

EARLY CHILDHOOD EDUCATION: COMPARATIVE STUDY OF ABDURRAHMAN AN-NAHLAWI AND MARIA MONTESSORI

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Abstract: This research is based on the view that early childhood education is a fundamental aspect of the direction of the child's life. On the other hand, the development of educational theory has an impact on the direction of progressive thinking on the pattern of education. The presence of serious attention to the golden age of children also determine an appropriate approach in the learning activities undertaken. The importance of the issue invites various views of educational leaders both from the West and the East, not least Abdurrahman An-Nahlawi and Maria Montessori. Both figures have contributed to the development of education for children from different perspectives. Based on the above, this research is directed to examine the thoughts of both into an alternative paradigm of Early Childhood Education. This research is a type of literature research with a philosophical, historical, and psychological approach. While the data are analysed using content and comparative analysis and using the inductive-deductive method in making conclusions. Based on the results of the research can be obtained: The educational concept of Abdurrahman An-Nahlawi for Early Childhood is based on the Shari'a of Islam as the perfect *manhaj Rabbani*. Thus, the ideal education is based on the Qur'an and Sunnah. Education becomes a means to prepare the child's life as a plenary man and realize the idealism of Islam in daily life. The concept of education Maria Montessori departs on the view of the child as a unique individual and able to construct learning independently. Thus, the need for an environment that is prepared for the development of children. Education is seen as real life for children.

Keywords: Early Childhood Education, Abdurrahman An-Nahlawi, Maria Montessori

INTRODUCTION

Universal education can be understood as an effort to develop the full potential of humanity and the cultivation of socio-cultural values that are believed by a

group of people to be able to sustain life and life adequately.¹ Education is also a system to improve the quality of human life in all aspects of life.² Therefore, education has a very decisive role in the development and realization of individuals, especially for the development of the nation and state.

According to S.C. Utami Munandar, in general, education aims to provide an environment that allows students to develop their talents and abilities optimally so that they can actualize themselves and function adequately by their personal and community needs. Education is also responsible for being able to identify and nurture and foster all the potential that exists in children.³

In the modern education system that is developing at this time, children are seen as a living and active figure. Education strongly emphasizes understanding the needs and characteristics of children. Children are seen as subjects in the education system. Therefore, children must be involved in solving each problem in the teaching and learning process. According to Abudin Nata, as an individual, children have some needs that must be met. Children are not miniature adults, so attention, care, and assistance from other parties are needed in meeting the needs of children.⁴

As for psychology and education science, early childhood is a golden age in laying the foundation or first foundation for the growth and development of children.⁵ Early childhood is the child with the most critical age in the formation of character and personality. Also, the pattern of development in this period is also straightforward to stimulate well.⁶ The concept is reinforced by the facts found by neurologists as quoted by Trianto that at birth the baby's brain contains 100 to 200 billion neurons or nerve cells that are ready to make connections between cells. About 50% of human intelligence capacity has occurred at four years of age, 80%

¹ Fari Ulfah, *Manajemen PAUD, Pengembangan Jejaring Kemitraan Belajar, Revitalisasi dan Implementasi Program Pendidikan dan Pembelajaran Integratif di Sekolah, Keluarga, dan Masyarakat*. (Yogyakarta: Pustaka Pelajar, 2015), p. 1.

² Moh. Haitami Salim dan Syamsul Kurniawan, *Studi Ilmu Pendidikan Islam*, (Jogjakarta: Ar-Ruzz Media, 2016), cet ke-4, p. 211.

³ S.C. Utami Munandar, *Kreativitas & Keberbakatan Strategi Mewujudkan Potensi Kreatif & Bakat*, (Jakarta: Gramedia Pustaka Utama, 2002), p. 4.

⁴ Abuddin Nata, *Filsafat Pendidikan Islam*, (Ciputat: Logos Wacana Ilmu, 1997), p. 79.

⁵ Suyadi dan Maulidya Ulfah, *Konsep Dasar PAUD*, (Bandung: PT Remaja Rosdakarya Offset, 2013), p. 1.

⁶ E. Mulyasa, *Manajemen PAUD*, (Bandung: PT Remaja Rosdakarya Offset, 2012), p. 91.

at 8 years of age, and reaches the culmination point of 100% when it reaches the age of 8 to 18 years.⁷

Therefore, education for early childhood is the most fundamental education. The beginning of a child's life is the most appropriate time to provide encouragement and development efforts so that children can develop optimally.⁸ It was further confirmed by Permendikbud No. 146 of 2014 concerning the 2013 Curriculum for Early Childhood Education Article 1:

Early Childhood Education, is a coaching effort aimed at children from birth to the age of 6 (six) years which is carried out through the provision of educational stimuli to help growth and physical and spiritual development so that children have more readiness to enter education goes on.⁹

In its implementation, besides having to be oriented towards meeting the needs of children, the role of educators is significant in facilitating children's activities with diverse materials.¹⁰ The environment must be sought by educators and parents to be able to provide opportunities for children to explore experiences through various situations by paying attention to the uniqueness of the child and the stage of his personality development.¹¹

On the other hand, the development of educational theories influences a dynamic direction of thinking about the pattern of education for early childhood. It is in line with the limitations of early childhood learning presented by the Ministry of National Education Balitbang Curriculum Center. Teaching and learning programs are designed and implemented as a system that can create evocative conditions and make it easy for children to learn while playing through various concrete activities under the level of growth and development and life of early childhood.¹²

⁷ Trianto Ibnu Badar al-Tabany, *Desain Pengembangan Pembelajaran Tematik Bagi Anak usia Dini TK/RA & Anak usia Kelas Awal SD/MI Implementasi Kurikulum 2013*, (Jakarta: Prenadamedia Group, 2015), Cet ke-3, p. 7.

⁸ Fari Ulfah, *Manajemen PAUD...*, p. 22.

⁹ Permendikbud No. 146 Tahun 2014 Tentang Kurikulum 2013 Pendidikan Anak Usia Dini Pasal 1, pg. 2.

¹⁰ Trianto Ibnu Badar al-Tabany, *Desain Pengembangan Pembelajaran...*, p. 5.

¹¹ Yuliani Nurani Sujiono, *Konsep Dasar Pendidikan Anak Usia Dini*, (Jakarta: Indeks, 2009), p. 7.

¹² Mansur, *Pendidikan Anak Usia Dini dalam Islam*, cet. Ke-4, (Yogyakarta: Pustaka Pelajar, 2011), p. 91-92.

The issue of early childhood education invites educational scientists from the West and East to continue to make a development towards the direction of education through various thoughts and works. It did not escape the attention of two educational figures, namely: Abdurrahman An-Nahlawi and Maria Montessori. Both have contributed to realizing an education development for early childhood.

An-Nahlawi through his works has made a significant contribution to the world of education, especially for Islamic education. Through his thinking, he was able to produce various principles and methods of education based on the Qur'an and the Sunnah of the Prophet or known as the Qur'ani and Nabawi methods. Also, the educational method initiated by An-Nahlawi has become a scientific reference and study, as well as more systematic and detailed compared to the methods of education offered by other Islamic education figures. Nahlawi's thinking is motivated by a view of the freedom and independence of children which should be built from an early age so that it can be useful for its future.¹³

Maria Montessori is a female doctor who has great attention to the development of preschool children which is motivated by her concern for social problems in Rome. On the other hand, as one of the leaders of Montessori Early Childhood Education began to wrestle the world of education starting from scientific studies of children with mental retardation and psychiatric disorders.¹⁴ Montessori education is a result of the education system used in the "Children's Home" which derives from its pedagogical experience.

Montessori education better known as the Montessori method has developed in the 19th century and was widely adopted by Western methods, especially in Early Childhood Education. During the last decade, the application of Montessori education increased rapidly in early childhood programs in public and private schools.¹⁵ Also, until now the Montessori method has been developed internationally by schools and educational institutions, for example: being the basis of the BCCT method (Beyond Circle and Center Time) which is widely used in Play Groups and Kindergartens, the application of elements of fun learning and character building, and homeschooling.¹⁶

¹³ Abdullah Nashih Ulwan, *Tarbiyatul Aulad, Pendidikan Anak dalam Islam*, (Jakarta: Khatulistiwa Press, 2017), p. 16.

¹⁴ Maria Montessori, *Metode Montessori, Panduan Wajib untuk Guru dan Orangtua Didik PAUD (Pendidikan Anak Usia Dini)*, (Yogyakarta: Pustaka Pelajar, 2013), p. 10.

¹⁵ Maria Montessori, *Metode Montessori, Panduan Wajib...*, p. 111.

¹⁶ <http://www.webster.edu/~woolfm/montessoriz.html>.

Starting with some ideas and paradigms that become concepts in the renewal of the educational system that has developed. Also, there is a great deal of attention in the world of education, especially in Early Childhood by Abdurrahman An-Nahlawi and Maria Montessori, so this study is directed at examining the thoughts of the two figures into an alternative paradigm in developing educational directions that have a gradual learning process.

Both Abdurrahman An-Nahlawi and Maria Montessori conceptually have the same view of the importance of the vital age of early childhood for the development of one's life in the future. However, on the other hand, both figures have different historical and ideological backgrounds. Also, the idea shows that the direction of education both has become a reference and research study.

LITERATURE REVIEW

Based on the results of observations, there are several literature studies that the author found as a comparison material between previous studies with the research he wanted to do, namely:

1. Maria Montessori book entitled *The Montessori Method*.
2. The book by Abdurrahman An-Nahlawi, *Ushulut Tarbiyah Islamiyah wa Asalibiha fil Baiti wal Madrasati wal Mujtama*.
3. Article journal written by Indah Fajarwati entitled *Montessori Concept About Early Childhood Education in Islamic Education Perspective*.¹⁷
4. Article journal written by Aprilian Ria Adisti entitled *The Combination of Islamic Concepts with the Montessori Method in Building Children's Character*.¹⁸
5. Article journal written by Asef Umar Fakhruddin entitled *Early Childhood Education as the Foundation of Education*.¹⁹
6. Article journal written by Srijatun entitled *Early Childhood Education in the Islamic Perspective*.²⁰

¹⁷ Indah Fajarwati, "Konsep Montessori Tentang Pendidikan Anak Usia Dini dalam Perspektif Pendidikan Islam", dalam *Jurnal Pendidikan Agama Islam*, Vol. XI, Nomor 1, Juni 2014.

¹⁸ Aprilian Ria Adisti, "Perpaduan Konsep Islam dengan Metode Montessoridalam Membangun Karakter Anak", dalam *Mudarrisa, Jurnal Kajian Kependidikan Islam*, Vol. 8, Nomor 1, Juni 2016.

¹⁹ Asef Umar Fakhruddin, "Pendidikan Anak Usia Dini sebagai Alas Pendidikan", dalam *Insania: Jurnal Pemikiran Alternatif Kependidikan*, Tarbiyah STAIN Purwokerto, Vol. 14, Nomor 2, Mei-Agustus 2009.

²⁰ Srijatun, "Pendidikan Anak Usia Dini dalam Perspektif Islam", dalam *Jurnal At-Taqaddum*, Vol. 4, Nomor 2, November 2012.

7. Article journal written by Nini Aryani with the title Concept of Early Childhood Education in the Islamic Education Perspective.²¹
8. Article journal written by Istikhori entitled Thought 'Abd Al-Rahman Al-Nahlawi on Mosque-Based Community Education (Study of the Book of the Prophet *Al-Tarbiyah Al-Islamiyah wa Asalibuha: Fi Al-Bait wa Al-Madrasah wa Al-Mujtama'*).²²

Based on the results of a literature review that the author has done, the writer has not found any research in a comparative study on Early Childhood Education thought by Abdurrahman An-Nahlawi and Maria Montessori. Therefore, it is distinguished from the research that the author will do with previous research, namely: first, on the variables to be examined, namely the concept of Early Childhood Education. The scope of education contributed by the two figures will be explained in more detail in this study. Secondly, the figures that will be studied in the direction of their thoughts are Abdurrahman An-Nahlawi and Maria Montessori. Both of these figures have the same background in education. However, both have different perspectives and approaches to interpreting each of these ideas. It is what the author will examine in more detail.

RESEARCH METHOD

This research is a type of library research, which requires more theoretical and philosophical processing than empirical testing.²³ That is describing Early Childhood Education based on the study of the thoughts of each character, namely Abdurrahman An-Nahlawi and Maria Montessori by exploring supporting literature from both primary and secondary sources. The approach used in this study is a philosophical, historical, and psychological approach. While the data analysis method used is content analysis and comparative analysis.

FINDINGS AND DISCUSSION

Abdurrahman An-Nahlawi: The Discussion of Islamic Education

Full name Abdurrahman an-Nahlawi²⁴ is Abdurrahman Abdulkarim Uthman Muhammad al Arqaswasi an-Nahlawi. An-Nahlawi was born in Nahlawa, an area

²¹ Nini Aryani, "Konsep Pendidikan Anak Usia Dini dalam Perspektif Pendidikan Islam", dalam *Jurnal Potensia*, Vol. 14, Nomor 2, Juli-Desember 2015.

²² Istikhori, "Pemikiran 'Abd Al-Rahman Al-Nahlawi tentang Pendidikan Masyarakat Berbasis Masjid (Studi Kitab Ushul Al-Tarbiyah Al-Islamiyah wa Asalibuha: Fi Al-Bait wa Al-Madrasah wa Al-Mujtama')", dalam *Jurnal Edukasi Islami Jurnal Pendidikan Islam*, Vol. 06, Nomor 12, Juli 2017.

²³ Noeng Muhajir, *Metode Penelitian*, (Yogyakarta: Rake Sarasin, 2011), p. 101.

²⁴ Hereinafter referred to as An-Nahlawi.

in the city of Medina, Saudi Arabia on the 7th of Safar 1396 H/1876 M.²⁵ In another source that the author found, Abdurrahman an-Nahlawi was born in Tunisia.²⁶ An-Nahlawi's father, Abdul Karim Uthman, was someone who was devout in worship and was Muslim, so he was very concerned about the education his children had.

As stated by Istikhori in his journal, Nahlawi worked in the fields of education and teaching in various Islamic education foundations in the Arab region, including Damascus University, Imam Muhammad ibn Sa'ûd University, and Maktab Al-Tarbiyah Al-'Arabi li Duwal Al-Khalij.²⁷ Other activities that have been traced are teachers in Dara Al-Mu'allim, extraordinary lecturers at Damascus University, assistant lecturers at *Al-Kulliyat Al-'Ilmiyyah* in Riyadh and Imam Muhammad ibn Sa'ûd University. He is also a director of Mu'assasah Sa'd Muhammad ibn Lâdin Al-Tijâriyyah, a lecturer at *Ma'âhid Al-'Ilmiyyah* in Damascus, researcher, editor, and final coordinator of various scientific studies at the Al-Tarbiyah Maktab Al-'Arabi li Duwal Al-Khalij.²⁸

Through the results of his studies in various schools and the knowledge he learned, Nahlawi began acting as a reformer in the world of Islamic education. Istikhori calls it a figure of Islamic-conservative thought education (*muhafiz*), a Bayology system, an idealistic perspective (*ittijah mitsil*), has Islamic educational thought patterns that adhere to the spirit of the Qur'an and Hadith, and Sunni-oriented reasoning as an ideological reference.²⁹

Works and Rationale of Abdurrahman An-Nahlawi

An-Nahlawi as a leader of Muslim scholars and scholars, poured many of his ideas into scientific works in various religious disciplines, especially in the field of Islamic education. Also, Nahlawi also pursued other general sciences such as foreign languages, philosophy, and psychology. It can be seen in his works which try to see the difference and comparison between education based on civilization in the west and east through philosophical and psychological approaches. In each of the ideas he poured in, An-Nahlawi always prioritized Islamic education as an

²⁵ Nur Muhammad Abdullah M, "Studi Komparasi Konsep Pendidikan Islam Dalam Keluarga Menurut Abdurrahman An-Nahlawi dan Abdullah Nashih 'Ulwan", Skripsi, (Yogyakarta: Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga, 2003), p. 24.

²⁶ Grolier Intenasional, *Negara dan Bangsa*, jilid I, 1990, p. 10.

²⁷ Istikhori, "Pemikiran 'Abd Al-Rahman Al-Nahlawi tentang Pendidikan Masyarakat Berbasis Masjid (Studi Kitab Ushul Al-Tarbiyah Al-Islamiyah wa Asalibuha: Fi Al-Bait wa Al-Madrasah wa Al-Mujtama')", dalam Jurnal Edukasi Islami Jurnal Pendidikan Islam, Vol. 06, Nomor 12, Juli 2017. p. 7.

²⁸ www.fikr.com/fikrauthor/ عبدالرحمنالنحلاوي - - .

²⁹ *Ibid.*, p. 11.

ideal education and tried to keep away from the culture and western philosophy (theory of western education) which had become the center of education at that time.

An-Nahlawi's thinking about children's education is a form of criticism of Western education methods that are not able to deliver humans, especially children to goodness and happiness. On the contrary, the thing that happens is plunging into *fitrah* deviations, such as the existence of promiscuity. This critical problem brings An-Nahlawi's concern to the younger generation and Muslim educators, especially those who have been crammed and even infected by a curriculum that is far from Islamic values, resulting in loss of strength and confidence, and erosion of human nature.³⁰ Some of the works of An-Nahlawi that can be found today, namely, among others:

1. *Usul Al Tarbiyah Al Islamiyyah Wa Asalibiha fi al Baiti wa al Madrasati wa al Mujtama'*, Beirut: Darul Fikr al Mu'asyir, 1977
2. *Tarbiyah Wa Thuruqut Tadris, al Kulliyat Wal Ma'ahid al Ilmiyyah*, Riyadh (1392)
3. Science (Psychology), Faculty of Shari'ah, Riyadh: A'lama Tarbiyah Islamic attraction, *Imam Ad Dahabi Dirasatun Maudu'iyatun Tahliliyatun Tarbiyatun*, Dar al Fikr.³¹

Maria Montessori: Private Women From Italy

Montessori is a female philosopher who is very influential in the field of child education. Born on August 31, 1870, in the city of Chiaravalle, Province of Ancona, Northern Italy.³² His father was Alessandro Montessori, a warrior soldier who supported Italian unity and had very traditional and militant thoughts. As for Ms. Montessori, Renilde Stoppani is a woman who comes from a rich and highly educated family.³³

In 1876, at the age of six, Montessori entered elementary school on Via di San Nicolo from Tolentino and had shown interest in mathematics. In 1883, Montessori was accepted into a state technical school called Regia Scuola Technica

³⁰ *Ibid.*, p. 16.

³¹ [Http://www. Sunan Ampel. Com.](http://www.SunanAmpel.Com)

³² Agustina Prasetyo Magini, *Sejarah Pendekatan Montessori*, (Yogyakarta: Kanisius, 2013), p. 7.

³³ *Ibid.*, p. 7.

Michelangelo Buonarroti.³⁴ In 1890-1892, Montessori finally decided to move to study at the University of Rome as a medical student in the fields of physics, mathematics, and natural sciences. Montessori began to study pediatrics in children's hospitals.³⁵

On January 6, 1907, at the request of Eduardo Talamo, Montessori also established its first school called Casa dei Bambini or Children's House in a largely residential area on Via dei Marzi 58, district of San Lorenzo.³⁶ Montessori's reputation has also increased in the education sector and has given rise to an international interest in European and North American countries.³⁷ In the United States, the Montessori method was in great demand from 1910 to 1920.³⁸

The Montessori movement was built up to India which continues to grow to this day. In 1936, Montessori was accompanied by his son Mario, moving all kinds of educational activities to the Netherlands as the center of the Montessori International Association.³⁹ Montessori died at Noordwijk an Zee, a small village near Den Haag on May 6, 1952, at the age of 81.⁴⁰

Works and Rationale of Maria Montessori

The background of Montessori thinking about education begins with his involvement in the Orthophrenic school. His study of children with mental retardation and psychiatric disorders led him to the work of Jean-Marc Gaspard Itard (1774-1838) and Edouard Seguin (1812-1880), two doctors and psychologists from France. This Montessori study of Itard and Seguin is what then has a significant formative influence on the development of the Montessori education method.⁴¹

From a series of experiences and information obtained, Montessori concluded that the methods used to train children with mental deficiency could be applied to normal children, especially early childhood. It is because Montessori sees

³⁴ Maria Montessori, *Metode Montessori Panduan Wajib untuk Guru dan Orangtua Didik PAUD (Pendidikan Anak Usia Dini)*, terj. Ahmad Lintang Lauardi, (Yogyakarta: Pustaka Pelajar, 2013), p. 5

³⁵ Maria Montessori, *Metode Montessori Panduan...*, p. 7.

³⁶ *Ibid.*, p. 21-23.

³⁷ *Ibid.*, p. 33.

³⁸ Agustina Prasetyo Magini, *Sejarah Pendekatan Montessori...*, p. 66.

³⁹ *Ibid.*, p.62-63.

⁴⁰ Maria Montessori, *Metode Montessori Panduan...*, p. 62-63.

⁴¹ *Ibid.*, p. 10.

similarities between the two. Specifically, this similarity can be seen in motor coordination, sensory development, and children's language.⁴² Also, Montessori also has an idea that education starts when a child is born. When infancy, the child has an active mind that is just waiting for instructions from those around him.⁴³

1. Based on some studies and the Montessori rationale in the field of education, he poured in several works and journals that discussed the ideas, including:
2. In 1909, a book entitled "Scientific Pedagogy as Applied to Child Education in the Children's House".⁴⁴
3. In 1910, the results of his work at Casa dei Bambini were outlined in the Montessori work entitled "The Method of Scientific Pedagogy Applied to Infant Education in the Children's House."
4. In 1918 and 1919, a two-volume Montessori work entitled "The Advanced Montessori Method."⁴⁵
5. In 1912, the *L'antropologia Pedagogica* book was published in Italian.⁴⁶ This book is the result of Montessori lectures at the University of Rome. In 1914, one of his works was translated as "Dr. Montessori's Handbook" edited and republished in Italy in 1921.⁴⁷
6. In 1897, Montessori and Montesano published a scientific book entitled *Ricerche Batteriologiche Sul Liquido Cefalo Rachidiano Dei Dementi Paralitici*.
7. An article that was published in Rome twice, entitled "Misericie Sociali e nuovi ritrovati della scienza" or "Social Pain and Rediscovery of Science" in the journal *Awakening Education (Il Risveglio Educativo)*.⁴⁸
8. Book *L'autoeducazione nella scuole elementare*", Montessori reminds of the existence of health factors in improving the standard of living of children.⁴⁹
9. The book "Il Metodo della Pedagogia Scientifica Applicato All'educazione Infantile Nelle Case Dei Bambini." A phenomenal work Montessori

⁴² *Ibid.*,...,p. 14.

⁴³ Anita Yus, *Model Pendidikan Anak Usia Dini*, cet. ke-2, (Jakarta: Kencana: 2012), p. 7-8.

⁴⁴ Elizabeth G. Hainstock, *Montessori untuk Prasekolah*, terj. Hermes, (Delapratasa Publishing, 2002), p. 8.

⁴⁵ Maria Montessori, *Metode Montessori Panduan...*, p. 34.

⁴⁶ Agustina Prasetyo Magini, *Sejarah Pendekatan Montessori...*, p. 29.

⁴⁷ *Ibid.*, p. 67.

⁴⁸ *Ibid.*, p. 30-33.

⁴⁹ *Ibid.*, p. 36.

dedicated to Franchetti. On April 15, 1912, this book was translated in English and published in the United States under the title *The Montessori Method*.⁵⁰

The Concept Of Abdurrahman An-Nahlawi Education And Maria Montessori

1. Fundamentals of Education

According to An-Nahlawi Islam is a *manhaj Rabbani* who plays a role in maintaining *fitrah* and forming a right person in human beings. Through Islamic education, children can be saved from various problems in the system of materialism, understanding of all things permitted, indulgence, and other things done by their parents. It is caused by several factors, including 1) too much in giving freedom and pampering; 2) no control in treating children; 3) too much in obeying the instinctive will and there is no primary control.⁵¹ Therefore, the position of education in Islam is a means for children to go to the Shari'ah of Allah and the application of Islam in a comprehensive manner.

Furthermore, education is a mandate that is carried out and becomes an obligation for parents and educators, so it is undeniable that education has a significant position in educating and maintaining the nature of children.⁵² The education for An-Nahlawi is a necessity in saving children from personal threats, non-humanistic materialistic systems, excessive freedom, and indulgence. On the other hand, it also serves to save children from the environment that is beset by submission, obedience, and surrender to zealous and colonial powers.⁵³ Therefore, An-Nahlawi put Islam as the primary foundation of his thinking on education, so that all activities in education are a manifestation of achieving educational goals fundamentally according to the Islamic religion. Including various efforts made in maintaining and developing all potential and nature of children towards goodness based on Islamic law. According to An-Nahlawi, there are several underlying aspects of education, namely: aspects of faith and belief, Shari'a, and servitude.⁵⁴

The Montessori views education more as a means of assisting the development and life process of children. It means that education is solely prepared for children

⁵⁰ *Ibid.*, p. 66.

⁵¹ Abdurrahman An-Nahlawi, *Prinsip-prinsip dan Metoda Pendidikan Islam dalam Keluarga, di Sekolah dan di Masyarakat*, terj. Herry Noer Ali, (Bandung: C.V. Diponegoro, 1992), p. 29.

⁵² *Ibid.*, p. 38.

⁵³ *Ibid.*, p. 40.

⁵⁴ Abdurrahman An-Nahlawi, *Pendidikan Islam di Rumah...*, p. 34.

to become whole individuals by bringing great potential from birth.⁵⁵ However, according to Montessori education should not be borne by children. Therefore the need for a conducive environment so that children can freely and develop themselves according to the child's mind line.⁵⁶ Montessori understands that education is a self-activity that can lead to the formation of discipline, independence, and self-direction of children.⁵⁷

For Montessori, the educational process includes two essential elements, namely the individual child and the environment. Children as primary elements consisting of physiological and mental conditions of children individually who grow and develop.⁵⁸ So, education serves to help the lives of children who are experiencing development. However, the critical thing to note is the creation of an environment that is a means for children to be able to develop various abilities that have been given to children.⁵⁹ Environment as a secondary element plays a role in providing a milieu that is important for children's development.⁶⁰ So according to Montessori, the development comes from experiences gained from the environment.⁶¹

As for Montessori, seen from the basics of education that was initiated, it positioned children as the center and subject to the learning process, so that the unique things that exist in the child become the substance in the direction of education that he designed. Education for Montessori is a way of preparing children, so the basics of education according to Montessori consist of 3 important aspects, namely: self-education (pedocentric), sensitive period, and freedom.

2. Educational Objectives

According to An-Nahlawi, the purpose of human creation and existence in life is a form of submission to Allah and the Caliphate on earth. Therefore, education

⁵⁵ Maria Montessori, *Metode Montessori Panduan Wajib untuk Guru dan Orangtua Didik PAUD (Pendidikan Anak Usia Dini)*, terj. Ahmad Lintang Lazuardi, (Yogyakarta: Pustaka Pelajar, 2013), p. 75.

⁵⁶ Elizabeth G. Hainstock, *Montessori untuk Prasekolah*, terj. Hermes, (Delapratasa Publishing, 2002), p. 11.

⁵⁷ Suyadi dan Maulidya Ulfah, *Konsep Dasar PAUD*, cet. ke-5, (Bandung: Remaja Rosdakarya, 2016), p. 90.

⁵⁸ *Ibid.*, p. 72.

⁵⁹ Maria Montessori, *The Absorbent Mind, Pikiran yang Mudah Menyerap*, terj. Dariyatno, (Yogyakarta: Pustaka Pelajar, 2008), p. 155.

⁶⁰ Maria Montessori, *Metode Montessori Panduan...*, p. 72.

⁶¹ Maria Montessori, *The Absorbent Mind, Pikiran...*, p. 155.

must have the same goal as the goal of creating human beings. Islamic education is full of the development of reason and structuring of human behavior and emotions with the foundation of the Islamic principles. Based on this, the purpose of education for An-Nahlawi is to realize servitude to God in human life, both individually and socially.⁶² Therefore, for An-Nahlawi the concept of Islamic education has covered all the educational objectives offered by the West.

There are several focuses on educational goals according to An-Nahlawi, among them are as a form of self-actualization and direction of development for children which includes physical, logical, and social development. An-Nahlawi further explains this discussion in order to explain that Islam also puts forward all forms of educational objectives offered by the West.

Also, the characteristics of the educational objectives put forward by An-Nahlawi are in line with the objectives of Islamic education which Abuddin Nata once described. That is related to one's preparation in life in the world and the hereafter. The purpose of education is prepared as a pillar of the curriculum of an educational institution that provides its characteristics. The purpose of education in question is none other than from the Qur'an which is very concerned about the essential components of human nature.⁶³

On the other hand, educational goals based on Islam are also in line with human functions as caliphs on earth. Associated with early childhood, so that the function can be carried out correctly then Islamic education requires all the potential of children to be built correctly, have a balanced lifestyle, and the leading personality. This positive attitude is an Islamic teaching norm that is transcendental and perennial.⁶⁴

The approach to Montessori education treats children as unique individuals. The educational approach is more flexible and changes by the interests and desire of children.⁶⁵ Therefore, the primary goal of Montessori education is the development of children individually. In reality learning in children is no more crucial than their mental or intellectual development.

⁶² Abdurrahman An-Nahlawi, *Pendidikan Islam di Rumah...*, p. 117.

⁶³ Abuddin Nata, *Ilmu Pendidikan Islam dengan Pendekatan Multidisipliner Normatif Perenialis, Sejarah, Filsafat, Psikologi, Sosiologi, Manajemen, Teknologi, Informasi, Kebudayaan, Politik, Hukum*, cet. ke-2, (Jakarta: PT RajaGrafindo Persada, 2010), p.58-59.

⁶⁴ *Ibid.*, p. 77.

⁶⁵ Elizabeth G. Hainstock. *Kenapa? Montessori, Keunggulan Metode Montessori Bagi Tumbuh Kembang Anak*, (Jakarta: Mitra Media, 2008), p. 32.

In other words, the purpose of Montessori education is focused on intellectual skills in general, not on specific subjects,⁶⁶ so that cognitive aspects become an essential proportion. Insensitive periods, children are encouraged by their inner impulses to master specific experiences independently, so the purpose of education according to Montessori is to help children in this process. In order for this freedom to grow in the child, the most crucial thing is to prepare the environment for the child by paying attention to the period of development that is happening to the child.

The purpose of education for Montessori has been described as contained in his work: "Our educational aim with very young children must be spontaneous development of the mental, spiritual, and physical personality."⁶⁷ The point is that the purpose of education as a form of assistance will be the spontaneous development of the child's personality both mentally, spiritually and physically. Based on this, as explained by Soemiarti Patmonodewo that the Montessori method is based on the natural conditions of brain absorption and the development of the sensitive period of spontaneous children to support physical and psychological development, and directs children to live independently and freely.

Quoting from the view of Ramayulis, a very striking difference between the two figures, when viewed from the role of education as a means of transferring values, the An-Nahlawi view is more oriented to practical and religious aspects. Therefore, it will be realized Islamic education that can deliver early childhood in living a beautiful life both in the world and the hereafter and protected from the torment of Allah.⁶⁸

The Montessori view is based on the results of thoughts and habits as well as the series of researches that they do. On the other hand, the education he initiated was worldly oriented. Although Montessori once offended spiritual aspects in children, this was not found. Therefore, starting from the philosophy of pragmatism, the measure of truth is based on the interests of time, place and situation, and ends in the line of reason. So, the essential thing is in the aspect of usability or utility.⁶⁹ In this case, children are individuals.

⁶⁶ Soemiarti Patmonodewo, *Pendidikan Anak Prasekolah*, (Jakarta: Rineka Cipta, 2013), p. 94.

⁶⁷ Maria Montessori, *The Montessori Method*, (United States: Rowman & Littlefield Publishers, 2004), p. 184.

⁶⁸ Ramayulis, *Ilmu Pendidikan Islam*, (Jakarta: Kalam Mulia, 1994), p. 10.

⁶⁹*Ibid.*, p. 10.

3. *Education facility*

According to An-Nahlawi, in Islamic education, material facilities are realized in the form of educational media. An-Nahlawi's educational facilities are divided into 4, namely: mosques, homes, schools, and communities.

a. Mosque

Mosques as a medium of Islamic education can be used as a center of education that invites people to virtue, love of knowledge, social awareness, and knowledge of rights and obligations towards the state which are established to realize obedience to Shari'a, justice, and the grace of Allah. Utilization of mosques will educate humans to link all issues of life because of Allah and come from universal Islamic education, namely self-servitude to Allah.⁷⁰

b. House

The house is the main fortress where children are raised through Islamic education. Based on the Qur'an and as-sunnah, the most important goals of family formation are as follows: 1) Establishing the Shari'a of Allah in all household problems; 2) Realizing peace and psychological calm; 3) Realizing the Prophet's sunnah by giving birth to godly children; 4) Meet the love needs of children; and 5) Maintaining the nature of the child so as not to make deviations.⁷¹

c. School

The birth of Islamic schools as an effort to realize obedience to God, as a fundamental goal in education. In the conception of Islam, the primary function of the school is as a medium for the realization of education that is by the goals, creeds, and Shari'a in realizing servitude to Allah and efforts to develop all potential by human nature, to avoid various forms of deviation. It is because the function of the school includes contemporary education and directs it ideally so that it produces human beings who are of good quality individually and socially.

According to An-Nahlawi, the essential meaning for activities carried out in schools is to mobilize, encourage or generate children's potential in various activities and games that are preferred.⁷² There are several fundamental functions of Islamic education in schools, namely: 1) Simplification and conclusion; 2) Purification and cleansing; 3) Extending children's insight and experience through the transfer of tradition; 4) Realizing attachment, integration, homogeneity, and

⁷⁰Abdurrahman An-Nahlawi, *Pendidikan Islam di Rumah...*, p. 137-138.

⁷¹*Ibid.*, pg. 139-145.

⁷²Abdurrahman an-Nahlawi, *Prinsip-prinsip dan Metoda...*, p.261.

harmony between children; 5) Arrangement and validation of educational facilities; and 6) Improvement of family duties in education

Knowledge of religion as a form of embodiment of Islamic education can be obtained through Quranic lessons, hadith, tauhid, fiqh, interpretation, Islamic culture, and others. All the material is arranged in order to perfect the psychological, social, spiritual, behavioral and reasoning conditions of the child with the aim of perfection in the form of self-servitude to God.

d. Society

Communities also have an essential role in children's education in the following ways, namely:

- 1) God makes society a messenger of good and a forbidding of evil.
- 2) All children are considered as their children or siblings' children.
- 3) The existence of social criticism.
- 4) Coaching can be done through isolation.
- 5) Complete cooperation in society to create goodness.
- 6) Relying on the foundation of affection of the community, especially having a sense of mutual love.

e. Being able to invite the younger generation to choose good friends based on piety to God.⁷³

The Montessori in seeing the facilities in children's education consists of two main aspects, namely the home and school environment.

a) Home Education

Montessori views that the parents have an essential role as the first educator for children. Parents play a role in respecting children's efforts to master certain actions in their own way. On the other hand, parents also cannot ignore the ongoing child development. Therefore, things can be done by providing opportunities for children to learn the crucial things for themselves.⁷⁴

In line with what David Gettman once stated that Montessori agreed if the direct impact of love and attention from parents can build up the child's early developmental period. It is due to the basic abilities,

⁷³*Ibid.*, p. 176-185.

⁷⁴ William Crain, *T Teori Perkembangan Konsep dan Aplikasi*, terj. Yudi Santoso, Yogyakarta: Pustaka Pelajar, 2007.p. 105-106..

feelings, and attitudes of a person who is much influenced by the subconscious of his proximity to others.⁷⁵

b) Montessori School

For Montessori, school is an environment that has been prepared so that children can develop freely, and according to their respective speeds without having to inhibit the natural abilities possessed. The environment prepared from the school allows children to carry out activities with a series of learning materials that function to correct themselves, train and develop the senses and thoughts of children to achieve greater independence. Montessori stated, "Schools must allow free and natural manifestations of children so that scientific pedagogy can be born in the school."⁷⁶ Montessori also opposes the grouping of children as found in conventional schools, by organizing teaching in the general category of children not seen from an individual child.⁷⁷

In Montessori schools, children aged two or two and a half may enter school. Children will be in the same class as children who are five or six years old.⁷⁸ Montessori divides the characteristics of the program in the school into several parts, as follows: 1) The environment prepared; 2) Freedom; 3) Structure and sequence; 4) Realistic and natural; 5) Beauty and atmosphere; 6) Montessori learning material (practical life, sensing material, academic material); and 7) Development of people's lives.

4. Educator

For An-Nahlawi the position of the educator is significant in the direction of education. According to An-Nahlawi, two primary functions must be possessed by an educator, namely:

- a. Purification function, meaning that an educator functions as a self-purifier, self-caregiver, developer, and maintainer of human nature.
- b. The function of teaching, meaning that an educator functions as a transmitter of knowledge and various beliefs to humans in order to be able to apply all knowledge in everyday life.⁷⁹

⁷⁵ David Gettman, *Metode Pengajaran Montessori Tingkat Dasar Aktivitas Belajar untuk Anak Balita*, Terj. Annisa Nuriowandari, Yogyakarta: Pustaka Pelajar, 2016.p. 21.

⁷⁶ Maria Montessori, *Metode Montessori Panduan...*, p. 76.

⁷⁷ *Ibid.*,pg. 89.

⁷⁸ Jaipaul L. Roopnarine dan James E. Johnson, *Pendidikan Anak Usia Dini dalam Berbagai Pendekatan*, Jakarta: Kencana, 2011. p. 382-383.

⁷⁹ Abdurrahman An-Nahlawi, *Pendidikan Islam di Rumah...*, p. 169-176.

Based on this, for An-Nahlawi the vital role of a teacher is as an excellent educator and teacher. Educators also act as role models for children with Rabbani qualities that are portrayed in their personalities. Therefore, educators must follow the example of the Messenger of Allah as an educator in teaching friends. On the other hand, educators must have competence in their scientific fields. Educators not only play a role in helping children to develop cognitive and psychomotor aspects but also children's spiritual. So that children besides going through each stage of their development well, their emotional and personality can also be correctly directed to Islamic law.

Quoting As'aril Muhajir's opinion, An-Nahlawi's view can be based that three competencies must be possessed by an educator, namely personal religious, social religious, and professionals religious.⁸⁰ On the other hand, An-Nahlawi's ideas about educators are in line with Roestoyah N.K's view of the task of educators which is divided into three aspects: as instructors, educators, and managers.

The Montessori has a basic view of the role of educators, namely as director in guiding children in learning activities or commonly called scientific educating experts.⁸¹ According to Montessori, educators have three leading roles, namely: as administrators, facilitators, and observers. The three roles that are owned by people today are called environmental directors

Montessori believes that the various strategies that educators make to attract attention and encourage children's involvement are often confusing and confusing in ways that collect children's independent activities for learning.⁸² Therefore, according to Montessori, the thing that should be embedded in an educator is the spirit, the mechanical skills of the scientist which includes direction and preparation that must be aimed at the teaching spirit rather than the mechanism.⁸³ The principle of education through worthy causes the teacher to offer himself as a model that must be imitated, so that image will remain unused, while students listen to the teacher's words and pay attention to what he does.⁸⁴

⁸⁰As'aril Muhajir, *Pendidikan Perspektif Kontekstual*, Yogyakarta: Ar-Ruzz Media, 2011.p. 96.

⁸¹Jaipaul L. Roopnarine dan James E. Johnson, *Pendidikan Anak Usia...*, p. 392.

⁸² Maria Montessori, *Metode Montessori Panduan...*, p. 77.

⁸³ Elizabeth G. Hainstock, *Montessori untuk Prasekolah...*, p. 12.

⁸⁴ Maria Montessori, *The Absorbent Mind, Pikiran...*, p. 448.

5. Children

An-Nahlawi has the view that a child must get attention from his surroundings. Children cannot be ignored, but they are not justified by giving excessive attention. Because of this attitude, according to An-Nahlawi, many children have fallen into an association that is not in accordance with the Shari'a. Also, An-Nahlawi considers problems such as this will also be able to hinder the development and motivation of children and eliminate independence in him. Another view that children are born naturally.⁸⁵

In line with the views of Ibn Qayyim al-Jauziyyah in his book *Tuhfatul al-Maududi bi Ahkami al-Maulud*, An-Nahlawi argues that a child must do something based on his readiness and ability in accordance with Islamic law. If the child has achieved the power of good understanding and right thinking, then this can be an indicator of the child's readiness and willingness to receive new material.⁸⁶

On the other hand, in the process of growth and development, children must be seen as the noblest servants of God with abilities and talents that can develop interactively or dialectically (influencing each other) between their basic abilities and the influence of education. Therefore, children are not only seen as objects of education but also as students. Based on this, as stated by An-Nahlawi, Islamic education for early childhood is a study of progressive educational processes that lead to students' optimal abilities that take place by Islamic teaching values.⁸⁷

Montessori also expressed it in different terms. Montessori children are unique individuals and develop according to their abilities.⁸⁸ According to Montessori, education starts from the time a baby is born and the first years of a child's life are very formative times which are very important both physically and mentally. Through a normal and gradual learning process and the use of appropriate learning methods, in the early years of birth until the age of six years will determine the personality of the child after adulthood. It is because mental

⁸⁵ Abdurrahman An-Nahlawi, *Pendidikan Islam di Rumah...*, p. 13.

⁸⁶ Abdurrahman An-Nahlawi, *Prinsip-prinsip dan Metoda...*, p. 167-168.

⁸⁷ M. Arifin, *Ilmu Pendidikan Islam Suatu Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner*, (Jakarta: Bumi Aksara, 1991), p. 6.

⁸⁸ Masnival, *Siapa Menjadi Guru dan Pengelola PAUD Profesional (Pijakan Mahasiswa, Guru & Pengelola TK/RA/KB/TPA)*, (Jakarta: Gramedia, 2013), p. 40.

development in an early age runs quickly, so this is a period that should not be underestimated.⁸⁹

Therefore, Montessori views the child's character as a learner. According to Montessori, every child at birth has a psychic power within him that can stimulate learning. Children have the internal power to absorb and assimilate many elements of a complex culture without direct teaching.⁹⁰ So that children should not be restricted in doing all activities. Except, things that can endanger him and others.

6. Curriculum

In the view of An-Nahlawi, the curriculum is a plan for the level of teaching and a particular school environment. The curriculum covers all educational programs such as methods, goals, levels of teaching, material, and activities carried out by children. Also, the curriculum is intended to deliver students at the level of education, behavior, and intellectuals who can bring to the community members who are useful for the nation and society and can work for nation building and the realization of idealism.⁹¹

According to An-Nahlawi, the curriculum should be bound and centralized, meaning that every material in a centralized curriculum must be closely related to other material and bound by the center. The main center of Islamic education is pure servitude to Allah which encompasses all matter and practice in education. Also, this bound and centralized curriculum is also enhanced by non-formal activities (extracurricular) in realizing educational goals that are organized based on Islamic norms.⁹² Because of that, all existing curriculum tools must be under the requirements of the Islamic education curriculum.

As for the Montessori curriculum, learning for children aged 3 to 6 years is divided into four primary fields, namely: practical life, senses (material that focuses on one or more senses), language, and mathematics. Also, the curriculum also includes the fields of music, art, movement, and drama. Montessori in detail outlines the parts of the curriculum for early childhood.

⁸⁹ Elizabeth G. Hainstock, *Kenapa?Montessori...*, p. 9.

⁹⁰ Maria Montessori, *Metode Montessori Panduan...*, p. 72.

⁹¹ Abdurrahman An-Nahlawi, *Pendidikan Islam di Rumah...*, p. 193.

⁹²*Ibid.*, p. 201-203.

7. *Educational Method*

Quoting from Hasan Langgulung's view, basically, there are quite striking differences in the methods of Islamic and Western education. In Islamic education, based on nature and interests relating to the primary purpose of education. On the other hand, the method of education is the methods mentioned in the Qur'an, as well as the motivation and discipline, regarding this based on the terms in the Qur'an called gifts and punishments.⁹³

While the Western education method as revealed by Ramayulis, that the method of education is entirely based on the interests of children, educators only act as directors or mentors in the course of a learning process. A system tends to position students as a center (student center) and respect individual differences in children, so that actual education is based on individualist education. It causes educators to only act as guiding children in learning by giving freedom. The formation of children's character is not a part of a substance in education.⁹⁴ Based on this, the education methods of An-Nahlawi and Montessori also illustrate these differences.

a. Abdurrahman An-Nahlawi

According to An-Nahlawi, through the Qur'an and the Sunnah of the Prophet, various educational methods can be found that can touch feelings, educate the soul and arouse enthusiasm.⁹⁵ Therefore, the Koran as an educational method loaded with spiritual values, affection, emotional, reasoning power, and direct experience in instilling material in children to be meaningful.

Besides the Qur'an, the as-sunnah also becomes the basis and source in Islamic education.⁹⁶ Overall, the as-sunnah comes from the Messenger of Allah (saw) as the best example and the best educator for Islamic education, in terms of the words, deeds, and daily life of the Prophet There are several methods of education proposed by An-Nahlawi, namely.

- 1) Educating Through the Dialogues Qur'ani and Nabawi
 - a) Service Dialogue (Hiwar Khithabi and Ta'abbudi)
 - b) Descriptive Dialogue (Hiwar Washfi)
 - c) Narrative Dialogue (Hiwar Qishashi)

⁹³ Hasan Langgulung, *Manusia dan Pendidikan Suatu Analisa Psikologi Pendidikan*, (Jakarta: Pustaka Al-Husna, 1986), p. 40.

⁹⁴ Ramayulis, *Ilmu Pendidikan Islam...*, p. 78.

⁹⁵ Abdurrahman An-Nahlawi, *Prinsip-prinsip dan Metoda...*, p. 283-284.

⁹⁶ *Ibid.*, p. 31-32.

- d) Argumentative Dialogue (Hiwar Jadali)
- e) Nabawi Dialogue (Hiwar Nabawi)
- 2) Educating Through the Story of Qur'ani and Nabawi
- 3) Educating Through Parables
- 4) Educating Through Exemplary
- 5) Educate Through Exercise and Experience
- 6) Education through Hebrew and Mau'ah
- 7) Educating Through the Targhib and Tarhib

b. Maria Montessori

The Montessori method is a method of education for children that is based on natural human development that delivers children's education from the time of birth to meet the needs and laws of the child's life.⁹⁷ The characteristics of this method are emphasizing the activities that the child raises and the adaptation of the child's learning environment in the period of their development, as well as the role of physical activity in absorbing the concepts of learning and practical abilities.⁹⁸ Montessori method is a method that develops the child's personality as a whole, the personal activities of the child can be grown and protected and taught freedom within the framework of the organization.⁹⁹

Therefore, the Montessori method was developed to direct children's education as individuals. The first years of a child's life are essential times and are considered as formations or periods of formation for a child, both physically, mentally, and spiritually. Also, the Montessori education method is based on the concept of science, on observing children, and on extensive research in the fields of anthropology, psychology, and pedagogy.¹⁰⁰ There are several educational methods prepared by Montessori for Early Childhood, namely: independence and concentration; free choice; appreciation and punishment; gradual preparation; and reading and writing.

⁹⁷ Maria Montessori, *The Absorbent Mind, Pikiran...*, p. 132.

⁹⁸ Ahmad Rithaudin, *Adaptasi Metode Montessori sebagai Metode Pembelajaran Pendidikan Jasmani di Taman Kanak-kanak dan Sekolah Dasar*, (Yogyakarta: Universitas Negeri Yogyakarta), p. 1.

⁹⁹ Elizabeth G. Hainstock, *Montessori untuk Prasekolah...*, p. 14.

¹⁰⁰ Masnopal, *Siapa Menjadi Guru...*, p. 40.

Criticism About The Thinking Of Abdurrahman An-Nahlawi And Maria Montessori

1. Criticism of the thoughts of Abdurrahman An-Nahlawi

There are several advantages of Abdurrahman An-Nahlawi's thoughts on education, namely:

- a. An-Nahlawi views education fundamentally and positions Islam as the primary foundation for ideal education with its primary sources being the Qur'an and hadith.
- b. Education is a means of maintaining *fitrah* and forming a perfect personality in children under Islamic idealism.
- c. Ijtihad, as well as the thoughts of Rasulullah's friends, classical and contemporary Muslims, is used for strengthening their ideas.
- d. The orientation of education includes both practical and physical aspects.
- e. Spiritual aspects, affections, and personality of children become essential things in the direction of education so that children can be educated on their morals and soul.
- f. Appreciate children's self-actualization in exploring their potential as long as they are in line with the nature and demands of Islamic law.
- g. Children as whole human beings from various aspects.
- h. The existence of external factors of the child is very influential as a medium for the realization of education that is by the objectives of Islamic education.
- i. Educators act as role models for children with Rabbani traits that are portrayed in their personality.
- j. An-Nahlawi uses a perennials normative approach and contextualizes education in conditions that are happening.

As for some of the weaknesses of Abdurrahman An-Nahlawi's thoughts on education, namely:

- a. In his discussion of children, especially early childhood is still general in their various ideas. There is no more specific explanation about the child's period. An-Nahlawi only mentions a number of terms in this regard, such as 'children before the age of baligh' and 'children before adulthood'.
- b. The concept of education looks still in the theoretical realm rather than practice.
- c. Although An-Nahlawi used a psychological approach in his thinking, it was not yet seen in exploring each of his ideas.

- d. There is a perennial normative nuance in An-Nahlawi's thinking so that there is a limitation on the views of Western thinkers who appear in the direction of education.

2. Criticism of the Thought of Maria Montessori

There are several advantages of Maria Montessori for education, namely:

- a. Education which was conceived was born from a series of studies conducted by Montessori and contextually on the problems that occur so that it is more in the realm of practice.
- b. Growing independence in children.
- c. Children become the subject of education.
- d. Adjust children's readiness with various materials and learning activities in various ways
- e. Learning material uses basic design principles.
- f. Improve children's abilities or what is called the explosion of knowledge through a practical of life, academics, and sensing.
- g. Paying attention to one's education, sensitive period, and freedom as aspects of the child's self-formation.

As for some of the weaknesses of Maria Montessori's thoughts on education, namely:

- a. Education is individual.
- b. It is more emphasized on cognitive development, while the aspects of children's social and emotional life are still limited so that the education initiated is worldly oriented.
- c. Children's freedom is limited to the material and teaching tools that have been provided as well as in assisting peers.
- d. Limiting fantasies that are not in line with the reality in a child's life.
- e. More critical in the development of the five senses through the material prepared compared to games for children.
- f. From the philosophy of pragmatism, the measure of truth is based on interests and needs under aspects of usability.

CONCLUSION

The concept of education for Early Childhood according to an-Nahlawi and Montessori consists of: the basics of education, goals, facilities, educators, students, curriculum, and methods of education.

First, the fundamentals of education in the mind of An-Nahlawi and Montessori are an effort in shaping the person and developing the potential brought by the

child from birth to prepare for his life. An-Nahlawi views education as *manhaj* Rabbani. Education is a means of developing a child's personality towards the Shari'a of Allah, maintaining the *fitrah* and application of Islam comprehensively. The Montessori views education more as a means of helping the development process and the lives of children become whole individuals. Therefore a very conducive environment is needed.

Second, the purpose of education. According to An-Nahlawi and Montessori, child development is an essential aspect of realizing educational goals. For Nahlawi the purpose of education is a form of realization of servitude to God in human life, both individually and socially. It is in line with the nature and purpose of human life as God's servants and caliphs. Education is considered a child's preparation in life in the world and the hereafter. Development is only a means of realizing the highest educational goals for children. The Montessori views that the purpose of education is an effort in helping children to develop all the potential that exists in them. So, children get the opportunity to choose an activity in an environment that is structured freely from the intervention of adults.

Third, educational facilities. Both figures view the critical role of educational facilities for children in providing support and influence on their potential. There are four educational facilities according to an-Nahlawi, namely: mosques, homes, schools, and communities. These educational facilities are an effort and are directed towards realizing Islamic values in early childhood education. The Montessori educational facilities are divided into two main areas, namely: home and school, which must be prepared so that children can carry out activities with a series of learning materials that function to correct themselves, train and develop the senses and thoughts of children.

Fourth, educators. For An-Nahlawi and Montessori educators play an essential role in the direction of Early Childhood education in terms of planning and implementing learning programs and conducting assessments. According to Nahlawi the primary function of the educator, namely: sanctification and teaching. Educators also act as role models for children with Rabbani qualities in their personalities. Whereas for Montessori, educators are directors in guiding children with three leading roles, namely: administrators, facilitators, and observers.

Fifth, these two figures view students as unique individuals and bring a large amount of potential in themselves at birth, and have a natural desire to learn. The golden age (golden age) will determine the personality of the child as an adult. According to Nahlawi, the nature of a child is as a servant and caliph of Allah who can carry out his Shari'a in daily life. Children must be seen as the noblest servants

of God with abilities and talents that can develop interactively or dialectically between basic abilities and the influence of education. The Montessori views children as individuals who can develop according to their abilities. Children have constructive potential that must be developed through activities in their environment. Based on this, Montessori is very concerned about the sensitive period and independence of children.

Sixth, an-Nahlawi and Montessori have the same view of the integrated and contextual curriculum covering all educational programs. The curriculum is intended to deliver students at a certain level of education. However, An-Nahlawi considered the curriculum in education based on the Islamic concept of the universe, life, and humans. The curriculum must be centralized and integrated also equipped with non-formal activities (extracurricular). The Montessori curriculum for children aged 3 to 6 years is divided into four essential areas, namely: practical life, senses, language, and mathematics. Also, the fields of music, art, movement, and drama are also included.

Seventh, the method of education. Both figures consider educational methods to be provided as children's preparation in achieving educational goals. An-Nahlawi education method is based on the nature and importance of the main objectives of education under the Shari'a and based on the Qur'an and the Sunnah. It is consisting of: educating through *qur'ani* and *nabawi* dialogues, *qur'ani* and *nabawi* stories, parables, exemplary, exercises and experiences, education through *'ibrah* and *mau'izah*, *targhib* and *tarhib*. While, the Montessori education method is based on the natural development of humans that deliver children's education from the time of birth to meet the needs and laws of life. The Montessori method consists of independence and concentration, free choice, appreciation and punishment, gradual preparation, reading, and writing.

Mainly an-Nahlawi and Montessori thinking can be used as a concept of education for Early Childhood integrated between one another. Through the incorporation of Nahlawi's logical thinking which is leaning towards the normative perennials and Montessori direction which is more towards constructivism, it can be a reference to develop an innovative form of learning for Early Childhood. The existence of various new paradigms in Early Childhood Education should be adapted to the fundamental needs and principles in the growth and development of children. Also, for parents and educators, knowledge and understanding of Early Childhood is a solid matter to help children become complete human beings in achieving their life goals.

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