



## THE CONCEPT OF MORAL EDUCATION FOR CHILDREN ACCORDING TO KITAB TARBIYATUL AULAD

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### Abstract

#### Keywords:

Moral, Education,  
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*The study aims to describe the concept of moral education in children according to the book tarbiyatul aulad from Abdullah Nashih Ulwan as a guide in educating children in the present day that moral decline has taken place. This study is of literature research by collecting and analyzing the data sources of the various books, journals and documents relating to the educational thought of abdullah nashih ulwan. The study concluded that material of moral education that abdullah nashih ulwan offers, that are, the moral education in the family and in the environment. In teaching morals, Abdullah Nashih Ulwan provided several methods such as teaching, habituation, punishment and reward and also giving good advice.*

### Abstrak

#### Kata kunci:

Akhlak, Pendidikan,  
Abdullah Nashih Ulwan

Penelitian ini bertujuan untuk mendeskripsikan konsep pendidikan akhlak pada anak-anak menurut kitab Tarbiyatul Aulad dari Abdullah Nashih Ulwan sebagai panduan dalam mendidik anak pada masa sekarang yang telah terjadi kemerosotan akhlak. Penelitian ini menggunakan metode penelitian kepustakaan dengan mengumpulkan dan menganalisis sumber data dari berbagai sumber buku, jurnal dan dokumen yang berkaitan dengan pemikiran pendidikan akhlak Abdullah Nashih Ulwan. Materi pendidikan akhlak yang ditawarkan Abdullah Nashih Ulwan, yaitu pendidikan adab dalam keluarga dan lingkungan. Dalam mengajarkan akhlak, Abdullah Nashih Ulwan memberikan beberapa seperti metode pengajaran, metode pembiasaan, metode hukuman, pujian, dan nashihat.

## INTRODUCTION

Education is an effort to develop the potential that exists in every human being and aims to become a quality human being with quite extensive knowledge (Sebayang & Rajagukguk, 2019). Educating not only conveys information, but also shapes situations, guides, and directs student learning activities in a better direction (Warif et al., 2019). An educator is also required to provide education that has religious values, especially morals (Kuswanto, 2015). Because one of the failures in education is when students do not have good morals (Abdillah, 2020).

Meanwhile, education in Islam is a planned and systematic activity to develop the potential of students based on Islamic religious principles (Syam, 2016). The ultimate goal of education is the formation of Islamic behavior (noble character) and faith in Allah SWT based on Islamic religious guidance (Al-Qur'an and Hadith) (Waskito1, 2013) (Awwaliyah & Baharun, 2018).

Morals are someone's behavior that is driven by self-desire (Nurhayati, 2014). Morals are very important in human life, without good morals humans will be destroyed, and will not have peace in their lives (Muhtadi, 2016). However, to have good morals, a good education is also needed from an early age or childhood, which incidentally is growth (Fitri, 2017).

To improve the morals quality of children, the guidance of morals in childhood must be emphasized so that a young generation is formed who are qualified in science and morals. Efforts to form morals also require concepts (Fitriani, 2019). This concept has been contained in the scholars books, one of which is the book *Tarbiyatul Aulad* by Abdullah Nashih Ulwan (Amaliati, 2020).

In reality, education has not been able to produce students who have good morals (Zaman, 2019). Like the lack of manners and courtesy towards other people, especially towards their elders, they tend to follow bad things in their surroundings, such as dating behavior and holding hands between non-mahram members of the opposite sex. As long as the child's development is not considered in the formation of morals, there will be no more young generations who have good morals and quality (Wahyudi, 2020).

Moral decline in children can occur due to several factors such as parents' lack of understanding of moral education, lack of faith in children, and developments in the times that make it easier for children to see bad and negative things (Wahyudi, 2020). Faith is a

strong fortress and becomes the most important part of all actions. Therefore, faith becomes the control over all human actions.

In the current era, moral education has not been implemented optimally, both in the home environment, at school, and in the wider community (Rohmah, 2019). Thus the role of parents, teachers, and society is very important. If children do not get good moral education from their parents, parents do not understand how to educate them, plus a bad social environment, it will be very difficult for children to practice good morals (Makmur, 2020). In addition, the development of technology also affects reducing children's morale, such as the use of the Internet, which often displays negative content (Noviansah & Maemunah, 2020).

Moral development at present is felt to be no longer a new problem, but it has been a discussion by ancient scholars. One of them is Abdullah Nashih Ulwan, a prominent scholar who has contributed to the development of Islamic moral discourse. A scholar, mujtahid, preacher, and teacher who is famous for his piety and piety. He was seen because of his knowledge, he completed his doctoral degree at Al-Malik Abdul Aziz University. Through one of his works "*Tarbiyatul Aulad*" he is considered an educational thinker.

Abdullah Nashih Ulwan's thoughts about morality are still relevant and can be used as a guide for moral education today. Because Abdullah Nashih Ulwan's thoughts have dynamic and flexible nuances. Based on this background, a problem can be formulated which will be the focus of discussion in this research, namely how "The Concept of Moral Education in children according to the Book of *Tarbiyatul Aulad*."

## RESEARCH METHODS

The research method used in this research is Library Research with a descriptive qualitative approach. This research is also descriptive-analytical, that is, the data obtained (in the form of words, pictures, and behavior) are not expressed in the form of numbers or statistics, but researchers analyze the data in a narrative description (Margono, 2010). The data collected by the author was in the form of written data from the book *Tarbiyatul Aulad* by Abdullah Nashih Ulwan. The author explains comprehensively the concept of moral education from Abdullah Nashih Ulwan's thoughts.

In this study, the authors collected data from various books, reputable journal articles, and other information related to this paper to find objects or variables about the concept of

moral education. Data analysis used includes data reduction, data display, conclusion, and validation.

## **RESULTS AND DISCUSSION**

### ***Moral Education Concept***

According to Abdullah Nashih Ulwan, moral education must pay attention to four things, namely the aspects of faith, morals, reason, and social (Ulwan, 2015). In educating children, Ulwan explained two guidelines, including; (1) Binding guidelines, in this case, several understandings are given to children, namely the relationship of faith, spiritual relationship, thought relationship, and social relationship. (2) Precautionary guidelines, educators must stay away from things that are despicable and immoral. Educators need to guide students by explaining what can interfere physically and mentally (Darisman, 2014).

From some of the concepts above, it can be summarized that the concept of moral education in children must pay attention to many things including education of faith, morals, thinking, and social children.

### ***The Purpose of Moral Education***

According to Sheikh Kholil Bangkalan, moral education aims to form good morals, be strong-willed, polite in speech, noble in behavior and temperament, wise, perfect, polite and civilized, sincere, honest, and holy based on the Qur'an and Hadith (Salsabila & Firdaus, 2018).

Meanwhile, according to Ibnu Miskawaih, moral education aims to form a moral personality, noble character, or noble character. A noble character is born from the mind (character/soul) until it reaches perfection and gets perfect happiness (Awwaliyah & Baharun, 2018), (Marita Sari, 2019). In this case, it can be concluded that the purpose of moral education is the formation of human beings who are virtuous, and noble in actions according to the Qur'an and Hadith who will achieve happiness.

### ***Moral Education Materials***

The Qur'an and sunnah of the Prophet have explained a lot about laws in life, such as adab. The prophet taught several manners such as adab asking permission, guarding against bad things, and so on. Adab asks for permission as explained in the letter an-Nur:58-59, that children who reach puberty must ask their parents for permission to do something. Parents

and educators need to teach the adab of asking permission from children since they can distinguish between good and bad (Ulwan, 2015).

In moral education, there needs to be habituation before achieving maximum results. The application of moral education should be able to influence the formation of personality to become a human being with noble character so that there is no deviant behavior (Badrus Zaman, 2018).

### ***Moral Education Methods***

#### **1. Habituation Method**

There are several methods of moral education including exemplary methods, habituation, giving advice, giving affection, and punishment methods. The most appropriate method for educating children is the exemplary method. Parents are role models and provide good examples directly for their children (Ulwan, 2015). This is because children's lives are determined by what they see and observe in their daily life.

Therefore, in the application of habituation, a child should be accustomed to imitating the personality of the Prophet Muhammad. This can be started with simple habits, for example reading a prayer before eating, greeting when meeting parents, and so on.

This exemplary behavior of the Prophet is emphasized in Q.S Mumtahanah:4, *"There have been good role models for you."* starting to get used to good things in children is very important because children are like blank paper, so it depends on who will fill in the blank paper. The habit of this good attitude must be carried out continuously so that it forms the character of the child in behavior and has a firm stance (Syaepul Manan, 2017).

#### **2. Advice Method**

Giving advice can open children's horizons and knowledge in dealing with life. Ulwan in his book states that it is important to provide advice based on Islamic values which include the values of responsibility, courtesy, and respect for children's dignity. This advice must be given at the right time, for example when the child's condition is angry, parents should not advise until the child feels calm. That way, the advice given by parents will be easily accepted by children (Ulwan, 2015).

### **3. The method of reward and punishment**

In moral education, Ibnu Miskawaih sometimes allows punishment, reprimand, and light spanking when the child makes a mistake. By using this method, it is hoped that it will stop children or students from doing bad things and making mistakes. However, this method is the last resort if other methods are not successful (Ulwan, 2015; Muskawaih, 1994). And if the child shows good behavior or makes good achievements such as achievements, then the method of praise and giving gifts is very effective for building children's character.

### **CONCLUSION**

From the explanation above, it can be concluded that moral education is a very important part of human life. Children need a good education from their families and the surrounding environment. The concept of moral education in the book *Tarbiyatul Aulad* by Abdullah Nashih Ulwan is very relevant to the formation of children's character. Abdullah Nashih Ulwan formulates the goals of moral education in the context of forming the character of virtuous children, becoming a generation that is tough, has a strong faith, excels in science, and is noble in deeds according to the Qur'an and Sunnah. The moral education material offered by Abdullah Nashih Ulwan includes moral education within the family and social environment. In teaching morals, Abdullah Nashih Ulwan offers several methods such as teaching methods, habituation, advice, as well as giving punishment and rewards.

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