

Analysis on Value of 12 Verses Gurindam by Raja Ali Haji in the Context of Learning Islam in Early Childhood (PAUD)

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Abstracts: The phenomenon that occurs today is that many children have smart academic problems but few children have not reflected akhlakul karimah to the surrounding environment which will have a negative impact when children grow up later. Islamic religious learning in early childhood education is the most basic thing that needs to be introduced to early childhood. One of the local wisdoms that can be applied in fostering children's Islamic religious education is Gurindam 12 by Raja Ali Haji. The purpose of this research is to analyze the value of Gurindam 12 by Raja Ali Haji in the context of Islamic religious learning in early childhood (PAUD). Systematic literature review (SLR) in this study by reviewing references regarding the value of gurindam 12 couplets through google scholar. The results show that the values obtained in Gurindam 12 are Islamic values, faith values, social and ethical values, starting to do useful things, ethical values and leadership values and leadership systems.

Keywords: Gurindam 12, Religious Education, PAUD.

1. INTRODUCTION

Islamic religious education is very important to be introduced from an early age because religious education is related to carrying out daily life in accordance with religious teachings and moral values until the child grows and develops later. This is in line with the opinion (Ardiansari & Dimiyati, 2021) that the most important and most important education in early childhood is Islamic religious education where values in religion are related to everyday life which requires guidance and correct direction in understanding religious values both worship, prayer, moral values, and others in everyday life both internally and externally to children. Religious education in early childhood is a very important initial foundation so that religious education has a very solid foundation and the child's growth and development is guaranteed and becomes a useful child (Sulaiman et al., 2014).

Early age is the age that responds the fastest and accepts something that is obtained either knowledge or other information that is captured by the five senses and experience that is obtained by the environment around the child. Islamic education that is taught to early childhood is to instill Islamic religious and moral values in children with the aim of guiding and directing children to adulthood to increase faith and devotion to Allah SWT (Masithoh, 2019). The existence of early childhood education institutions is needed in guiding children to know Islam through Islamic religious learning. In addition, parents want to provide and equip their children with Islamic education (Sadida & Triman, 2019)

Islamic religious learning in early childhood education is the most basic thing that needs to be introduced to early childhood (Harfiani, 2019). Islamic religious education for children after an early age is an effort to shape children to become devout adherents of human nature and become moral human beings, so that children are able to apply them in everyday life as obedient servants of Allah in reaching the life of the world and the hereafter (Hanipah, 2016). According to Al-Nahlawi in (Hanipah, 2016) the obligation of an educator in educating children is to uphold God's laws, carry out and carry out religious orders and the Prophet Muhammad, have a sense of love and affection for fellow creatures, create an atmosphere of peace and prosperity among Muslims.

According to Shaari in (Sulaiman et al., 2014) there are two categories of education given to children based on age stages, namely: 1) Children aged 1–4 years where children are raised by a woman who has good character and strong religion with the basis for forming a pious and pious child's personality by practicing courage, politeness,

patience, respect, obedience to parents and religion. 2) Children aged 5-7 years at this age children must be taught the spiritual aspects (prayers, call to prayer, reading the wirid, fasting, reading the Qur'an and praying in congregation), manners (preceding older people, honest, ethical, simplicity) and physical exercise (play).

Winarto, (2021) argues that the phenomenon that is happening right now is that many children are smart in academic matters but few children do not yet reflect akhlakul karimah towards the surrounding environment which will have a negative impact when children grow up later, such as children who lack respect and are polite to people. old. In line with (N, 2019) the development of information technology is capable of becoming a medium that causes the phenomenon of negative behavior which is carried out continuously in everyday life, namely that there are children who are impolite when talking, imitating physical or verbal violence, and behavior that is not worth emulating. So that the contribution of technology tends to be destructive for children's development in the aspect of religious and moral values. For this reason, it is important for an educator to minimize phenomena that occur by integrating local wisdom with the aim of recognizing cultural values that are collectively defined in the identity of certain community groups in habits, behavior and moral and religious values (Anggraini & Kusniarti, 2017 ; Pesurnay, 2018; Pornpimon et al., 2014).

Guridam is one of the old poems with rules that contain quiet learning advice related to religion, character, morals and others where there are similarities in the sound of each line so as to produce a distinctive rhythm and arrangement of interrelated lines (Syafrial & Rumadi, 2021). The first line is the problem and the second stanza contains the answer to the problem. Gurindam Dua Belas is a work by Raja Ali Haji, which is an old poem from Malay which has a moral message from the aspects of religion, education, and culture which is composed of complete sentences that have the same final rhyme so that when sung it produces a beautiful rhythm for the listener (Sirait, 2018; Syafrial & Rumadi, 2021). Gurindam twelve is one of the local wisdoms that can be utilized in the context of Islamic religious education in early childhood that researchers will do.

In research (Ghofur, 2014) in gurindam dua in the fourth verse of Raja Ali Haji it can be a solution in the decadence and moral degradation faced by today's children where in the current era morals in children are not good, such as: committing crimes, being cruel, insulting, angry, deceiving, rude, speaking unkindly, and blurring. The study of the fourth verse on Gurindam Dua has the values of moral Sufism such as: guarding the heart from injustice, protecting oneself from envy, not committing backbiting, anger, lying, miserliness, rudeness, and arrogance. In addition, research from (Azmi & Zainal, 2016) shows that in the twelve Gurindam works of Raja Ali Haji, there is an akhidah value contained in them, such as someone who does not carry out the orders of his religion (Islam) explained by Bajwa as a human being who does not adhere to religion, so Gurindam it advises readers to know Allah, religion, oneself, about the world that deceives humans, and to know the hereafter and the values of Islamic religious beliefs.

Based on some of the research above, it shows that Raja Ali Haji's Gurindam Dua Belas has good values in religion, education and culture. So this is related to the opinion of Sufiani et al., (2022) that the internalization of Islamic religious education in children is a very important part which is a basic value in Islamic religious education guidelines which include: faith education (belief in Allah SWT, angels, prophets/ apostles, scriptures, the last day and destiny), ethics education that cleanses oneself from bad and dishonorable behavior, and daily behavior education related to carrying out religious teachings and behavior between people. For this reason, researchers adopted this study related to Gurindam Dua, because Islamic religious education is very urgent to be applied at an early age. The novelty of this researcher is that the researcher conducts an analysis of the values of Raja Ali Haji's twelve Gurindam verses in the context of learning Islam in early childhood.

2. METHODOLOGY

The Systematic Literature Review (SLR) method uses a qualitative approach. SLR (Systematic literature review) is a qualitative approach that is used to review and summarize the results of a descriptive study (Dixon-Woods, 2010) so that researchers take this research method as an analysis of the value of the verses of Gurindam Dua Belas by Raja Ali Haji in the context of learning Islam in children. early age. Review as a data collection technique in this study through Google Scholar from 2005 to 2022. Through systematic literature review (SLR) questions,

including: (RQ1) what are the values contained in the two gurindam verses by Raja Ali Haji in the context Islamic religious learning in children this age? Figure 1 shows the seven steps taken in the systematic literature review (SLR) method.



Figure 1. Steps of the Systematic Literature Review (SLR) Method.

3. RESULTS AND DISCUSSIONS

According to Syafriah & Rumadi, (2021) and Kurmalasari & Hamdan, (2015) the Gurindam used in this study is the work of Raja Ali Haji (1808-1873) who was born on Penyengat Island, Riau Archipelago, namely Gurindam Dua Belas. Gurindam Dua Belas is an old poem that is in the land of Malay Indonesia which includes moral values, religious values, educational values, and cultural values which have the goal of being a motivator for social action which has the meaning of being a seeker of truth values (Suhardi, 2017). In addition, the values contained include: Islamic values, creed values, social and ethical values, starting to do useful things, ethical values and leadership values and leadership (Suhardi, 2017).

The arrangement of the twelve gurindam is in the form of a complete sentence which has the same final rhyme so that when it is recited it produces a beautiful rhythm. Gurindam Dua Twelve consisting of 12 verses discusses 12 different issues consisting of at least 5 verses that are able to provide motivational benefits in cultivating religious values and noble character in a person (Azmi & Zainal, 2016; Syafriah & Rumadi, 2021) . So that the values associated with the twelve gurindam become a start for Islamic religious education in children after an early age.

Every 12 Verses in Gurindam Dua Twelve by Raja Ali Haji are in the form of: The first Verse contains a message regarding religious and divine values, while in the second Verse it is suggested to practice the pillars of Islam (Sirait, 2018; Syafriah & Rumadi, 2021), namely:

Table 1. Verse 1 and Verse 2 of Gurindam Dua Belas by Raja Haji Ali.

Verse 1	Verse 2
<ul style="list-style-type: none"> • Whoever does not hold a religion, Sometimes you can't say a name. • Anyone who knows the four then he is a ma'rifat person. • Whoever knows Allah, ordered and strictly speaking he was not wrong. • Whoever knows himself, then you already know the God who is bahri. • Whoever knows the world, you know he's a deluded item. • Whoever knows the hereafter, know it's a world of mudharat. 	<ul style="list-style-type: none"> • Whoever knows the person He knows the meaning of fear • Whoever left the prayer Like a house without pillars • Whoever leaves fasting Do not get two terms • Whoever leaves zakat, None of his wealth has a blessing • Whoever leaves the pilgrimage It is not that he fulfilled the promise

Based on table 1 in Verse 1, the value contained in Islamic education in early childhood is that religious education is the initial foundation for children where children are able to recognize religion as a guide in human life and believe in the existence of God who created humans and everything in them and supervises humans in any condition. (Mutiara, 2021). As the words in the Qur'an:

“Sesungguhnya Tuhan kamu ialah Allah yang telah menciptakan langit dan bumi dalam enam masa, lalu Dia bersemayam di atas 'Arsy. Dia menutupkan malam kepada siang yang mengikutinya dengan cepat, dan (diciptakan-Nya pula) matahari, bulan dan bintang-bintang (masing-masing) tunduk kepada perintah-Nya. Ingatlah,

menciptakan dan memerintah hanyalah hak Allah. Maha Suci Allah, Tuhan semesta alam.” (QS. Al-A'raaf : 54)

Translated into:

“Verily your Lord is Allah who created the heavens and the earth in six days, then He resided on the Throne. He closes the night to the day that follows quickly, and (He also created) the sun, moon and stars (respectively) submit to His command. Remember, creating and ruling is only the right of Allah. Glory be to Allah, Lord of the worlds” (QS. Al-A'raaf : 54)

The value contained in verse one is a divine value that is felt when it is associated with the verses of the Qur'an and hadith. This divine value is very important as a reminder for us that Allah is the only God who created creatures and all in them and reminds humans to prepare for eternal life after life in this world, namely the hereafter.

Meanwhile, Table 1 in Verse 2 shows that stanzas one to 5 discuss the pillars of Islam in verses one to five (Mutiara, 2021; Sirait, 2018; Syafril & Rumadi, 2021). According to Sirait, (2018) the value contained in the second Verse is about humans who leave obligations, such as: prayer, fasting, zakat, pilgrimage for those who can afford it and the consequences that will be obtained. Arba'in hadith by Imam Nawai regarding the pillars of Islam and its pillars, Rasulullah SAW said:

“Dari Abdullah bin Umar -semoga Allah meridhainya- ia berkata: Rasulullah Shallallahu 'Alaihi wa Sallam bersabda: Islam dibangun di atas 5 syahadat Laa Ilaha Illallah Muhammad Rasulullah, mendirikan shalat, membayar zakat, haji, puasa ramadhan.”

Translated into:

“From Abdullah bin Umar -may Allah be pleased with him- he said: Rasulullah Shallallahu 'Alaihi wa Sallam said: Islam is built on the 5 creeds of Laa Ilaha Illallah Muhammad Rasulullah Rasulullah, establishing prayers, paying zakat, hajj, fasting Ramadan”.

The first and second Verses of Gurindam Dua Belas are the initial foundations that we introduce to young children regarding Islamic religious education because this is a transcendent value or meaning of monotheism and pillars of Islam that must be carried out and there are consequences if these Verses are not carried out properly.

Table 2. Verse 3 and 4 of Gurindam Dua Belas by Raja Haji Ali.

Verse 3	Verse 4
If you take care of your eyes Just a little dream	The heart is the kingdom in the body If wrongdoing all the members fall down
When preserved ear Evil news has nothing to do with it	When envy is grounded Came from him some arrows
When preserved tongue I'm sure you will benefit from it	Swearing and praising should think That's where a lot of people slip
Seriously you take care of your hands Than all heavy and light	Don't defend angry jobs Later lost sense in the head
If the stomach is too full Out of obscene fi'il	If the slightest lie Can be likened to a closed mouth
Middle members should remember That's where a lot of people lose their spirits	A sign of a wretched person He didn't think about his shame
Take care of your feet Instead of walking that brings loss	Don't let Bakhil stop That's a very gallant pirate
	Who is already big Don't be rude
	Whoever says dirty words

	His mouth is like ketor Where are you wrong? If not someone else is a fairy Takabur work should not be crushed Before death is also lonely.
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In Table 2 are verse three and Verse 4. In verse three it contains about manners which hold back unnecessary words and eat as needed, while verse four explains the noble character that emerges from within the human conscience and human mind (Sirait, 2018; Syafril & Rumadi, 2021). Meanwhile, according to Ani Rakhmawati, (2018) in Verse three explains that self-control is a matter of great concern because when humans communicate, they need to choose words or diction related to the five human senses such as: ears, eyes, tongue. Meanwhile, according to Ghofur, (2014) in the fourth Verse has the value of Sufism where in the verses of the teacher's verses can give directions or advice to children to always guard against wrongdoing, protect themselves from talking about people, protect themselves from anger, protect themselves from lying, protect themselves from curmudgeon, protect yourself from harsh actions, and protect your heart from arrogance.

In the third and fourth verses contain content in the quality of a person in life based on the morality of life. By keeping all members of the body from bad behavior will keep us away from despicable traits. For this reason, as a human being, take care of the limbs so that they become human beings who have commendable characteristics and gain glory from the side of humans and Allah SWT.

Table 3. Verse 5 and Verse 6 of Gurindam Dua Belas by Raja Haji Ali.

Verse 5	Verse 6
If you want to know the people of the nation look at culture and language	Cahari by you will be best friend which can be used as medicine.
If you want to know a happy person, very nurturing in vain.	Cahari by you will be a teacher who can know each enemy.
If you want to know a noble person look at his behavior.	Cahari by you will wife, who can surrender
If you want to know a knowledgeable person, asking and learning is not boring.	Cahari by you will friend, choose everyone who is loyal.
If you want to know a wise person, in the world take stock.	Cahari by you will be my servant, that there is a good bit of deed
If you want to get to know people who are good-natured, look at when mixing with the crowd.	

Based on table 3 in the fifth and sixth Verses, it shows that Verse five is a scientific field which means that it does not only refer to knowledge but to knowledge in society and responding and using reason to live life. The sixth Verse contains substance regarding procedures for organizing or seeking association with groups starting from friends, family, friends and a servant. Apart from that, Verse six makes people aware of their attitude towards others, such as respecting or appreciating and looking for someone who is right in living life (Mutiara, 2021; Sirait, 2018).

Table 4. Verse 7 and Verse 8 of Gurindam Dua Belas by Raja Haji Ali.

Verse 7	Verse 8
<p>When you say a lot therein lies the entrance.</p> <p>If there are too many likes, that's a sign of near mourning.</p> <p>If we are not careful, that's a sign the work is going astray.</p> <p>If the child is not trained, if big the father is tired.</p> <p>When many people criticize, that's a sign he's lacking.</p> <p>When a person sleeps a lot, age is wasted.</p> <p>When you hear about the news, accept it should be patient.</p> <p>When you hear about complaints, talk about it let jealousy.</p> <p>When words are gentle, please everyone follow.</p> <p>When words are very harsh, Hurry up people get angry.</p> <p>If the job is really right, no one can do trouble.</p>	<p>Whoever betrays himself, especially to others.</p> <p>To himself he abused, don't believe that person.</p> <p>A tongue that likes to justify itself, than others can fault.</p> <p>Instead of praising yourself be patient, let people come to the news.</p> <p>People who like to show services, half of shirk claims power.</p> <p>Evil self hide, self-kindness shut up.</p> <p>Don't open people's faults, shame should think</p>

The Verse 7 contains advice in carrying out life in the world so that you behave and act so you don't go astray to the wrong path. Always do good to others, don't criticize others, don't talk too much because talking too much will bring lies. Meanwhile, in the 8 Verse, it is explained about adab, where adab (morals) shows a person's good behavior or not, and whether he is polite or not. In this Verse there are consequences when someone commits treason and is enforced in a community group. The eighth verse also discusses patience, keeping words, keeping disgrace.

Table 5. Verse 9 and Verse 10 of Gurindam Dua Belas by Raja Haji Ali.

Verse 9	Verse 10
<p>When you say a lot Knows a bad job but done</p> <p>not human, namely satan. The crime of an old woman that's the devil has a servant.</p> <p>To all the king's servants that's where the devil's place is spoiled.</p> <p>Most people are young that's where the devil rides.</p> <p>Association of men and women that's where satan has a banquet.</p> <p>As for thrifty parents satan does not like to make friends</p> <p>If strong young people study. with the devil so hostile.</p>	<p>With father, do not be disobedient so that God is not angry.</p> <p>With mother should be respectful so that the body can be safe.</p> <p>With children do not be negligent so you can go up to the middle of the hall.</p> <p>With wives and concubines do not be negligent so that the genitals do not hit.</p> <p>With friends let it be fair so that his hands become capillary</p>

Based on the table above, the ninth Verse is an Verse that contains the value of liberation where this Verse

focuses on preventing despicable acts, although several verses also function for human life in society. In this ninth verse, it contains the nature of muzmumah which is disgraceful if it is done by someone who causes distress or damage because of their nature, namely envy, jealousy, deceit. In addition, it is also explained that despicable actions are not good but still done. In the opinion of (Sirait, 2018) in this ninth Verse explains advice between men and women regarding social morals and about education. Whereas in the tenth Verse contains religious advice and manners about a child who respects his parents.

Table 6. Verse 11 and Verse 12 of Gurindam Dua Belas by Raja Haji Ali.

Verse 11	Verse 12
Be meritorious, to the countrymen.	The king agreed with the minister like a garden surrounded by thorns.
Be the head get rid of bad temper.	True heart to the king, sign of being any work.
Be holding the mandate, throw away betrayal.	Justice for the people, sign that the king has an inayat.
If you want to be angry, first judge.	Dear knowledgeable people, grace upon you.
If you are to be ashamed, don't hammer.	Respect the clever man, sign of knowing gauze and cindai.
If you want to be crowded, Don't get temper easily. .	Remind him to die that is the origin of devotion. The afterlife is too real

The eleventh and twelfth verses are the last Verses in Gurindam Dua from Raja Ali Haji's work where the eleventh verse discusses society which includes one's manners and ethics when becoming a leader, the attitude of meeting with many people in guarding one's words, being able to control one's emotions, keeping promises, and attitudes at the time in the community. Meanwhile, the twelfth Verse deals with the soul of one's leadership in achieving certain goals. This Verse also explains about conflict resolution that occurs where consensus deliberation is the best way to dilute a situation that has been closed so that with deliberation efforts we are able to have a good solution. The twelfth Verse explains the rigidity of leadership by the Minister and the people in the state.

4. CONCLUSION

Local wisdom in Indonesian society is abundant. One that can be applied to early childhood education is Gurindam Dua from the work of Raja Ali Haji, where these twelve Verses have important values in human life, both internally and externally. The values contained in the Verse are Islamic values, creed values, social and ethical values, values of doing useful things, ethical values and values of leadership and governance. The messages contained in the verse teach us to be human beings who have values and obey Allah SWT. So that the values contained can be used as the context of Islamic religious education in early childhood.

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