

## Iserahan Ku Guru: Actualization of Value Education in Gayo Ethnic Society

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### Abstract

*This paper aims to reveal and analyze the meaning of tradition and value education contained in the culture of Iserahan ku Guru for children who start Islamic education in the Gayo Ethnic Society. This ethnic community is an indigenous tribe that is now threatened with extinction in the midst of the Aceh province which is dominated by the Acehnese. To respond to this, one of the solutions offered is the excavation and preservation of local wisdom values by re-actualizing the value education in the Gayo Ethnic community which has now faded and is almost lost, one of the values that must be maintained by the community is the Qur'anic value which used as the basis of life and the basis of Islamic education. The research method uses a qualitative approach, by exploring traditional leaders, community leaders from the Gayo tribe, and members of the community. This data collection uses observation, dialectics, in-depth interviews, and documentation. The results of the study show that the Gayo people are aware of the qur'ani values in the Iserahan ku Guru tradition which are starting to fade, so that awareness arises to actualize them again by thinking that in formal education, Iserahan ku Guru is made the norm of society in the culture of starting children's education and learning to teachers, The Iserahan Kuguru procession is a sacred ijab qabul as a pledge that binds both parties with a shared obligation to guide children towards Insan Kamil, historically the Iserahan Ku guru in its implementation started from non-formal education then progressed to formal education as a government program to preserve local Gayo culture as an actualization the obligation to seek knowledge that is commanded by religion.*

### Keywords

I Iserahan Ku Guru; values education; gayo ethnicity



### I. Introduction

Enis Gayo Society, is an integral part of the Indonesian nation, which has a specific character and culture as Indonesian society in general. Gayo is one of the many ethnic minorities in the province of Aceh, living in various areas with the majority of Acehnese tribes. Although the Gayo highlands are part of the province of Aceh, it turns out that the Gayo ethnicity itself has a special characteristic that makes the Gayo tribe different from other ethnic groups in Aceh.

Education is the foundation of a successful career, financial freedom, the ability to think and reason critically and to make informed decisions. Without education we will be limited to perform tasks and we will be ignorant to the things that are happening in and

around our surrounding, and according to Martin Luther King, a people without knowledge is like a tree without roots. For education to be of great value, curriculums should be implemented. (Philips, S. 2020)

The Gayo ethnic group has customs and traditions that contain cultural values that are integrated with Islamic Shari'a which contains Qur'anic values so that customs and Shari'a are like a fence (maintaining) the teachings of Islam (as plants). Shari'ah is maintained and maintained by custom which is used as a protective fence. So that the Gayo ethnicity often conveys pearls of wisdom that edet kin peger shariet kin senuwen (customs function to protect the teachings of Islam). The religion of urum edet lagu zet urum sifet (Islam and customs are like substances with properties), both of which are an inseparable unit, so that Islamic teachings are prioritized in the joints of people's lives.

One of the traditions preserved by the Gayo ethnic community is the *iserahen ku guru* culture, which is the ritual of handing over children's education by parents to the teacher as an *ijab qabul* that binds both parties with shared responsibility in educating children towards *Insan Kamil*. It is called a ritual because this procession is carried out solemnly to realize the shari'ah call for the obligation to seek knowledge from Allah SWT, because only by seeking Allah's knowledge can people distinguish between right (right) and wrong (batil). This is revealed in the term *edet mungenal*, *ukum mu* is different, meaning that it is customary to seek facts (evidence), Islamic law distinguishes between good and bad, right and wrong.

Gayo ethnicity is very concerned with children's education, because only with education, children can distinguish right and wrong, with education this generation is expected to be able to apply the values of the Qur'an as a guide in life. The procession of the surrender of my teacher occupies an important position to initiate this goal. Given the importance of education, long before the existence of formal schools along with the requirements and procedures for entering children into non-formal educational institutions, such as recitations at the *tengku ngaji* (religious teacher) house, the Gayo community had first carried out the learning process by regulating the terms and procedures the traditional way of accepting students, namely, *i surrender to the teacher*.

The Qur'an as a way of life of course contains noble values that we must make as a guide in life, both in regulating *hablum minallah* and *hablum minannas*. We must apply these Qur'anic values in life, as is the case with the Gayo ethnic who bequeathed the noble Qur'anic values through the local culture which became their way of life. Value education is seen as information that has an impact on the existence of values. Local values that previously became a view of life that guides the overall movement of community members have been replaced with external values brought by the print media and electronic media. As a result, a very large shift in social interaction occurs.

However, at this time, especially in the Central Aceh Regency area, my teacher transfer activities are rarely carried out by the community, educational institutions that still carry out my teacher training activities are *Dayah Maqamam Mahmuda*, and there are several schools under the Central Aceh Education and Culture Office and under the Ministry of Education and Culture. Central Aceh Religion.

The limitations of scientific literature regarding the Gayo people and their culture, including the culture of *iserahen ku guru*, have made this culture less widely known by the Indonesian people in particular, and in the eyes of the international community in general. This paper is considered important, new and current. It is important because it can be used as a scientific reference for researchers and observers about the culture of the Gayo people. It is said to be new, because this is the first time this paper has been done, it has never been written and researched by experts and experts. Even if there is still a descriptive theoretical nature, it has not touched the actualization of Qur'anic value education in today's Gayo

society. While this paper is practical by looking at objective conditions in the field, through expert informants and authentic and original documents.

Based on these problems, this paper is urgent and seeks to explore the Gayo community and its culture, especially regarding the education of Qur'anic values in the Gayo community. The author is very interested in conducting research on this issue so that a concrete picture can be obtained in contributing to society, considering that this culture has begun to fade among the Gayo Ethnic community.

## II. Research Methods

### 2.1 Qur'anic Values Education Concept

Value in English "value", in Latin "velere", or ancient French "valoir" or value can be interpreted as useful, capable of being, empowered, valid, useful and most correct according to the beliefs of a person or group of people. In the Big Indonesian Dictionary, values are defined as traits (things) that are important or useful for humanity or something that perfects humans.

A value, says Webster, is "a principle, standard or quality regarded as worthwhile or desirable", ie. Value is a principle, standard or quality that is seen as useful or indispensable. Value is "a belief or belief that forms the basis for a person or group of people to choose their actions, or to judge something that is meaningful or not meaningful for their lives".

In line with the opinion of Raths and Kelven, as quoted by Sutarjo Adikusilo as follows: values play a key role in guiding action, resolving conflicts, giving direction and coherence to live (values have a very important and many role in human life, because values can be a guide to life, guidelines for resolving conflicts, motivating and directing views of life).

According to Milton Rokeach and James Bank, as quoted in M. Chabib Thoha's book, value is a type of belief that is within the scope of a belief system, where a person must act or avoid an action regarding something that is appropriate or inappropriate to do. .

Furthermore, according to Zakiyah Daradjat, the meaning of value is a set of beliefs or feelings that are believed to be identities that give special characteristics to thoughts, feelings, criteria and behavior.

Thus, value can be interpreted as a type of belief that forms the basis for a person or group of people, is used as a foothold in their actions, and is already attached to a belief system related to humans who believe in it. Value is an abstract reality, value may be felt in each person as a driving force or principles that guide life. Values can also be manifested in patterns of behavior, attitudes and thought patterns. Values in a person can be instilled through a process of socialization, as well as through different sources and methods, for example through family, environment, education, and religion.

While value education itself is a process of educating and learning that aims not only to educate students' knowledge (cognitive), but also to educate students' attitudes and behavior (affective and psychomotor). Because education is changing someone from who doesn't know to know, and changing someone from bad to good, so it can be concluded that value education can educate all aspects of students, namely brain, spiritual, and emotional intelligence.

Then, if it is associated with education in an educational institution, the value referred to here is a value that is useful and valuable in the practice of daily life according to religious views or in other words in line with the views of Islamic teachings.

Al-Qur'an for Muslims is a holy book that guides human beings who believe in it to the right path. He was sent down to bring people out of darkness (dzulumat) to a state of light (nur). The Messenger of Allah (PBUH) was given recondation by Allah and the task of explaining, setting an example, and socializing it to mankind "to perfect noble character". Budi character is an attitude and behavior that is actualized in everyday life and comes from the values that are internalized from it. If this is the case, then there must be values that will be found for value seekers, both those originating from the Qur'an and those originating from. Sunnah of the Prophet Muhammad, which concerns the values and procedures for the formation of attitudes and behavior desired by Islam

The Qur'an always interacts with human cultural values in different socio-cultural contexts. Al-Qur'an as a source of knowledge also functions to respond to every event from the social and cultural environment through language symbols. Al-Qur'an can create an ideal model of social order by utilizing existing socio-cultural institutions. Prophet Muhammad, as the agent of the reformation of the Qur'an, gradually enculturated the messages of revelation to change society without abandoning all its customs. Arab society finally embraced Islam without losing its Arab culture. Likewise, with the spread of Islam in Java, the values of the Qur'an have changed the construction of society or the paradigm in which it applies, although symbolically it has not changed its form.

Al-Qur'an is believed to have a tremendous influence in the life of the Muslim community. This can be seen from the many norms, rules, or socio-cultural cultures that are built in a harmonious interaction between Muslims and the Qur'an. Everything is always evolving with the times. Some of the religious cultural practices based on his understanding of the Qur'an are, in general, traditionized by the majority of Muslims. Although there are some cultures that are specifically only found in certain areas. Borrowing Saeed's understanding, the common thread in all existing cultures is as a form of admiration and respect for the Qur'an as the word of God which is kept pure.

The development of civilization has implications for changes in the social system that develops in society. The idealization of early Muslim society may not find its significance today. The ideal model formed by the Qur'an cannot be applied, because of the different contexts that surround it, so a new model is needed for the reality of today's society while still referring to the messages of the Qur'an. The teachings of the Qur'an must still be grounded by imitating the enculturation method that has been practiced by the Qur'an itself. This is done by discovering the fundamental value of the teaching and considering the ijihad method practiced by previous scholars.

Then the presence of culture due to the interaction between the Muslim community and its holy book, the Qur'an, is always experiencing dynamic development. Interacting with the Qur'an is one of the most valuable religious experiences for every Muslim. The experience of interacting with the Qur'an is expressed spiritually and emotionally, either orally, in writing, or in certain religious practices. From these interactions then form cultural phenomena based on the Qur'an.

## **2.2 Basic Qur'anic Value Education**

The source or basis of education. The values referred to here are all references or references from which transmit knowledge and values that will be trans- sternalized in Islamic education.

Islamic education is very concerned with individual and social arrangements that bring adherents to the application of Islam and its teachings into daily behavior. Therefore, the existence of the source and foundation of education must be the same as the source of Islam itself, namely the Qur'an and As-Sunnah.

The foundation or basis consists of the Qur'an and the Sunnah of the Prophet Muhammad which can be developed with *ijtihad*, *al-maslahah al-mursalah*, *istihsan*, *qiyas*, and so on.

### 2.3 Actualization of Al-Qur'an Values in Daily Life

The values contained in the Al-Qur'an have a use to change human life for the better. The description of these values is morals, so we need to know what are good and bad morals, so that we can do and stay away from them. There are two kinds of morality, namely:

1. Praiseworthy morals (*al-Akhlak al-Karimah/al-Maheasy*), namely morals that are always under Divine control that can bring positive values for the benefit of oneself and the people. Some of the characteristics that include good morals include patience, honesty, humility, sincerity, gratitude, humility, and help and so on.
2. Disgraceful morals (*al-Akhlak al-Madzumah*), namely morals that are outside the control of the Divine, or originating from lust that is within the scope of Satan. And these despicable traits will only have a negative impact, not only for themselves but also for mankind. Some despicable traits are depicted in the nature of arrogance, greed, *kuffur*, prejudice, laziness, hurting others and so on.

According to Quraish Shihab, the morality taught by the Qur'an towards the environment stems from the human function as caliph. And this requires interaction between humans and each other and humans with the environment. The caliphate means protection, care and guidance so that every living creature achieves the purpose of its creation. In the view of Islamic morality, a person is not justified in taking unripe fruit or picking flowers that have not yet bloomed, because this means not giving creatures the opportunity to achieve the purpose of their creation.

### 2.4 The Values of the Qur'an Regarding the Morals of Teachers and Students in Teaching Science

#### 1. Teacher Morals in Teaching Science

Similar to Western theory, educators/teachers in Islam are those who are responsible for the development of students. In Islam, the most responsible person is the parent. This responsibility is caused by at least two things: first natural reasons, because parents are destined to be the parents of their children, they are also destined to be responsible for educating their children; second, because of the interests of parents, namely parents are responsible for the progress of their children's development, the success of their children is the success of the parents.

In the concept of traditional Islamic education, the position of the teacher is very respectable. A teacher is positioned as a pious, *wara'*, pious and as *uswah*, so that teachers are also required to do good deeds as a form of actualization of their knowledge. Educators in the view of Islam are spiritual fathers for their students, who provide knowledge, foster noble character, and correct bad morals. The high position of an educator in Islam is often stated from several texts, including:

الما او متعلما او ا ا او الا خامسا لكة

It means: "*Be you a teacher, or a student, or a listener, or a lover (of knowledge), and do not be the fifth person, so that you become corrupted*".

The award is so high that the position of the teacher is placed at a level below the position of the Prophet and Apostle. This is because teachers are always attached to science, and Islam values science very much. As a teacher he is also considered responsible to his students, not only during the learning process, but also after the lesson ends. Therefore, it is natural for them to be positioned as people who are important and influential in their time, and seem to hold the key to spiritual salvation in society.

The task of educators in Islamic teachings is essentially people who are responsible for the development of students and seek all the potential and tendencies that exist in students, both covering the cognitive, psychomotor or affective domains. As has been explained that basically the task of educating is the responsibility of parents, because parents are the first and foremost educators. However, due to the development of knowledge, skills, attitudes and necessities of life, sometimes parents are no longer able to carry out their own tasks of educating their children.

So this is where the function of a teacher, especially in educational institutions, is in continuing the relay that was previously carried out by every parent. So it is not an exaggeration if a teacher is pinned with the title of "unsung hero", considering the important role of an educator in shaping and developing the personality and potential of his students.

## **2. Student Morals in Teaching Science**

Students in Islamic education are individuals who are growing and developing, both physically, psychologically, socially and religiously in navigating life in this world and in the hereafter. This understanding means that students are immature individuals. In Sufism terms, students are often called "students". Etymologically, student means "one who wills".

Meanwhile, according to the meaning of terminology, students are "seekers of essence under the guidance and direction of a spiritual guide (murshid)". In a learning process in teaching, it is not only the teacher who plays an important role, but also every student. Students are "unique" human beings who have potential and experience a process of development. The function of students in the teaching and learning process is as a subject as well as an object. As subjects, students determine learning outcomes, and as objects students receive lessons from a teacher.

A student / student is an individual who still needs guidance, so as far as possible an educator / teacher must understand the nature, needs and character of each student. This will create the expected teaching process. Just like educators, in a teaching and learning process there are several characteristics, duties and responsibilities of students that must be fulfilled, in order to achieve a goal of the expected learning process. The main task for a student is of course learning.

Learning is an activity of students in receiving, responding to and analyzing the lesson materials presented by educators which ends in the ability of students to master the subject matter presented. In other words, learning is a series of activity/response processes that occur in a series of teaching and learning that ends in the formation of attitudes, both physical and spiritual which are the result of the knowledge gained.

In addition to learning obligations, Zakiah Darajat et al, explain in more detail that a student's task can be seen from various aspects, which are in line with aspects of the teacher's duties, namely aspects related to learning, aspects of guidance and aspects of administration. Furthermore, a student must also establish a good relationship with his teacher and with his fellow students in order to increase the effectiveness of learning and his own interests.

## **III. Research Methods**

This research uses a type of qualitative research, which is an in-depth study that uses the technique of dealing directly with people in their natural setting in collecting data. The approach used in this research is the approach phenomenology. In the context of this research, a phenomenological approach is used to transform the phenomenon of Adat Iserahan ku guru in the Gayo community into a description that can holistically describe the perspectives or meanings of all subjects or informants regarding the Adat Iserahan ku guru.

In the institutional context, the topic under study can be related to general education, such as edet figures; community leaders, and figures in the Gayo Customary Council (MAG), while in the context of the education component, researchers can take the topic of the position and value education of the Iserahan Ku guru in the Gayo Ethnic community grouping and subtraction of unimportant data.

#### **IV. Results and Discussion**

In the daily life of a Muslim, will not be separated from the stages of religious education. Both formal and informal. Likewise in the life of the Gayo community in general. Mungaji (learning Islam) is a necessity that has grown and developed in the life of the Gayo community continuously. But now, admit it or not, there has been a decline in the noble Qur'anic values in the religious education system in Gayo society.

Master One important aspect that has now begun to fade and even become a rare phenomenon in current educational practice, is the Iserahan Ku Tengku Guru stage. Especially in the formal education system which is increasingly sticking out in the reality of Gayo Ethnic life today. Although this teacher's iserahan process does not touch the methodological aspects and learning techniques directly, this stage will be very influential in the ongoing educational process, and will even determine the final outcome of an educational process itself.

Basically, the practice of iserahan ku tengku is not an official practice applied in a recitation institution in the Gayo community. Rather, it is a first step before starting the process of recitation or Islamic religious education itself. Where in this stage, there is a kind of full handover of the responsibility of the parents/guardians of students to the teachers/teachers as educators who will then apply the learning methods and techniques they have mastered. So that there is a moral bond and trust between parents/guardians and teachers that will bind students to be serious in the ongoing educational process.

Application of punishment/action given by tengku in the educational process. If there is a student who behaves wrongly or violates ethics and rules, a tengku has the right to punish his student directly, even though the form of punishment is irampat or ilepis which is a physical act. Where in the modern education system as it is today, it can be categorized as an act that violates human rights and even often ends up in the realm of law, because it is considered a crime. Of course it will be a bad image in the world of education itself. However, in the context of education that begins with the Iserahan Ku Tengku procession, this can be prevented even more. Because, a tengku has been given full rights and authority to educate the child. If students, even though irampat or ilepis, Students do not dare to just complain to their parents/guardians, because they will be asked first the reason why the punishment was given by the tengku, so it is not uncommon for children who are proven to have made mistakes, when they complain and seek defense from their parents/guardians, they get additional punishment at home. Because parents/guardians will be even more embarrassed if they get a true explanation from the tengku for the mistakes made by their children.

Although the form of action or punishment given is more of a physical punishment, such as irampat or ilepis, of course, Tengku has calculated and considered the risks so that the pain can provide a deterrent effect and at the same time be a warning for other students not to set an example for this bad behavior.

The end result is an absolute agreement between the parents/guardians of the students and the teachers in the implementation of education, which gives birth to obedience and great responsibility for these students. Where the results of education given by tengku are truly embedded in the memory of every student, even remembered for the future.

a. The Position of My Teacher's Iserahan Culture in the Gayo Ethnic Society

*My Masternamely* the ritual of handing over children's education by parents to teachers to be educated and fostered starting with the *ijab qabul* as a pledge that binds both parties with full responsibility together in educating children towards *Insan Kamil* which is called a ritual because this procession is carried out solemnly to realize the call of shari'ah on the obligation to seek knowledge from Allah SWT. Because only by seeking Allah's knowledge people can distinguish right (Haq) and wrong (batil). This is revealed in the term *edet mungenal*, *ukum mu* is different, meaning that it is customary to seek facts (evidence), Islamic law distinguishes between right and wrong, that's why the *gayo* ethnicity cares so much about children's education. Because only with education, children can distinguish right from wrong, With education this generation is expected to be able to apply the values of the Qur'an as a guide in life. The procession of *Iserahan ku Guru* occupies an important position to initiate this goal.

*Iserahan ku guru's* position in the *Gayo* ethnic community is very important in the continuity of education. *Iserahan ku Guru* is made the norm of society in starting the delivery of education and learning, as the actualization of the obligation to study as instructed by religion.

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ ۚ

لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

Meaning: It is not proper for the believers to all go (to the battlefield). Why don't some people go from each group among them to deepen their knowledge of religion and to warn their people when they have returned to it, so that they can protect themselves.

The realization of God's Command in His word to seek knowledge, in the culture of *Iserahan kuguru* contains the value of obedience and obedience, the actualization of the value of obedience (*Ubudiyah*) as a manifestation of the practice of the values of faith that are instilled in the *Gayo* people and their generations.

*It's up to me teacherin* its implementation it is divided into three types, First *Iserahan ku Guru* (*tengku*), namely in *iserahan ku Guru* which is carried out on children who start basic lessons of non-formal Islamic education, such as starting to learn to read the Koran, and learn to pray, generally at the age of 7 years. As religious orders to start prayer education at the age of 7 (seven years). The Qur'an commands all Muslim families to order their families to pray. Allah SWT says:

﴿ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۗ إِنَّا نَنْزِلُكَ الرِّزْقَ ۖ وَالْعِصْيَانُ لِلتَّقْوَىٰ ﴿١٢٣﴾

Meaning: And command your family to establish prayer and be patient in doing it. We do not ask you for sustenance, we are the ones who give you sustenance and the (good) result is for the pious.

From the Word of Allah SWT, families need to get used to children to get used to the command to pray, obey and obey Allah's commands for the first practice that will be accounted for in the future, the realization of these orders in my teacher's hand, contains the value of obedience (*ubudiyah*) to orders. God as contained in the scriptures. My teacher is



very helpful for parents in equipping children with the knowledge that is taught and guided directly by Tengku.

Second, Implementation of Iserahan ku Guru when children enter formal education. Namely starting formal education, children are included in educational institutions organized by the government. In the Gayo ethnic group, education is handed over to teachers who have been assigned to teach by the government. The procession of surrendering the Ku Guru in formal education began to be actualized by the Gayo community in the 2000s, as an effort to actualize the Iserahan Ku Guru culture which began to fade and almost disappeared in society. Culturalists and education stakeholders in collaboration with the government again carry out this acceleration. So that three years ago, the Iserahan ku Guru Procession was officially carried out by the government.

Third, My teacher's handover is carried out when the child is approaching adulthood and it's time to get married, then the bride and groom are handed over to the Tengku Guru who is usually the village priest to learn about matters related to marriage, starting from studying Ijab Qabul, prayers related to marriage to the rights and obligations in the household.

From the results of the study, it can be understood that the tradition of i serahan ku tengku/guru is the original Gayo culture, which was originally developed by the predecessors after Islam entered the Gayo land, until now this tradition is still being developed by generations. This tradition had faded in the 90s, then some practitioners of culture and education began to realize and try to actualize it again in the life of the Gayo community, until now the culture of Iserahan Ku Guru has entered the government program, which is carried out in formal schools. Namely the collaboration between the Central Aceh Education and Culture Office, the Education Council (MPD) and the Gayo Customary Council (MAG). Based on this, it can be concluded that in implementing the tradition of i serahan ku tengku/guru there are several steps or stages in its implementation as described above,

Qur'anic values are essentially a collection of life principles, teachings that are called for in the Qur'an, about how humans should live their lives in this world, which are interrelated with one another to form a unified whole cannot be separated. So, it can be understood that the values of Islamic education are principles that are imprinted in the human soul and develop universal potential that is worldly and hereafter that always synergizes with the values in Islamic teachings.

Likewise with the tradition of i serahan ku tengku/teacher applied by the community, of course there are Islamic educational values contained, this is because considering the purpose of the tradition, namely to build an attitude of mutual trust between parents and teachers, and as an effort to carry out and combines the trust of parents, teachers and students, as well as for the happiness of the hereafter.

Based on the research results obtained, the values contained in the tradition are educational values, moral values, cooperation values and mutual trust values. So it can be understood that the values of Islamic education contained in the tradition of i serahan ku tengku / teachers can be applied in everyday life. Because the value of Islamic education contained in it is the value of cooperation between parents and teachers or between families and schools. In addition, the event reflects the commitment that exists between teachers and parents.

This is also in accordance with the theory contained in the previous chapter which explains that Islamic education is very concerned about the value of faith because this value is the basis that must be strengthened for the application and appreciation of Islamic teachings in life. So, it is not wrong if the value of faith has colored a person's servitude to

Allah SWT consistently. Abdurrahman al-Nahlawi revealed that faith is the foundation of faith that is used as a teacher, scholar to build Islamic education.

In Islamic teachings, faith alone is not enough if you just say you believe in Allah SWT, but don't believe in the power and majesty of his orders. It will not mean belief in Allah SWT if the rules are not implemented, because religion is not merely religious belief, it is faith and good deeds.

## V. Conclusion

The results of the study show that the Gayo people are aware of the qur'ani values in the Iserahan ku Guru custom which are starting to fade, so that awareness arises to actualize them again by imagining re-civilizing them in formal education, Iserahan kuguru is made the norm of society in the culture of starting children's education and learning to teachers, the Iserahan kuguru procession is a sacred qabul consent as a pledge that binds both parties with a shared obligation to guide children towards Insan Kamil, historically Iserahan kuguru in its implementation starts from non-formal education. Formal education then developed into formal education as a government program to preserve the local culture of the Gayo Ethnic as the actualization of the obligation to study which was ordered by religion.

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