



Implementation of Curriculum Kuttab Al-Fatih on Children at an Early Age

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Abstract

This research aimed to describe the implementation of the curriculum "Faith before Qur'an and Manners before Knowledge" on Children at an early age and to find out whether "learning through play" is implemented in Kuttab Al-Fatih. This research is field research with a qualitative approach. The data was collected through observation, interviews, and documentations, then analyzed and presented through descriptive techniques. The result shows that Kuttab integrates the internal curriculum with thematic learning of K13 of Early Childhood Education. The curriculum of Kuttab is supported by parents' participation. In the implementation of curriculum, faith and manners are firstly built when children enroll in kuttab and continuously strengthened during the learning process. Faith is built through stories and based on the method of delivering verses in the Qur'an. "Manners before Knowledge" is implemented through manners of education management, educating teachers as role models of manners, and preparation of student's manners before learning. The concept of "learning through play" is not implemented in Kuttab because learning has its manners.

keywords: *curriculum; early childhood; kuttab al-fatih.*

Abstrak

Penelitian ini bertujuan untuk mengetahui penerapan kurikulum "Iman sebelum Qur'an dan Adab sebelum Ilmu" pada anak usia dini dan mengetahui apakah konsep belajar melalui bermain diterapkan di Kuttab Al-Fatih. Penelitian ini adalah penelitian lapangan dengan pendekatan kualitatif. Data penelitian diperoleh melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis dan disajikan dengan teknik deskriptif. Hasil penelitian menunjukkan bahwa Kuttab memadukan kurikulum internal dan pembelajaran tematik kurikulum 2013 PAUD. Kurikulum Kuttab didukung dengan pelibatan orang tua dalam pendidikan anak. Dalam penerapan kurikulum, iman dan adab adalah yang pertama ditanamkan saat anak masuk kuttab dan terus dikuatkan selama proses pembelajaran. Iman ditanamkan melalui kisah dan berdasarkan metode penyampaian wahyu Al-Qur'an. Kurikulum "Adab sebelum Ilmu" diterapkan melalui adab penyelenggara pendidikan, pendidikan calon guru sebagai teladan adab, dan persiapan adab menuntut ilmu bagi siswa. Konsep belajar melalui bermain tidak diterapkan di Kuttab karena belajar harus menerapkan adab yang tidak bisa dicampur dengan bermain.

Kata Kunci: *kurikulum; anak usia dini, kuttab al-fatih*

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INTRODUCTION

The process of education that focuses more on how to transfer knowledge and does not have strong fundamental on manner/character building in the first place, surely will not create the civilization as expected. With that condition, students are intelligent but have no manners (Amini et al., 2017; Sesmiarni, 2019). Manners and characters are essential to be firstly developed in education, especially in Islamic education, after learning the basics of faith and worship. They are important science to precede all other advanced fields of knowledge (Elias, 2016).

The importance of manners and characters in Islam was also narrated by Abu Hurairah from The Messenger of Allah, peace and blessing be upon him, said, "The most complete of the believers in faith, is the one with the best character (akhlaq) among them" (Jami' at-Tirmidhi 1162) (Nawawi, 2005). According to Al-Ghazali, akhlaq is character or the spiritual form of mankind that is rooted in the soul and manifested through man's actions without requiring thought and consideration (Fitriani, 2016; Haq, 2015; Imron, 2019).

One of educational institutions that give much focus on manner and character education is Kuttab Al-Fatih (Karisma et al., 2019). Kuttab Al-Fatih is a non-formal education institution established by Al-Fatih Foundation, Indonesia, since 2012. Its vision is to raise the golden era of Islamic education that can create an excellent generation (Kuttab Al-Fatih, 2017). Kuttab Al-Fatih is trying to adopt the classical Islamic education system of Kuttab and restore the glory of the Islamic education curriculum in the past. It has two curricula. They are Faith curriculum and Qur'an curriculum (Yaman & Br. Fades, 2017). The concept of curriculum is designed independently. It has about 29 branches in all over Indonesia. Kuttab Al-Fatih has two educational levels called Kuttab Awwal and Kuttab Qonuni. Kuttab Awwal consists of three grades, which are kuttab awwal 1, 2, and 3. Kuttab Qonuni consists of four grades, which are kuttab qonuni 1, 2, 3, and 4 (Kuttab Al-Fatih, 2017). The curriculum implemented in Kuttab Al-Fatih follows the order "Faith before Qur'an and Manners before Knowledge" as implemented by the prophet Muhammad, peace and blessings be upon him, when teaching his companions (Ashari, 2012).

The curriculum "Faith before Qur'an" is based on hadith from Jundub ibn Abdullah. Jundub ibn Abdullah reported, "We were with the prophet, peace and blessings be upon him, while we were strong youths, so we learned faith before we learned Qur'an, then we learned the Qur'an and our faith increased thereby" (Sunan Ibn Majah). Learning faith before learning Qur'an is essential to prepare students before learning Qur'an. It is by strengthening the faith to Qur'an as the guidance for Muslims so that learning Qur'an is more than just memorizing the verses or the interpretation but also how it can strengthen faith by implementing Qur'an in the daily life. It also means that all aspects of Kuttab must be internalized with the values of faith. Briefly, "Faith before Qur'an" means students should learn faith such as understanding the Six Pillars of Faith (faith to Allah, faith to angels, faith to holy books, faith to prophets, faith to the hereafter, faith to destiny), and continuously learn faith through learning Qur'an (Amir, 2017).

The curriculum "Manners before Knowledge" is how the companions learned from the prophet. Briefly, it means students should understand manners before learning knowledge. Ibn Al-Mubarak said, "I sought manners for thirty years, and I sought knowledge for twenty years. The righteous predecessors would seek manners and then seek knowledge" (Elias, 2016). Students must be prepared with manners before learning knowledge because a learner will not truly acquire knowledge and get benefit from knowledge without respecting knowledge and the scholars (Az-Zarnuji, 2019; Noer & Sarumpaet, 2017).

The minimum age to enroll as a student of Kuttab Al-Fatih is five, which is similar to kindergarten students, or in other words, they are still in early childhood. In this context, the implementation of the curriculum of Kuttab Al-Fatih "Faith before Qur'an and Manners before Knowledge" becomes very interesting to be studied considering the special

characteristics of children at an early age. Early childhood is a critical or golden age of human development that all potencies could be optimally developed through the appropriate stimulation and education, and it builds a strong foundation for success in the adult years (Halimah, 2016; Unicef, 2018).

Suryana said that children at an early age are active and energetic, feeling strong and enthusiastic about many things, explorative and adventurous, spontaneous, still not consider and do something, have short attention, and other unique characteristics (Nofriyanti & Sari, 2019). Hartati said that children at an early age tend to have short-focus and concentration, big curiosity, like fantasy and imagination, and have high egocentric (Aisyah et al., 2008). They like to move here and there, ask and tell this and that. Considering the characteristics of children at an early age, learning through play is considered one of the effective methods in learning knowledge for kids (Moh Fauziddin & Asni, 2017; Rozi, 2012). Play is a fun thing, enjoyable for those who are doing it, free from forced rules from external, spontaneous, and voluntary. Ginsburg in Kostelnik explained that playing is a fundamental way of children to receive and process information, learn new skills, and practice the skills acquired (Kostelnik et al., 2017).

Researchers and educators have found that learning through play can create fun and meaningful learning for kids, is appropriate to the psychological development of kids who naturally like playing (Bakirtzoglou & Ioannou, 2012) and is effective to optimize the learning development of children at an early age (Ananda & Fadhilaturrahmi, 2018; Dwiyananti et al., 2018; Mohammad Fauziddin, 2016; Rianti, 2016). Play is meaningful, joyful, actively engaging, iterative, and socially interactive (Unicef, 2018). Therefore, most early childhood educations now implement the concept of "learning through play" in the learning process. Learning through play seems to be inseparable from the curriculum of early childhood education. The curriculum of early childhood education is early childhood education programs for children from their birth till six years old holistically to prepare the services for educational and developmental activities at all programs for children at an early age (Wijana, 2010). Play is now believed as one of the best methods that suits learning in the early childhood curriculum (Mohammad Fauziddin & Mufarizuddin, 2018; Rahardjo, 2016).

The curriculum of Kuttab 'Faith before Qur'an and Manners before Knowledge' emphasizes on building and implementing faith and manners in learning, which at first glance, seems contradictive to the concept of learning through play. The questions will be "how does the curriculum work on early childhood?", "does learning through playing include in the curriculum of Kuttab or not?" and "where is the position of play in early childhood education in Kuttab?"

Previous studies related to Kuttab Al-Fatih, among others, discussed the education system or ideologies in general such as Islamic Educational System of Kuttab Model (A Case Study in Kuttab Al-Fatih Malang) (Putranto, 2016) and The Development of Education Ideologies in the Reformation Era (A Study towards Education Ideologies at Kuttab Al-Fatih Purwokerto) (Hidayat, 2018). Some others focused on parenting programs such as The Implementation of Parenting Programs for Student's Parents at Kuttab Al-Fatih Banda Aceh (Nelliraharti & Sari, 2019) and Parents' Participation at Kuttab Al-Fatih Bandar Lampung (Dermawan, 2016). Other studies also focused on character education for students at all grades such as The Implementation of Character Education in Kuttab Al-Fatih Semarang (Fitriani, 2016).

The difference between this research and previous ones is that this study focused on students at an early age who have special characteristics, as previously mentioned. The purposes of this article are to describe the implementation of the curriculum "Faith before Qur'an and Manners before Knowledge" of Kuttab Al-Fatih on early childhood that is the 5-6-year-old students of the Kuttab awal, and to find out whether or not the concept of "learning through play" is implemented for 5-6-year-old students in Kuttab.

METHODOLOGY

This research is field research with a qualitative approach. The research location was Kuttab Al-Fatih Purwokerto, one of Kuttab branches located at Kenanga Street 10 number 01 RT 04/02, Purwokerto, Central Java, Indonesia. This kuttab branch can also represent all branches in all over Indonesia because every branch of Kuttab has the same curriculum and learning methods. The research was conducted in the even semester of the academic year of 2018-2019. The research subject was two classes of Kuttab Awwal 1. Each class consisted of 12 students.

The data collection techniques used observations, interviews, and documentation. Observations were conducted for the learning process in the classroom, break time, and the evaluation process at the end of the even semester. The interviews were conducted with the principal of Kuttab Al-Fatih Purwokerto, a representative of students' parents, management of Al-Fatih Foundation, teachers of Kuttab Al-Fatih Purwokerto, chief of IGRA Purwokerto, and Section Chief of Early Childhood Education, the Department of Education Banyumas. The documentation covered the profile of Kuttab Al-Fatih, samples of curriculum instruments such as RKK, samples of exam sheet, BBO sheet, pictures and videos of activities in Kuttab. Figure 1 shows the data collection process.

The instruments used in collecting data were interview guidelines, observation guidelines, and documentation tools. The research data obtained from data collection was processed through data condensation, data display, and conclusion drawing (Sugiyono, 2019), and presented with the descriptive technique. Figure 2 shows the data processing components.

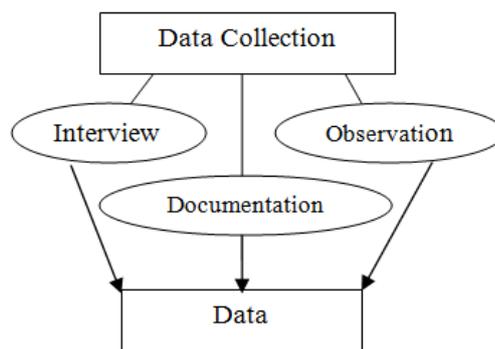


Figure 1. Data Collection

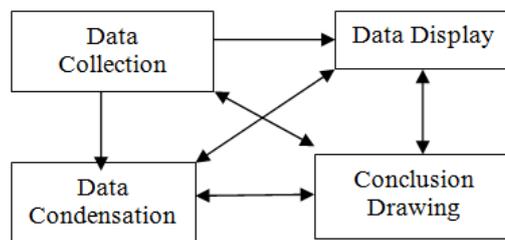


Figure 2. Components in Qualitative Data Analysis (Interactive Model)

RESULTS AND DISCUSSION

The curriculum of Kuttab Al-Fatih is simple but special. It emphasizes on the order of "Faith before Qur'an, Manners before Knowledge." The order aims to reach the goal of education. Faith is fundamental, so it must be strengthened first before Qur'an. Manners must be built first before learning knowledge, and knowledge precedes before doing actions. The curriculum of Kuttab combines the internal curriculum and the national curriculum. For early age students (Kuttab Awwal 1), institutionally, Kuttab implements the internal curriculum as the fundamental of all educational activities to achieve the goal of the

institution. Nationally, Kuttab Awwal 1 also implements the curriculum of 2013 for early childhood Education as the reference for the educational activities to achieve the aims of national education.

Implementation of Curriculum

Vision and Missions

The aim of Kuttab Al-Fatih is not only to educate students but to build civilization. The vision is to create an excellent generation at a young age. The missions are 1) teaching and building faith, 2) memorizing Qur'an, 3) digging, researching, and proving the miracles of the Qur'an, 4) speaking of civilization, and 5) teaching life skills.

Curriculum Instruments of Kuttab

The curriculum of Kuttab "Faith and Qur'an" is translated into modules which are then described in detail in RKKs (Kuttab Activity Plans). RKKs are discussed through RKK meeting every week and implemented under the approval from Sharia Board. For Kuttab Awwal 1 and 2, the module used is *modul alam*. Figure 3 shows the picture of module of Kuttab 'modul alam'.

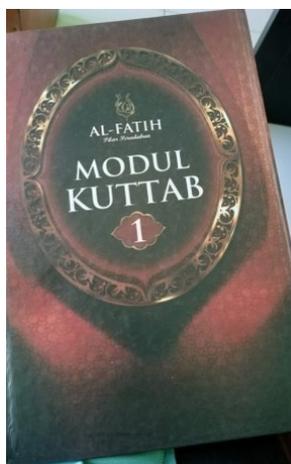


Figure 3. Module of Kuttab

RKKs for the Qur'an subject include level, time, target (*qira'ah, kitabah, tahfidz*), activities (initial/apperception, main, closing), and media. RKKs for the faith subject include level, time, theme, subtheme, main discussion, target (faith, Qur'an, knowledge), activities (initial/apperception, main, closing), media, *murofaqat* (language, arithmetic, science).

Subjects

In Kuttab, there are only two kinds of subjects or teachers; those are Faith subject taught by the faith teachers and the Qur'an subject taught by the Qur'an teachers. Table 1 shows the subject materials at Kuttab Awwal.

Table 1. Kuttab Awwal Subject Materials

Subject	Materials
Faith	Indonesian language, Math, Natural Science, Social Science, and Physical Education that are integrated to the values of faith
Qur'an	Tahfidz (Annas-Ad Dhuha), Qira'ah, Kitabah
Supporting Activities and Materials	Life Skills, Outing Class, Ikrar (Vow) than includes Arabic, Hadith, Prayer, and Stories

In Kuttab, including in Kuttab awal 1, reading, writing, and arithmetic (*calistung*) are basic skills that students should learn, so teachers always motivate and teach students to master these skills even though they are still children at an early age.

The order of education methods

Islamic education highly emphasizes on orders and stages. The orders are "Faith before Qur'an," "Hearing before Sight," "Heart before reasoning," "Reading before writing," and "Memorizing before Analyzing." In Kuttab, these orders become the guideline for teachers in planning the learning activities, materials, resources, techniques, and media.

Teaching materials

In Kuttab awal 1, teaching materials for Faith subject are divided based on the thematic in the curriculum of 2013 for early childhood education such as theme oneself, environment, animals, plants, jobs and profession, recreations, the universe, and others. All materials of the subjects must be connected to faith and taught based on Al-Qur'an and hadith. For example, for the theme "universe", the teacher gives verses in the Qur'an mentioning "sky" such as At-Thoriq verse 1, Al-Infithar verse 1, and At-Takwir verse 11 with the verse translation. It is then connected to faith by explaining that Allah created the skies. He has the authority to break or strip away the skies in the doomsday. Figure 4 shows an activity when students are writing teaching materials on the whiteboard.



Figure 4. Students are writing the translation of some verses in the Qur'an, mentioning "sky."

The teaching materials for the Qur'an subjects are memorizing the Qur'an with *talaqqi* method, writing and reading hijaiyah letters with *baghdadiyah* method. The memorizing targets for Kuttab awal 1 are Qur'an Juz 30 An-nas to Ad-dhuha.

Learning Activities

Technically, the teaching and learning process at Kuttab Awal 1 is carried out from Monday to Thursday from 07.15 to 12.30 (after *dzuhur* prayer time) and on Friday from 07.15 to 10.30. Before going to the classroom, all students gather in the schoolyard, state a vow, and pray before learning. They may also get materials such as stories from the Qur'an, Arabic vocabulary, daily prayer, and hadith. The method is by listening then repeating.

Table 2. Kuttab Awwal Learning Activities

Day	Time	Activities
Monday-Thursday	07.15-07.45	Vow (<i>Ikrar</i>)
	07.45-09.30	Qur'an subject
	09.30-09.45	Snack break
	09.45-11.30	Faith subject
	11.30-12.30	Lunch and Dzuhur prayer
Friday	07.15-07.45	Vow (<i>Ikrar</i>)
	07.45-10.30	<i>Tasmi'</i>

Table 2 shows Kuttab Awwal learning activities. From 07.45 to 09.30, students learn Qur'an with *talaqqi* method. While waiting for the turn, students do *muroja'ah jamai*, improving the recitation quality, writing *khot*, etc. These activities are guided by a homeroom teacher. After that, students could enjoy a snack break and go back to the classroom for the faith subject till 11.30. The faith subject is all materials, including reading, writing, arithmetic, thematic, science, and others that are taught from the faith angle. After that, students have lunch and then pray *dzuhur*. Friday is only for *tasmi'* (students who have finished the memorization of the Qur'an let others listen to their recitation) and test for one juz of the Qur'an. Students can go home at 10.30. Figure 5 shows the lunchtime activities of Kuttab Awwal students.

**Figure 5. Lunchtime at Kuttab Al-Fatih Purwokerto**

Evaluation

Evaluation of the learning and development of students is reported in the form of report books. Components are both numerical and descriptive. The test forms for faith subjects consist of thematic tests and semester tests. The thematic tests are carried out after the materials for one theme has been finished. The semester test is carried out at the end of the semester. The evaluation in Kuttab is carried out with the integration concept between the evaluation instruments and the module of Kuttab. All the question forms for the test per theme are connected to the module to strengthen the faith because the concept of a test in Islam is to increase the level of the faith. The indicators in academics are based on the

national curriculum of the department of education. They are then integrated with the values from Qur'an, such as the verses in Qur'an that support the materials, stories/ histories related to the materials, the relation between materials, and the message from Qur'an to strengthen faith and the application in real life. The evaluation forms also cover 1) daily reflection on the memorization achievement, manners, behavior, 2) attendance, and 3) *mutabaah* (evaluation by parents at home). Assessment for Qur'an achievement includes memorization achievement, and recitation and manners. Figure 6 shows an assessment activity for Qur'an achievement which is carried out one by one.



Figure 6. An Assessment Activity for Qur'an Achievement

As an effort to maximize the student's potencies, Kuttab implements the system of acceleration and retaining. Acceleration means if students are capable in terms of faith, manners, Qur'an, knowledge, and actions, students may accelerate to the higher class by skipping one level. On the contrary, if students still need to repeat the learning, students will be retained at the same level. The main orientation of the evaluation is on students' faith and manners rather than knowledge and skills, as found out by previous studies (Karisma et al., 2019).

Parents Participation in the process of education

When parents register their children to enroll in Kuttab Al-Fatih, both father and mother must attend an interview. During the interview, Kuttab management explains the education system implemented in Kuttab, including how parents will participate in the process of education in Kuttab. Parents can decide whether they will continue the enrollment process or not. When they decide to continue, they have to accept and participate in the process of education.

Junaedi, a father of one of Kuttab awal 1 student, explained that interaction between kuttab and parents is very close, so the process of education is run synergically and effectively. The interaction is built through program BBO, home visit, and parenting every month.

In Kuttab, parents are demanded to participate in students' learning actively. Therefore, kuttab has several programs such as BBO (Belajar Bersama Orang Tua), home visit, parenting, and others. BBO is a program when parents accompany and guide their kids in learning. BBO is given every two weeks. The materials learned by students in the class during the last two weeks are reviewed at home by students with parents. Kuttab gives the BBO sheets that parents must fill out when studying with their kids. The materials that must be reviewed include assignments related to faith materials, muroja'ah of Qur'an memorization, daily prayers, stories, and thematic materials. After the students finish the

assignments, parents fill out and sign the BBO sheets. Then students must submit the BBO sheets to the teacher two days before the next BBO sheets are distributed.

The home visit program is visiting the students' houses. In Kuttab the teacher usually visits one student's house every week, so if one class consists of twelve students, the teacher can visit all students' houses in about three or four months. The purpose of the home visit is to strengthen the relationship and cooperation between the teachers and parents, and to discuss the students' development, activities, behavior, and others. This discussion will help the teacher to understand the students one by one in detail and create harmony between education in Kuttab and at home. Besides, a face-to-face communication with parents will motivate them to participate in the process of education optimally.

A parenting program is also one of the media of communication between Kuttab and parents. In this program, Kuttab and parents carried out learning, discussion, reflection, evaluation, and correction to the process of education of students in Kuttab and at home.

Parents' participation in the process of education is essential, so the programs are carried out by all branches of Kuttab as found out in previous studies such as in Kuttab Al-Fatih Banda Aceh (Nelliraharti & Sari, 2019) and Bandar Lampung (Dermawan, 2016).

Approaches and Methods

Approaches and methods used to implement the curriculum are:

The curriculum "Faith before Qur'an"

a. Building faith since early

Islamic teaching in the Mecca period (first period of the prophet Muhammad's preaching) emphasized more on building faith. It shows that what Muslims should learn first is faith. Therefore, the process of education should also follow the order of "Faith before Qur'an", and faith should be built as early as possible. Even though kids may find it difficult to understand the concepts of faith, especially the abstract ones such as heavens, hells, hereafter, angels, devils, etc., kids sometimes do not need to understand faith. They only need to be faithful, and kids at an early age get easily to believe in and imitate anything taught to them. They are like blank paper, and faith should be the first thing to write on it. This is the golden age to optimize faith education as also mentioned by previous studies (Mardiyati, 2015). The teacher explains by giving understanding based on the reference from Qur'an and hadith. When students ask, the teacher should also answer based on the reference from Qur'an and hadith. Therefore, faith has a strong fundamental, and every knowledge delivered to students will strengthen the faith and be followed by actions.

b. Building Faith through stories

Al-Qur'an was delivered to the prophet Muhammad, peace and blessings are upon him, little by little, 13 years in Mecca, and ten years in Medina. The period of Mecca was the phase to build faith. Most of the verses telling stories in the Qur'an were delivered in Mecca (Amir, 2016). Therefore, one of the effective methods to build faith is by telling stories. The stories here mean stories from the Qur'an, stories of the prophets, stories of the prophet's companions, stories of the scholars, and Muslim scientists. Ustadzah Uswah, as one of the teacher in Kuttab awal 1 stated that by telling stories the process of building faith and manners become more effective. This finding suits other studies showing that telling stories, particularly those from the Qur'an, is one of effective methods in learning because it is engaging, touching, and can implicate in changes of students' behavior (Lawati, 2016; Tambak, 2016).

c. Memorizing Qur'an with the translation

In learning Qur'an, students are guided to memorize 30 juz of the Qur'an or parts of them. However, students are not only taught to memorize the verses or articles but also to understand what is being memorized. It includes reading, memorizing, writing,

understanding the translation, interpretation, and applying in daily life. For kuttab awal 1, interpretation is given based on the developmental stage of the students as children at an early age. Therefore, teachers try to use simple and understandable sentences and concepts to explain the interpretation of the Qur'an verses that are being learned. Then, teachers give stories or materials to strengthen faith.

In Kuttab Awal 1, in teaching students to memorize the Qur'an, teachers use *talaqqi* method (teachers recite the verses and students repeat). Mean while, in teaching students to be able to read the Qur'an, Kuttab uses *baghdadiyah* method (a spelling/ *Tahajji* method).

d. Building Faith through the method in Qur'an

Qur'an has a special language in delivering verses. It has the order that makes the readers can understand the content easily. Building faith by using the method in Qur'an can be explained through the example of the Qur'an surah Al-Baqarah: 164.

"Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the (great) ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every (kind of) moving creature, and (His) directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason."

First, Qur'an explains the creatures. Second, it explains the benefits of the creatures. Third, the goal of the two points, which is to give signs for people who use reason so that people can learn the lessons, be grateful to and worship Allah.

This method can be applied for thematic materials such as oneself, plants, animals, the universe, and others. For example, for thematic oneself, the teacher explains that Allah is the One who creates all human beings with senses. The teacher can explain the Qur'an verses mentioning the creation of humans and how Allah gives human senses like sight and hearing so that humans can see the beauty and the color of the earth, can hear the sounds of birds, winds, and others. Therefore, human beings should be grateful to Allah and use sight and hearing for worshiping Allah. Generally, teachers use the lecture method in the classroom.

The curriculum "Manners before Knowledge"

Manners are essential because they represent one's character or personality. Good manners will ease all activities in life and make other people feel comfortable and peaceful to be around. In other words, having good manners means having good emotional and spiritual quotients. In the Islamic view, good manners will ease the students to acquire knowledge and optimize cognitive development.

The implementation of "Manners before Knowledge" in Kuttab includes all parties involved in the process of education:

a. Manners of the education management

Education management is one of the keys to the sustainability of the process of education. If education is planned and managed well, it will run well, too, and vice versa. Funding is a critical factor in supporting education management. However, the most important point of funding is to ensure that all funds spent in the process of education are halal. In Islam, halal will determine the blessings of Allah. Ensuring that all funds are halal will surely support in achieving the goal of the process of education, which is to create an excellent generation. Therefore, the management of Kuttab always carefully receives and spends the fund for education. The resources of the Kuttab fund are from *infaq*, *shodaqoh*, and *wakaf* from parents, donors, personal, groups, and institutions.

b. Educating teachers as the Role Model of Good Manners

Teachers are the best influencers for students. To build the students' manners, teachers should be role models of good manners. The manners of the teacher have strong influence on students' manners as also proven by previous studies (Hakim, 2019). Teachers should be the idol for the students, so what teachers do or order to the students, students will follow and obey. There are no specific materials about manners. Manners are modeled directly by teachers in daily interactions at school. For instance, teachers call students without shouting, advising without being angry, intimidating, disgracing, insulting, or bullying. Giving advice should be done in a particular condition without disgracing students in front of their friends. It should be personal, so it will not disturb the students' psychological development.

Ustadzah Uswah, one of the teachers in Kuttab Al-Fatih Purwokerto, said that "a teacher should be the idol of students so what he or she does is followed by students and what he or she orders are obeyed by students. A teacher must be sincere because what is delivered by him or her will be acquired by students with sincerity." Based on the statement, the key to teaching manners is teachers' sincerity in educating students. The sincerity is implemented in being a good model as the representative of manners and the agents to habituate good manners in daily interactions.

Kuttab is trying to be an educational institution as to when the prophet Muhammad, peace and blessings be upon him, started to educate his companions and create an excellent generation. To create such a generation, it needs teachers that also follow the prophet's guidance. As an effort to educate teachers who can be models for students, Kuttab tries to prepare the teachers as well as possible. Ustadz Tegas, one of Al-Fatih foundation management, said that to achieve the aims of Islamic education, Kuttab needs strong human resources or teachers, so it has to be prepared well through training and education.

Teachers are the main learning sources in Islam. Learning from teachers is more recommended than learning from books, the internet, or other sources. Therefore, education institutions have to prepare teachers well. There are certain requirements for Kuttab teachers, such as educational background, the Qur'an recitation, and memorization, characters, and manners. To teach Qur'an, a teacher candidate is required to have a minimum of ten juz of Qur'an memorization and capable of raising the memorization five juz every year. Besides, the most important requirement is attending the Teacher Academy of Al-Fatih for minimum 6 months. Teacher Academy of Al-Fatih is an educational institution that prepares quality teachers based on Al-Qur'an and hadith. Teacher Academy of Al-Fatih also opens the program for two years of teacher training and education and one-year dedication or teaching in Kuttab Al-Fatih. In Kuttab, teachers also need to learn continuously. They are guided by the foundation to improve their quality continuously.

c. Manners for Preparing Students in Learning

Preparing the students with manners before learning, particularly manners in learning, is essential because it will affect the learning process. Building manners should be started as early as possible, even for children at an early age at Kuttab awal 1. "Manners before knowledge" consists of 1) manners to the owner of knowledge (Allah) such as being sincere, being devout, hopeful, obedience and praying to Allah, 2) manners to the scholar (teacher) such as respecting, being polite and obedience, not interrupting, 3) manners to knowledge such as taking the books with care, loving and respecting the knowledge forum, diligently reading books, muroja'ah, being clean and sacred when learning and 4) manners of being knowledgeable such as being humble, implementing the knowledge in the daily life and teaching others (Teacher Academy of Kuttab Al-Fatih).

Children, particularly ones at an early age, usually like to move here and there, tell and ask others about this and that. They have high curiosity but short concentration and focus. They like to play all the time. Therefore, it is not easy to implement manners to

children at an early age, such as being quiet, not interrupting, taking the books with care, and paying attention to teachers during the class. The first three months at Kuttab awwal 1 is time for preparing the students. In this period of time, building and strengthening faith and manners are prioritized. Teachers focus on preparing students before learning Qur'an and acquiring knowledge. This policy is communicated with the students' parents, so parents will understand that in the first three months, the learning process in the classroom will focus on building faith and manners. Teachers will only deliver materials when the students have learned faith and manners. If students have not sat quietly and pay attention to the teacher, the teacher will not deliver materials. Every time students do not implement manners, the teacher will stop delivering materials and warn the students. After students understand particular manners, teachers have to be consistent in habituation. Through this habituation, good manners will create strong characters.

To teach manners to students, the teachers do not give specific materials. In giving understanding about particular manners, the teachers use the method of storytelling. The stories are stories from Qur'an such as the stories of the 25 prophets, from hadith such as the stories about manners of the prophet Muhammad and his companions, and the stories of khalifah and scholars such as Umar bin Abdul Aziz, Harun Ar-Rasyid, Imam Syaf'i, Imam Ahmad, Imam Muslim, Imam Malik, Imam Bukhari and others.

The stories can be given to students during the Vow (ikrar) before the class starts or while teaching the materials. As an example, the teacher is teaching thematic "environment" discussing natural disasters such as floods, earthquakes, etc. The teacher can tell the stories from Aisyah, the Prophet Muhammad's wife, that when the prophet Muhammad saw or got things or conditions he liked, he would say "Alhamdulillahiladzi bini'matihi tatimmushsholihat" and when he saw or got things or conditions he disliked such as disasters, he would say "Alhamdulillahilahi'alakullihal". This story teaches the students the manners, what to say, and how to behave when they see or get things or conditions they like or dislike.

The Concept of "Learning through Play" in Kuttab Al-Fatih

Learning through play is a method commonly used in early childhood education. Considering the characteristics of children at an early age who like playing and physical activities, the method is considered effective in engaging and motivate students as proven by some previous studies (Ananda & Fadhilaturrahmi, 2018; Dwiyantri et al., 2018; Mohammad Fauziddin, 2016; Rianti, 2016). Students become more enthusiastic and focus on doing activities in the classroom. However, Kuttab Al-Fatih does not implement the concept of "learning through play" in the learning process in the classrooms. Kuttab believes that what makes the learning process becomes effective and blessed are manners. To engage and motivate students in learning is by building the students' manners in learning that is by giving understanding about the position of knowledge in Islam, the obligation to learn knowledge, the benefits of being knowledgeable, the reward in the life and the afterlife. Besides, the teachers also motivate students by telling stories about how the scholars in the past learn manners and knowledge from their teachers and then explain the manners in learning to make the learning more effective and blessed by Allah.

Even though Kuttab Al-Fatih has students at an early age, 5-6 years old, Kuttab has no playing facilities like a kindergarten usually has such as a slide, swings, climbing frame, see-saw, monkey bars, etc. Besides, in the classroom, there are also no educative toys such as cubes, puzzles, boxes, plasticine, etc. The principal of Kuttab Al-Fatih Purwokerto said that from the beginning of the learning process, students are managed to be "comfortable without toys." They are motivated to spend time learning effectively. During the lesson, students should implement manners in learning, such as sitting quietly, paying attention to the teacher, not interrupting, etc. Placing many toys, even though they are educative, in the classroom will disturb the students' focus. Playing is not prohibited, but it should be done in

the right place and time. To fulfill the needs of educative learning media, teachers can carry out outing classes, for example, visiting farms, animal husbandries, natural sites, gardens, and others.

Ustadz Syarif, one of the Qur'an teachers in Kuttab awwal 1 said that playing is not used as a method in learning, but it is only a method to build a bonding between teachers and students outside the lesson. Playing is not done during the learning process in the classroom; it can be done before the class start in the morning, in the break time, or after all learning activities have been finished. It is possible to learn something while playing, but the learning process should not implement the playing method. Playing is the style of children, but to make learning more effective and blessed, manners should be habituated. The principles to achieve that condition are by engaging students to enjoy learning and to become an idol teacher for students.

Children at an early age often feel bored, not interested in learning, not focused, move there, and here during learning, so many teachers implement learning through play, but Kuttab believes that it is not a solution. The solution is how to habituate students with manners in learning. Being serious in learning is possible even for children at an early age. In the first three months in Kuttab awwal 1, students are managed to understand and habituate with manners in learning. After three months, students are accustomed to implementing manners in learning, and when they forget to implement manners, they are easily reminded by the teacher and directly obey. In the classroom, when students seem to feel bored or sleepy, the teacher will say, "Students of Kuttab", and students will answer, "Sami'na wa'athona (We listen, and we obey)". If they are too sleepy, they know that they have to ask for permission to take wudhu.

The principal of Kuttab also said that the target of building faith in the first three months of Kuttab awwal 1 is to make students love Qur'an more than toys. Therefore, in the next step, learning Qur'an feels more enjoyable than playing with toys. Students in Kuttab are educated to leave their toys for learning Qur'an and seeking knowledge. Qur'an is guidance from Allah. Qur'an is a friend that will answer all students' questions related to their curiosity as children. It shows human beings the right way in their life. This concept is possible to implement because the scholars in the past were also with Qur'an daily at an early age and memorized Qur'an from an early age. Education is to build civilization; if it does not implement manners and is mixed up with a play, in adult years, everything may be carried out through play. Therefore, play should not be used as a learning method.

Ustadz Tegas, management of Kuttab, said that principally, the concept of learning in Kuttab is students learn by implementing manners that could not be mixed up with playing. Therefore, playing can be done only at a certain time. In brief, learning through play is not implemented in Kuttab Al-Fatih because learning should implement the manners such as listening to the teacher carefully, not interrupting, and others.

CONCLUSION

The implementation of the curriculum of Kuttab Al-Fatih shows strong emphasis on the faith and character building since early age. The unique characteristics of the curriculum, even particular uniqueness such as neglecting the implementation of play as one of the methods in learning, is contradictive to major beliefs of early childhood educators and researchers. Therefore, it is suggested to conduct further research on the learning outcomes, the effectiveness of curriculum implementation, and the comparison to another curriculum.

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