained from observations of 25 children. The observation process was carried out when the learning process was taking place. In this learning process, the researcher used the role play method in delivering learning materials to children, in addition, the children were asked to play roles in front of the class, namely with roles that had been determined in advance. When children play roles in front of the class, their level of self-confidence will be known based on indicators that have been adjusted. Categorization of Children's Emotional Ability After Implementing the Role Play Method (Post-Test)

Table 2 Post Test

Category	Score Range	f	%
Tall	$X \geq 12$	24	96%
High enough	8 – 11	1	4%
Not High Enough	$X \leq 7$	0	0%
Amount		25	100%

Based on the table above, it can be concluded that 96% of children have emotional abilities included in the high category. As many as 4% of children have emotional abilities in the fairly high category. And the rest, namely 0% of children have emotional abilities included in the less high category. When viewed from the Mean (average) of the X2 variable data which reached 17.3, then based on the results of the ideal score analysis category above, it is high. This shows that children's emotional abilities after implementing the role-playing method in Group A of PAUD Nurus Syifah Sumber, Cirebon Regency are included in the high category. While the number of children who have self-confidence developing according to expectations (BSH) and developing very well (BSB) is 24 children with a percentage of 96%.

First, the Normality Test of the Distribution of Variable X1, namely to find out whether the variable X1 is normally distributed or not, it needs to be tested using the Chi-Square formula, with the decision criteria if $\chi^2_{count} \leq \chi^2_{table}$ then the data distribution is normally distributed (Mufarrikoh, 2019). Based on the table above, the calculated Chi-Square value is 4.28, while the Chi-Square table value at $\alpha = 5\%$ with dk = 4-1 = 3 is 7.81.

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Thus, $\chi^2_{count} < \chi^2_{table}$, which is 4.28 <7.81, this result can be concluded that the score of variable X1 comes from a normally distributed population.

Tabel 3. Data Normality Test Results Variabel X1

Uji Normalitas	χ^2_{hitung}	χ^2_{tabel}	Decision
Variabel X1	4,28	7,81	Normally Distributed

Second, the Normality Test of the Distribution of Variable X2, namely to find out whether the variable X2 is normally distributed or not, it needs to be tested using the Chi-Square formula, with the decision criteria if $\chi^2_{count} \leq \chi^2_{table}$ then the data distribution is normally distributed (Habiby, 2017). Based on the table above, the calculated Chi-Square price is 6.50, while the Chi-Square table price at α = 5% with dk = 6-1 = 5 is 11.07. Thus $\chi^2_{count} < \chi^2_{table}$, which is 6.50 <11.07, this result can be concluded that the score of the variable X2 comes from a normally distributed population.

Tabel 4 Data Normality Test Results Variabel X2

Uji Normalitas	χ^2_{hitung}	χ^2_{tabel}	Decision
Variabel X2	6,50	11,07	Normally Distributed

Third, Data Homogeneity Test The homogeneity test is intended to provide confidence that a set of data manipulated in a series of analyses does indeed come from a population that is not much different in diversity (Hanief & Himawanto, 2017). To detect so that the estimation deviation is not too large, the homogeneity of the variance of the population groups from which the sample is taken needs to be tested. The results of the calculation, the value of the X1 variant is equal to 5.27. While the value of the X2 variant is equal to 121.25. Because $F_{count} < F_{table}$ (0.05; 24; 24) is 0.04 <2.02, then Accept Ho. This means that the variance of the children's emotional ability data scores before the application of the role-playing method (X1) with the variance of the children's emotional ability data scores after the application of the role-playing method (X2) is homogeneous at a 95% confidence level. Keempat, Pengujian Hipotesis (Test "t")

This analysis is used to determine the difference in results (comparison) between variable X1 and variable X2 (Pramesti, 2015). Considering the calculation results of t_0 = 14.687 which are then compared with t_{table} at $_{db}$ = N-2 = 25-2 = 23 at a significance level of 5% (0.05) the value of t_{table} = 1.714 is obtained. Thus, if we compare the calculated t_0 of 14.687 and the standard t_{table} of 1.714, it can be seen that t0 is greater than t_{table} ($t_0 > t_{table}$) which is 14.687 > 1.714. So it can be concluded that there is a difference in the emotional abilities of Group A children at PAUD Nurus Syifah Sumber, Cirebon Regency between before and after the implementation of the role-playing method.

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The big difference is by making a difference in the percentage of children's self-confidence before and after the application of the storytelling method, namely: 96% - 40% = 56%. Thus, it can be concluded that based on the big difference in children's emotional abilities before and after the application of the role-playing method, it turns out that children's emotional abilities are better when role-playing is applied in the learning process. These results also prove that the application of role-playing is more effective in improving the emotional abilities of Group A children at PAUD Nurus Syifah Sumber, Cirebon Regency.

CONCLUSION

The emotional ability of Group A children at PAUD Nurus Syifah Sumber, Cirebon Regency before the implementation of the role-playing method based on the results of data analysis obtained an average value of 7.44. Meanwhile, based on the results of the ideal score analysis, it was found that 60% of children's emotional abilities were not high.

The emotional ability of Group A children at PAUD Nurus Syifah Sumber, Cirebon Regency after the implementation of the role-playing method based on the results of data analysis obtained an average value of 17.3. Meanwhile, based on the results of the ideal score analysis, it was found that 96% of children's emotional abilities were high. The difference in the emotional abilities of Group A children at PAUD Nurus Syifah Sumber, Cirebon Regency before and after the implementation of the role-playing method is proven by the t count value = 14.687. This value is compared with the t_{table} at d_b = 25-2 = 23 with a significance of 0.05 (5%), the t_{table} is 1.714. Based on the provisions if t_{count} > t_{table} then H0 is rejected. Thus, it can be seen that t_{count} > t_{table} (14.687 > 1.714) which means that H0 (null hypothesis) is rejected, meaning that there is a significant difference in children's emotional abilities before and after the application of the role-playing method with a difference level of 56% which means that children's emotional abilities are better when using the role-playing method.

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