

The Concept of Child Education from the Perspective of Abdullah Nashih Ulwan and Its Relevance to the Formation of Religious Character

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ARTICLE INFORMATION	ABSTRACT
Article History: Received, 25-08-2024 Accepted, 09-10-2024 Published, 07-12-2024	<i>The education of religious character plays a crucial role in determining a child's development. However, currently, character education is still not functioning effectively. Many children today exhibit poor character traits because they have not received religious character education. This research aims to explore the concept of child education according to Abdullah Nashih Ulwan, highlighting how this approach can serve as a foundation for shaping religious character within the family environment. It also investigates the dynamics of interaction between educational values and daily practices in building a strong and faithful personality. This study employs a descriptive qualitative method, utilizing literature studies, documentary data collection, and critical analysis techniques. The results indicate that the child education concept proposed by Abdullah Nashih Ulwan is effective in shaping religious character in the family setting, emphasizing the importance of consistently integrating religious values in everyday interactions. Additionally, active parental involvement in providing role models, guidance, and reinforcement of spiritual values significantly contributes to the development of a strong and faithful personality in children. The conclusion of this research underscores that the religious character education proposed by Abdullah Nashih Ulwan plays a vital role in child development by fostering a personality closely aligned with religious teachings.</i>
Keywords: <i>Child Education; Abdullah Nashih Ulwan, Religious Character</i>	

INTRODUCTION

Religious character is one aspect of human personality that cannot stand alone, meaning that it is related to aspects of personality and must be trained in children as early as possible so as not to hinder the child's further developmental tasks.(Jannah 2019) The family is the smallest unit of society that plays a very important role in the formation of children's character. Therefore, families are obliged to raise and educate children in accordance with spiritual (religious) values. However, the current reality is that many parents as the first educators educate children by not instilling spiritual (religious) values. Which causes children in the current era not to have a noble personality. Educating children is a heavy responsibility. The Prophet has mentioned that responsibility as a leader and every leader will certainly be

held accountable for his leadership, therefore parents should not ignore and neglect the needs of children, namely love, educational protection and so on.

Education is a long investment in the future of a nation. In Islam, education is not only focused on the cognitive abilities of children, but also includes the formation of a strong character, especially on religious character. Abdullah Nashih 'Ulwan, a contemporary scholar, offers a comprehensive perspective on child education in Islam. This study aims to examine the concept of child education according to Abdullah Nashih Ulwan and analyze its relevance in shaping children's religious character in the family environment.

The concept of child education in the perspective of Abdullah Nashih Ulwan provides comprehensive guidance in parents to shape the religious character of children. In his view, the family is the first and main madrasah for children.

METHOD

This research uses a qualitative descriptive method, Descriptive research is a research strategy in which researchers investigate events, phenomena of individual lives and ask a person or group of individuals to tell about their lives. This information is then retold by the researcher in a descriptive chronology. (Rusandi and Muhammad Rusli 2021)

As for this research using literature review, these sources include:

1. Primary Sources, Primary sources are all works of Abdullah Nashih 'Ulwan's book "Tarbiyat Al-Aulad Fil Al-Islam" which specifically discusses child education and is the main source of this research.
2. Secondary sources, Secondary sources are scientific journals, articles and previous studies that examine the concept of child education, especially those related to Islamic perspectives and the formation of religious character and also those related to the perspective of Abdullah Nashih 'Ulwan.

The data collection technique in this study uses documentation study collection techniques, namely collecting data from various library sources that are relevant to the research topic. And also using documentation analysis techniques, namely identifying, classifying, and interpreting relevant information that exists with the purpose of the research achieved.

RESULTS AND DISCUSSION

Abdullah Nashih Ulwan is a Muslim figure, born in the city of Halab, Syria in 1928. (Fatimah and Saputra 2018) Nashih 'Ulwan's father, Sheikh Said 'Ulwan, was known among the people as a respected scholar and physician. Apart from conveying the message of Islam in all corners of Medina Halab, he also became a dependency for treating various diseases and wood root concoctions that he made himself. When treating a sick person, his tongue always recites the Koran chanting the name of Allah. Sheikh Said 'Ulwan always prayed that his children would be born as "murabbi" scholars who could guide the community. Allah swt. granted his prayer with the birth of Abdullah Nashih 'Ulwan as a scholar, murabbi (educator) spiritual and physical who was respected in his century. (Fatimah and Saputra 2018)

After returning from al-Azhar, Abdullah Nashih 'Ulwan's entire life was immortalized as a preacher. he was active as a da'i (preacher) in several schools and mosques and as an educator in various secondary schools in Halab. The subject of Tarbiyah Islamiyah is a subject that students must take in high schools in Syria, before this subject was first introduced by Abdullah Nashih 'Ulwan as an elementary student. In creating good educators for future generations. Abdullah Nashih 'Ulwan made the University as his weapon, namely laying a very

solid Islamic foundation in educating with the principle of the teacher as a respected person or parent, educating them with great detail and heart and full of diligence like educating his own child.(Siregar 2016).

Abdullah Nashih 'Ulwan is a passionate person in the Islamic movement, devoted to da'wah and joined the Muslim Brotherhood. He was closely associated with Ash-Syahid Abdul Qadir 'Audah, Sayyid Qutb and Al- Ustazd Abdul Badi' Shaqar (rahima-humullah jami'an). Anyone who conveys da'wah Islamiyyah must be tested by Allah, a test to give the truth of the da'wah that is brought and to add complete confidence and firmness only in Allah. Allah is the one who has the right to give tests to anyone He wants. Abdullah Nashih 'Ulwan also received this test, which forced him to leave Syria in 1979 for Jordan.(Susanti 2018).

Abdullah Nashih 'Ulwan is a very brave person in putting forward the truth, he is never afraid in stating the truth even if it is to the government. Abdullah also put forward Amanah in his da'wah, because Amanah is a practice that is obligatory for Muslims. During his time in Syria he also often admonished the government there to change the system used at that time to return to the Islamic system, according to him Islam is a savior.

Abdullah Nashih 'Ulwan is also a person who hates division and the emergence of many groups in the Islamic state. Calling for unity and unity in the name of Islam to build the strength of Muslims who are increasingly fading. He argues that the division of Muslims needs to be evaluated and introspected by every layer of Muslims (Subchi 2019).

Abdullah Nashih Ulwan's Works

Abdullah Nashih Ulwan is an observer of educational issues, especially child education and Islamic propagation. During his life there were no less than 30 titles of books that he wrote, most of his writings revolved around da'wah and education issues including: (Ulwan 1978)

1. Works that revolve around the problem of da'wah and education
 - a. Al-Takafull al- Ijtima'i Fi al- Islâm.
 - b. Ta`addudu al-Zaujat Fi al-Islâm.
 - c. Saladin al-Ayyubi.
 - d. Hatta Ya`lama al-Syabab.
 - e. Tarbiyat al- Aulâd Fi al-Islâm.
2. Works concerning Islamic studies (Islamic studies):
 - a. Ila Kulli Abin Ghayyur Yu`min billah.
 - b. Fadha'ilul al-Shiyam wa ahkamuhu.
 - c. Hukmu al-Ta`min Fi al-Islâm.
 - d. Ahkamu al-Zakat (4 madhhabs).
 - e. I'm not sure if this is a good idea or not, but it's a good idea.
 - f. Aqabatul al -Zawaj wa thuruqu Mu`alajatiha `ala Dhanil alIslâm.
 - g. Mas`uliyatul al-Tarbiyah alJinsiyyah. h. Ila Waratsatil al-Anbiya`.
 - h. Hukmu al-Islâm fi Wasa'ilil al-I'lâm.
 - i. Takwinu al-Syakh Shiyyah alInsaniyyah fi Nazharil al-Islâm.
 - j. Adabul al-Khitbah wa al-Zilaf wa haququl al-Zaujain.
 - k. Ma`alimul al-Hadharah al-Islâmiyyah wa Atsaruha fil alNahdhah al-Aurubiyyah.
 - l. Nizhamul al-Rizqi fil al-Islâm.
 - m. Hurriyatul al-I'tiqad Fil al-Syari`ah al-Islâmiyyah.
 - n. Al-Islam Shari`atul al-Zaman wa alMakan.
 - o. Al-Qaumiyyah fi Mizanil al-Islam.

One of his works, namely “Tarbiyat Al-Aulad fi al-Islam” is the main reference source in this research. The book “Tarbiyat al-Aulad fi al-Islam” has its own characteristics. Its distinctive feature is in the concept of child education, which in the concept of child education from Abdullah does not only focus on the cognitive abilities of children, but he also emphasizes religious character.

Abdullah Nashih 'Ulwan wrote this book by arranged in three parts or “qism” related to chronology, each part contains several chapters and each chapter contains several topics of discussion. The titles and chapters in each section will be arranged as follows:(Ulwan 1978)
The first part consists of four articles, namely:

- a. The first article is on exemplary marriage in relation to education.
- b. The second article is on psychological feelings towards children.
- c. The third article is the general law in relation to children born. This article consists of four sections:
 1. The first is what the educator does when the child is born.
 2. The second is the naming of the child and its ruling.
 3. The third is the aqiqah of the child and its ruling.
 4. The fourth is circumcision of the child and its ruling.
- d. The fourth article is the causes of abnormalities in children and their remedies.

The second section is the greatest responsibility for educators, this section consists of seven articles as follows:

- a. The first article is the responsibility of faith education.
- b. The second article is the responsibility of moral education.
- c. The third article is the responsibility of physical education.
- d. The fourth article is the responsibility of intellectual education.
- e. The fifth article is the responsibility of psychological education.
- f. The sixth article is the responsibility of social education.
- g. The seventh article is the responsibility for sexual education.

The third section consists of three articles and a conclusion:

- a. The first article is the influential factors of education.
- b. The second article is the fundamental basis for educating children.
- c. The third chapter contains paedagogical suggestions.

The first part to the third part is contained in volume I. While in volume II, includes three articles, namely:

- a. The first article is the method of education that is influential on children.
- b. The second article is the elementary rules in child education.
- c. The third article is a very essential educational idea

Teaching Methods of Child Education in Islam According to Abdullah Nashih 'Ulwan in the Book of Tarbiyatul Aulad Fil Islam

In the world of education, teaching or learning will not be separated from a teaching or learning method. Abdullah Nashih Ulwan tells us that parents can apply the following methods to educate their children in the family (Rokhmatin 2018).

The concept of education put forward by Abdullah Nashih Ulwan is as follows:

Exemplary Educator

In the process of moral, mental, and social formation of children, exemplary is one of the effective methods to prepare them. A teacher must be able to set a good example to his students. Thus, children will begin to imitate the example, which will shape their personality.

Children are naturally good imitators, copying what they see and hear from the actions of their parents, teachers and surroundings without knowing whether it is right or wrong. They are very attentive to the behavior around them and will make that behavior a part of themselves. If what they observe is good behavior, then they will grow up with good character. Conversely, if what they see or pay attention to is bad behavior, they will most likely also imitate the bad behavior.

As parents and teachers, it is an obligation to provide exemplary values with good behavior, and provide positive examples that are in line with the words and advice conveyed to children. It would be inconsistent if actions do not reflect what is taught. Islam emphasizes that role modeling has a huge impact on a child's personality, especially in this era of rapidly advancing technology. Parents must always be ready to monitor their children in choosing media viewing so that the process of forming good morals (behavior) is maintained for Muslim children.

The exemplary method described in the book *Child Education in Islam* is widely used by parents and teachers to foster and teach children about aqidah and morals, good behavior, telling the truth, avoiding lies, and speaking politely using good language and avoiding bad words.

Habituation Education

Habituation education is very important in shaping one's personality. Good habits must be taught early so that they can be firmly embedded in the child's mind. For example, a child who is accustomed to practicing the teachings of Islam since childhood will be more likely to become a pious Muslim in his life, compared to a child who is not accustomed to doing so. This habituation method plays a big role in daily life, because many human actions are based on habits. Without habituation, a person will have difficulty in living life, because every action must be well thought out. For example, when a person is used to praying in congregation, he will not hesitate to go to the mosque or musala when he hears the call to prayer.

Children will find it easier to practice their religious teachings if given the opportunity to do habituation from an early age, both in groups and individually. Although it is difficult to cultivate good habits, this long process is worth it. Once it becomes a habit, it will be difficult to break because it is firmly embedded in their minds and souls.

Counsel Education

To connect the soul quickly, advice is the best way to go, especially if the advice comes from the sincerity of our hearts. Then its effect will directly touch the deepest heart of a child. It is even better if this advice is accompanied by an exemplary attitude from the advice giver so that the child can listen to the content of the advice. This shows that these two methods complement each other in the process of shaping children's religious character.

Punishment Education

Education by punishment in Islam should be seen as a step taken in an emergency situation. It is not a method that is made a habit in educating children. In the Islamic perspective, education should be done with gentleness and love, not through force or violence. The use of punishment on children usually occurs when all gentler and more loving means have been tried but have not yielded the desired results.

Punishment in an educational context is not an opportunity for violence, but rather a way to help the child realize their mistakes and strive to improve. It is important for educators

or parents to understand the child's character and behavior before giving punishment, so that the punishment received is appropriate for their condition. The thing to remember, when administering punishment as part of education is that this punishment should be a last resort, when other methods are no longer effective, and its implementation should be in accordance with the terms and limits set by Islamic law.

Education with Attention and Supervision

Education that involves attention and supervision is very important in the process of moral formation, instilling faith, and strengthening the mental and social strength of children. The presence of parents who actively follow the child's development and provide supervision is key. Children, like adults, crave attention, which in this context means monitoring everything that is taught or assigned to them, including the advice given.

Attention and supervision are two things that cannot be separated. Without both, parents will often feel regret in the future. For example, there are parents who have just realized that their seven-year-old child has not been able to perform ablutions, pray, and recite the Koran, even though the Prophet Muhammad SAW has reminded parents to teach prayer to children at that age. This can happen if we as educators or parents do not pay enough attention, supervision, and understanding of children's worship practices from an early age.

This method can be applied in various aspects, both in terms of aqidah, morals, mental, reason, physical, and social. Parents will feel calmer when releasing children to a wider environment, because they have received adequate attention and supervision. If behavioral deviations occur, parents will be better prepared to take quick steps to resolve them. This way, future regrets can be avoided. However, it is important to remember that we should not restrict children with too strict rules, which can make them feel pressured. Children's potential and abilities will not develop well if too many restrictions are imposed. It is better for parents to give enough attention, direction, and support to each child's potential.

The Relevance of the Concept of Character Education in Abdullah Nashih 'Ulwan's Perspective on Character Education in the Family Environment

Abdullah Nashih Ulwan suggests that children's education can be divided into three main aspects, namely creedal, moral, and social education. These three aspects are very important and must be applied by parents in educating children. The purpose of children's education is to form individuals who have critical thinking, are able to reflect, pay attention, analyze, and make the most of their intelligence to achieve their best potential to meet personal needs.

This explanation shows that Islamic education has a very important role in educating children. It is not just about explaining the concepts of creed, morals, worship and muamalah, or providing children with basic principles that reflect Islamic traits. Rather, we are trying to help them to understand all of this in a correct and good way. In addition, Islamic education is not only concerned with theories and principles, but also their application in daily life. According to Abdullah Nashih 'Ulwan, this concept is very complex and comprehensive. In his book, he explains child education in detail, which we often ignore and take for granted, even though it is a very important foundation in child education.

In the current era, there is a way to prepare students to fit their times, known as modern education. Our country is a country with a high birth rate, where the youth is the hope of the nation that is expected to bring progress to Indonesia. However, we need to pay attention to the many thoughts today that tend to leave the eastern culture and prefer western

culture in daily life. Therefore, good and correct education is needed, so that the resulting generation is not only smart and competent in their respective fields, but also has values that are in accordance with this nation. This kind of youth will be the superior generation to advance Indonesia.

Many phenomena that have occurred in the world of education lately have actually tarnished the good name of the family and educators. This is caused by the number of children who fall into promiscuity. Drug use, pregnancy outside of marriage, loss of manners, brawls, anarchic motorcycle gangs, and other juvenile delinquency are the result of the wrong association. This is a strong warning for parents as the first educators in the family to always give close attention and supervision to every process of their children's education. Children who receive proper attention and supervision from their families will be less likely to commit acts that violate religious and social norms. Conversely, if a child never receives attention and supervision from his parents, his nature, attitude and behavior can become uncontrolled and at risk of falling into juvenile delinquency.

Based on the phenomena mentioned, Abdullah Nashih 'Ulwan in his book *Tarbiyat Al-Aulad Fi Al-Islam* or *Child Education in Islam* emphasizes that children's education in the family is very relevant to the current state of education. This is due to the decline in moral values and morals among children. In this context, a democratic and humanist education model is considered the most appropriate approach to apply. This model prioritizes a balance between giving direction and applying punishment in the education process. In addition, creedal, moral and social education must run simultaneously. This learning approach provides flexibility for parents in educating their children. The role of parents should transform into a friend or companion for children, no longer a frightening figure. When parents are able to act as friends, the teachings delivered will be more easily accepted by children. As parents, it is important not to impose your will on your children, especially for the sake of their future, without considering their desires and potential. Such coercion can lead to children thinking that they do not have the right to determine their own path in life. Therefore, parents should support and direct children's potential and desires in a positive direction in accordance with Islamic teachings.

The most suitable model for educating children is one based on democratic and humanistic principles. With this approach, children will feel more open and less pressured, allowing them to enjoy the educational process more. Consequently, the education process for children can run smoothly and achieve its goals more easily. The educational values taught will be deeply instilled in their hearts and minds. This will produce children who are well-rounded in knowledge, faith, morals, and social skills. Thus, we can shape a generation of excellent future leaders for the nation.

CONCLUSION

The conclusion of this journal emphasizes the importance of religious character education in shaping children's personalities, particularly within the family context. Abdullah Nashih Ulwan argues that education should not only focus on cognitive aspects but also encompass the formation of strong and religious character. The family, as the smallest unit of society, plays a crucial role in this process, where parents are expected to serve as role models and educate their children according to spiritual values.

The educational concept proposed by Abdullah Nashih Ulwan provides comprehensive guidance for parents and educators in raising children. Through methods such as modeling, habituation, advice, and appropriate discipline, religious character education can be effectively instilled. Amid the moral crisis faced by today's younger generation, especially in the digital era

filled with challenges, this approach becomes increasingly relevant. Religious character education can help children navigate complex moral and social challenges.

This research shows that the implementation of Ulwan's educational principles must be carried out consistently and sustainably. Parents and educators need to collaborate to create an environment that supports the growth of children's religious character. This includes paying attention to social and technological changes that can influence parenting and education patterns. Awareness of the importance of collaboration between parents, schools, and the community is essential to creating a holistic educational ecosystem.

Through this research, the author asserts that religious character education is a long-term investment for the nation's future. By applying the right educational concepts, it is hoped that future generations will possess noble character and be well-prepared to face the challenges of the times. Therefore, it is crucial for all parties, including the government, educational institutions, and society, to support these efforts in order to create a generation that is not only academically intelligent but also possesses high moral integrity.

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