

Method of Advancement Guidance on Planting Religious Value of Early Childhood in Bone



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ABSTRACT: Research on counseling guidance methods for inculcating religious values in early childhood aims to determine the application of parental counseling guidance in inculcating religious values in early childhood in the family, as well as the obstacles experienced in the application of guidance carried out by families. Therefore, this research is a field research with a qualitative research type, it will focus on the interview method, observation, while the primary data for parents and early childhood, the research instrument itself, while the data analysis is data reduction, data presentation, drawing conclusions.

The results showed that in the application of the counseling guidance method to the inculcation of religious values in early childhood, five methods were used, namely: the method of giving advice; in giving counsel gently and tactfully so that children may receive counsel, The exemplary method; the family should give a good example to the child, the method of habituation; it is necessary to make habituation to children so that children always do good and practice the goodness they know, Supervision Methods; carry out surveillance at all times, and the method of punishment; punish the child so that the child is aware of the mistakes that have been made. While the obstacles faced by the family are the influence of social media, and the child's social environment.

KEYWORDS: Methods, Islamic Guidance, Parents, Religious Values, Children

INTRODUCTION

Parents are the main and first guides in the family, the family is very obliged to educate, guide children, especially in instilling religious values at an early age, there are many methods that can be used in educating families, guiding children in religious matters. Instilling Islamic religious values in children is the duty of the family as the first role model and role model for a child. The family is the first and foremost place for children to get an education. In this family, children begin to learn various things such as recognizing letters, learning to speak, socializing, recognizing numbers, learning religious values and getting education on the value of worship, and morals. Parents will be role models for them, therefore the speech and behavior of parents should be able to be role models for their children and be educated according to Islamic teachings, so that they can distinguish between good and bad and can become pious and pious children. Families have an important role in shaping the younger generation. As parents are required to instill Islamic values in children from an early age. Whether or not the values of Islam are instilled in a child are determined by the education they have received since childhood starting from the family environment, therefore parents are responsible for instilling Islamic religious values in children so that they are useful for the nation and state. As for what I mean by family is parents, like Father and Mother. Children at an early age are called an untidy age because they tend to be indifferent or careless in appearance and their rooms are also very messy. And this period by parents is called a difficult period because children do not want to obey orders, they are more influenced or obeyed by their friends than parents and other family members¹. Children have certain characteristics that are unique and not the same as adults, they are always active, dynamic, enthusiastic and curious about what they see, hear, feel, as if they never stop exploring and learning. Children are egocentric, have a natural curiosity, are social creatures, unique, rich, with fantasy, have short attention spans, and are the most potential period for learning.² The Qur'an describes that the child is a beauty that cannot be described with words and the child is owned according to expectations, has noble character, is obedient to both parents (in terms of goodness), and becomes a

¹Alisuf, Sabri M. (2001). *Educational Psychology*. Jakarta: Science Guide for Jaya

²Yuliani Nurani Sujiono, (2012). *Basic Concepts of Early Childhood Education* Jakarta Pt Index

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pious child.³ Early childhood is a unique period in children's lives, because it is the most intense and busiest period of growth, the importance of early childhood demands an approach that will be used in learning activities that focus on children. Because children are a dream for every parent and the next generation of the nation, but one of the problems that arise is that not every parent or educator understands the right way to educate children at an early age.⁴ The level of intelligence of children is indeed determined by various factors, such as nutrition for the brain, heredity, the environment, how to educate children and so on, but one thing that wise parents should remember is to provide the widest opportunity for children to develop, of course still under supervision. Parent. Various studies conducted by child experts, show that the learning process and brain growth of children during the preschool age have a strong relationship with their success in the future.⁵ Early childhood education is directed at providing applications to provide examples for children, guide, nurture, and provide learning activities that will produce children's abilities and skills. Religion is an important factor in human survival, without religion humans will lose their direction and purpose, in particular, Islamic education is more effective if done early on. Planting Islamic religious education in children at the Golden Age stage will be easier to understand and implement for early childhood. The imitative nature of children encourages them to do the same activities as their parents, by inculcating children's religious values at an early age in Islamic education in PAUD and habituation at home with the guidance of their parents. The lack of religious knowledge in the parents of students and the lack of instilling the values of Islamic religious educators also affect the character and religion of children after they grow up. The role of parents is as the head of the family or family leader and as a family organizer. Parents have a function, namely guiding and directing children to deepen the meaning of faith in guiding and directing children to deepen the meaning of faith can be done by instilling religious values in children. There are several methods that can be used by parents in instilling religious values in their children. Parents can use the habituation method, the method of giving advice, the exemplary method, and the method of punishment in inculcating religious values, namely by familiarizing children with good behavior, which in turn will become accustomed to good behavior in society. For example, at home children are taught and accustomed to praying before eating and drinking, talking to older people using soft and polite language, speaking not to lie, and giving greetings to everyone. Therefore, religious instructors must be able to provide real examples of good behavior to children so that children believe and want to get used to themselves because they have been given real examples. Apart from getting children used to good behavior, religious instructors also give advice to children about good and bad behavior. In addition to exemplifying good behavior to children and providing advice on what kind of good and bad behavior, parents can also provide guidance to children regarding religious values. Parents give a simple explanation about the value of faith and moral values. Based on the background, the problem in the research is how the method of Islamic counseling guidance in inculcating religious values in early childhood and the obstacles experienced by parents in inculcating religious values in early childhood.

LITERATURE REVIEW

Islamic Counseling Guidance

Etymologically, guidance and counseling consists of one word, namely guidance, a translation of the word guidance which means help and counseling adopted from the word kongseling which means advice. However, in practice, guidance and counseling are an inseparable unit.⁶ Guidance in English is referred to as guidance, which generally means help or guidance. The literal meaning of guidance is to direct, guide, manage, and steer. The definition of etymology leads to one meaning, namely meaning by guiding or guiding.⁷ Terminologically, guidance is the provision of assistance to overcome the problems it faces and is able to guide itself, although that ability may have to be explored and developed through guidance. as much as possible both for himself and for society.⁸ Guidance is a process of providing assistance to the community, both individually and in groups, so that they can develop their abilities well, to obtain personal happiness and social benefits, and to understand themselves and their environment in overcoming obstacles to determine better future plans. While counseling according to language comes from the English translation, namely "Counseling" which means giving advice, counseling and information. The point is someone who gives advice to others who need treatment to solve the problems at hand.⁹ Guidance is a process of helping individuals. Therefore, guidance is a continuous activity, meaning that it is followed continuously until the goals and adjustments have been

³Abdullah Nasih Ulwan. (2009). *Loves to Educate Children in Islam*. Darul Hikmah: Jogjakarta

⁴Mansoor (2005). *Early Childhood Education*, Yogyakarta: Student Library

⁵Prasetyono (2008), *Methods for Making Children Smart from an Early Age*, Yogyakarta: Garailmu

⁶Tohirin (2009). *Guidance and Counseling in Schools and Madrasahs*. Jakarta: Rajawali Press

⁷LN, Syamsu Yusuf (2006), *Foundation for Guidance and Counseling*. Bandung: PT. RosdaKarya Youth

⁸Hellen (2002), *Guidance and Counseling Cet.I*; Jakarta: Ciputat Press

⁹Winkel, W.S. (2006) *Guidance and Counseling in Secondary Schools*. Jakarta: PT. Grasindo.

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achieved. While counseling is one of the service techniques in overall guidance, namely by providing overall assistance. Therefore, guidance and counseling cannot be separated from each other, because both have a close relationship. Guidance is a process of providing assistance, meaning that guidance does not specify or require, but merely helps individuals. Individuals are assisted, guided and directed to be able to live in harmony with God's provisions and instructions, meaning that living in harmony with God's provisions means in accordance with their essence as God's creatures, living in harmony with God's instructions, meaning in accordance with guidelines that have been determined by God through His Messenger (teachings of the Prophet). Islam), living in harmony with Allah's provisions means realizing one's existence as Allah's creatures, created to serve Him. Counseling is the involvement of a person to communicate information consciously with the aim of helping others give opinions so that they can make the right decisions. Counseling is a learning process for key players and business actors to be willing and able to help and organize in accessing market information, technology, capital and other resources as an effort to increase awareness in preserving environmental functions. Counseling is a service process that involves the professional ability of service providers. Counseling should at least involve a second person, the recipient of the service, namely people who previously felt or actually couldn't do something and after receiving the service they could do something.¹⁰ The specific purpose of Islamic Counseling Guidance is to help the counselee not to face problems, to help the counselee overcome the problems he is currently facing, to help the counselee maintain and develop good or good situations and conditions so that they remain good, so that they will not become a source of problems for themselves. and other people.¹¹ According to other experts, the purpose of Islamic Counseling Guidance is to function as optimally as possible religious values in personal or community challenges, so that they can provide benefits for themselves and society. In order to achieve the objectives as described previously, and in line with the functions of Islamic counseling guidance, it can be briefly said that Islamic counseling guidance improves its nature. As in the word of Allah SWT QS Ar Rumn/30:30. The nature of Allah is meant that humans carry the nature of monotheism, namely knowing God Almighty, recognizing himself as his creation, who must submit and obey his provisions and instructions. Knowing himself or knowing his nature will make it easier for individuals to prevent problems, solve problems, and guard against possible problems re-emerging.¹² Illumination activities carried out by Islamic religious instructors in order to provide assistance to other people who are experiencing spiritual difficulties in their environment so that that person is able to overcome their own problems because of awareness or surrender to God Almighty so that a light of hope arises in the person's self. , the happiness of living now and in the future.¹³ In addition, religious understanding produces divine potential so that with that potential individuals can carry out their duties as caliphs, so that they can overcome life's problems, provide benefits and safety for their environment in various aspects of life.¹⁴ This step is a step that helps the client carry out the desired program of activities or helps the client return to solving new problems related to the original problem.¹⁵ If a counselor uses this method, then he or she must be patient and listen attentively to all the client's inner expressions that are expressed to him. Directive counseling. If the problem involves a serious mental illness, the counselor will referral (delegate) or send it to a psychiatrist.¹⁶

Early Childhood Religious Values

Value is something that is attached to something else that is part of the identity of that thing. Material and abstract forms in nature cannot be separated from value. Values provide a definition, identity, and indication of anything concrete or abstract. Value according to Sjarkawi is the quality of something that can be liked, desired, useful, appreciated, and can be an object of interest. The definition of value according to Toha is "something that is abstract, ideal. Values are not concrete objects, they are not facts, and it is not only a matter of truth that requires empirical proof, but also a matter of understanding what is desired, liked or disliked.¹⁷ Value is something that is most important or valuable for humans as well as the core of life.¹⁸ Religion in this sense is the most important and most valuable and most basic thing for humans because apart from being an instinctive fulfillment of humans, it also leads humans to their ultimate goal, namely to serve their God. Islamic values are values that will be able to bring people to happiness, prosperity, and human safety both in the life of this world and in the hereafter.¹⁹ The values contained in Islam are very broad in scope because Islam is universal and involves all human life from various aspects of

¹⁰Mappiare, Andi (2011). *Introduction to Counseling and Psychotherapy*. Jakarta: Rajawali Press

¹¹Tohirin (2009). *Guidance and Counseling in Schools and Madrasahs*. Jakarta: Rajawali Press

¹²Tohirin (2009). *Guidance and Counseling in Schools and Madrasahs*. Jakarta: Rajawali Press

¹³Elfi Mu'awanah and Rifa Hidayah (2014), *Islamic Guidance and Counseling*, Jakarta: YAPMA

¹⁴Adz-dzaky, M. Hamdani Bakran. (2001). *Islamic Counseling and Psychotherapy*. Yogyakarta :Dawn of the New Library

¹⁵Djumbuhur and Muh. Surya (2007), *Guidance and Counseling in Schools Bandung*: CP. Science

¹⁶Arifin (2009). M.H. *Philosophy of Islamic Education*, Jakarta: Earth Literacy

¹⁷Toha, Chabib (2000). *Capita Selecta on Islamic Education*, Yogyakarta: Student Library

¹⁸Buseri, Kamriani (2003). *Anthology of Islamic Education and Da'wah of Contemporary Practical Theoretical Thought*, Yogyakarta: UII Press

¹⁹Jalaluddin. (2008). *Psychology of Communication*. Bandung: Rosdakarya Teenagers

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life, so that all human life and human activities must be in accordance with religious teachings so that humans can obtain safety and happiness in the world and the hereafter. The form of Islamic values that are instilled in students are the values of aqidah (faith), the value of worship and moral values. Namely considerations about good and bad, right and wrong, right and wrong, blessed and cursed by Allah SWT. From this definition, what is meant by inculcating Islamic religious values is how a teacher's efforts / ways in instilling religious values in their students are based on an understanding of belief in Allah swt and the creed of association between fellow humans and their environment in daily life, namely in the form of the habit of praying before doing work, living frugally, respecting each other and doing what is ordered and staying away from existing prohibitions. Therefore, students can behave in accordance with the inculcation of Islamic religious values which they consider to be good and become part of themselves rather than measuring one's social growth or personality development.²⁰ Early childhood according to the National Association in Education for Young Children (NAEYC) is a child who is in the age range from birth to age 6 years. Early childhood is a group of children aged 3-6 years who have various genetic potentials and are ready to be grown and developed through the provision of various stimuli.²¹ There is something that needs to be emphasized in introducing religious values to early childhood, including children starting to have interest or interest, all children's behavior forms a pattern of behavior, honing positive potential in themselves, social beings and servants of God. In order for children's interests to thrive and continue to develop, children must be trained in a fun way so they don't feel forced to do activities.²² Children at this stage also begin to learn or imitate and tell imaginary stories. Instilling religious values in children must be adjusted to their developmental age, especially when the child is at the golden age.²³ According to the psychological view, early childhood has distinctive characteristics and is different from other children who are over the age of 8 years.²⁴

METHODS OF APPLYING EARLY CHILDHOOD RELIGIOUS VALUES

The method of inculcating religious values for early childhood is the method of inculcating exemplary In the big Indonesian dictionary it is stated that the basic word "exemplary" is exemplary, namely actions or items that can be imitated and imitated.²⁵ Exemplary in education is the most effective and successful way to prepare children in terms of morals, mental and social formation. This is because educators are role models or idols in the eyes of children and good examples in their eyes. Children will imitate both their morals, words, actions and will always be embedded in the child. Therefore, the exemplary method is an important factor in determining the good and bad of a child's personality.²⁶ It is an effective method in shaping children's faith, morals, mental and social, this is because advice has a great influence on making children understand the nature of things and giving them awareness of Islamic principles.²⁷ Applications in Instilling Islamic Religious Values in Early Childhood, namely the value of aqidah and the value of worship. Instilling the value of aqidah (faith) is the first step in introducing the existence of an almighty Essence who created the world and everything in it. Teaching to instill the value of aqidah to children means a teaching-learning process about various aspects of belief. Where this is of course belief according to Islamic teachings. According to the formulation of the Tawhid scholars, faith means justifying with the heart, pledging with the tongue the existence and oneness of Allah. This formulation was completed by the Ash'ariyah scholars to be, confirming with the heart, pledging with the tongue the teachings brought by the Messenger of Allah from Allah. in the context of faith, the center or core of the conversation is about the oneness of Allah. Therefore, the science of faith is also known as Tawhid.²⁸ Morals are etymologically plural from khuluq which means character, manners, behavior or character. The family in the pedagogical perspective is a life partnership that is woven by love between two types of human partners which is confirmed by marriage which intends to perfect each other.²⁹ In an effort to complement and perfect each other, it includes the realization of roles and functions as parents. The family in a sociological perspective is the smallest unit in people's lives, consisting of a family head (father), a family organizer (mother), and members (children) with economic cooperation, education, care, and protection. The family has a very important role in religious education for their children, especially in the formation of personality.⁴⁰ The function of the family is a religious function. The family is obliged to introduce and invite children and other family members to religious life.³⁰

²⁰Soemiarti Patmonodewo. (2003). *Pre-School Children's Education*. Jakarta:Rineka Create

²¹Dewi Salma (2004). *Educational Technology Mosaic*. Jakarta: Prenada Media.

²²Mansoor (2005). *Early Childhood Education*, Yogyakarta: Student Library

²³Hasan, Maimunah (2009). *Early Childhood Education*, Yogyakarta : Diva Press

²⁴Hartati, Sofia (2005). *Learning Development in Children*, Jakarta: Ministry of National Education.

²⁵Arief, Armai (2002). *Introduction to Islamic Education Science and Methodology*, Jakarta: Ciputat Pers

²⁶Nasih Ulwan, Abdullah (2012). *Children's Education in Islam*, Solo: Insan Kamil.

²⁷Syamsuddin AB.(2018) *Light of Living Family Parenting (Structural Functionalism and Symbolic Interactionism)*, Wade Group, Ponorogo

²⁸Darajat, Zakiah (2008). *Islamic Education*, Jakarta: Earth Literacy

²⁹Azmi, Muhammad (2006). *Early Childhood Moral Development*, Yogyakarta Belukar

³⁰Soelaeman (1987). *Basic Cultural Sciences*. Bandung: PT. ERESKO

METHODOLOGY

This type of research is a qualitative research with literature and field orientation (field research). In addition, qualitative research also directs its research objectives to efforts to find a theoretical basis, is descriptive in nature with emphasis on process rather than results, and limits studies to focus on having a set of criteria for examining data.³¹ The approach in this study is directed to the disclosure of the mindset used by researchers in analyzing the target or in other words the approach is a scientific discipline that is used as a reference in analyzing the object under study in accordance with the logic of that science. The research approach is usually adapted to the research profession, but it is possible for researchers to use multi-disciplinary research.³²

Primary data sources can be obtained from complete informants. In this study, the key informants. Secondary data sources can be divided: first, conceptual literature review and literature review. Data collection techniques, by means of observation, interviews by asking some research questions and documentation. Research Instruments used in this field research include: interview guide (question list), camera, recording device, pen and notebook. The data obtained in the field during the research through observation, interviews, and documentation were processed using inductive techniques. Inductive technique is a data processing technique by starting from a specific problem, then from these results a general conclusion is drawn. Data analysis is a way to process data after it is obtained from research results, so that it can be taken as a conclusion based on factual data. Data analysis in a study is very much needed and is even a very decisive part of several previous research steps. Thus data analysis can be carried out throughout the research process by using the following analytical techniques: data reduction, data presentation, conclusion drawing.³³

RESULT AND DISCUSSION

Families have an important role in shaping the younger generation. Some parents are required to inculcate the values of worship and morals from an early age. Parents play an important and very influential role in the education of children from birth to adulthood. Children are a trust placed by God, if the trust is maintained properly and provides a good education then the reward will be obtained. Parents are very responsible in educating their children because parents are the main and first educators in the family, especially in instilling Islamic religious values. This was also expressed by one of the parents named Abd. Greetings who are in Manajeng Village, Sibulue District, Bone Regency. The application of Islamic Counseling Guidance in instilling religious values in early childhood in the family is as follows:

Giving Advice

This process of giving advice is the most common method applied in the family. Giving this advice is a very important way of applying Islamic principles to children. The form of guidance from the advice of the Qur'an is very important to shape the soul with goodness and lead to the right in receiving guidance. In the Qur'an it has also been proven that a pure soul, a clean heart with good and sincere advice delivery, then without a doubt Allah's instructions will be quickly accepted. Likewise, if the child is always guided with good advice, it will be more imprinted and easily accepted as said by the family. Based on the statement, the researcher concludes that the method of giving advice is the most common method used by parents in instilling religious values, because according to them, giving good advice and direction to children will be very imprinted in children which will make children have good behavior.

Giving an Example

Psychologically, humans do need role models in their lives, this is an innate trait. Imitating is one of human nature, therefore in religious education for children it is necessary to have a character who is used as a good example so that children will imitate something good. In the family, parents are the role models for their children. Parents must first conduct behavior that contains moral values that will be conveyed to children. Thus, when parents convey messages of moral values to their children, parents can be good role models for their children. Based on the statements of the informants above, the researcher concludes that in instilling Islamic religious values, parents are obliged to be role models and be good examples for their children, all of this aims so that children can imitate what their parents do and someday children can realize in everyday life.

³¹Lexy, J Moleong. (2008) *Qualitative Research Methodology*, Bandung: PT Remaja Rosdakarya

³²Amen, Muliati (2010). *Congregational Da'wah (Dissertation) Makassar*, PPS. UIN Alauddin

³³Syamsuddin AB (2017), *Fundamentals of Social Research Methods*, CV Wade Group, Ponorogo

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Doing Habits

Habituation is one way or method in instilling Islamic-style behavior in children, such as getting used to good character, speaking the right way, being respectful to others at home, school or where they play. Suryani revealed, as parents, it is appropriate to teach good habits to children. Just a small example like what I did for my children getting used to ablution, getting used to sleeping not too late and getting up not too late, to always praying five times a day, getting used to reading the Koran after prayer, not forgetting to also teach the habit of being polite to parents, teachers, friends, and other people, always do good to others and apologize when they make mistakes. This good habit must be done as early as possible to the child, so that one day the child will become a better person. Based on the statement above, the researcher concludes that by providing positive habits is one way to form a better attitude and behavior of children, because habituation is done as early as possible, can be seen when children begin to grow and develop into adults.

Supervision Method

This supervision method is a way of assisting children in the effort to form aqidah, morals, and worship values in supervising and preparing them psychologically and socially. The role of parents in providing encouragement, supervision and control for their children is very necessary, both in terms of life and aspects of education as recommended by Allah in the Qur'an. The Prophet Muhammad also always set an example of supervision for his people, regulating those who failed to carry out their duties and encouraging those who did good. Based on the statement above, the researcher concludes that the steps taken by parents are aimed at preventing children from being free to take various kinds of actions, especially in taking actions that are not in accordance with religious teachings.

Giving Punishment and Rewards

Punishment is given to improve the behavior of children who are not good towards better and give punishment in accordance with the violations committed. Giving punishment must remain in the way of love, so the punishment given to children is not because they want to hurt the child's heart, not because they want to take revenge and so on. But punishing a child is for the good, and in the child's own interest for his future. In addition, children can also be rewarded when doing good so that children will be motivated to always do good. According to the statement above, the researcher concludes that the punishment method is the last method, if other methods have not been able to prevent children from committing violations, parents should give punishment to children appropriately and not hurt the child, for example by scolding or twisting the child's ear and giving punishment to the child. children who are right and teach children about awareness, learning for themselves to behave well and to stay away from bad behavior. Punishment is given so that children realize their mistakes and prevent violations. repeated so that it can make children more disciplined and obedient to their parents.

Meanwhile, the obstacles experienced in the implementation of the cultivation of religious values in early childhood. The role of the family in a child's life, especially in instilling religious values, namely the value of faith, morals, and worship values in children from an early age is very important in the family providing guidance and direction because early childhood development in modern times is not easy on the one hand, this era provides There are many advances in technology that allow children to get sophisticated facilities, but on the other hand technology can also have a negative impact if there is no supervision from the family. So that's where parents have obstacles in instilling religious values in early childhood, namely as follows:

Social Media Influence

Social media is a communication medium in the current era that can make it easier for people to interact, share, and get all information through online media without being limited by distance and time. However, not infrequently social media has a negative impact on social media users, especially children. One of them is an online game that is played by most children. As stated by Suryani as a parent, that one of my obstacles in inculcating religious values, namely the value of worship and the moral values of children is social media, especially online games, for example when I order my child to pray he just says later I will pray, sometimes he even did not answer and did what I ordered because of the online game he was playing, because the online game that children always played, causing a lack of socialization between me and my child.

Social Environment

The social environment is one of the family's obstacles in inculcating the values of aqidah, morals and values of children's worship. The social environment in question is the interaction between peers. As stated by Fitriani as one of the parents in Manajeng Village that my child's social environment or playing environment is one of my obstacles in instilling the values of worship and moral values of my children, where for example when I see a child making a mistake I reprimand him but when the child interacting in the play environment, namely interacting with peers who are less educated, then at that time children follow

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the things their peers do, for example lying and speaking impolitely. Based on the statement above, it can be concluded that the environment is very influential on the character of early childhood, if the child is in a good environment it can have a good influence on the child and vice versa if the child is in a bad environment it can have a bad influence as well. Parents must be smart in choosing the children's play environment in order to have a good influence on children because even though parents have provided guidance or direction to early childhood in the family environment, if the child's social environment is bad it can affect the child.

CONCLUSION

Based on the results of research on the application of Islamic Counseling Guidance in instilling religious values in early childhood, namely: a). The application of Islamic Counseling Guidance in inculcating religious values in early childhood in the family, which uses five methods, namely: firstly giving advice to parents giving advice to gentle children, direction and guidance to children, children will make them better, be it in terms of religious values and moral values. Second, by setting an example, parents set an example for children who are good, have strong morals, understand the true spirit of religion, parents have tried to set a good example for children in inculcating religious values, b). Meanwhile, the obstacles faced by families in instilling religious values in early childhood are: first, because of the influence of social media, environmental factors and innate traits, children today prefer to play games so they tend to imitate what is inside. the game, the two social environments, children who hang out with peer themes who are less educated can then be influenced by their peers, the third trait, children who have a stubborn nature are likely to be inherited traits.

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