

Abdullah Nashih Ulwan's Concept in the Book of Tarbiyatul Aulad Fil Islam About the Influence of Education on Free Association in the Millineal Era



Seventina Laily¹, Asdlori²

¹MI Mafatihul Huda Serang Kec. Cipari Kab. Cilacap, Alamat Jalan Prumpung rt 01 rw 05 Serang Cipari

²UIN Prof. K.H. Saifuddin Zuhri Purwokerto

ABSTRACT: Education is very important for humans, because with education humans can become better human beings in various kinds of things, both worldly and hereafter. Education is a tool used to grow, develop, improve human identity. Therefore, it is certain that education is the big responsibility of educators, especially children's education, whether related to faith, morals, mental, physical or spiritual. In terms of children's education, we must realize that educating children is the responsibility of parents, how happy parents will be when in the future they can see their children grow into good human beings in faith, morals, mentally, physically and spiritually. However, in educating children an educator must be able to find new alternative methods that are more effective by applying the educational foundations that are influential in preparing children mentally and morally, scientifically, spiritually, and socially, so that children can become good human beings. To help educators carry out education, the Prophet has exemplified various kinds of educational methods which according to Abdullah Nashih Ulwan are as follows: Education by exemplary, Education with customs, Education with Advice, Education by giving attention, Education by giving punishment.

KEYWORDS: Education, Alternative methods, Abdullah Nashih Ulwan

A. INTRODUCTION

Education is very important for humans, especially children's education, because with education, children can become better human beings in various kinds of things, both worldly and hereafter. Thus education must really be directed to form quality human beings, both related to faith, morals, mental, physical and spiritual.

Awareness regarding educating children is the main task of parents will have a positive impact on the formation of responsibility and handling of the family environment to educate children. Based on this awareness, parents will be more involved and active in the world of children's education¹.its mean:

"O you who believe, protect yourselves and your families from the fires of hell whose fuel is humans and stones. Its guardians are angels who are rough and hard. They did not disobey Allah in what He commanded them and always did what they were ordered to do." (QS. At-Tahrim: 6)

The verse above explains that parents must be able to provide for their children not only in this world but also in the hereafter. This care occurs through the best education for their children. Even though parents are responsible for the results of their children's education not only in this life but also in the life to come, it is clear that parental education must lead their children to success in this world and in the hereafter.

Abdullah Nashih Ulwan believes that children's education is very important so that it can be used as a reference and starting point for achieving good educational goals because he sees education in the context of all human life. He does not see it in a narrow sense, nor does he see education only as certain behaviors that are forced on children to achieve the desired goals at a certain level.

In family life, children can live their lives and roles as children naturally, meaning that their lives and roles are in harmony with their childhood personality. In order for the child to be given the opportunity to play the role of the child concerned, in the family concerned, a family situation and atmosphere must be planned that will allow the child to fulfill his role. According to Nashih Ulwan, "Children have children's lives. That is, children as biological beings require serious attention from their parents so that they grow and develop according to their nature.

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Islam believes that education is not only objective, but Islamic teachings are universal, requiring parents and students to be able to take moral and ethical principles as the main reference for forming the main formula of education to create. With this statement, education based on the Qur'an and As-Sunnah can lead to the creation of Islamic educational goals, namely the formation of Insân Kamîl according to the Muttaqin lifestyle. Therefore, when Insân Kamîl is formed among students, education based on the values of the Al-Qur'an and As-Sunnah is also formed.

B. METHOD

Research using library research method. According to Noeng Muhadjir (2009: 169), Library research is research that requires more philosophical and theoretical processing than empirical tests in the field. Because of its theoretical and philosophical nature, library research often uses a philosophical approach (philosophical approach) compared to other approaches. Library research methods include data sources, data collection, and data analysis.

C. RESULT AND DISCUSSION

The Concept of Children's Education in Islam According to Abdullah Nash Ulwan

In understanding the Islamic concept of children, Ulwan sees education in the context of the whole of human life, he does not see it in a narrow sense. He does not see education merely as certain treatments that are imposed on children so that children achieve the expected goals in the form of a certain rank, but Ulwan emphasizes more on success in forming strong morals and beliefs as a foundation and stronghold in the formation of a child's personality.

Marriage is also a prerequisite for the implementation of Islamic childcare, according to Ulwan, in this case the reflection of parents' affection for their children greatly influences their children's education. Ulwan believes that children have certain biological needs that must be met adequately and must not deviate from healthy or ethical living standards. To meet these needs, there are things that must be met both physically and mentally. This vision shows the importance of parents' efforts in their development and guidance. These efforts are not limited to mere verbal actions, but cover all aspects of life, such as: fulfilling life responsibilities, maintaining health and increasing activities of daily life.

Ulwan sees that children have a basic common sense that they can and should use to seek knowledge. This potential allows children to develop their personality. The development of common sense is motivated by the awareness of children's thinking.

Ulwan explained that there are two basic guidelines in raising children, namely: (1) Bonding Instructions. In this guide, children need to understand several things, including: slavery of faith, spiritual slavery, mind slavery, social slavery, and sport slavery. (2) Precautions. It is the duty of educators to distance themselves from all actions that can plunge them into humiliation and disobedience. As a role model, the teacher must lead and guide students by explaining everything that can harm both physically and mentally. This responsibility does not only belong to the individual, but is intertwined with all parties, including most importantly, the environment in which he sits.

How often do we hear from children who are attached to the mosque, are good educators and good friends, but actually have different beliefs and ways of thinking. With these two rules, we hope to heal children, strengthen their faith, improve their morals, strengthen their bodies, mature their minds, and broaden their personalities.

Therefore, educators must balance the rules of attachment and vigilance, distinguish between positive and negative, and must always control all movements and stillness of the child, so that if the child seems lost, he can immediately return it to its original position. the right way. . When he shakes a child's faith, he can immediately show them the light of truth and illuminate their hearts with the light of faith. If he falls into a moral slump, quickly save him from worse consequences and bind him in stronger chains and lead him to more righteous things.

To create a generation that is strong in faith and Islam, Ulwan emphasizes basic and universal teaching materials. These materials are: Religious and moral education, physical education, spiritual education, psychological education, social education and sexual education.

After knowing the various sciences of educating children as an educator, it is necessary to use the right way or method to educate children. According to Ulwan, there are five ways that educators can use to educate children, namely:

A. An exemplary approach

The exemplary method is the most effective method and ensures its success in preparing and forming children morally, spiritually and socially. Because children are accomplished imitators in all respects, and this imitative nature is a positive value in children's religious education. For the child, no matter how much effort is prepared for goodness, no matter how pure and clear his nature

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is, he will not be able to fulfill the principles of goodness and the main points of education, as long as he does not see the educator as an example of high moral values.

As Muslim educators, parents and teachers must instill from an early age that the most ideal teacher figure is Rasulullah SAW because he is the owner of the best morals in this world. God said, in Q.S. Al ahzab: 21 which mean's:

"Indeed, in (self) Rasulullah really there is a good role model for you, (namely) for those who hope (grace) Allah and (arrival) Day of Resurrection and who remember Allah a lot." (QS al-Ahzab: 21)

Parents who have set a good example for their children should not feel that they have fulfilled all the responsibilities of their child's education. However, both of them must connect their children with the owner of the example, namely the Prophet Muhammad. This can be done by giving lessons about the moral message given by the Prophet, the history of his beautiful life, and his truly noble morals.

One of the leaders of Islamic education, namely Al-Mawardi, said "a teacher should be charitable for the knowledge he has and motivate himself to always try to fulfill all the demands of knowledge. He should not be included in the group that God values as a Jew who was given the Torah but they did not practice it, like a donkey carrying a book on its back."

A good example is the way to get honor and a living example of noble basic behavior in life, therefore Islam makes it a means to raise the quality of Islamic society to the level of perfect behavior. From now on, role models are a big factor in the moral, social and emotional improvement of society.

Ulwan believes that exemplary education is an effective way of educating children because children like to imitate what they see and hear. A child, no matter how much effort has been made for him, no matter how pure his character, will not be able to fulfill the principles of goodness and the principles of education unless he regards educators as a model of high moral values.

A. Approach by giving praise and advice

Praise has a positive effect on children. Praise can arouse feelings and instincts, and praise also makes children happy and serious about improving their attitudes and behavior. This method aims to achieve a balance between this world and the hereafter. Because in general Islamic education emphasizes that humans are composed of mind and body, so that it operates between nature and human holiness, striving to realize the concept of submission to Allah SWT, both natural, spiritual and moral. Variations in the application of this method greatly affect the increase in knowledge, the awakening of understanding, the activation of the intellect and the acceptance of advice as well as the awakening of the listeners' attention.

B. Approach with habituation

According to Ulwan, the Islamic method of healing children is related to two main things, namely: teaching and getting to know one another. Teaching refers to the theoretical dimensions of improvement and training efforts. The practical dimensions of formation (training) and preparation take some getting used to. In implementing the Islamic system in its pedagogical practice, teachers must use different methods. Educators should educate children in adherence to aqidah and morals so that children are accustomed to growing and developing with a strong Islamic creed and the high moral standards of the Qur'an.

According to Islam, every child that is created, that is, since they are born in the world, has adhered to pure monotheism, namely the straight religion, faith in Allah. God said, in Q.S. Ar Rum: 30, which means:

" So, keep your face straight to the religion (Islam according to) the fitrah (from) Allah who has created humans according to that (fitrah). There is no change in Allah's creation (it). That is the true religion, but most people do not know." (Q.S. Ar-Rum : 30)

What is meant by God's nature in the verse above is that man was created by God to have a religious instinct, namely the religion of monotheism.

A child who is born is like a blank slate ready to be written on anything. So a child who is expected to be a pious child must also find a good environment. The environment includes the family environment, school environment, social environment.

Learning something for the child is just a starting point. When the child has understood the meaning of an exercise, then he starts to like to repeat it again, and the child repeats it many times, with clear satisfaction. Children enjoy doing these actions because with these actions, they develop their psychological activities.

a. Approach with stories accompanied by examples

According to Ulwan, this method with logical and rational reasoning has its own influence on the soul and spirit. The Qur'an is full of various stories, sometimes these stories are repeated in several surahs of the Qur'an, and to uncover these stories, a new method must be used which is different from the previous method every time it appears. At the same time it is one of the miracles of the Al-Qur'an that is unparalleled in the presentation of its contents.

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b. Approach with care and supervision

Purposeful education always means paying attention to and following the child's full faith and moral development, monitoring and considering the child's mental and social readiness, and always asking his practical situation and scientific questions.

Islam encourages educators to pay attention and always follow and regulate their children in all matters of universal life and education. Allah says, in Q.S. At-Tahrim: 6, which means:

"O you who believe, protect yourselves and your families from the fires of hell whose fuel is humans and stones. Its guardians are angels who are rough and hard. They did not disobey Allah in what He commanded them and always did what they were ordered to do." (QS. At-Tahrim: 6)

According to Ulwan, attention to children can be divided into several parts: (a) Attention From a faith standpoint, educators must pay attention to what children learn from principles, thoughts and beliefs instilled by mentors in their guidance and teaching both inside and outside school. also so that children understand things that endanger the purity of faith, (b) From a moral standpoint, educators must pay attention to the honesty of children, the nature of children's duties, types of verbal and psychological supervision and the will of children. Therefore, the most important thing is to look after children and pay attention to reveal the hidden character of the child and reveal the veil that covers the child's actions in the form of a crime and what is done in the form of a crime Even providing a complete picture of the moral reality of the child and his behavior in life, (c) Considering a spiritual and intellectual perspective, educators must also ensure that children think in the context of Islam as a religion, with the Al-Qur'an and Rasulullah as Sharia and brilliant examples. Educators also do not forget the infrastructure and methods that support the progress of children in the care of the knowledge acquired, (d) Considering from a physical perspective, teachers must pay attention the principles of health prescribed by Islam in different ways. Especially from the methods applied by Rasulullah SAW, (e) Paying attention to the psychological side, educators should pay attention to psychological symptoms that appear in children, so that later they can understand and facilitate guidance, especially those that affect the child's personality. (f) Pay attention to the social perspective, educators must pay attention to whether children fulfill the rights of others or not. If it turns out that the child is neglecting his responsibilities, then the educator must explain the bad attitude and the consequences, (g) Attention From a spiritual perspective, the teacher should pay attention to the child's muraqabah (introspection) to Allah SWT. Namely, to make the child feel that Allah always hears his whispers and words, sees every hidden and whispered movement and action. So, when a child does something, they believe that God is watching.

c. Approach by giving punishment/sanction

If the child still disobeys after completing the five steps above, then the punishment is okay because punishment as a punishment for those who break the rules is really needed. However, the form of punishment must be in accordance with the physical and mental development.

Ulwan explained that the requirements for giving spanking punishment are as follows: (a) the educator is not quick to use spanking unless all methods that are educational and frightening are used, (b) the educator does not hit in a fit of rage for fear of endangering the child, (c) While hitting , sensitive parts such as the face, head, chest and stomach should be avoided, (d) beatings as punishment, should not be too hard and should not injure the hands or feet, (e) do not hit a child before reaching the age of ten years, (f) If the mistake children for the first time, should be given the opportunity to regret their actions, (g) Educators must beat children with their own hands and not hand them over to their siblings, so that mistakes do not occur. there is no hatred between them, (h) When the child is full and the educator sees that hitting ten times does not interfere, he can add it to the repetitions, so the child recovers.

Of course, among the various methods used in education, teachers must be able to choose the methods that are suitable for educating children and those that are suitable for overcoming problems that arise in the educational process, both at home and in society. at all times. taking place in schools and communities. . Of course, this does not happen when there is only one direction, namely. The role of the environment greatly influences the success of the educational process.

D. CONCLUSION

According to Abdullah Nashih Ulwan, Islam's understanding of children is that education is seen in the context of human life as a whole, he does not see it in a narrow sense. He views education not only as a form of special treatment given to children so that children achieve the expected goals of a certain level, but Ulwan emphasizes more on the success of forming strong morals and beliefs as the basis and foundation of children. Personality According to Ulwani, children are reflected in their biological, intellectual, psychological, social and sexual life. Health development in various aspects of children's lives is the responsibility of

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husband and wife as parents. Ulwan also made marriage a condition for implementing Islamic children's education, apart from that love must be reflected in the behavior of all parents towards children, which is also felt by children as love.

The concept of Abdullah Nashih Ulwan's child education can consist of several components that greatly determine the success of education, including: Educators, students, teaching materials (religious teachings, moral teachings, physical education, relational/rational education, psychological education, social education, sexual education) of the components mentioned above can be applied using methods based on Islamic teachings, namely: exemplary, praise and advice approach, habituation approach, story and exemplary approach, care and compassion approach, and punishment and punishment approach.

With some of the concepts expressed by Abdullah Nashih Ulwan, it is hoped that it can help parents and teachers prepare the next generation who are resilient in dealing with the times that exist in this millennial era. An example of the concept of children's education expressed by Abdullah Nashih Ulwan can be adapted to each child's identity, so that later an Islamic generation will be created. Children's education is the responsibility of parents so that after all a child's growth and development is the result of education carried out by parents.

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