
THE CONCEPT OF CHILD EDUCATION IN A HARMONIOUS FAMILY ACCORDING TO WAHBAH ZUHAYLI AND ABDULLAH NASHIH ULWAN

SRI AGUSTINI, DIDIN HAFIDHUDDIN, ULIL AMRI SYAFRI

Abstract

Sri Agustini
Universitas Ibn Khaldun

Didin Hafidhuddin
Universitas Ibn Khaldun

Ulil Amri Syafri
Universitas Ibn Khaldun

Email
sriagustinisiregar@gmail.com

This paper aims to explore the concept of child education in a harmonious family according to Wahbah Zuhayli and Abdullah Nashih Ulwan and analyze the concept of child education in a harmonious family according to the Islamic perspective. Wahbah Zuhayli emphasized on the fact that in families there are children whose education needs to be noted. Educational materials to teach to children are about faith (aqidah), physical education, religious practices, linguistics, character, spiritual education, social skills, hard skills, emotional skills, intellectual skills, health, aesthetics and sexual education. Abdullah Nashih Ulwan emphasized on child education about faith, moral (character), physical education, rational thinking (reason), psychology, social skills, and sexual education. The application used the are through providing examples, customs, advice, attention/supervision and punishment. Islamic Perspective is a complex and thorough education. Education lasts from birth until death, making education something very important, especially from parent to child, and the child unto himself or herself. Everything that is taught should be in accordance with the Quraan and hadith and must not violate the laws and the knowledge itself must not be deviant. The application must be as in ways or methods exemplified by the Qur'an and the Prophet Muhammad PBUH.

Keywords : *education concept, harmonis family, wahbah zuhayli, abdullah nashih ulwan*

A. Introduction

Almost all human beings on earth wants a wedding, because the provision of God that the human biological needs require couples. This condition is the conditionally of the whole world from the time of Adam created until the end of time. The solution of this problem has always sought and developed so as not to cause damage to a person's physical and psychological. The implementation of these solutions is developed by a person's beliefs perspective in life.

Many couples fail in their marriages due to a number of reasons and causes. The failures could be called a divorce, infidelity, or polygamy that is not based on knowledge (not applying the concept of fairness in the Quraan) which leads to the damage of the family ties. These cases are nothing new and have often occurred. However, the number of cases seems to keep increasing and have become uncontrollable even though there are many solutions and they have become more advanced. Many divorce cases have happened, and some even worse that divorce.¹

¹Munady, "Angka Perceraian di Indonesia Sangat Fantastis", Source: <http://www.liputan6.com/tag/kasus->

Perhaps this is due to the lack of understanding, education and spiritual or religious values before the marriage and during family life. After the divorce it is not addressed seriously, leading to gradual deterioration, from one person to a group, creating a dangerous group. Wicked or bad individuals will influence and be influenced by other wicked individuals, and a group of wicked individuals will create a wicked community.

Because wicked groups come from wicked individuals and wicked individuals come from broken families (broken homes), it can be said that this behavior arises from failed marriages or families. This will often cause damage to character and loss of courtesy in a more tangible way such as student brawls from elementary school, junior high, senior high, to university students and even between the communities. Children become uncontrollable in their sexuality and their morals.² This is due to damaged families and environments.

perselingkuhan, Uploaded on 22 December, 2015, accessed on 22 March 2016.

²Survey results (Central BKKBN) revealed that based on the confessions of teenagers in large cities, 52% of teenagers had had pre-marital sexual relations and 1.5% of the Indonesian population had abused drugs and alcohol and 78% of this was teenagers (10-24 year olds), whereas the number of HIV/AIDS

In addition, the lack of respect for teachers, the people who devote themselves to education, is also rampant. Cheating becomes commonplace, and students grow into cruel and unfeeling individuals or they do not fear punishment so they fearlessly break the law and commit serious crimes such as murder and other heinous crimes which are caused by damaged family.

This will disrupt the community which had been painstakingly built by the knowledgeable, God-fearing, kind people who have succeeded in applying their knowledge in their daily lives. This order must be preserved and protected from destruction caused by the aforementioned damages in society. The presence of families should help build a good society order because the purpose of forming a family through marriage is to create peace, tranquility, and nurture caring feelings. This is proclaimed by Allah in Sura Ar Rum [30] verse 21:

“And among His Signs is this, that He created for you mates among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your [hearts];

cases in Indonesia in 2010 was 130,000 (Googler News), and more than half (54.7%) were teenagers. Source: <http://jabar.bkkbn.go.id> downloaded on 05 June 2016.

verily in that are Signs for those who know.”³

The verse above explains that Allah created mates for humans so that humans could reach tranquility and love each other, forming a harmonious family. A harmonious family will distance itself from those that cause divorce, infidelity and other issues that prevent family ties from solidifying. The harmonious family is the cornerstone of the society because it consists of good individuals nurtured in a harmonious family and are far from family disputes.

A harmonious family will more easily become a happy family because it is filled with tranquility and love. Child education in this type of family will be well attended. It will be easier to nurture character and teaching courtesies could begin early in the child's life. When the child reaches his or her teen years, he or she will be protected from negative influences that could bring about wickedness. The child will avoid doing things that are useless, and when he or she becomes an adult, he or she will be an individual with good character, be courteous and be a good and beneficial Muslim. If there are many individuals

³Departemen Agama RI, *Al-Qur'an dan Terjemahnya ...*, P 572.

like this, they will create a good group and then a good society will arise.

Obtaining the harmonious category is not easy, preparation is needed in the form of understanding and education of both people in the couple forming the family. They must also collaborate in applying the knowledge. This cannot happen if only one of them works toward the goal, both the wife and the husband need to work hard and constantly hone their skills in creating a harmonious family and they must always upgrade their knowledge so that it develops and they could create a family that is harmonious.

The education of a harmonious family is not instantaneous; there need to be examples that will make people understand directly the meaning of harmonious itself. There need to be evident concepts that could be understood easily and are applicable in their families. There needs to be guidance from people who have tried and applied them. The results will become evidence. In addition, support from the society is needed in all aspects in order to facilitate the application.

This education could be taken from various sources and examples. The Quraan has explained the elements

related to a harmonious family. A more detailed explanation also needs to be studied because the explanation is included in the concept of education that could be taught and applied. The explanation and concept of education have been formulated by the ulema, among them are Wahbah Zuhayli and Abdullah Nashih Ulwan. They have concepts of education that are related to education in a harmonious family. The concept teaches how to create a harmonious family with its various issues and how to overcome them. The writers would like to compare the two different concepts or even combine the two to become the foundation for creating a harmonious family.

Based on these problems, the authors interested in writing and reviewing the concept of harmonious family education by Wahbah Zuhayli and according to the author Abdullah Nashih Ulwan pour in the study entitled “The Concept of Child Education In a Harmonious Family According To Wahbah Zuhayli and Abdullah Nashih Ulwan”.

This paper using literature study research or library research because it focuses on the deepening of the concepts that have been delivered by

experts. This study is the qualitative descriptive or bibliographic research that relies on research material from the literature.

Collecting data in this study were taken from literature relating to harmonious family, Wahbah Zuhayli and Abdullah Nashih Ulwan. In addition, the authors also collected data from the main book is the book of al Usrah al Muslim FII al 'Aalam al' Mu'ashir Wahbah Zuhayli essay and the book Child Education in Islam Volume 1 and 2 essay Abdullah Nashih Ulwan.

The scientific work related to education harmonious family is not recently written. Many studies and papers that outline the concept of harmonious family education is more detailed and better scientific papers writer for this, but there are differences in the discussion. In this study, the author to discover more comparison between the concept of harmonious family education Wahbah Zuhayli according to the concept of harmonious family education according to Abdullah Nashih Ulwan.

The scientific work related to harmonious family include:

1. Fatkhur Rohman Syaifuddin, "Sakinah Family Educational By

The Concept Of Child:... (Sri Agustini)

Wahbah Zuhayli", Thesis Faculty of Islamic education courses Graduate University Ibn Kahdun Bogor in 2013.

2. Dede Jajat, "Children's Education Concept Abdullah Saleh by Nashih Ulwan and Apliasinya in Indonesia", Thesis Faculty of Islamic Studies Program Graduate University of Ibn Khaldun Bogor.
3. Suyoto, "Sakinah Family Educational by Nawawi in the book 'Uqudullujain", Thesis Program of Islamic Education State Islamic High School Salatiga in 2013.

Suci Husniani Mubaroq, "Concept of Family Education in the Quran (Tafsir Tahlili Method Analysis of the Family Education in the Quran Surah Luqman: 12-19)", in 2012.

B. Discussion of Research

1. The Concept Of Child Education In A Harmonious Family According To Wahbah Zuhayli

Children and family are very closely related. A child begins its life in a family. A good family should be able to produce good children, and in the future, the child will create a good family and have good children and so forth until the end of time because of

the neverending cycle of life. *Vice versa*, those who long to create a good family must search for a good partner from a good family.

This is an inseparable unity; children and family or family and children, are determining components of a single unit. When attempting to create good education for children in a family, improving the family is a must. Therefore, it all begins with creating a harmonious family. From this harmonious family will good child education arise.

One of the purposes of marriage is to propagate. According to Wahbah Zuhayli, propagation is one of the purposes of marriage. However, consideration of the number of children is also important because there are many things related to it such as physical ability, the ability to provide spiritual, material and other needs including education. The considerations here are not to limit the number of children (*tahdeed*) but to space the birth (*tanzeem nasl*).⁴

Educating children in a harmonious family is not an easy feat. Creating a harmonious atmosphere in

the family is an already difficult task, let alone producing children that could create their own harmonious family. It needs the support from all the family components and there needs to be a strong commitment to building a harmonious family.

A family where a harmonious atmosphere is already found will facilitate child education. According to Wahbah Zuhayli, child education could be more easily conducted if the family tries to create a harmonious atmosphere. The aura of peace in the family will make the child more easy to control. This will prevent the child from being involved in problems such as in a broken home which is caused by a damaged family.

A damaged family will have a bad influence on the children, producing children with bad characters. This will strongly influence the children's future. The wickedness of one child will trigger wickedness in other children with similar problems to collaborate in committing evil deeds. This is the beginning of the gradual destruction of a generation. Therefore, the concept of child education in a family must start with a harmonious family.

⁴Wahbah Zuhayli, *al Usrah al Muslimah* ..., P 224.

The purpose of child education in a harmonious family according to Wahbah Zuhayli is to strengthen faith (aqeedah), strengthen the body, make worship a habit, improve language skills, improve character, cleanse the soul, introduce to society (social), improve skills, preserve emotional health, improve intellect, observe health, promote aesthetics and protect their sexuality.⁵

The content of child education that should be provided in a harmonious family according to Wahbah Zuhayli is education that is truly necessary for the child. Education that is age-and-development-appropriate will lead to behavior that is also age appropriate. The content of education administered to the child, especially that provided by the family, is education content that is truly taught in Islam. In this context, the educational materials given to a child are those provided by the family environment.

This does not mean that educational materials cannot be provided outside of the family, but that the materials are mostly provided by the family, surely a harmonious family, a

family that tries to achieve a harmonious state and has children as expected.

The materials or content of child education in a harmonious family referred to by Wahbah Zuhayli, as cited by Fatkhur's thesis, are: Education of faith (aqeedah), physical education, education of worship, linguistic education, character education, spiritual education, social education, skills building, emotional education, intellectual education, health education, aesthetical education (aesthetics) and sexual education.⁶

2. The Concept Of Child Education In A Harmonious Family According To Abdullah Nashih Ulwan

Abdullah Nashih Ulwan was an expert in child education. He was an ulema who was well versed in child education, and if his teachings are applied, they will be an excellent concept in the child's character. Many studies have taken the child education concept completely from Abdullah Nashih Ulwan's concept. The writers chose his concept to analyze for the application in a harmonious family.

The purpose of child education in a harmonious family according to

⁵Fatkhur Rohman Syaifuddin, *Pendidikan Keluarga Sakinah ...*, P 111-120.

⁶*Ibid.*

Abdullah Nashih Ulwan is important to mention because any education needs to have a purpose. This is because of the effect it will have on the content and the process of the education. The purposes will also become the benchmark for the success of the process of education that had been determined. The success or failure of the education could be seen from whether or not the purpose was achieved.

The writers quoted the purpose of child education in a family from the educational content or theory by Abdullah Nashih Ulwan. The materials are related to the purpose of child education; this is why the writers summarized his opinion. Those included to the purpose of child education in a family according to Abdullah Nashih Ulwan are to educate them in faith, morals (character), physical education, rational thinking (their minds), psychology, social skills, and sexual education.⁷

The content of child education in a harmonious family according to Abdullah Nashih Ulwan is what needs to be taught to children so that the

education given would be in line with the pre-determined educational purposes. This is of course based on the concept delivered by Abdullah Nashih Ulwan. The content consists of education in faith, morals (character), physical education, rational thinking (their minds), psychology, social skills, and sexual education.

The method for child education in a harmonious according to Abdullah Nashih Ulwan is that the parents must strictly adhere to the method used in educating the child. Because the process of educating is lengthy, the parents need to be constantly improving themselves so that they will not find any difficulties in administering the education because they have practiced it and provide an example in the education. It would be completely different in parents that only wish to have good children but do not want to improve themselves. It would be quite improbable that the education process would run smoothly. The children will see that the parents set a bad example and we cannot blame the children for copying their parents. The method developed by Abdullah Nashih Ulwan was as follows: providing a role model method, the customs and habits method, the advice method, the

⁷Abdullah Nashih Ulwan, *Pendidikan Anak dalam Islam*, Vol 1, (Jakarta: Pustaka Amani, 2002), P 165.

attention/supervision method, and the *targheeb* and *tarheeb* method.

C. Summary

Based on the discussion about the concept of child education in a harmonious family according to Wahbah Zuhayli and Abdullah Nashih Ulwan, it could be concluded that the concept of child education in a harmonious family according to Wahbah Zuhayli emphasizes on the aspect of the family in which there are children whose education must be attended to. The materials in child education that must be taught are education of faith (aqeedah), physical education, education of worship, linguistic education, character education, spiritual education, social education, skills building, emotional education, intellectual education, health education, aesthetical education (aesthetics) and sexual education. The concept of child education in a harmonious family according to Abdullah Nashih Ulwan is that child education should contain materials about in faith, morals (character), physical education, rational thinking (their minds), psychology, social skills, and sexual education. The application should be providing a role model

method, the customs and habits method, the advice method, the attention/supervision method, and the punishment method.

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