

The Concept of Childhood Islamic Education in the Family

Ujang Dedih, Maslani Maslani, Hariman Surya Siregar, Ratu Suntiiah and Supiana Supiana

UIN Sunan Gunung Djati Bandung, Jl. AH Nasution 105, Bandung, Indonesia

harimansuryasiregar@uinsgd.ac.id

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Abstract: Education program proposed by Abdullah Nashih Ulwan is more comprehensive because it includes sex and psychological education that other scholars' programs do not offer. An educational process consists of instructional objectives, approaches, methods, media, tactics, and techniques. The present study was aimed at finding out the concept of childhood Islamic education in family as proposed by Abdullah Nashih Ulwan in the book of *Tarbiyah al-Aulad Fi al-Islam*. To this end, this study employed a qualitative library research design. The data were collected through a documentary technique and analyzed using a constant comparative method. The objective of Ulwan's childhood Islamic education is to develop real and pious Muslims that can positively contribute the society. There are seven education programs to achieve this objective including faith education, moral education, reasoning education, psychological education, social education, and sex education.

1 INTRODUCTION

The family plays an important role in shaping children's characters. It is the family who teaches children love, respect, responsibility, and so on. However, nowadays, the family provides little religious education, cultural education, moral education, and life skills education. This is due to the fact that parents do not really know how to educate their children (Ahsani, 2014).

Education is provided to a child to develop his potential intelligence. Childhood is the most appropriate phase to shape an individual's characters so that he can grow into a man with a strong character. This is why childhood education is very fundamental to future of a nation (Atabik, 2015).

Islamic education can help the family play its role. Islamic education can help the family play its role in providing religious education, cultural education, moral education, and life skills education (Mahmud, 2013). When an educator carries out his duties perfectly, trustably, and in accordance with Islamic teachings, he is actually putting his efforts to shape individual with special characters. Thus, he indirectly contributes to the social development through shaping pious individual and family (Ulwan, 2007).

Citing Omar Muhammad al-Taomi al-Syabani, in Bukhari (2011), defines Islamic education as a

process of changing an individual's personal and social behavior by providing education as a basic and professional activity. Islamic education is firmly based on Quran and Hadiths (Al-Attas, 1977; Douglass, 2004). Islamic education in the family is an Islamic family education (Mahmud, 2013). Islamic education encourages critical thinking as a research method for the development of knowledge and science (Rayan and Al-qarbiyh, 2012).

The purpose of this study is to figure out a childhood Islamic educational concept in family so as to avoid a malpractice of childhood education (Al-Attas, 1977). The purpose of education is to educate mind and soul and submit it to the maximum possible limit of a person in achieving the happiness of life in this world and the hereafter (Luk, 2013). Education works to find a balanced and fair relationship between the people, a relationship characterized by mutual integration where one cannot survive without the other (Rayan and Al-qarbiyh, 2012).

2 RESEARCH METHODOLOGY

This study employed a qualitative library research design. The data were collected through a documentary technique and analyzed using a constant comparative method. The data needed by

this study were qualitative textual data. The aspects studied included definitions, concepts, views, thoughts, and arguments in the related literatures.

3 RESULTS AND DISCUSSION

According to Abdullah (2004), the effective methods to educate children is education by examples, trainings, advice giving, caring, and punishments (Ulwan, 2007). Providing good examples in education has been proven to be the most successful method in preparing and shaping a child's moral, spiritual, and social characters. "No one can deny that a child will grow up with the true faith, behave in an Islamic way, even reach the highest spiritual values, and develop special characters provided that he is equipped with two things: Islamic education and good environments" (Bukhari, 2011).

Education by care giving and supervision means to always pay full attention to the child's faith and moral development and his mental and social readiness in addition to his physical and scientific skills. According to Abdullah Nashih Ulwan, an educator should pay great attention to the following aspects of a child: Faith, moral, mental, intellectual, physical, psychological, social, and spiritual aspects (Abdullah, 2004).

Abdullah (2004) also suggests that the Islamic method of punishing children with great gentleness and compassion is a childhood educational foundation.

Approaches

- Psychological approach: this can be seen in the discussion on sex education. Abdullah Nashih Ulwan suggests that childhood education be carried out in the following phases: (1) ages 7-10 (*tamyiz* phase where a child can tell right from wrong), (2) ages 10-14 (*balig* phase, the age of reason/discretion), (3) ages 14-16 (*balig* phase to adolescence), and (4) post-adolescent period.
- Historical approach: this can be seen in the discussion on fear treatment, the fifth point discussing the story of the Prophet pbuh.
- Religious and philosophical approaches: these are embodied in all parts of discussion as they are based on Quran, Sunnah, opinions of the Companions and the pious predecessors.
- Systemic approach: this can be seen in the components listed in each educational duty. For instance, on social education, Abdullah Nashih Ulwan begins with introducing the basic principles of noble characters, respect of

the rights of others, social etiquettes including table manners, sneezing manners, and yawning manners, and social criticism (Ulwan, 2007).

The result of analysis revealed that the objective of Abdullah Nashih Ulwan's childhood Islamic education in the family is to develop pious Muslims who can positively contribute to the society. This objective is relatively similar to that of other scholars' education program (Abdullah, 2004).

Education program proposed by Abdullah Nashih Ulwan is more comprehensive because it includes sex and psychological education that other scholars' programs do not offer. The process of Abdullah Nashih Ulwan's education program can also be said comprehensive because it consists of the following instructional components: objective, approach, method, media, tactic, technique (Abdullah, 2004). However, there is no pretest to determine the entering behavior. The evaluation also relies on observation.

4 CONCLUSIONS

Abdullah Nashih Ulwan's concept of childhood Islamic education in the family is a concept with a purpose to develop pious Muslims who can contribute to the society. This objective is achieved through faith, moral, physical, reasoning, psychological, social, and sex education using audiovisual media and properties (Ulwan, 2007). In the process, the education is carried out using systematic, pedagogic, psychological, religious, and historical approaches. The method is teaching by examples, training, advice giving, care giving, and punishments. The evaluation is conducted through observation (Ahsani, 2014; Atabik, 2015).

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