

The Role of *Ghuruh Alep* In Instilling Islamic Values In Early Childhood: Towards Child-Friendly And Islamic-Oriented Formal Education

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Abstract

Keywords:
Ghuruh Alep;
Religious
Values; Moral
Education;
Early
Childhood;

Ghuruh Alep, the pioneer in teaching the Arabic alphabet found in the Qur'an to children or students, plays a crucial role in instilling Islamic values in early childhood. This qualitative case study aims to describe Ghuruh Alep role in planting Islamic values in young children. The analysis focuses on Quranic verses as a perspective to understand Ghuruh Alep role. The research is conducted at Mushalla Nurul Islam in the village of Karduluk, Sumenep Regency. The informants include one teacher, three parents of students, and five students from Mushalla Nurul Islam. The findings reveal that Ghuruh Alep holds a key role in imparting religious values to young children. Through a careful approach, he introduces the Arabic alphabet until students can read the Qur'an. Guidance in worship, moral education, affection, positive examples, and wise advice are central to his approach. Ghuruh Alep ensures progression from desired behaviors to moral principles and cognitive maturity before teaching abstract concepts. This article highlights the significance of Ghuruh Alep role in shaping religious values, emphasizing adaptation to the changing times.

Abstrak

Kata Kunci:
Ghuruh Alep;
Nilai-Nilai
Keagamaan;

Ghuruh Alep merupakan orang yang pertama kali mengajarkan huruf hijaiyah yang terdapat dalam Al-Qur'an kepada anak-anak atau peserta didik. Penelitian ini

Pendidikan Akhlak; Anak Usia Dini; menggunakan pendekatan kualitatif dengan jenis penelitian studi kasus yang bertujuan untuk mendeskripsikan peran Ghuruh Alep dalam penanaman nilai-nilai Islam pada anak usia dini. Sedangkan pisau analisis yang digunakan adalah kajian ayat-ayat Al-Qur'an sebagai pandangan dalam melihat peran Ghuruh Alep dalam menanamkan nilai-nilai Islam pada anak usia dini. Adapun lokasi penelitian ditempatkan pada mushalla Nurul Islam Desa Karduluk Kabupaten Sumenep. Informan yang diwawancarai dalam penelitian ini adalah 1 orang guru, 3 orang tua santri, dan 5 santri mushalla Nurul Islam. Hasil penelitian adalah Ghuruh Alep memiliki peran kunci dalam menanamkan nilai-nilai keagamaan pada anak usia dini. Melalui pendekatan yang hati-hati, ia mengenalkan huruf hijaiyah hingga siswa mampu membaca Al-Qur'an. Bimbingan ibadah, pendidikan akhlak, kasih sayang, contoh positif, dan nasihat bijak menjadi fokus pendekatannya. Ghuruh Alep memastikan progresi dari perilaku sesuai keinginan hingga prinsip moral dan kematangan kognitif sebelum pengajaran konsep abstrak. Artikel ini menyoroti pentingnya peran Ghuruh Alep dalam membentuk nilai-nilai keagamaan dengan adaptasi terhadap perkembangan zaman.

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1. Introduction

In everyday life, there are often various phenomena that deviate from the values of Islamic teachings such as promiscuity, criminality, sexual harassment, quarrels with fellow human beings, and so on. Muslims should show behavior that is in accordance with the teachings of the Islamic religion, namely morals, ethics, and aqidah which should be used as a reference in daily life by Muslims in acting as individuals, families, communities, and in nationality. Every individual Muslim is encouraged to be able to act in life as a foothold or clothing in carrying out social life.

However, in reality at this time, there are many incidents in Indonesia that are heartbreaking and even inhumane, such as the incident on October 1 2022, a riot occurred after the League 1 football match between Arema FC vs Persebaya at Kanjuruhan Malang Stadium which caused 712 victims, with details of 132 people died, 96 people were seriously injured, and 484 people were slightly/moderately injured (RI, 2022), and also the number of incidents of sexual violence that occurred in Indonesia based on reports from the Ministry of Women's Empowerment and Child Protection (KemenPPPA) reported that there were 797 children who were victims of sexual violence throughout

January 2022. This number is equivalent to 9.13 percent of the total child victims of sexual violence in 2021 which reached 8,730. The data comes from reports obtained from the Online Information System for the Protection of Women and Children (SimfoniPPA)(Fauzia, 2022). The incidents above are a testament to how the cruelty of irresponsible individuals causes harm, death, and behavior that has deviated from Islamic teachings. Therefore, the incident above shows the damage to the faith and morals of these individuals because the religious values they carry have not yet reached a strong level of faith, so that they are motivated to do things that violate state and religious rules and norms.

The Qur'an is the holy book of Muslims that was handed down to the Prophet Muhammad SAW through the intermediary of the U.S. Angel Gabriel in a 22-year, 2-month, 22-day manner as the last book and the finisher of previously handed down books such as the book of Zabur, the book of the Torah, and the book of the Gospels. In addition to the above definitions, according to Maya Rahendra in (Rohimat et al., 2021) the Qur'an is the main, most perfect, and all-encompassing holy book, and there is not the slightest forgotten or unexplored problem in it. According to Muhammad Abdullah Darraz said that, it is called the Qur'an because it is read orally, and it is called the Qur'an because it is written with a pen. The two names tell the meaning that shows the same meaning as the reality (Al-Qaththan, 2015, p. 20). Therefore, the Qur'an has its privileges and undeniable truth. Among the knowledge related to the Qur'an is Tajwid Science. This knowledge is useful in teaching how to mention letter by letter in the Qur'an, Finally the right of letters is perfected as it should be and the rules of reading are carried out according to the rules. All of them are sourced so that the Qur'an remains preserved throughout time (Abdurohim, 2016, p. 1). The postulate that requires reading the Qur'an with tajwid is found in Sura Al-Muzzammil verse 4:

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

It means: "or more than (one-second) of it, and read the Qur'an slowly." (Q.S. Al-Muzzammil/73:4) (Hanafi & Saifuddin, 2019; LPMQ, 2022).

This verse tells us that Allah Almighty commanded the Prophet Muhammad SAW to read the Qur'an handed down to him with tartil, that is, to embellish the pronunciation of the letters with tajwid. Or more than one-second of that, and read the Qur'an slowly with a good and correct reading (Hanafi & Saifuddin, 2019; LPMQ, 2022). How important it is to read the Qur'an for all Muslims is one of the tasks and mandates for people who have Allah Almighty given ease of mastering how to read the Qur'an.

Furthermore, how the values contained in the Qur'an can be implied in a day's behavior so that it is able to change personality and lifestyle for the better and benefit others. In this case, an efficient and effective tool is needed, namely with Islamic cultivation education. In addition, education is a means or tool to realize the life of Muslims to the fullest, so that moral values in Islam can be implemented so as to reduce the number of educated Muslims who are poor in aqidah and moral values in Islam and in their personalities. Observing the main points of

educational ideals above, it turns out that Indonesian education since the pre-independence era has been able to lay down the joints of Indonesian character education. The formulation above has even shown that in building the character of the Indonesian nation must contain three main elements, namely education, religion and national culture (Patimah, 2012).

Education is a conscious effort to transform science, expertise and the value of life values to prepare students towards maturity and maturity (Syakuro, 2021). Therefore, Islamic education must be directed towards the continuous growth of the overall human personality through spiritual practice, intelligence, ratio, feelings, and five senses. The construct of student morals is based on the definition of morals, namely the state of the student's soul which comprehensively produces good deeds routinely done and repeatedly (Prihatini et al., 2013). Therefore, education must provide services to human growth in all its aspects. The aspects in question are aspects of spirituality, intellectuality, imagination, physical, scientific, linguistic both individually and correlative and encourage all these aspects towards improvement and achievement of perfection (Mappasiara, 2017).

In the context of Islamic education, it must make moral values the main target in the development of education that blends with Islamic moral values that are integrated in personality. Prophet Muhammad SAW as the bearer of Islam is in charge of perfecting noble morals as in the hadith of Abu Hurairah r.a, he said: Rasulullah SAW said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Verily I was sent only to perfect the glory of morals." (Bakr, 2003, p. No. 20782).

According to (Al-Abrasyi, 1975, p. 90) ethics and moral education is the soul of Islamic education with the aim of achieving perfect morals is the real goal of Islamic education. In line with the opinion that (Mappasiara, 2017), the educational process of children desired by Islam in achieving the ultimate targets and goals with the cultivation of Islamic values that underlie the personality of students in their adulthood. As for those related to value education, human beings are naturally creatures that have a unique position that lies in moral dualism (Tafsir, 2002, p. 2). Therefore, Islamic school culture based on the Qur'an and Sunnah provides learning and a positive atmosphere that can also build positive emotions for children (Aisyah et al., 2020). The description above shows that ideally Islamic education should focus on the problem of how to turn cognitive religious knowledge into a meaning that is imagined and internalized in students as a source of motivation in behaving concretely religiously carrying out daily life.

So in such conditions, it is very necessary to have awareness from various elemin, namely parents and educators or teachers in maintaining and guiding children so that their growth and development can run well and correctly. Parents and teachers have a great responsibility to guide their offspring. Allah SWT said:

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَغْرُوفًا ۗ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Translate: "If both force you to fellowship Me with something that you have no knowledge of, do not obey both, (but) care for both in the world well and follow the path of the one who returns to Me. Then, it is only to Me that you return, and then I tell you what you used to do." (Q.S. Luqman/31:15) (Hanafi & Saifuddin, 2019; LPMQ, 2022).

Allah SWT also said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Translate: "O people of faith, guard yourself and your families from the fires of hell whose fuel is man and stone. The guardians are rough and hard angels. They do not disobey God for what He commands them and always do what they are commanded." (Q.S. At-Tahrim/66:6) (Hanafi & Saifuddin, 2019; LPMQ, 2022).

If you look at the sentence structure of the verse above, it can be concluded that Luqman strongly forbids his son to shirk. This prohibition is something that Luqman should convey to his son because the shirking behavior is a great sinful act. The child is a life connection of his parents, as for the ideals that cannot be achieved by parents during his life, it is hoped that the child can achieve them. Similarly, the beliefs held by their parents in addition to noble ethics are also expected so that their children adhere to and have all of them in the future (Hanafi & Saifuddin, 2019; LPMQ, 2022). The obligation of parents in directing their children to become shalih and shalihah children, because parents are the first educators for their children, it is from parents that children first receive education (Daradjat, 1992, p. 36). This shows how big parents and teachers are in children's education, especially when we know that the purpose of education in Islam is the formation of *issan kamil* with a pattern of morals and *taqwa*.

In this era of globalization, it is a very serious threat to the collapse of religious values internalized by humans, so that along with the rapid pace of technology, globalization in all fields and plurality makes the complexity of human problems increasingly emerge. According to Rose Pole in his book states, the modern world gave rise to certain concepts of morality, but also on the contrary repealed the reason for accepting the concept, modernity requires morality and also makes morality impossible (Tafsir, 2002, p. 2). In the modern era, humans are offered a variety of conveniences that include conveniences that can lead to negative or bad behaviors. Therefore, the cultivation of Islamic values in students is the main focus, because the progress of science and technology has developed rapidly so that Islamic education must be the frontline in saving the younger generation from technological advances that eat away at students, so *ngaji* teachers become an alternative in instilling Islamic values in students (Fitriana, 2019), namely *Ghuruh Alep*.

A teacher is a person who works in the field of education and teaching who is responsible for educating, teaching, and assisting children in achieving maturity (Nata, 2005, p. 62). *Ghuruh Alep* comes from the Madurese language, namely *ghuruh* which means teacher, while the word *Alep* is a hijaiyah letter that is in the first order, meaning that

the word alif is intended as the beginning or first. *Ghuruh Alep* is the first person to teach the hijaiyah letters contained in the Qur'an to children, students, and students which is usually done at home, Musholla, and Mosque where children recite the Qur'an. The majority of the *Ghuruh Alep* figures in Madura are kiyai who have mushalla in an area where children live. *Ghuruh Alep* has a high position in Madura and is highly respected by the community and the figure is highly trusted for his ability to teach the Qur'an to children. Madurese people believe that *Ghuruh Alep* is able to educate their children to become people with noble personalities. *Ghuruh Alep* is also one of the important components in Islamic education, namely having responsibility for all attitudes, behaviors, morals, aqidah, and being responsible for educating students in accordance with Islamic teachings contained in the Qur'an.

Ghuruh Alep's task of teaching, educating, and guiding children has an influence on students, this influence will occur through education and teaching which is carried out on children, whether intentionally or unintentionally by *Ghuruh Alep*. It can be said that the personality (morals) of *Ghuruh Alep* will have a greater influence than his intelligence and knowledge, especially for students who are still at an early age (AUD) because the child at that age is still in the period of growth and development of his personality. The first and foremost educator is still a parent who has full responsibility for the progress of their child's development and growth, but if parents do not have limited ability or time in educating children, then they hand over some of their responsibilities to *Ghuruh Alep* by entrusting the child to the nearest prayer room to study the Qur'an. In line with (Fitri, 2012) that education in the family is the first and foremost education, where the educators who are most responsible for the development of a child are the parents.

Based on previous research conducted by (Agus, 2018), this study discusses the concept of Islamic education for Early Childhood Education (ECE). Islamic education places educators as individuals responsible for the development of learners, focusing on the development of affective, cognitive, and psychomotor potentials. The aspects of education in ECE include nurturing, habituation, and learning introduction, with the aim of safeguarding children from negative impacts such as physical, oral, and psychological dangers. The methods of ECE education from an Islamic perspective vary, including exemplification, practice and application, education through games, songs, stories, encouragement and admonishment, praise, and instilling good habits. The principles of ECE education according to Islam include instilling faith, fostering noble character, cultivating independence, and balancing between worldly and hereafter matters, as well as between knowledge and action. The conclusion of this study emphasizes that the concept of Islamic education for ECE highlights the crucial role of educators in developing learners' potentials and the diverse methods of education employed. Islamic principles such as instilling faith and fostering noble character are also integrated into ECE education.

Based on the description above, researchers are interested in conducting a study with the title "The Role of *Ghuruh Alep* in Instilling Islamic Values in Early Children In The Time Of The Curren Decline Of

Muslim People" with the formulation of the problem, namely how the role of *Ghuruh Alep* in instilling Islamic values in early children in the time of the current decline of muslim people which aims to find out the role of *Ghuruh Alep* in instilling Islamic values in early children.

By examining Ghuruh Alep's role in a contemporary context, this research aims to provide valuable insights into the challenges and opportunities associated with Islamic education for early childhood. These findings will contribute to the development of effective strategies to uphold and transmit Islamic values to future generations amidst evolving social dynamics.

2. Methods

This research uses a qualitative approach. This type of research is a case study research, while the approach method used is descriptive qualitative (Moleong, 2016). The study was conducted with the intention of describing the role of *Ghuruh Alep* in instilling Islamic values in early childhood in Mushalla Nurul Islam Karduluk Sumenep. The location of this study is located in Mushalla Nurul Islam, Karduluk Village, Pragaan District, Sumenep Regency, East Java. The type of interview used is a semistructured interview where this type of interview is included in the category of in-depth interview, which in its implementation is more free when compared to structured interviews. The data used in this study are primary data and secondary data. The primary data source is in the form of interviews, observations, and documentation in the role of *Ghuruh Alep* in instilling Islamic values in early childhood in Mushalla Nurul Islam Karduluk Sumenep. Then the data source consists of books, journals, reports and some other literature related to the big theme in this study.

The interviewees in this study were kyai or *Ghuruh Alep*, parents, and students of Mushalla Nurul Islam. In this case, the researcher uses non-participant observations where the researcher is directly involved with the activities of the people being observed, but the researcher is not involved as a teacher and only as an independent observer. Researchers only review, pay attention and research the phenomena that occur in Mushalla Nurul Islam. The data analysis used is non-statistical analysis, where researchers reveal and describe phenomena that occur in the field. In this case, the data analyzed is data collected in transcripts of observations, interviews, and data identification which are then analyzed and interpreted and then made into a written report. Researchers in this case use the technique of source triangulation and triangulation of methods. So that later this research will provide accurate, detailed, and accountable results.

3. Result and Discussion

Teachers are people who work in education and teaching who are responsible for educating, teaching, and assisting children in reaching maturity (Nata, 2005, p. 62). The majority of the *Ghuruh Alep* figures in Madura are kiyai who have mushalla in an area where children live. *Ghuruh Alep* has a high position in Madura and is highly respected by the community and the figure is highly trusted for his ability to teach the Qur'an to children. Madurese people believe that *Ghuruh Alep* is able to

educate their children to become people with noble personalities. *Ghuruh Alep* is also one of the important components in Islamic education, namely having responsibility for all attitudes, behaviors, morals, aqidah, and being responsible for educating students in accordance with Islamic teachings contained in the Qur'an.

Ghuruh Alep In The View Of Madurese People

Ghuruh Alep in the view of the Madurese people is someone who first teaches the hijaiyah letters contained in the Qur'an to children, students, and students until children can read the Qur'an fluently, eloquently, and correctly according to the tajwid, which is usually done at home, Musholla, and Mosques where children recite the Qur'an. *Ghuruh Alep* comes from the Madurese language, namely *ghuruh* which means teacher, while the word *alep* is a hijaiyah letter that is in the first order, meaning that the word *alif* is intended as the beginning or first. *Ghuruh Alep* provides *langgher* at home as a place to learn how to recite for his students. The term *langgher* is a multifunctional personal mushalla used as a place of worship, a place to receive guests among *kiyai*, *ustad*, and figures, and is used as a place for celebrating the big day of Muslims.

Based on the statement of Mohammad Tsabet, the parent of M. Lail Nur Rahman (4 years old) student in Mushalla Nurul Islam that, in the implementation of his teaching and learning, *Ghuruh Alep* does not ask for payment to his students or collect salaries, because *Ghuruh Alep* teaching his students is done sincerely and sincerely, but the students willingly determine the arrangements in a month to help their teachers in paying electricity costs in the *langgher* voluntarily. Students leave for a paycheck before *azdan magrib* around 5:00 p.m. The learning process begins with congregational *magrib* prayers, then continues to learn to recite with the *sorokandan* method and ends with *solat isya'* congregation, paying holidays every Thursday or Friday night. Meanwhile, the way parents usually entrust their children to *Ghuruh Alep* to be taught recite from around the age of 3 years until around the age of 15 after which students move to the recite mosque to perform their readings.

Ghuruh Alep is a person who understands the teachings of Islam, regarding the place where the study is actually not officially formed, sometimes it is formed indirectly because there are often children who play or people who teach their grandchildren, then there are people who leave their children to be taught to recite and then the neighbors also follow suit. *Ghuruh Alep* teaches to recite from using *torroden* (a book that contains hijaiyah letters and short letters) and continued to use the book of the Qu'ran when it is fluent. If you have *khatam*, usually the guardian of the diving students who are placed in the place of salary and usually the number of students is usually 10-20 students. In addition, bone teachers instill religious values before being put into the *Diniyah Madrasah* or into *islamic boarding schools*. Therefore, *Ghuruh Alep* will face different characters, then the teacher must be able to adjust, a teacher must not be too sensitive or irritable and timid, meaning that a teacher can stabilize emotions. This is in accordance with the duties of an educator.

In the Javanese paradigm, educators are identified with teachers, which means "Digugu and imitated" meaning those who are always modeled and followed. Whereas in the big dictionary Indonesian is a person whose job (his livelihood, his profession) is teaching. In Arabic it is called mu'allim and in English it is called Teacher. It all has a simple meaning, namely "A Person Occupation is Teaching Other" meaning that a teacher is a person whose job is to teach others (Syah, 2001, p. 233). As for Islamic educational literature, a teacher is commonly referred to as ustadz, mu'allim, murabbiy, mursyid, mudarris and mu'addib. The word ustadz is commonly used to call a professor. This implies that a teacher is required to be committed to professionalism in carrying out his duties. Equity in education is one of the important indicators that must be achieved in order to achieve justice and the fulfillment of the right to education (Machali, 2012). The word mu'allim comes from the root word 'ilm which means to capture the essence of something. In each 'ilm, there is a theoretical dimension and a mandate dimension. This implies that a teacher is required to be able to explain the nature of the science he teaches, as well as explain its theoretical and practical dimensions, and try to arouse students to practice it.

The word murabbiy comes from the root word rabb. God is as rabb al-'alamin and rabb al-nas. Namely those who create, regulate and maintain nature as a whole including humans. Judging from this understanding, the teacher's task is to educate and prepare students to be able to be creative, as well as organize and maintain the results of their creations so as not to cause havoc for themselves, the community and the surrounding nature. The word mursyid is commonly used for teachers in thariqah (sufism). Thus a mursyid (teacher) seeks to transmit his moral and or personality passion to his students both in the form of his ethos of worship, his work ethic, his learning ethos and his all-lillaahi ta'ala dedication. The word mudarris comes from the root of the word darasa-yadrusu-darsan-wa durusan-wa dirasatan, which means erased, lost its marks, erased, made obsolete, trained, learned, judging from this understanding, the task of the teacher is to try to educate his students, eliminate ignorance or eradicate their stupidity, and train their skills according to their talents, interests and abilities.

While the word mu'addib comes from the word adab, which means moral, ethical and adab or physical and mental progress. So that the teacher is a civilized person as well as having a role and function to build a quality civilization in the future (Muhaimin, 2007, pp. 44–49). As for the book *Philosophy of Islamic Education*, it says educators are adults who are responsible for providing guidance or assistance to students in their physical and spiritual development in order to achieve arabic education of maturity, able to carry out their duties as creatures of God, caliphs on the surface of the earth, as social beings and as individuals who are able to stand alone (Ihsan, 2007, p. 93). According to (Arifin, 1989, p. 127) that teachers must have a good adab, because the child always sees the teacher as an example that is followed, which is to be insinuated by the teacher, the eyes of the students are always on him and their ears always hear about him. So then the assumption that

something is good means good in their eyes and if the assumption is ugly it means ugly also in their eyes.

From the above opinion, an understanding can be taken that everything taught by religious teachers is realized or not is a reflection for children, therefore the behavior or movements of a virtuous teacher can at least affect the development of students towards their lessons. In addition, teachers must have dedication to their duties, be forgiving and do harm, because the implementation of education is very necessary. The foregoing is mainly the fair deeds of the teachers because then a teacher will have the full trust of his students. Therefore the educator or teacher must base on the Qur'an, with the aim of developing man in such a way that all the knowledge gained will become an organ on the creative whole person, allowing man to utilize natural resources for the good of mankind and to create justice, progress, and order of the world (Sutrisno, 2006, p. 42).

Based on the teacher's responsibilities above, basically the responsibility of a religious teacher is very heavy, because the teacher is very responsible for the success of education and teaching so that their students become grateful people which will make them happy in the afterlife. As Allah SWT says:

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّتُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Translate: "If both force you to fellowship Me with something that you have no knowledge of, do not obey both, (but) care for both in the world well and follow the path of the one who returns to Me. Then, it is only to Me that you return, and then I tell you what you used to do." (Q.S. Luqman/31:15) (Hanafi & Saifuddin, 2019; LPMQ, 2022).

Allah SWT also said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَمْنُوا قُورًا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُورُهَا النَّاسُ وَالْجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Translate: "O people of faith, guard yourself and your families from the fires of hell whose fuel is man and stone. The guardians are rough and hard angels. They do not disobey God for what He commands them and always do what they are commanded." (Q.S. At-Tahrim/66:6) (Hanafi & Saifuddin, 2019; LPMQ, 2022).

If you look at the sentence structure of the verse above, it can be concluded that Luqman strongly forbids his son to shirk. This prohibition is something that Luqman should convey to his son because the shirking behavior is a great sinful act. The child is a living connection of his parents, as for the ideals that parents cannot achieve during his life, the child is expected to achieve them. Similarly, the beliefs held by his parents in addition to noble ethics are also expected so that their children adhere to and have all of them in the future (Hanafi & Saifuddin, 2019; LPMQ, 2022). Thus it is clear that the roles and responsibilities for the success of education and teaching are also required to be able to grow the strength of faith in their students so that the students are good at being grateful which in the end will be able to make the child happy, namely the happiness of the world and the hereafter. The role of the teacher in society depends, among other things, on the community's

image of the teacher's position. The teacher's social position differs from country to country, from age to age. In the Hindu era, for example, the teacher occupied an honorable place as the only source of knowledge. Students must come to him to acquire knowledge (Nasution, 1999, p. 95). Based on his position as a teacher he must show proper behavior for a teacher according to community expectations. Teachers as educators and coaches of the younger generation and society must be role models.

Moral has a connection with cognition, emotions, and actions that cannot be separated (Aziz, 2023). Deviations in behavior by the teacher will receive attention and criticism from the community. Society does not condone violations such as gambling, drunkenness, sex offences, corruption, speeding and so on happening to teachers, if these violations are violated by the teacher it will be considered a very serious violation. In our society, older people must be respected. Teachers are older than their students, so the existence of a teacher based on his age has a position that must be respected. More so, he is seen as a substitute for parents.

Because the special position of teachers in society has high expectations about the role of teachers, these expectations cannot be ignored by teachers. The teacher has always been an example of a figure who can be gugu and imitated for students (Nasution, 1999, p. 96). In general, teachers do not oppose people's expectations even though they essentially restrict their freedom. The teacher himself accepted the restriction as something natural. Violations by teachers will also be denounced by their peers. Those who enter the educational institution of teachers have in principle accepted the norms of behavior determined by society (Nasution, 1999, p. 97).

In social life the teacher cannot extricate himself from society. Teachers are members of the community and are responsible for participating in advancing people's lives. To advance society, teachers must master and understand all things related to national life, for example about national life, customs, habits, norms, needs, environmental conditions, and so on.

The public's perception shows that the teacher's social competence tries to succeed in the success of the students in the learning process, the teacher always tries to communicate with the community in a good and harmonious environment, there are never any problems that interfere with the teaching and learning process. And if there is a problem the solution is through a family meeting. The teacher always treats himself well in accordance with the whole personality (Dwijosumarto, 2000, p. 220). Meanwhile, community perceptions of teachers in terms of services in the form of activities which include creating an atmosphere of the learning process, teachers as community servants serve and are ready to provide the skills they have according to their abilities. improve their quality of life, and in community services need to be prepared more thoroughly covering all activities (Dwijosumarto, 2000, p. 220).

The Role of *Ghuruh Alep* in Instilling Islamic Values in Early Childhood

Based on the results of observations and interviews that researchers have conducted, data was obtained that the role of *Ghuruh Alep* in instilling Islamic values in early childhood in Mushalla Nurul Islam Karduluk Village, Sumenep Regency has an important and special role in instilling Islam in children so that it needs seriousness from teachers. Exemplification or setting an example is carried out by someone, meaning educators play a crucial role in this exemplary method, setting an example can be done by behaving well and treating others with kindness, even with students (Nayyiroh & Diana, 2022).

This is because teachers have several skills and strive so that the religious values taught are easy to understand and practice and become the foundation of faith by students in their lives. Kiai is the main figure of the nyantri process. He is the leader who directs the religious and cultural process. Through it, the ideal character of an education will be achieved, traditions are stirred up, practiced, started, and ended. Through it, students become familiar with the intricacies of life, the conditions of society, as well as the direction and challenges of the journey of civilization (Baso, 2012).

The important role imposed on *Ghuruh Alep* requires the support of the child's parents in every learning process in the musholla. Therefore, some of the planting techniques carried out by *Ghuruh Alep* are as follows:

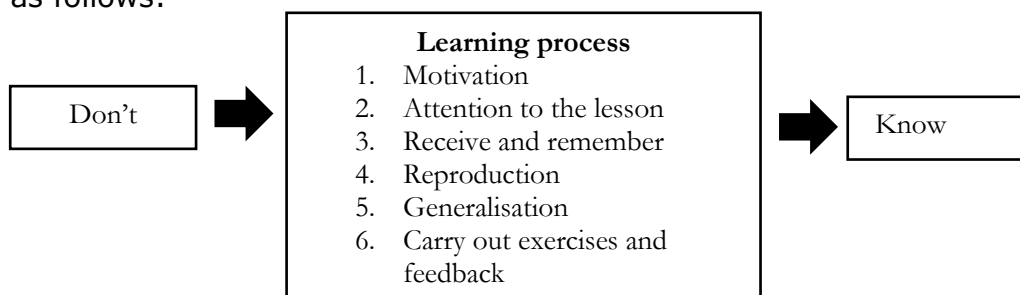


Figure 1. Techniques Carried Out by *Ghuruh Alep*

First, *Ghuruh Alep* taught students to read the Koran starting from introducing hijaiyah letters and learning tajwid until they could read the Koran correctly and fluently through being guided one by one with care and patience. Both *Ghuruh Alep* instill moral education in children through habituation, every time they are going to study the child is asked to say hello to the teacher and continue reading a prayer, after each lesson the child is asked to end by reading a prayer and continue with greetings, when meeting with the teacher convey greetings, also to others, when going to sleep clean both feet and hands and pray and not be noisy, when you wake up pray first and make the bed, when you are going to enter the restroom left foot first and read the prayer, if you have finished will go out to pray and come out with the right foot first, when talking to both parents, teachers or other people use language properly, polite and respect other people's conversations. The habituation method is an appropriate step in early childhood education because, in addition to introducing practices/prayers to children, habituation is also a process

of internalizing valuable characters, such as religious virtues (Hafidz et al., 2022).

The third is to provide guidance on worship/practice of prayer, *Ghuruh Alep* provides guidance on worship by memorizing the readings in prayer, training students how to pray correctly, always doing congregational prayers at sunset and evening prayers when it is time for prayer, emphasizing the importance of praying, coordination with parents of students in the context of continuous supervision of the implementation of children's prayers.

Fourth Give love and attention to children by giving *Ghuruh Alep* homework or at school, the teacher wants to correct and give grades, the teacher approaches and pays attention to children who have problems either at home or at school and tries to find a way out, the teacher gives advice to children, if you want to be loved by your parents, so that you follow what is ordered, accept with pleasure every gift from your parents. Fifth, give good examples to children by giving good examples to students. Explains subjects using language that is easy to understand and understand, Talking with other people or with friends does not emit bad words such as swearing, rebuking and talking about the ugliness of others, *Ghuruh Alep* always behaves well, gives help to people who asks for help, gives help with sincerity, never discriminates against other people, especially students, never acts arrogantly, indifferent to other people especially his students, every time he is greeted he always answers with full attention and smiles a lot. As described (Hidayat, 2012) that changes that occur in a person after going through a learning process include changes in overall behavior. If someone learns something, as a result he will experience a change in behavior as a whole, both in cognitive, affective and psychomotor aspects.

The six *Ghuruh Alep* give good advice to children in a way that if a child is wrong, the teacher calls the child to ask for information on the subject matter, after it is known, the teacher begins to give advice very wisely so that the child does not feel offended and is easy to accept, which will cause the wrong child to return to the right path. In collaborating, there are individuals who do it diligently, patiently, and always prioritize collective interests over their personal interests (Al Umairi, 2023). Every child who is wrong, is not immediately sentenced or sentenced to corporal punishment. because such a method is less effective, therefore it does not provide a way out, for children who are wrong they can be punished, but punishments that are educational, by being told to read Surah Al Fatihah 20 times, thus students also benefit: first, the child can increase the second fluency, the third child can increase the fluency, the child can add the fourth good or reward, the child does not feel burdened (because he has memorized it).

Based on the description above, we can see that *Ghuruh Alep's* role in instilling Islamic values is a noble role for him, as it is known that there is some education, guidance, and teaching that is carried out in the process of early childhood reciting the Qur'an. in the Nurul Islam Mushalla when the child still does not know anything about Islam until the child is able to read, practice, practice, and believe in the words of

Allah SWT contained in the Al-Qur'an. In line with the theological foundation of Islamic education departs from the understanding that the Qur'an was revealed to mankind as a guide hudan li al-nâs. The One who knows for certain about the true meaning of the Qur'an is Allah SWT. Humans with their intellectual potential try to explain the intentions of Allah SWT in His words. Its foundation is precisely because the purpose of the presence of the Qur'an as hudan/guidance (Burhanudin, 2012). As the argument that requires reading the Qur'an with tajwid is found in Surah Al-Muzammil verse 4:

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

It means: "or more than (one-second) of it, and read the Qur'an slowly." (Q.S. Al-Muzzammil/73:4) (Hanafi & Saifuddin, 2019; LPMQ, 2022).

This verse tells us that Allah SWT commanded the Prophet Muhammad SAW to read the Qur'an handed down to him with tartil, that is, to embellish the pronunciation of the letters with tajwid. Or more than one-second of that, and read the Qur'an slowly with a good and correct reading (Hanafi & Saifuddin, 2019). How important it is to read the Qur'an for all Muslims is one of the tasks and mandates for people who have Allah SWT given ease of mastering how to read the Qur'an.

4. Conclusion

The role of *Ghuruh Alep* in instilling religious values is the process through the introduction of hijaiyah letters with care and patience until they can read the Qur'an and the guidance of santri worship by means of congregational prayers providing akhlaq education, giving affection and attention to students, giving good examples to students, giving good advice to students, and training students to behave according to the measures of the environment in which they live according to the age passed by it. After the child is used to acting as desired by moral rules and intelligence and thinking maturity have been achieved, then abstract understanding is taught. This is important for *Ghuruh Alep* in instilling religious values in students by teaching students to read the Qur'an starting from introducing hijaiyah letters to being able to read the Koran, *Ghuruh Alep* instills moral education in children through habituation, *Ghuruh Alep* provides worship guidance by memorizing the readings in prayer, training students how to pray correctly, always doing the congregational evening prayers and evening prayers when it is time for prayer, emphasizing the importance of praying, setting good examples for children through giving a good example to students, *Ghuruh Alep* gives good advice to children by way of if there is a child who is wrong.

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