

Abdullah Nashih Ulwan Perspective (Review of The Book *Tarbiatul Aulad Fil Islam*)

Ajeng Ninda Uminar*, Mardiyana Susianti**, Septia Wathani***

Department of Early Childhood Education (Pendidikan Islam Anak Usia Dini - PIAUD)

Postgraduate Faculty of Tarbiyah and Teaching

State Islamic University Sunan Kalijaga Yogyakarta - Indonesia

Correspondency email: ajengninda50@gmail.com*, mardiyansusianti@gmail.com***, septiawathani882@gmail.com***

Abstract

This study aims to find out how early childhood education according to Abdullah Nashih Ulwan based on his book *Tarbiatul Aulad Fil Islam*. This research is a library research, namely the study of information using qualitative data. Techniques for collecting data through primary and secondary documentation. Primary data is the book *Tarbiatul Aulad Fil Islam*, while secondary data in the form of children's education manual in Islam by Abdullah Nashih Ulwan. Data analysis used is the method of content analysis, which is a technique to draw conclusions by trying to find the characteristics of the message and carried out objectively and systemically. Results of the study show that there are children's rights in Islamic education, the implementation of children's education in Islam, the method of children's education in Islam, and educational material in the book *Tarbiatul Aulad Fil Islam*.

Keywords: Education, *Tarbiatul Aulad Fil Islam*, Early childhood.

Introduction

Education of children is the basic asset to forming a quality generation. According to the Law on the National Education System, education is a basic and planned effort to create a learning process so the students may improve their potential in religious-spiritual, self-control, personality, moral intelligence, and skills needed for themselves, society, nation, and state.

Abdullah Nashih Ulwan is one of the observers of Islamic education especially in the education of children, providing the comprehensive for educators to provide education with proper methods which in accordance with the character of Prophet Muhammad. Abdullah Nashih Ulwan also explained in depth about the methods taught by Prophet Muhammad in a book entitled "*Tarbiatul Aulad Fil Islam*" was translated in Indonesian entitled *Pendidikan Islam Dalam Islam*. A book contained the education of children from birth, infancy, adolescence to adulthood is discussed with perfect methods that could be a reference for every parent and all those the educators (Abdullah Nashih Ulwan, 2005: xxiii).

Method

This research used library research which the research aimed to collect data and information sourced from various materials contained in the library, such as books, magazines, documents, notes, historical stories and others (Mandalis, 1995: 28).

Technique of collecting data is by searching, recovering books and writings in other forms. The source of data in this study is the data which can be obtained (Suharsimi Arikunto, 1998: 114). The primary data in this study is the book *Tarbiatul Aulad Fil Islam* by Abdullah Nashih Ulwan volume I, and II, while the secondary source is: *Children's education guidelines in Islam* by Abdullah Nashih Ulwan.

Analysis technique data used content analysis techniques, namely analyzing data in accordance with the contents. The method uses the inductive and deductive methods. The author analyzes Abdullah Nashih Ulwan's thoughts in the book *Tarbiatul Aulad Fil Islam* relating to early childhood education using sources such as books, magazines, newsletters, and internet. Then from the understanding which obtained relevant conclusions to the child's education.

Discussion

Children's rights

Abdullah Nashih Ulwan in "Tarbiyyah Al-Aulad Fi Al-Aslam" much explained Islamic Laws in children education, such as volume 1 article III concerning the law of birth or child contained naming children, aqiqah, and *khitan* (circumcision). Furthermore, volume 2 article VII Abdullah also explain the law of educating children in puberty and Baligh.

1. Right of Child Naming

Law of naming a child explained in hadith by Sumarah: "Every child is pawned along with aqiqah. Slaughtered (animal) for the child in day 7 (from birth) giving the name and shaving the head (hair) in that day".

So, the hadiths above can be taken an understanding that in giving names is something that is obligatory but giving the name has a grace period. Giving names may be done on the first day (after the birth child), end on the third day, and may be ended on the day of aqiqah, which is the seventh day and maybe before these days or even after (Abdullah Nashih Ulwan Volume I, 2007: 72-73).

2. Aqiqah and the Law

Aqiqah in terms is "cut", meaning that parents will get their children independent when they have cut something (Abdullah Nashih Ulwan, 2009: 155).

There is three opinion comes from a jurist (faqih) and mujtahid whose discuss aqiqah in syari'at, as follows:

First, Aqiqah is sunnah according to Imam Malik, Medina people, Imam Syafi'i and friends, Imam Ahmad, Ishaq, Abu Tsaur, and some jurists (faqih) and mujtahid. They argued with the hadiths mentioned. They also refuse the argument that aqiqah are obligate. Prophet does not explain the obligatory of aqiqah only for some people. Prophet Muhammad said, "who is blessed with a child, then he worships to God for the child (aqiqah) then he should do it".

Second, aqiqah is a must (obligate) according to Imam Hasan, Al-Bashi, Al-lait Ibnu Sa'ad, and others. They argued with hadith Hasan by Samurah from Prophet Muhammad, that He says, "Every child is pawned with aqiqah." Tends this argument strengthens the obligate.

Third, the opinion that refused the law of aqiqah. They are the hanafiyah, an argument with hadith by Baihaqi from Amr bin Syu'aib of his father his grandfather that the Prophet Muhammad asked about the aqiqah, he answered: "I do not like that aqiqah." But in fact, there are hadiths that argued the several hadiths to reinforce the sunnah of aqiqah. Such opinion followed by most Jurists, scientists and Mujtahid (Abdullah Nashih Ulwan Volume I, 2007: 85-89).

Whereas the conclusion is stated in the book of "Tarbiyyah Al-Aulad Fi Al-Aslam" about the law of aqiqah is Sunah and suggested. This is appropriate to the opinion most Imam and Jurists.

3. Circumstances Law

In terms of etymology, circum is cutting *kuluf* (skin) over head of the penis (Abdullah Nashih Ulwan, 1992: 85).

The Jurists (Fuqaha/Fiqh expert) has a different opinion about circumstance law. They say sunah according to Imam Hasan Al-Bashri, Imam Abu Hanifah, and some Hambalian (Madzhab Hambali follower). They argued with hadith by Imam Ahmad and hadith by Al-Hasan Al-Bashri whose says:

"People (from various nations) had entered with the Prophet Muhammad: there were black, white people, Romans, Persians, and Habasya. But he did not check anyone among them (were they circumcised). If circumcision is obligatory, he will not accept their Islam, before they are circumcised first." (Abdullah Nashih Ulwan Volume I, 2007: 100-10).

In summary, in the book "Tarbiyyah Al-Aulad Fi Al-Islam", Khitan is the basis of Fitrah, syiar Islam and Shari'a. So circumcision is obliged to men. Anyone who is not circumcised when he is Muslim and Baligh then he sins because circumcison is one of the syiar of Islam. This makes Muslim different from others and circumcison also healthy and avoids diseases.

4. Social Community

The social studies described in the book "Al-Aulad Fi Al-Islam Tarbiyyah" are found in volume I article I and volume II article VI with several sections such as marriage as a social benefit, planting the basic principles of moral, maintaining the rights of others and about implementing social ethics, supervision and social criticism (Abdullah Nashih Ulwan volume I, 2007: 435-607).

5. Education

Some of the education fields listed in the book "Tarbiyyah Al-Aulad Fi Al-Islam" include , faith education, moral education, physical education, reasoning education, mental education, sexual education, and social education.

Implementation of early childhood education

Abdullah Nashih Ulwan explains various implementations of education in early childhood as follows:

1. Develop children's interests and talents

Things that must be known and considered by educators is to know the child's tendency towards a job, expertise, expected and the coveted goals. Children's education will be successful if there is harmony between their disposition and views. Who

tends to literature, poetry, and writing, educators should encourage children to work in accordance with their expertise and *tabi'at*. Children who have talents in geometry, exact science and medicine, it is better that education is given according to their talents in order to continue to develop with a variety of educational efforts that match their talents, interests and ultimately make it a basis for determining their specialties and fields when they grow up (Abdullah Nashih Ulwan volume II, 2007: 604).

2. Giving children the opportunity to play
 - a. The development of children's potential for learning is greater than when they are adults. In the hadith it is mentioned: "learning in childhood as painting on a rock" (HR. Baihaqi dan Thabrani).
 - b. Meeting the needs of children to play and entertain at a smaller time than when they were adults. In the hadith mentioned: "An energetic child when he is a child is a sign that he will be smart when he as an adult." (HR. Tirmidzi) (Abdullah Nashih Ulwan volume II, 2007: 609)

3. Creating cooperation between houses, mosques, and schools

Houses, mosques, and schools are very influential factors in the formation of children's personalities in terms of intellectual, spiritual and physical. It is hoped that in the education of children the three factors can always go hand in hand to form the perfect personality of a child. However, cooperation cannot be implemented perfectly if the following two conditions are not met: *first*, there should be no contradiction between the house and the direction given by the school, *secondly*, the collaboration should aim to create perfection and balance in building the child's personality (Abdullah Nashih Ulwan volume II, 2007: 613-616).

4. Strengthen the relationship between educators and children

Among the principles of education agreed upon by social scientists, psychology and education science is to strengthen the relationship between educators and children, so that educational interactions can be carried out properly. Intellectual, spiritual and moral formation can be carried out perfectly. The following is the example of the Prophet Muhammad in strengthening relations with children:

"That the Prophet Muhammad, if given the results of the first passage he gave it to the children who sat with him." (HR. Thabrani).

5. Provide the useful cultural facilities
 - a. Establishing a special library of children consisting of children's books in the family.
 - b. Weekly and monthly magazine subscriptions

Magazines that must be read have criteria:

- 1) It is known that orientation is only Islam and science only
- 2) No one is an anti-islamic editor
- 3) There are no pictures and writings that oppose morality
- 4) Use slides and films

As a cultural tool that is beneficial and stimulates the growth of children's senses and strengthens their knowledge through the use of slides and films related to science, historical glory, geographical knowledge, and educational knowledge.

- c. Using props
- d. Visit the museum on every occasion
- e. Visit the public library (Abdullah Nashih Ulwan volume II, 2007: 675-684).

6. Build reading children interest

The method can stimulate reading interest in children are as follows:

- a. Explain the comparison between science and ignorance, explain between knowledgeable people and not knowledgeable people. This balance and comparison is the method used by the Qur'an in giving satisfaction and argumentation:

"Say: Are there those who know with people who do not know?" (Surah Az-Zumar: 9).

The children began interest of knowledge after they heard a high dignity and virtue that is so great for those who have knowledge in Allah's view.

- b. Make competitions for children, to give enthusiasm and passion, provide a prize for the winner.
- c. Set a pleasant environment, clean, sufficient light, charming scenery, adjusting the existing air temperature to build interest in reading and stimulating it.
- d. Provide a variety of books for children both for home libraries, schools, mosques, and public libraries.
- e. Give lesson to children, that time is a sword, that assignments are more than time and what we do not know more than what we know (Abdullah Nashih Ulwan Jilid II, 2007: 685-691).

Methods of Child Education in Islam

1. Exemplary method

Exemplary is the most effective and effective method in preparing and forming children morally, spiritually, and socially, because when children find themselves both parents and educators are good examples in all things, then he looks at the principles of goodness in his soul will imprint as Islamic ethics (Abdullah Nashih Ulwan volume II, 2007: 142-178).

2. Habituation method

This habituation method is one of the main principles of education and is the most effective method in the formation of a child's morality and straightening. Because, this education is based on attention and participation, and departs from guidance and direction. Thus it is clear that educating and familiarizing children since childhood is the most guaranteed effort to succeed in obtaining the perfect result (Abdullah Nashih Ulwan volume II, 2007: 208).

3. Education with advice

Educational methods with advice are quite successful methods in forming a faith and preparing children both morally, emotionally and socially. This education of advice has many significant influences to the awareness of the nature of things, encouraging them towards noble dignity, decorating them with a noble character, and providing them with Islamic principles (Abdullah Nashih Ulwan volume II, 2007: 209).

4. Attention/Supervision Education Method

The education of attention and supervision here means that it always devotes full attention and follows the development of aspects of aqidah, the morality of children, supervises and pays attention to mental and social readiness, in addition to asking about physical education situations and scientific abilities. Thus, it is expected that by using this method, the child will grow to be a believer who is cautious, respected, and praised (Abdullah Nashih Ulwan volume II, 2007: 303).

Islam, with its universality of eternal principles and regulations, instructs the father, mother, and educators to pay attention and always follow and control their children, in all aspects of universal life and education (Abdullah Nashih Ulwan, 1981: 123).

5. Educational Methods with Punishment

Punishment in education is given aiming to guide and improve, not to rebuke or revenge, even polite soul is very necessary for the education strategy (Rusdiana Hamid, 2006). As an educator, it should be wise to use appropriate methods of punishment, not contrary to the level of intelligence of the child, education, and carrier. Besides that, he should not immediately use punishment, unless he has used other methods. So, the punishment is the final method (Abdullah Nashih Ulwan volume II, 2007: 315).

Material of Child Education in Islam

According to Abdullah Nashih Ulwan explains various educational materials on early childhood as follows:

1. Faith Education

- a. Open the child's life with the sentence *Laa Ilaaha Illallah*.

- b. Introducing halal and haram laws to children at an early age.
- c. Educate the children to worship when they in age seven.
- d. Educate the child to love the Prophet, His Family and Reading the Qur'an
- e. Speaking of love to the Prophet, it should be taught to them the battle of the Prophet (Abdullah Nashih Ulwan volume I, 2007: 166-168).

The conclusion is the obligation of parents to educate children to be able to emulate the journey of the previous people, about their movements, heroism, and jihad, so that they also have a historical connection both feelings and glory and also to be bound by the Qur'an both spirit, method and reading.

2. Moral Education

- a. Avoid impersonation and blind taklid
- b. Not too soluble in pleasure or luxury
- c. Not listening to porn music and songs
- d. Not acting and stylish like a woman
- e. Prohibition of traveling, showing off, free relationship, and looking at things that are forbidden Allah SWT (Abdullah Nashih Ulwan volume I, 2007: 613-616).

In this case, it is clear that indeed opening aurat, doing mercy, not keeping a view, free association and travel that is not useful, is indeed forbidden. Therefore, parents and educators should be aware of the importance of early recognition of the introduction, so that children will get used to it and will gradually understand the law itself with the understanding they get.

3. Physical Education

- a. Responsibility provides a living to families
- b. Follow Healthy Rules for Eating, Drinking and Sleeping.
- c. Protect Yourself from Communicable Diseases.
- d. Treatment of diseases
- e. Concluding the Principles "Can't Harm Themselves and Others.
- f. Familiarize Children with Exercise and Play Agility.
- g. Familiarize Children with Zuhud and Insoluble in Enjoyment.
- h. Getting children to be assertive and keep away from unemployment, irregularities and delinquency.

Such a glimpse of the sea of instructions directed by the Messenger of Allah, and as it is known that it is the most valuable clue to invite life in a real and assertive manner, and to keep away from irregularities and impossibility. Certainly if the child is raised on the basis of deviation, educated in sin, evil and not really, the personality and psychology will be destroyed, the

physical will be exposed to the most dangerous diseases

4. Intellect Education

a. Obligation to Teach

In fact, Islam has burdened educators and parents with great responsibility in teaching children, fostering awareness of learning science and culture, and concentrating all thoughts to achieve deep understanding, pure knowledge, and mature and correct consideration. (Abdullah Nashih Ulwan volume I, 2007: 302).

Thus, there are so many benefits to learning science and culture, apart from being a provision in the future, science is also a savior in the life of the world.

b. Growing Thinking Awareness

Among the big responsibilities that are made as a mandate by Islam, what a parent or educator must bear is to grow the child's thinking awareness since he was a toddler until he reaches adulthood (baligh).

As a basis for growing awareness of thinking, is the hadith by Thabrani from Ali bin Abi Talib in marfu':

"Educate your children on three things: love your Prophet, his family and read the Qur'an." (Abdullah Nashih Ulwan volume I, 2007: 346-358).

From the hadith above, it can be concluded that an educator must pay close attention to the growth of conscious thinking. And requires that the Qur'an be taught, the stories of the Prophet Muhammad's war, and previous noble actions for children since they were young.

c. Health Care Ratio

Parents or educators, in this case, have the obligation to maintain and maintain the minds of children so that their thinking remains clear and their minds remain mature. This responsibility revolves around their efforts from scattered damage in an effort to keep them away from the damage that is spread in the community because the damage has a large impact on the mind, memory, and physicality of human beings in general.

5. Soul Education.

a. Attitude and Style of Minder

Keep in mind that inferior feelings are one of the bad habits for children. Such symptoms usually begin at the age of four months, after one year of age, feelings of inferiority will be more visible to children. That is when he turns his face, closes both eyes or face with both palms to people who are considered foreign to him.

b. How to overcome this problem

It can be done by getting children to get along with other people, either by intensively inviting the person to the house or by bringing them to the home of their friends and relatives. Or you can also ask them subtly to talk to other people, whether they are adults or small children (Abdullah Nashih Ulwan volume I, 2007: 364-372).

c. Cowardliness

At the age of the first year, sometimes children show signs of fear when suddenly there is a commotion or a sudden look, or the like. At the age of 6 months, children will be afraid of people who are not yet known. Low Self (Abdullah Nashih Ulwan Volume I, 2007: 372-382).

d. Hasud

Hasud is the hope of losing pleasure to others. This social work is the most dangerous, because it will cause difficult adverse effects and sad psychological disorders (Abdullah Nashih Ulwan Volume I, 2007: 415-422).

e. Grumpy

Anger is a symptom of the soul that causes an increase in anger that is felt by children on the first day of life, and will continue in life to death. Actually there are several advantages that can be learned from the angry nature of which can maintain themselves, maintain religion, maintain honor, and maintain an Islamic state from the deception of the enemy and the dispute of the colonialists.

The following is a way to overcome anger according to the Prophet's Sunnah. As follows

- 1) Change body position
- 2) Ablution
- 3) Shut up
- 4) Take refuge in Allah

6. Social Education

a. Planting the Noble Principles of Psychology

Planting the basic principles of the psyche is a good effort in individuals and groups, aiming to shape a society that grows in productive togetherness, solid interaction, noble behavior, love and mutual love. The psychological principles ordered in Islam include:

b. *Takwa*

Takwa is a final value and the natural result of a deep feeling of faith, which is related to remembering Allah Azza Wa Jalla, fearing His wrath and torment and the hope of forgiveness and reward.

Brotherhood is a bond that inherits a deep feeling of love, respect for everyone who is

bound by the covenants of Islamic faith, faith, and *taqwa*.

- c. Affection
Affection is a subtle gentleness in the heart of the heart in the conscience, and a feeling of cruelty that leads to gentle behavior towards others, the participation and suffering of others.
- d. Prioritizing Others
Prioritizing others is a noble temperament, which if it is intended to obtain the pleasure of Allah SWT, it will become the main basis of the same psychology, it is a strong joint for the formation of social security and the realization of goodness for mankind. for this glory including prioritizing others at the expense of personal interests, we should grow our children.
- e. Giving Sorry
Giving Sorry is a psychological feeling that fosters tolerance and does not demand rights, even if those who are hostile are wrongdoers.
- f. Bravery
Courage is the power of the soul that is absorbed by the believers from the belief in the One, the belief in Al-Haqq, the belief in immortality, spaciousness towards the provisions (Qadar) of Allah, a sense of responsibility, and education that fosters personal ... (Abdullah Nashih Ulwan Volume I, 2007: 436-456)
- g. Maintaining the Rights of Others
Maintaining social rights is closely related to the foundations of a noble psyche. Because, the basics of the psyche are a meaning, while the maintenance of social rights is a manifestation, it can be likened to the basis of the soul is the spirit, while the second is the body.
- h. Implement social ethics
Basically social education that is placed in Islam in children's education is to familiarize children to behave in accordance with the prevailing social ethics including: ethics of eating and drinking, ethics of greeting, ethics of asking permission, ethics in majlis, ethics in speaking, joking ethics, ethics give congratulations, ethics to visit the sick, ethics berta'ziyah, and ethics in sneezing and revealing. (Abdullah Nashih Ulwan Volume I, 2007: 536).

7. Sexual Education

Avoiding Children from Sexual Stimulation

Proposal that shows that Islam rules to pre-guardians and educators to avoid children from sexual stimulation and lust, the Word of Allah SWT, which means:

"And let them cover their veils to their chests, and do not reveal their jewelry, except to their husbands, or their sons, or the sons of their husbands, or their brothers and sisters, and their sons, or the sons of their

brothers, sons of their sisters, or Muslim women, or slaves they have, or male servants who have no desire (towards women), or children who have not understand about women's genitals." (Surat an-Nur: 31).

From the above verse it can be understood that if the child is still small, he does not understand the condition of the woman, their genitals and stimulation she is allowed to mix with women. But, if the child has stepped on a transitional period or is approaching that period, that is, after the age of nine, it is not permissible to enter your place of woman because she has been able to distinguish between women who have bad temper and beautiful women, and their lust will rise if they see a scene stimulate. b. The responsibility of educators in avoiding children from sexual stimuli can be realized in two aspects: supervision of children in the family environment and outside the family environment. (Abdullah Nashih Ulwan Volume II, 2007: 34-37). According to Ibnu Jamin in his thesis (2008: 103) Islamic education perspective on the method of sex education for children according to Abdullah Nashih Ulwan has similarities and differences. The similarity between the two methods is to have the same goal of guiding humans, especially in children, to avoid things that damage the faith and stay away from the influence of hedonism which damages morals.

Conclusion

The *Tarbiatul Aulad Fil Islam* book has a lot of knowledge in the world of early childhood education, such as rights in Islamic education, implementation of children's education in Islam, methods of child education in Islam, and educational material in the book *Tarbiatul Aulad Fil Islam* Education is an effort in the process of transformation and internalization the knowledge and values of worship in students, through guidance and practice to achieve harmony and perfection of life in all aspects, so that children are expected to become mature humans who are able to be responsible for themselves, God and others, and useful for the nation.

References

- Abdullah Nashih Ulwan. 1981. *Pedoman Pendidikan Anak Dalam Islam*. Kuala Lumpur: ASY: SYIFA'.
- Abdullah Nashih Ulwan. 1992. *Pemeliharaan Kesehatan Jiwa Anak*. Bandung: PT. Remaja Rosda Karya.
- Abdullah Nashih Ulwan. 2005. *Pendidikan Anak dalam Islam*. Jakarta: Khatulistiwa.
- Abdullah Nashih Ulwan. 2007. *Pendidikan Anak dalam Islam Jilid II*. Terjemahan: Jamaluddin Miri, Jakarta: Pustaka Amani.

- Abdullah Nashih Ulwan. 2007. *Pendidikan Anak dalam Islam Jilid I*. Terjemahan: Jamaluddin Miri, Jakarta: Pustaka Amani.
- Abdullah Nashih Ulwan. 2009. *Mencintai Dan Mendidik Anak Secara Islami*. Yogyakarta: Darul Hikmah.
- Ibnu Jamin. 2008. Metode Pendidikan Seks Bagi Anak Menurut Abdullah Nashih Ulwan (Perspektif Pendidikan Islam). *Skripsi Jurusan Pendidikan Agama Islam fakultas ilmu tarbiyah dan keguruan UIN Sunan Kalijaga Yogyakarta*. Yogyakarta.
- Mandalis. 1995. *Metodologi Penelitian (Suatu Pendekatan Proposal)*. Jakarta: Bumi Aksara
- Rusdiana Hamid. Reward Dan Punishment Dalam Perspektif Pendidikan Islam. *Ittihad Jurnal Kopertis Wilayah XI Kalimantan*, Volume 4 No.5 April 2006.
- Suharsimi Arikunto. 1998. *Prosedur Penelitian: Suatu Pendekatan Praktek*. Jakarta: Rineka Cipta.
- Undang-undang Republik Indonesia Nomor 20 Tahun 2003, Tentang Sistem Pendidikan Nasional.