
Article History:
Submitted: 1 April 2021
Reviewed: 16 April 2021
Accepted: 24 May 2021

CHILDREN EDUCATION IN THE BOOK OF
TARBIYATUL AULAD FIL ISLAM BASED
ON *ABDULLAH NASHIH ULWAN'S* AND
PHILOSOPHY OF EDUCATION
PERSPECTIVES

Muhammad Tafiudin
IAIN Pekalongan, Central Java,
Indonesia
tafif6210@gmail.com

Abstract

The purpose of this study is to determine the concept of children's education in the Book of Tarbiyatul Aulad Fil Islam which includes the basics of children's education according to Abdullah Nashih Ulwan, the goals of children's education, materials and methods of children's education according to Abdullah Nashih Ulwan. This research method uses a qualitative approach and the type of research used is library research. While in data collection the author uses the method of documentation. In analyzing the data the author uses qualitative data analysis type, then the data analysis that the author uses is a descriptive method. The results showed that the concept of Children's Education according to Abdullah Nashih Ulwan includes Basic Education which includes the Principles of Bonding in the form of Akidah and Spiritual Ties which emphasizes the balance between individual needs and community needs. The materials for Children's Education include: Nurturing the Noble Psyche, Maintaining the Rights of Others, Maintaining Supervision and Criticism of Children's Education Methods by Using Education by Example, Education with Customs, Education with Advice, Education with Attention/Supervision, and Education with Punishment.

Keywords: *Abdullah Nashih Ulwan, children education, Tarbiyatul aulad fil Islam, philosophy of education*

Introduction

This is a phenomenal phenomenon nowadays. The influence of secular western education is credited as the cause. In the western secular paradigm, education is only oriented to worldly life so that the spiritual aspects of religion are completely ignored. As a result of the secular education paradigm, educational institutions only produce intelligent and skilled individuals, but their souls are empty. Their high intelligence and skills are not directly proportional to their moral nobility, especially in a religious context.

Community life will not run smoothly with the entry of western education and will also eliminate individual traits and do not care about other people and also do not

respect each other among them: Cooperation (Meaning that individuals in a society will not cooperate to fulfill what they share what they need or to protect them from anything that might threaten their peace). Solidarity (Relations that arise between community units in certain times, opportunities and forms). Help (caring for fellow Muslims, by helping each other when they need help and assistance

Then to overcome the explanation above,

It is necessary to examine the thoughts of Muslim figures, in which in this case the author takes the thoughts of Abdullah Nashih Ulwan in the book *Tarbiyatul Aulad Fil Islam*, among others: 1) Education by example, 2) Education with customs. , 3) Education with advice, 4) Education with attention / supervision, and 5) Education with punishment.

Philosophy of education is actually an educational science based on philosophy or philosophy that is applied in the effort of thinking and solving educational problems, educational philosophy can also be interpreted as a study of the philosophical views of the system and flow of philosophy in Islam on educational problems and how it affects the growth and development of education. human development in general and in particular to Muslims.

Therefore, the philosophy of Islamic education is a philosophical study of various problems contained in educational activities based on the teachings of the Qur'an and hadith as primary sources, and the opinions of experts, especially Muslim philosophers as secondary sources.¹ The philosophy of Islamic education is the application of Islamic philosophy to study and examine all educational issues. So, what is the subject of study in the philosophy of Islamic education is not only about the issue of education, but first it must be studied what is the content of Islamic philosophy. The philosophy of education is the result of deep thought and reflection on education to its roots.

Based on the above background, the author sees that from the five thoughts of Abdullah Nashih Ulwan, a problem emerged that the author did, with the title "Children's Education in the Book of *Tarbiyatul Aulad Fil Islam* According to Abdullah Nashih Ulwan in the Philosophy of Education View".

Research methods

Research Approach

The research approach used is a qualitative approach. A qualitative approach is an approach whose analysis does not emphasize numerical data (numbers) which are processed by statistical methods. This study emphasizes the analysis on the process of deductive and inductive inference and analysis of the dynamics between the observed phenomena using scientific logic.² Researchers will describe how children's education in the book of *Tarbiyatul Aulad Fil Islam* in the view of philosophy.

1 Abdul khobir, *Filsafat pendidikan Islam landasan teoritis dan praktism*, STAIN Pekalongan press, Pekalongan, 2013. hlm. 4-5.

2 Saifuddin Azwar, *Metode Penelitian* (Yogyakarta: Pustaka Pelajar,1998), hlm. 5.

Types of research

In this study, a qualitative approach is used which seeks to develop theory by induction using the data that has been collected.³ This research is a library research, so that the resulting data will be obtained from studies in the form of books, encyclopedias, magazines and articles related to the problem under study.

Data source

a. Primary Data Source

The problem to be discussed is the education of children. The book that the author uses as the main book is the Book of Tarbiyyatul Aulad Fil Islam, Abdullah Nashih Ulwan in the view of educational philosophy.

b. Secondary Data Source

Secondary data is data obtained indirectly collected from sources outside the research target of the data, for example in the form of books, research journals, reports, articles and scientific magazines that are still related even though indirectly to research materials⁴

Data Type

a. Primary data

The type of data in this study is descriptive qualitative research data, namely data reduction, data presentation, conclusion drawing and verification of results.⁵

b. Secondary data

The type of data in this study is descriptive qualitative research data, namely data reduction, data presentation, conclusion drawing and verification of results⁶. And also the author conducts a search on books, a number of library writings or primary and secondary data collected by means of library research, namely by reading, identifying, analyzing, and comparing. The data that is deemed relevant to the discussion of the problem and after the data has been collected is then classified according to their respective nature in the form of chapters, to be further analyzed to facilitate the analysis process.

Data collection technique

The use of data collection techniques that are appropriate and relevant to the type of data to be explored is an important step in a research activity. To achieve these goals, in this study using the following techniques: documentation

Data Analysis Techniques

3 Nurul Zuhriyah, *Metode Penelitian Sosial dan Pendidikan Teori Aplikasi*, (Jakarta: PT Bumi Aksara, 2006), hlm. 114.

4 M. Fauzan, "*Metodologi Penelitian Kuantitatif Sebuah Pengantar*", (Semarang: Wali Songo, 2009), hlm. 166.

5 Noeng Muhadjir, *Metodologi Penelitian Kualitatif*, (Yogyakarta: Rakesarasin, 1996), hlm. 2.

6 Munaris. *Metode Penelitian* (Suatu Pendekatan Proposal). (Jakarta: Bumi Aksara.1999), hlm. 47-48.

In analyzing the existing data, the author uses qualitative data analysis because this research is a pure literature review. is growing, the process that takes place as a result or effect that occurs and the tendency to develop.⁷

In this study, the author describes the concept of children's social education according to Abdullah Nashih Ulwan. The author also gets information about children's social education according to Abdullah Nashih Ulwan directly from his core book, *Tarbiyatul Aulad Fil Islam*.

Results and Discussion

Children's Education

Education is a process that becomes a means for a person to learn the ways of any society or group so that children can live in society or in the midst of the group, or in other words, social education is the process of forming behavior in individual spaces and incorporating community culture in building personality, and the conversion of individuals from animal-behaving entities to human personalities in a sea of other human individuals who respond to one another and interact on the basis of the same values that crystallize in their ways of living.

Education can also be known as the process, namely the process of forming humanist individuals to assimilate within the general framework of a community and become individuals who adapt to society, its types, and values.⁸

Education is concerned with the development and behavior change of students. Education is concerned with the transmission of knowledge, attitudes, beliefs, skills and other aspects of behavior to the younger generation. Education is the process of teaching and learning the behavior patterns of children according to what is expected by society.⁹

Community education is the education of children from an early age so that they are accustomed to doing the main karma, noble psychological basics, which are sourced from the eternal Islamic creed and deep emotions of faith so that in society, children have good character and get along, polite, mature in mind, and act wisely.¹⁰

The purpose of children's education according to the author is a process to learn ways of living in society in the midst of the group and also as a means of socializing children to the environment, both the family environment, society, and relationships between others.

Children's Education Basics

Ismail Raji al-faruqi, as told by his student, Muhammad shafiq, said that children's education in Islam must be directed according to the concept of monotheism. This is

7 Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif*, (Bandung: Alfabeta, 2008), hlm. 147.

8 Hannan Athiyah Ath-Thuri, *Mendidik Anak Perempuan di Masa kanak-kanak*, (Jakarta: Amzah, 2007), hlm. 235-236.

9 Nasution, *Sosiologi Pendidikan*, Cet. Ke-6, (Jakarta: Bumi Aksara, 2011), hlm. 10.

10 Abdullah Nashih Ulwan, *Pendidikan Sosial Anak*, (Bandung: Remaja Rosdakarya, 1996), hlm. 1.

considering the importance of monotheism as a foundation that must be built on science and knowledge values to be transferred to students through the educational process.¹¹

Children's Education Goals

The goal is something that is expected to be achieved after a business or activity is completed, therefore the purpose of education for children is a culmination point to be achieved by children's social education in Islam after carrying out a series of process activities it does.¹²

Education Component

One of the most important components in education is educational material, material in education occupies the core of education, because what does it mean to have teachers (parents) and students (children) if there is no educational material delivered.

Among the appropriate educational materials for children are as follows:

- a. Faith education material
- b. Moral education material
- c. Shari'a material or Islamic law

Educational Method

In the world of education, the method is one of the components that will determine the success of education. If the method used is right, then efforts to achieve the desired educational goals become easier.

There are quite a number of methods that can be used in the process of children's education, including the right method, among others:

- a. Exemplary method
- b. Habituation method
- c. Reward and punishment method
- d. The mau'idhah method (advice)
- e. Story method
- f. Question and answer method

Guidelines for Children's Education

Islam has provided primary educational guidelines for every soul member of society, both for children and for adults, men and women, parents and youth with noble and steady psychological foundations and with educational guidelines that eternal.¹³ The guidelines are as follows:

- a. Sincere
- b. Humble (tawadhuk)
- c. Believe in yourself
- d. Helping (gotong royong)

11 Sutresno dan Muhyidin Albarobis, *Pendidikan Islam Berbasis Problem Sosial*, (Jakarta: Ar-ruzz Media, 2012), hlm. 23.

12 Mahmud dan Heri Gunawan, *Pendidikan Agama Islam dalam Keluarga*, (Jakarta: Permata Putri Media, 2013), hlm. 154

13 Abdullah Nashih Ulwan, hlm. 2.

e. Simple

The Basics of Education in Children's Life

The basics that are the foundation of life in Islam must meet several conditions in order to be carried out properly, these conditions must be fulfilled by all Muslim individuals based on their faith in Allah and their obedience to religious commands, while the most important conditions for the implementation of life are: :

- 1) Good relations among community members
- 2) The right relationship between the leader and the people
- 3) Enjoy the good things in the world
- 4) Stay away from things that are forbidden
- 5) Obey the rules of Islam in life

Children's Ethics and Norms Education

Ethics is a branch of philosophy that talks about moral values and norms that determine human behavior in life, and also ethics is a critical and rational reflection on moral values and norms that determine and manifest in attitudes and patterns of behavior in human life, both personally and as a person. group.

In our lives, we find so many norms that provide guidance on how we should live and act properly and appropriately, as well as being the basis for judgments about the good and bad of our behavior and actions, but in general we can distinguish two kinds of norms, namely special norms and norms. In general, special norms are rules that apply in specific areas of activity or life, for example regarding the rules of playing in sports, rules regarding visiting patients in hospitals, and so on.

General norms have a more general and universal nature, these general norms are of three kinds: norms of courtesy (etiquette), legal norms and moral norms:

- 1) Norms of manners

Namely norms that regulate patterns of behavior and outward attitudes, for example: procedures for visiting, sitting, eating, drinking, and so on.

- 2) Legal norms

That is the norm that is firmly demanded by the community because it is considered necessary for the safety and welfare of the community.

- 3) Moral norms

Namely regarding the attitudes and behavior of humans as humans, moral norms refer to the good and bad of humans as humans. Moral norms are benchmarks used by society to determine the good and bad of humans as humans, and not in relation to certain tasks or positions.

Ethics gives humans an orientation on how they live their lives through a series of daily actions, that means ethics helps humans to take attitudes and act appropriately in living

this life. Ethics ultimately helps us to make decisions about what actions we need to take.¹⁴

PHILOSOPHY OF CHILD EDUCATION IN ISLAM

The philosophy of Islamic education pays attention to the principles and concepts that underlie education in Islam. The task of educational philosophy is to monitor and control educational bases. In other words, philosophy works outside the practice of education itself, even outside the principles and concepts that are used as the basis for the implementation of education. Because actually an educational institution does not mean something that lives in an ivory tower and isolates itself from life n society, but something that lives together with society and its various problems.¹⁵

Philosophy of education works in order to analyze, critique, deconstruct and disintegrate the existing educational infrastructure, and constantly produce new concepts or show what should be conceptualized. With the philosophy of education, the world of education is always strived to be progressive, getting better from time to time, and contextual in responding to the demands of the times.¹⁶

Thus, the philosophy of Islamic education goes beyond things and values that are always absolute. No concept is sacred or principle is eternal. Over time, the concepts and principles that form the basis for the implementation of education can always be criticized and evaluated. It is at this level that the philosophy of Islamic education works. Or in other words, the philosophy of Islamic education functions as an educational norm.¹⁷

As a mandate from God entrusted to both parents, children basically must receive adequate care, protection and attention from both parents, because their personality when they grow up or their piety and piety will depend on their childhood education, especially those obtained from both parents and their families. . Because that's where the child will build the foundation for the establishment of a perfect personality, because the education he gets in childhood will be much more imprinted in shaping his personality than the education obtained when the child is an adult. Thus, it is actually the parents who have direct and greater responsibility for the education of their children, because it is in accordance with the words of the Prophet.

Meaning: *every child who is born is born in a state of fitrah, then his parents make him a Jew, Christian, or Magian (H.R. Thabrani and Baihaqi), in Aljami'ash-shaghiir, 287, hadith No. 2386).*

The Qur'an has firmly reminded us that all wealth and children are a slander / trial from Allah, as he says:

14 Burhan Nuddin Salam ,*Etika Sosial Asas Moral Dalam Kehidupan Manusia*, (Jakarta:renika cipta, 1997). Hlm. 3-6.

15 Ahmad Ali Riyadi, *Filsafat Pendidikan Islam*, (Yogyakarta: Penerbit Teras, 2010), hlm. 5

16 H.M. Arifin, *Filsafat Pendidikan Islam*, (Jakarta: Bumi Aksara, 1993), hlm. xii

17 Ahmad Ali Riyadi, *Filsafat...*, hlm. 15

Meaning: Verily wealth and children are a trial (test), and with Allah there is a great reward (Q.S.at-Taghaabuun, 64:15).

Departing from the verse above, how the attitude of both parents in dealing with and treating the "child"s trials will greatly affect the condition of the child in his development.¹⁸

Education is an effort to advance the growth of character (inner strength, character), mind (intellectual) and the child's body, the parts of which should not be separated so that we can advance the perfection of life, life and livelihood of the children we educate according to their world and can attain the highest safety and happiness.¹⁹

Children are a mandate from Allah SWT. What must be maintained and nurtured, a pure heart is a very expensive gem. He needs maintenance, care, affection, and attention, if accustomed to evil and left like an animal, he will be harmed and perish, how to maintain it with good moral education, therefore parents hold a key factor that can make children grow up with souls. Islam, as the Prophet said, "Has conveyed to us Adam, has conveyed to us Abi Zib'in from Az-Zuhri from Abi Salaman bin Abdirahman from Abu Hurairah ra. He said, "The Messenger of Allah (SAW) said, "Every child is born on his nature, then his two parents make him a Jew, a Christian, a Magian." (H.R. Bukhari).

From this hadith, it can be understood that the role of parents is so important in shaping the personality of children in the future.²⁰

Understanding religious concepts in children means understanding the nature of religion in children. In accordance with the characteristics they have, the religious nature of children grows following the pattern of "ideas concept on authority". because children from a young age have seen, learned things that are outside of themselves, they have seen and followed what adults and their parents did and taught about anything to religious matters.²¹

Children's Education

Development and personality starting from pre-school to the end of the school period is marked by the expansion of the environment. Children break away from the family, he is getting closer to other people besides family members. The expansion of the social environment for children causes encountering influences that are beyond the control of parents. He hangs out with friends, he has teachers who have a very big influence in the emancipation process, In the process of emancipation and individuals, peers have a big role.²²

18 Juwariyah, *Dasar-dasar Pendidikan Anak dalam Al-qur'an*, (Yogyakarta: Teras, 2010), hlm.69-70.

19 Abdul Khobir, *Filsafat Pendidikan Islam*, (Pekalongan: Pekalongan Press, 2013), hlm. 3.

20 Din Jamaludin, *Paradikma Pendidikan Anak Dalam Islam*, (Bandung: Pustaka setia, 2013), hlm. 37.

21 Ramayulis, *Psikologi Agama*, (Jakarta: Kalam Mulia, 2003), hlm. 56-57.

22 Siti Rahayu Haditono, *Psikologi Perkembangan*, (Yogyakarta: Gajah Mada University Press, 2006), hlm.183.

Scientists who study child development use three criteria to test for developmental changes. The first criterion is that these changes occur regularly. Second, these changes last a long time. The third level of new abilities is better than the previous level, according to Michel D. McKenzie of the Children's Hospital and Harvard Medical School, United States, there are five developments that occur in children, namely:

- a. Physical development
- b. Motor development
- c. Language development
- d. Development of thoughts and ideas
- e. Child development

In addition to the above developments, children also experience developmental changes including:

- a. Children begin to be independent and begin to move away from their parents and family.
- b. Children emphasize the need to make friends and form peer groups.
- c. Children have a great need to be liked and accepted by their peers.²³

Child Personality Education

Islamic personal development is the development of a pious Muslim personality in himself and his views and improving others as taught by Islam, in this personality development is cooperation, likes to work, cultivates the ability to be polite, take advantage of time, and take steps that are in accordance with the circumstances. - state of life.

- a. Cooperation
- b. Cultivate an attitude of liking to work
- c. Preparing children to like to hang out, cultivate politeness skills, and respect time
- d. How to ask permission
- e. Getting used to children keeping secrets

Aspects in Children's Education

In Islamic education the aspects include:

- a. Religious education
- b. Moral Education
- c. Physical education
- d. Reason education (Intellect)

Understanding the Philosophy of Education and Philosophy of Islamic Education

Philosophy of education, according to John Dewey is a general theory of education, the foundation of all general thinking about education. The philosophy of education, said jalaluddin, is a science which is essentially the answer to questions in

²³ Lusi Nuryanti, Psikologi Anak, (Jakarta, Macana Jaya Cemerlang,2008),hlm.43-44.

the field of education and is the application of a philosophical analysis to the field of education.²⁴

The relationship between education and the philosophy of education is so important, because it is the basis on which an education system is based. The philosophy of education plays an important role in an education system because it serves as a guide for improvement efforts, increasing progress and as a solid basis for the establishment of the education system.

B. Othanel Smith as quoted by Mahmud, argues that the philosophy of education is not a general philosophy or a pure philosophy, but a special or applied philosophy. When viewed from the characteristics of the object, philosophy is divided into two kinds, namely general or pure philosophy, and special or applied philosophy. In contrast to general philosophy whose object is the reality of the whole thing, special philosophy has an object of one important aspect of human life. One of these aspects is the education sector. Thus, it can be formulated that the philosophy of education is an applied philosophy that investigates the nature of education which is concerned with the objectives, background, methods, and results, as well as the nature of education, which is concerned with a critical analysis of its structure and uses.²⁵

Philosophy of education includes efforts to find concepts that direct humans between various symptoms which of course have differences from one another, thus requiring an educational process in an integral and integrated design. In addition, it also contains an attempt to explain the various meanings that form the basis of all educational terms. Philosophy also proposes several kinds of points that form the basis of educational concepts and shows the relationship of education with fields that are the focus of human attention²⁶.

Philosophy provides the basis for education, if philosophy provides various thoughts or theoretical understandings about education. And it is said to have a close relationship between philosophy and education, when thoughts about education require explanations and assistance from philosophy to help solve them. In this case, education cannot exist without being based on philosophical thinking.

So it can be explained that the nature of education is thinking based on the philosophy of education or vice versa, the philosophy that is applied in various efforts of thinking and solving educational problems. Or as Ahmad D. Marimba put it: 'Philosophy of education is a systematic deep thought about educational problems.'²⁷

Concept of Axiology and Epistemology of Islamic Philosophy Education
Types of Value (Axiology) as a Branch of Philosophy

24 Jalaluddin dan Umar Said, *Filsafat Pendidikan Islam: Konsep dan Perkembangan Pemikirannya*, (Jakarta: Raja Grafindo Persada, 1999), hlm.7.

25 Mahmud, *Pemikiran Pendidikan Islam*, (Bandung: Pustaka Setia, 2011), hal. 33.

26 Muhammad As-said, *Filsafat Pendidikan Islam*, hal. 5

27 *Ibid*, hal. 5-6

Axiology is a term that comes from the Greek word; *axios* which means appropriate or reasonable. While *logos* which means knowledge u. Axiology is understood as a theory of value. According to John Sincliar, in the scope of the study of philosophy, value refers to a thought or a system such as politics, social and religion. The system has a design of how the order, design and rules as a form of control over an institution can be realized.²⁸

Axiology is a science that investigates the nature of values, generally viewed from a philosophical point of view. In this world there are many branches of knowledge concerned with specific value issues such as epistemology, ethics and aesthetics. Epistemology is concerned with the problem of truth, ethics is concerned with the problem of goodness, and aesthetics is concerned with the problem of beauty.²⁹

Historically, the more commonly used terms are ethics or morals. But nowadays, the terms *axios* (value) and *logos* (theory) are more familiarly used in philosophical dialogue. So, axiology can be referred to as the theory of value or value theory. Part of philosophy that is concerned with good and bad (good and bad), right and wrong (right and wrong), and about means and ends (means and ends). Axiology tries to formulate a consistent theory for ethical behavior. He asked what is good (what is good?). When the good is identified, it allows one to talk about morality, that is, using words or concepts such as "ought" or "ought/should". Thus axiology consists of the analysis of beliefs, decisions, and moral concepts in order to create or discover a theory of value.³⁰

Ethics and Education

The term ethics comes from the word "ethos" which comes from the Greek, which means custom. In other terms, experts who are engaged in the field of ethics mention the term moral, derived from Greek, also means habit. Ethics is a theory of value, a theoretical discussion of values, the science of decency which contains the basis for moral conduct. While the moral implementation in life. So, ethics is a branch of philosophy that deals with human actions. How to look at it from the point of good and bad, ethics is a philosophy about human behavior. There is a close relationship between education and ethics. Moral problems cannot be separated from human determination to find the truth, because to find the truth and especially to defend the truth, it takes moral courage.³¹

It is very difficult to imagine the development of science and technology without the control of religious ethical values. For this reason, there is a conceptual approach that can be used as a solution, namely by using an ethical-moral approach, where every issue of Islamic education is tried to be seen from a perspective that includes the

28 Ali Abri, *Filsafat Umum Suatu Pengantar*. Untuk Kalangan Sendiri. hal. 33.

29 Louis O. Kattsoff. *Pengantar Filsafat*. Alih Bahasa Soejono Soemargono, (Yogyakarta: Penerbit Tiara Wacana, 1996), hal. 327

30 *Ibid.*, hal. 330

31 Jujun S. Suriasumantri. *Filsafat Ilmu Sebuah Pengantar Populer*, (Jakarta. Pustakan Sinar Harapan; 1998), hal. 235.

interests of each party, be it students, teachers, government, educators and the wider community. This means that Islamic education is oriented to efforts to create a personality that is steady and dynamic, independent and creative. Not only for students but for all components involved in the implementation of Islamic education. The realization of mental-moral and spiritual religious conditions is the target for the development of the Islamic education system. Therefore, based on an ethical and moral approach, Islamic education must take the form of a process of directing the development of life and diversity in students towards the ideals of Islamic life, while still paying attention to and treating students according to their basic potential and socio-cultural background of each.³²

Aesthetics and Education

Aesthetics are values related to artistic creation with our experiences related to art. The results of art creations are based on principles that can be grouped as engineering, patterns, forms and so on. As for the underlying relationship between the philosophy of Islamic education and educational aesthetics, it is more focused on the "predicate" of beauty given to the results of art. In the world of education as expressed by Randall and Buchler⁶⁴ stated: There are three interpretations of the nature of art, namely: 1. Art as a penetration of reality, in addition to experience. 2. Art as a means of pleasure 3. Art as a true expression of experience However, further than that, in the world of education, aesthetic values should be an important benchmark in the process of educational development, namely by using an aesthetic-moral approach, where every issue of Islamic education is tried. seen from a perspective that includes the interests of each party, be it students, teachers, government, educators and the wider community. This means that Islamic education is oriented towards creating a creative, artistic personality (according to Islam).

Islamic Education Epistemology System

Epis word Themology comes from the Greek episteme which means knowledge, and logos which means word, thought, conversation or knowledge. In the language of Brauner and Burns, episemology is expressed by the branch of philosophy which investigated the origin, structure, methods and validity of knowledge. Traditionally, epistemological issues include the source, origin, and nature of knowledge, the field, extent and extent of knowledge, and the validity of various claims to knowledge. Meanwhile, according to Ngainun linguistically, the word epistemology comes from the Greek episteme and logos. Episteme means knowledge, while logos means theory, description, or reason. So based on language, epistemology is a theory of knowledge or theory of knowledge.³³

Furthermore, an epistemological understanding that is clearer than this understanding is expressed by Dagobert D. Runes. He stated that epistemology is a

32 Munir Mulkhan, *Paradigma Intelektual Muslim*: Pengantar Filsafat Pendidikan Islam & Dakwah (Yogyakarta: SIPress, 1994), hal. 256.

33 Ngainun Naim, *Pengantar Studi Islam*, (Yogyakarta: TERAS, 2009), hlm. 74

branch of philosophy that deals with the source, structure, methods and validity of knowledge. Meanwhile, Azzumardi Azra added that epistemology is "a science that discusses the authenticity, understanding, structure, method and validity of science."³⁴

The term epistemology itself first appeared in the mid-nineteenth century by J.F. Barriar in his book "Institute of Metaphysics". The epistemological problem has actually started in the conflict between Heraclitus (535-475 BC) against Parmenides (504-475 BC) which is basically a fundamental dispute, because what they are discussing is already a matter of the truth of knowledge.³⁵

Epistemology in the Big Indonesian Dictionary, epistemology is a branch of philosophy about the foundations and limits of knowledge.

Epistemology in terms, borrowing the explanation of Dagobert D. Runes in his book, Dictionary of Philosophy, is a branch of philosophy that investigates the authenticity of understanding, structure, mode and validity of knowledge. Another opinion was put forward by D.W. Hamlyn who defined epistemology as a branch of philosophy that deals with the nature and scope of knowledge, its basis and presuppositions, and in general it can be relied upon as an affirmation that people have knowledge.

From these two definitions of epistemology, we can understand that epistemology is a science that studies matters related to knowledge and is studied substantively.³⁶

Basic Science of Islamic Education

Education can be viewed from two aspects. First, education from the point of view of the community where education means cultural inheritance from the older generation to the younger generation which aims to keep people's lives going, or in other words so that a society has cultural values that are always transmitted from generation to generation and are always maintained and permanent. exist from time to time. Second, education is from an individual point of view, where education means the development of the hidden and hidden potentials within each individual because the individual is like an ocean full of unseen beauty, it is because it is buried at the bottom of the deepest sea. Every human being has various talents and abilities which, if used properly, will turn into diamonds and gems whose beauty can be enjoyed by many people in other words that every educated individual will benefit other humans.³⁷

The meaning of education can simply be interpreted as a human effort to foster his personality in accordance with the values in society and culture. Thus, however simple the civilization of a society, in it occurs or takes place an educational process. That's why it is often stated that education has existed throughout human civilization. Education is essentially a human effort to preserve his life. Education according to the Greek sense is "pedagogic" which is the science of guiding children, the Romans viewed

34 Mujamil Qomar, *Epistemologi Pendidikan Islam*, (Jakarta, Penerbit Erlangga : 2005), hal 4

35 Suparman Syukur, *Epistemologi Islam Skolastik*, (Yogyakarta: Pustaka Pelajar, 2007), hal. 42-43

36 Ngainun Naim, Pengantar, hal. 74

37 H. Amka, *filsafat pendidikan*, (sidoarjo : Nizamia Learning Center , 20219), hlm. 3.

education as "educare", which is issuing and guiding, the act of realizing the potential of children who are brought into the world. The Germans see education as "Erziehung" which is equivalent to educare, which is to awaken hidden strengths or activate children's strengths/potentials. In Javanese, education means "processing", processing, changing, psychological. Philosophy of Education 5 matures feelings, thoughts and character, changes the child's personality. Meanwhile, according to Herbart, education is the formation of students to what the educator wants which is termed Educere. In the Big Indonesian Dictionary, education comes from the basic word "didik" (educating), which is to maintain and provide training (leadership teachings) regarding morals and intelligence of the mind.³⁸

Conclusion

Children's education in the book *Tarbiyatul Aulad Fil Islam* according to Abdullah Nashih Ulwan in the view of Philosophers which includes: the basis of children's education which includes the principle of bonding in the form of creed bonds and spiritual ties that emphasize the balance between individual needs and community needs.

The goals of children's education are: arouse children's interest in earning a living in the best way, maintain the preparation of children's natural instincts, hold cooperation between homes, mosques and schools, arouse children's interest in reading, foster a sense of responsibility in children towards Islam and deepen the spirit jihad in the soul of the child.

Children's Education Materials include: cultivating a noble psyche, maintaining the rights of others, maintaining ethics, monitoring and criticizing others.

The method of educating children by using education by example, education with customs, education with advice, education with attention/supervision, education with punishment.

References

- Abri, Ali. *Filsafat Umum Suatu Pengantar*. Untuk Kalangan Sendiri.
- Albarobis, Muhyidin dan Sutrisno. 2012. *Pendidikan Islam Berbasis Problem Sosial*. Yogyakarta: Ar-Ruzz Media.
- Amka, H. 2019. *Filsafat Pendidikan*, Sidoarjo : Nizamia Learning Center.
- Amstrong, Thomas. Dikutip Oleh Ellys J, *Kiat-kiat Meningkatkan Potensi Belajar Anak* : Bandung: Pustaka Hidayah.
- Anwar, Saifuddin. 2001. *Metode Penelitian*, Yogyakarta: Pustaka Pelajar.

³⁸ *Ibid*, hlm. 4 – 5.

- Arifin, H.M. 1993. *Filsafat Pendidikan Islam*, Jakarta: Bumi Aksara,
- Arikunto, Suharsini. 1993. *prosuder Penelitian; suatu Pendekatan Praktis*. Jakarta: PT Rineka Cipta.
- Ath-Thuri, Hannan Athiyah. 2007. *Mendidik Anak Perempuan di Masa kanak-kanak*. Jakarta: Amzah.
- Bakry, Oemar. 1993. *Akhlaq Muslim*, Bandung: Angkasa.
- Bin Abdurrahman, Syekh Khalid. 2006. *Cara Islam Mendidik Anak*, Yogyakarta: Ad-dawa.
- Gunawan, Mahmud dan Heri. 2014. *Pendidikan Agama Islam Dalam Keluarga*, Jakarta: Permata putri media.
- Haditono, Siti Rahayu. 2006 *Psikologi Perkembangan*, Yogyakarta: Gajah Mada University Press
- Hermawan, Heris. 2009. *Filsafat Pendidikan Islam*, Jakarta : Kementerian Agama.
- Jalaluddin, Umar Said, 1999. *Filsafat Pendidikan Islam: Konsep dan Perkembangan Pemikirannya*, Jakarta: Raja Grafindo Persada,
- Jamaludin, Din. 2013. *Paradigma Pendidikan Anak Dalam Islam*, Bandung: Pustaka setia.
- Jurnal Pendidikan Agama Islam, *Pendidikan Anak Dalam Keluarga Perspektif Islam*, Volume 03, Nomor 01, Mei 2015
- Jurnal, Satrijo Budiwibowo, kajian filsafat ilmu dan filsafat pendidikan tentang relativisme kultural dalam perspektif filsafat moral.
- Juwairiyah, 2010. *Dasar-dasar Pendidikan Anak dalam Al-qur'an*, Yogyakarta: Teras,
- Kattsoff. Louis O. 1996 *Pengantar Filsafat*. Alih Bahasa Soejono Soemargono, Yogyakarta: Penerbit Tiara Wacana.
- Khobir, Abdul. 2013. *Filsafat pendidikan Islam landasan teoritis dan praktism* , Pekalongan: STAIN Pekalongan press.
- Library.Walisongo. ac,id/ digilib/ download, php?id=9468, Diakses 2 April 2018.
- Mahmud, Ali Abdullah Halim. 2004. *Akhlaq Mulia*. Jakarta: Gema Insani.
- Mahmud, Ali Abdullah Halim. 2004. *Pemikiran Pendidikan Islam*, Bandung: Pustaka Setia
- Muchsin, Bashori dan Abdul Wahid, 2009. *Pendidikan Islam Kontemporer*. Bandung: Refika Aditama.
- Muhadjir, Noeng. 1996. *Metodologi Penelitian Kualitatif* , Yogyakarta : Rakesarasin,

- Mulkhan, Abdul Munir. 1994. *Paradigma Intelektual Muslim: Pengantar Filsafat Pendidikan Islam & Dakwah*. Yogyakarta: SIPress.
- Mustofa, M. Khairil. 2014. *Konsepsi Pendidikan Islam Menurut Abdullah Nashih Ulwan, Jurnal study Islam Panca Wahana I Edisi 12, Tahun 10*.
- Nasution, 2011. *Sosiologi Pendidikan X*. Cet. Ke-6, Jakarta: Bumi Aksara
- Nuryanti, Lusi. 2008. *Psikologi Anak*, Jakarta: Macana Jaya Cemerlang
- Poppyariyana, Alfian Ashshidiqi. 2018. *Jurnal Golden Age Hamzanwa di University, Vol. 3 No. 1, Juni*
- Qaimi, Ali. 2002. *Menggapai Langit Masa Depan Anak*. Bogor: Penerbit Cahaya.
- Qomar, Mujamil. 2005. *Epistemologi Pendidikan Islam*, Jakarta, Penerbit Erlangga
- Rahayu, Sintami dan Mukhlas. 2016. *Jurnal Kependidikan Islam berbasis sains*, volume 1
- Ramayulis, 2003. *Psikologi Agama*, Jakarta: Kalam Mulia,
- Riyadi, Ahmad Ali. 2010. *Filsafat Pendidikan Islam*. Yogyakarta: Penerbit Teras.
- Salam, Burhan Nuddin. 1997. *Etika Sosial Asas Moral Dalam Kehidupan Manusia*, Jakarta: Rineka Cipta.
- Sugiyono, 2008. *Metode Penelitian Kuantitatif, Kualitatif*, Bandung: Alfabeta
- Surachmad, Winarno. 1990. *Pengantar Penelitian Ilmiah Dasar dan Metode Teknik*, Bandung: Tarsito.
- Suraji, Imam. 2011. *Prinsip-Prinsip Pendidikan Anak dalam Perspektif Al-Qur'an dan Hadist*, Pekalongan: STAIN Pekalongan Pers.
- Suriasumantri, Jujun S. 1998. *Filsafat Ilmu Sebuah Pengantar Populer*, (Jakarta. Pustaka Sinar Harapan
- Suryadi, *Tentang Sifat Pendidik Menurut Abdullah Nashih Ulwan*, html, diakses , 07-03-2018.
- Syukur, Suparman. 2007. *Epistemologi Islam Skolastik*, Yogyakarta: Pustaka Pelajar.
- Ulwan, Abdullah Nashih. 1996. *Pendidikan Sosial Anak*, Bandung: Remaja Rosdakarya.
- Ulwan, Abdullah Nashih. 1999. *Pendidikan Anak dalam Islam*. Jakarta: Pustaka Amani.
- Ulwan, Abdullah Nashih. 2005. *Tarbiyah Aulad Fil Islam*, terj. Jamaludin Miri, "Pendidikan Anak dalam Islam", Jilid 2. Jakarta: Pustaka Amani.
- Untung, Moh. Slamet. 2018. *Muhammad Sang Pendidik*, Yogyakarta: Litera.

Zuhriyah, Nurul. 2006. *Metode Penelitian Sosial dan Pendidikan Teori Aplikasi*, Jakarta:
PT Bumi Aksara.