

Children's Education According to Abdullah Nashih Ulwan: Forming A Person with Noble Character in The Context Of Islam

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Article Info	ABSTRACT
Keywords: Children's Education, Abdullah Nashih Ulwan.	Education is a learning process that aims to develop individual potential and abilities in order to achieve physical, intellectual, emotional, and social maturity. Education involves the transfer of knowledge, skills, values, and attitudes to the younger generation or individuals in society. Education is a cultural process so that human dignity can be increased, which of course must be based on Islamic education as the main foundation for quality improvement. The awareness that educating children is the responsibility of parents as the main task, according to Abdullah Nashih Ulwan, the process of educating children is not limited to a verbal context, but involves all aspects of life universally. This study aims to analyze the concepts of children's education according to Abdullah Nashih Ulwan and how these concepts can be used to form a person with noble character in the context of Islam. This study uses a descriptive-analytical method with a qualitative approach. Data were obtained through literature studies involving the works of Abdullah Nashih Ulwan and other related sources. The concepts of children's education according to Abdullah Nashih Ulwan which are analyzed by producing several conclusions include the formation of noble morals, the development of religious knowledge, character education in Islam, and the role of the family in children's education. The results of the study show that Abdullah Nashih Ulwan's concepts have high relevance in shaping a person with noble character in children. The formation of noble morals involves teaching Islamic values, habituation, and consistent direction. The development of religious knowledge is important to strengthen children's spiritual foundation. Character education in Islam emphasizes the development of noble qualities such as honesty, a sense of responsibility, and tolerance. In addition, the strong role of the family in children's education is an important factor in the implementation of these concepts.
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INTRODUCTION

Children's education is an important aspect in forming a person with noble character in the context of Islam. Islam as a comprehensive and comprehensive religion pays great attention to the

education and formation of individual Muslim characters from an early age. One of the thinkers who made a significant contribution to the field of children's education in the context of Islam was Abdullah Nashih Ulwan. Abdullah Nashih Ulwan, a contemporary Muslim thinker and educator, has developed concepts of children's education that are relevant and applicable in contemporary contexts. His works, such as "Tarbiyatul Aulad Fil Islam" and "Al-Tarbiyah al-Islamiyah al-Mu'asirah", have provided valuable guidance for educators, parents, and the general public in shaping the character of a child with noble character. Education is a lifelong need. Every human being needs education, whenever and wherever humans are. Education is very important, because without human education it will be difficult to develop and even backward.

Thus, education must be really directed to produce quality human beings who are able to compete, in addition to having a noble ethics and good morals. The awareness that the main task of educating children is the task of parents who will have a positive impact on the formation of responsibilities and conditioning the family environment to realize intelligent children. From that awareness, parents will be more active and play a role in children's learning lives.

Abdullah Nashih Ulwan is of the view that children's education is very important to be used as a reference and the initial foundation for achieving good educational goals because, he sees education in the context of the overall human life. He does not see it in a narrow sense, nor does he see education as just certain treatments imposed on children in order to achieve the expected goals in the form of a certain level.

Another thing that Nashih Ulwan considers important is marriage as a prerequisite for organizing Islamic children's education, and also affection that must be reflected in all parental behavior in relation to children which is also perceived by children as affection.

According to Ulwan, children have biological needs that need to be met adequately and do not deviate from the rules of a healthy and ethical life. This vision shows the importance of parents' efforts in the context of development and guidance.

These efforts are not limited to verbal actions only, but involve all aspects of life, parental accountability regarding aspects of children's lives

implies that in Abdullah Nashih Ulwan's vision, these aspects of life are the main components of a child's personality.

In the family, it is natural for children to be able to carry out their lives and play their roles as children, meaning that their lives and roles are in harmony with their personality as children. So in order to provide opportunities for children to be able to play the role of the child, in the family concerned should be arranged a family situation and climate that allows the child to carry out his role.

The arrangement of the climate and family situation in question should imply or even be based on the recognition of the child's obligations as a reality. According to Nashih Ulwan, "children have various biological needs that need to be met adequately and do not deviate from the principles of a healthy life or an ethical life. This vision shows the importance of parents' efforts in the context of their development and guidance. All these efforts reflect the care, affection and attention of parents to their children, which will undoubtedly leave a mark on the child's life. This means that children as biological beings are seen as requiring serious care from parents in order to grow and develop according to their nature." Islam holds the view that education is not only objective but education in Islam is universal, which requires parents and students to be able to make the moral and moral foundation the most important reference in order to produce the main formula in education.

Therefore, by using an Islamic education system based on the Qur'ân and as-Sunnah, it is certain that the goal of Islamic education will be achieved, namely the formation of Insân Kamîl with a Muttaqîn lifestyle. Therefore, with the formation of Insân Kamîl in students, education based on the values of the Qur'ân and as-Sunnah will also be formed.

METHOD

The research method used in this study is a descriptive-analytical method with a qualitative approach. Data were obtained through literature studies involving the works of Abdullah Nashih Ulwan and other related sources. The concepts of children's education according to Abdullah Nashih Ulwan that will be analyzed include the formation of noble morals, the development of religious knowledge, character education in Islam, and the role of the family in children's education. The results of this study are expected to provide a deeper understanding of the concepts of children's education according to Abdullah Nashih Ulwan and their relevance in forming a person with noble character in the context of Islam. The implication of this research is the importance of applying Ulwan's concepts in the practice of children's education in the context of daily life, both in the family environment and educational institutions.

RESULTS AND DISCUSSION

The Concept of Children's Education According to Abdullah Nashih Ulwan

The Concept of Children's Education According to Abdullah Nashih Ulwan, it begins with First, the Formation of Noble Morals: Children's education must focus on the formation of noble morals. Abdullah Nashih Ulwan emphasized the importance of building the character of children who are honest, disciplined, responsible, patient, and have an attitude of mutual respect and mutual respect.

The formation of noble morals is carried out through comprehensive and consistent education in the family, school, and community environment. Second, the Development of Religious Knowledge: Abdullah Nashih Ulwan emphasized the importance of religious education in the formation of a good child's personality. Children need to be given a deep understanding of Islamic religious teachings, including an understanding of the Qur'an, Hadith, Islamic history, and Islamic values. Therefore, religious education must be integrated with formal education and provided in a way that is attractive and relevant to the child. Third, Character Education in Islam: Ulwan emphasized the need for character education in Islam, which includes the development of noble traits such as honesty, justice, simplicity, hard work, and social concern. This character education must last all time and involve all aspects of a child's life, including daily behavior, social interaction, and understanding of Islamic values. Fourth, the Role of the Family in Children's Education: Ulwan highlighted the important role of the family in children's education. The family is the first and most important environment in shaping children's character. Parents should be good examples for their children in terms of Islamic behavior, attitudes, and values. In addition, warm, affectionate, and caring family interactions are also necessary to create a strong emotional bond between parents and children.

a. Introduction to Abdullah Nashih Ulwan

Abdullah Nashih Ulwan Biography, Abdullah Nashih Ulwan was born in 1928 in the Qadhi Askar district located in Halb City, Syria. He grew up in a family that was religious. His father, Sheikh Said Ulwan was a respected scholar as well as a doctor. Apart from delivering Islamic treatises throughout the city of Halb, he also became the focus of treating various diseases using homemade wood root herbs. When caring for the sick, his tongue always reads the Qur'an and mentions the name of Allah. Sheikh Said Ulwan always prays that his children will be born as a 'murabbi' scholar who can guide the community. Allah granted his prayer with the birth of Abdullah Nashih Ulwan as a respected spiritual and physical educator 'murabbi' scholar in this century.

Abdullah Nashih Ulwan received his primary education (ibtidaiyah) in Bandar Halib. After he was 15 years old, Syekh Said Ulwan sent Nashih Ulwan to Madrasah Agama to study religious knowledge in a broader way. At that time, he had memorized the Qur'an and was able to master Arabic well. While in the madrasah, he received care from his teachers. He greatly admired Sheikh Raghib al Tabhakh, a hadith scholar in Bandar Halib. Nashih Ulwan is very intelligent in his studies and is always the focus and reference of his colleagues in the madrasah. He is also an active person in the

organization, with his intelligence in speech and knows a publication that is responsible for publishing scientific writings to the surrounding community.

Abdullah Nashih Ulwan is known as a person who is very brave in the truth and has skills in association and da'wah. During his teenage years, he was already fond of reading the writings of famous scholars of the time, such as Dr. Syekh Mustafa al Sibaei. In 1949 he obtained a religious secondary diploma which led him to continue his education at one of the universities in Egypt in the field of Islamic Sharia. He entered al Azhar University the following year and obtained his first diploma at the Faculty of Ushuluddin in 1952, subsequently he obtained a master's degree in education in 1954 at the same alma mater. While in Egypt, he attended many scholarly knowledge councils and approached the Islamic movement. He obtained his doctorate from al Sand University Pakistan in 1982 with a dissertation entitled "Fiqh Da'wah wa al Da'iah".

Abdullah Nashih Ulwan after returning from al-Azhar began his lifelong devotion as a preacher. He was appointed as a teacher at a school in the city of Halb. He was the first to introduce the subject of tarbiyyah Islamiyah as a basic subject in the unit of study at the school. Furthermore, this Islamic tarbiyyah subject is a basic subject that must be studied by secondary school students throughout Syria. He has also laid down the goal of the university as a tarbiyyah weapon that is very effective in educating the next generation of the country. The principle used is that teachers are parents to students, educating them like their own children. He has set a very high goal in education, which is to lead and guide students in the direction of loving Islam and doing charity with it and being able to do anything for the benefit and glory of Islam.

While being a teacher at the school, Abdullah Nashih Ulwan has received various invitations in order to deliver lectures and lectures in all places, in addition to being a lecturer at several universities in Syria. He was tireless and weary of spreading God's leaflets. Abdullah Nashih Ulwan also fought to eliminate the notion of jahiliyah in the thinking of the people with the spark of the guidance of the rabbani. He used the Umar bin Mosque Abdul Aziz as a place of education for the young generation in Syria. The lectures delivered at this mosque include fiqh, tafsir and history. In addition to giving lectures, Abdullah Nashih Ulwan also educates young people with speech and writing skills as well as da'wah method expertise. The result of this education has produced hundreds of young generations with noble character and become agents of Islamic da'wah in Syria. Abdullah Nashih Ulwan is also very well known among the surrounding community as a virtuous person, establishing good

relationships with fellow people and always carrying out community service when needed. He also had a very close relationship with the Syrian scholars, and was a member of the Syrian Ulema Council. He was highly respected among scholars, and he was also an enthusiastic person for the Islamic movement, devoting himself to preaching and joining the Muslim Brotherhood. He was closely related to Ash-Shahid Abdul Qadir Audah, Sayyid Qutb and Abdul Baqi Shaqar.

Anyone who traces the path of Islamic da'wah will definitely be tested by Allah, a test to prove the truth of the path of da'wah brought and add a complete belief and dependence only on Allah. It is Allah who has the right to give help to whomever it wants. Abdullah Nashih Ulwan also accepted this test, forcing him to leave Syria in 1979 for Jordan. While in Jordan he continued to carry out the role of da'i. Delivering lectures and explanations in various places, receiving invitations at various mosques, at Islamic celebrations and public lectures. He left Jordan in 1980 after receiving an offer to become a lecturer in the Islamic studies department of Malik Abdul Aziz University, Jeddah, Saudi Arabia. He was a lecturer at the University until his death. Abdullah Nashih Ulwan was favored by all parties except those who were hostile to Islam. He has a good relationship with anyone. He is a person who dares to declare the truth, not afraid or afraid of anyone in declaring the truth even to the government. He has placed trust in da'wah as a mandatory practice for Muslims. While in Syria, he criticized several systems of government at that time and constantly called for a return to the Islamic system, because Islam was the savior. Islamic justice is a blessing to the ummah.

The nobility of the ethics of Islamic teachings that permeate his soul has made him highly praised by scholars and the community. His house is always visited by many people. His friend Dr. Muhammad Walid, stated that Abdullah Nashih Ulwan was a very friendly person, generous with a smile to anyone, his speech was easy to understand, his words always contained advice and warnings, he was also a person who was firm with the principles of Islam. Abdullah Nashih Ulwan was also a man who hated the division and the emergence of many sects in the Islamic country. Calling for unity in the name of Islam to build the strength of the ummah Islam is fading. He is of the opinion that the division of Muslims needs to be contemplated and solutions sought by every layer of Muslims. When talking about the unity of Muslims, his tears must have flowed indicating that he was a person who was very much in love with the unity of Muslims. After returning from attending a meeting in Pakistan, he told a doctor at Malik Abdul Aziz University that he had chest pain. Doctors said he had diseases in the liver and lungs. He was admitted to the hospital to receive treatment from expert doctors. He received

treatment for a long time at the hospital, he asked for permission to leave the hospital to fulfill an appointment that had to be canceled while in the hospital. Even in his illness, the task of delivering Islamic pamphlets continues to be carried out with enthusiasm. Lung and liver pain did not prevent him from continuing to actively deliver lectures at the University and meetings and seminars. He was admitted to the hospital for the second time after the pain he experienced got worse. During his hospitalization, he wrote many scientific papers as a substitute for giving lectures outside, besides that his interest in reading books continued. Doctors and friends always advised him to stop reading and writing because it would slow down treatment and add to the pain experienced, but Abdullah Nashih Ulwan only smiled and thanked them for their concern and stated, while his hands, eyes and pulse were still pulsing, while that was the time for donations to Islamic da'wah to continue. As long as his hand is able to hold the pen, while that is how he will continue to write. So when he didn't wake up, he put a pillow on his stomach to write and read. This situation continued until he died. Abdullah Nashih Ulwan passed away on Saturday at 09.30 am on the 5th of Muharram 1408 H coinciding with August 29, 1987 AD at the Malik Abdul Aziz University hospital in Jeddah, Saudi Arabia at the age of 59. His body was taken to the Al-Haram Mosque to be prayed and buried in Makkah. The funeral prayer was attended by scholars from all corners of the world. The world has lost murabbi scholars who are truly sincere in the struggle to uphold Islam. He has given up his body and soul for Islam with sacrifice and a very large jihad.

Abdullah Nashih Ulwan is very fond of writing, paper and pen are always together wherever he is. Even though he is busy with lectures, invitations and lectures, he still finds time to write. He has produced nearly fifty books that discuss various titles. Among his famous books are: (1). Ila waratsatil Anbiya (To the heirs of the Prophets) contains about the obligation to convey Islamic teachings with wisdom and good teachings to scholars, (2). At- Takafulul Ijtima'i fil Islam (Social security in Islam) contains social affairs that must be carried out by government officials, (3). Hatta ya'lama asy-Shabab (Until the youth know) contains about the sciences that must be known by the youth, (4). Shalahuddin al-Ayubi, contains about the glory of Islam during the time of Salahuddin al-Ayubi, (5). Tarbiyatul Aulad fil Islam (Children's Education in Islam) is a monumental work that comprehensively explores how to implement children's education in Islam. (6). Hukmul Islam fit- Tilfiziyyun (Islamic Law on Television) contains about the dangers and various negative influences of audio-visual aimed at ordinary people, (7). Shubuhad wa ar-Rudud (Doubts and various refutations) contains about the

importance of knowing the deviant sciences and their solutions so that they are free from false aqidah, (8). Ahkam as-Shiam (Hukum- the law of fasting), (9). Ahkam az-Zakat (The Laws of Zakat), (10). Ahkam at-Ta'min (Insurance laws). In this book he explains about the dangers of insurance and its correct replacement in social security based on Islamic principles.

b. Forming a Person with Noble Character in the Context of Islam

Definition of Noble Character in Islam Forming a noble character in the context of Islam is an important goal in children's education. In Islam, good morals are an integral part of faith and are a strong foundation for a harmonious social life. In the context of Islam, the formation of a person with noble character requires understanding and applying Islamic values in daily life. Here are some aspects to look out for:

1. Understanding of Islamic Teachings: A good understanding of Islamic teachings, including the Qur'an and Hadith, is very important in forming a person of noble character. Children need to be given in-depth knowledge of religious values, ethics, and norms set by Islam.
2. Worship and Righteous Deeds: The formation of a person of noble character also involves the implementation of true worship and righteous deeds. Through worship, children are taught to develop a strong relationship with Allah SWT and strengthen their morals. Righteous deeds include good deeds and virtues that are done daily.
3. Ethics and Morality: Islam emphasizes the importance of good ethics and morality in daily life. Children need to be given an understanding of the principles of Islamic ethics, such as honesty, justice, simplicity, compassion, and tolerance. They also need to be taught to avoid bad behaviors such as lying, cheating, and stealing.
4. Example of the Prophet PBUH: The Prophet Muhammad PBUH is the main example in the formation of a person with noble character. Children need to be taught and inspired by the morals of the Prophet, including patience, honesty, social concern, and other noble qualities. The example of the Prophet is a guide for children in developing good character. Evidences from the Qur'an and Hadith that support the formation of a person of noble character include: The words of Allah SWT in Qur'an: (QS: Al-Qalam: 4-5) "And indeed you are truly virtuous, if you are (really) virtuous."; (QS: An-Nahl: 90) "Indeed, Allah commands to do justice and do good, to give to relatives, and Allah forbids from vileness, wickedness, and enmity. He teaches

you so that you can take lessons." As well as the hadith of the Prophet PBUH; "Indeed, I am sent to perfect the noble morals." (HR. Ahmad)

c. The Importance of Forming a Person with Noble Character in Children

The formation of a person with noble character in children has many benefits and importance in the context of individual and community development. Here are some reasons why the formation of a noble character in children is very important: First; Solid Foundation: The formation of noble character in children is a solid foundation for good personal development. Good morals shape children's character to be more honest, responsible, disciplined, empathetic, and have an attitude of mutual respect. With this good foundation, children will have a strong foundation to face various situations in their lives. Second; Harmony in Social Relationships: Children who have noble morals tend to have harmonious social relationships with others. They are able to establish good relationships with family, friends, teachers, and the surrounding community. Children with noble character are also able to respect differences, practice politeness, and show tolerance in interacting with others. Third; Forming Islamic Personality: Islam places importance on the formation of a person with noble character. Children with noble character have a better awareness and understanding of Islamic teachings, and are able to apply them in daily life. They become obedient individuals who worship, carry out religious obligations, and behave in accordance with Islamic values. Fourth; Become Agents of Positive Change: Children with noble character have the potential to become agents of positive change in society. They are able to inspire and influence others with good behavior and attitude. Children with noble character can make a positive contribution to building a better, prosperous, and civilized society. Fifth; Personal and Inner Well-being: The formation of noble character in children also has an impact on their personal and mental well-being. Children who have noble morals tend to be happier, have a healthy sense of self-satisfaction, and have peace of mind. They feel the benefits of good behavior and feel happiness in practicing religious values.

Abdullah Nashih Ulwan is of the view that to understand children's education as a whole, there are several supporting components that are very important in the process, including: Educator, According to Abdullah Nashih Ulwan, an educator must have basic qualities, namely:

First; Sincerity, Educators should declare their intentions solely for Allah in all their educational work, both in the form of prohibitions, advice, orders, supervision and punishment. As stated by Abdullah Nashih Ulwan, "Sincerity in deeds and words is the foundation of faith and is a must in Islam. Allah will not accept a deed without doing it sincerely." In other words, everything done by educators will have a positive impact on students when the task of educating them is based on worshiping Allah.

Second; The nature of piety, by fearing Allah SWT, educators will be able to educate children according to Islamic teachings. Educators are of course the main gate in the educational process, because with the application of good and moral education patterns, students will become virtuous people. In addition, educators are also role models who will always be followed and imitated as well as the first person in charge of children's education based on the faith and teachings of Islam. If educators do not decorate themselves with piety, behavior and association that runs on Islamic methods, then children will grow up deviant, swaying in corruption, deviance and stupidity. Piety is the main attribute for educators, in order to be able to form students in accordance with Islamic law.

Third; Knowledge, seeking knowledge is a must for Muslims, especially for educators because with science they will educate their children in accordance with what is Shari'a. According to Ulwan, an educator must master the basic concept of education that is enshrined by Islam because knowledge is a necessity that no one denies it, that an educator must master the basic concept of education brought by Islamic law. Mastering halal-haram law, knowing the principles of Islamic ethics, understanding globally Islamic regulations and Islamic sharia rules. Because by knowing all that, educators will become a wise pious person, and can put things in the real place.

Fourth; Patience and patience are fundamental traits that can help educators succeed in fulfilling their educational duties and responsibilities in educating children. Ulwan believes that patience is a fundamental trait that can help educators succeed in educational tasks and formation responsibilities, improvement is with patience, with which children will be interested in their education. With the patience of the educator, the child will be decorated with commendable morals and furthest from reprehensible temperament. He will be an angel in the human race.

Fifth; A sense of responsibility, An educator must have a great sense of responsibility in education. Because it will be responsible in the future by the side of Allah swt. A great sense of responsibility in children's education includes, aspects of faith and daily behavior, physical and spiritual aspects and in preparing children, both mental and social aspects. This sense of responsibility is always

encourage a thorough effort in supervising and paying attention to the child, directing and following him, habituating and training him. Therefore, this responsibility must be fostered with strong intentions and sincerity so that it continues in the educational process..

CONCLUSION

Children's education and the formation of a person with noble character in the context of Islam, aims to form a person with noble character, which includes religious values, morality, ethics, and virtue. The formation of a noble character in children requires a holistic approach, involving religious, moral, social, and psychological aspects. The role of parents is very important in children's education, as role models and guides who teach religious values, practice them in daily life, and give proper attention to children's moral development. From the perspective of Islamic teachings, noble morals are only possible if they are based on a strong Islamic faith and the proper implementation of sharia. In the Qur'an, it is described as a tree that has strong roots that are firmly plunged into the bottom of the ground (the description of faith), the trunk and branches of the body and branches tower high up (the image of shari) and the fruit can be enjoyed at any time (the image of akhlakul karimah).

An Islamic educational environment, such as schools or educational institutions oriented to Islamic values, can make a significant contribution to the formation of a person with noble character in children. Character education is an important component in the formation of noble morals in children, with a focus on ethics, morality, leadership, patience, and responsibility. The formation of noble character in children must be based on a deep understanding and practice of Islamic teachings, including the teaching of the Qur'an and relevant hadith.

Children's education in the context of Islam must encourage love and respect for Allah SWT, the Prophet PBUH, fellow humans, and the universe. The formation of noble character in children involves teaching values such as honesty, politeness, justice, hard work, gratitude, humility, and compassion. The formation of noble morals in children must focus on strengthening spiritual awareness and developing a good relationship between children and Allah SWT. The formation of a person with noble character in children in the context of Islam aims to create a responsible generation, contribute positively to society, and obtain happiness in this world and the hereafter. According to Didin Hafidhuddin

Consider His words in QS Ibrahim [14] verses 24 and 25: "Do you not notice how Allah has made a parable of good sentences like a good tree, its roots are firm and its branches (rise) to the sky (24). The tree gives its fruit in each season with the permission of his Lord. God made the parables for people so that they might always remember."

Meanwhile, Adian Husain, citing several opinions of scholars about morals such as Shaykh Mahmud Al-Misri in his book *Mausu'ah min Akhlaaqi Rasulillah Shallallaahu 'alaihi wa-sallam* explained that what is meant by "noble morals" is the teachings that are compiled from all the words and deeds of the Prophet PBUH. "Al-birru husnul khuluq, wal- itsmu maa haaka fii shadrika, wa-karihta an-yatthali'a 'alaihi al-naasu" (HR Muslim). So, goodness (al-birru) is a noble virtue and sin is what troubles people's hearts and does not want others to know about it.

The Islamic concept of children according to Abdullah Nashih Ulwan is that education is seen in the context of the whole of human life, he does not see it in a narrow sense. He does not view education as just certain treatments imposed on children so that children achieve the expected goals in the form of a certain rank, but Ulwan emphasizes more on success in forming strong morals and beliefs as a foundation and fortress in the formation of children's personalities. In Ulwan's view, children are shown in their biological, intellectual, psychological, social and sexual lives. Guidance towards the health of various aspects of the child's life is the responsibility of husband and wife as parents. Ulwan also places marriage as a prerequisite for organizing Islamic child education, another thing is also affection that must be reflected in all parental behavior in relation to children which is also perceived by children as affection.

The concept of children's education according to Abdullah Nashih Ulwan can be formed with several components that greatly determine success in education, including: educators, students, educational materials (faith education, moral education, physical education, ratio/intellect education, psychiatric education, social education, sexual education), from the components mentioned above can be applied with methods that are in accordance with Islamic teachings, namely: education by example, Approach with praise accompanied by advice, approach with habituation, approach with stories accompanied by examples, approach with attention and affection and approach with punishment accompanied by sanctions.

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