

**MORAL EDUCATION VALUES IN THE BOOK
“CHILDREN’S EDUCATION IN ISLAM” BY ABDULLAH
NASHIH ULWAN**

THESIS

Submitted in Partial Fulfilment of Requirements
for Gaining the Bachelor Degree of Islamic Elementary School
Teacher Education



By:

AMILIA TUNISA

Student Number: 1803096054

**EDUCATION AND TEACHER TRAINING FACULTY
UNIVERSITAS ISLAM NEGERI WALISONGO
SEMARANG
2022**

THESIS STATEMENT

This student with the following identification:

Name : Amilia Tunisa

Student Number: 1803096054

Department : Islamic Elementary School Teacher Education

Certify that this thesis under the title:

MORAL EDUCATION VALUES IN THE BOOK “CHILDREN EDUCATION IN ISLAM” BY ABDULLAH NASIH ULWAN

Is completely the writer’s work, except other researchers’ opinions or findings included in this thesis are quoted in accordance with ethical standards.

Semarang, 09 December 2022

Writer,



Amilia Tunisa
1803096054

RATIFICATION



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG
FAKULTAS ILMU TARBIAH DAN KEGURUAN

Jl. Prof. Dr. Hamka Kampus II Ngaliyan Lelp. 7601295 Fax. 7615387 Semarang 50185
www.ftik.walisongo.ac.id

RATIFICATION

Thesis with the following identification:

Title : Moral Education Values In The Book "Children's Education In Islam" By
Abdullah Nashih Ulwan
Name : Amilia Tunisa
Student Number : 1803096054
Department : Islamic Elementary School Teacher Education

Had been ratified by the board of examiner of Education and Teacher Training Faculty of Walisongo State Islamic University and can be received as one of any requirements for gaining the bachelor degree in Islamic Elementary School Teacher Education.

Semarang, 05 Januari 2023

THE BOARD OF EXAMINERS

Chairperson,

Zuanfia Adrivani, M.Pd.
NIP. 198611222016012901

Secretary,

Arsan Shanie, M.Pd.
NIP. 199006262019031015

Examiner 1,

Dr. H. Fakhur Rozi, M.Ag.
NIP. 196912201995031001



Examiner 2,

Titik Rahmawati, M.Ag.
NIP. 197101222005012001

Advisor,

Dr. H. Rohario, M.Ed.St.
NIP. 196711231991031003

ADVISOR NOTE

NOTA PEMBIMBING

To:
The Dean of Education and Teacher Training Faculty
Walisongo State Islamic University
Semarang

Assalamu 'alaikum Wr. Wb.

After correcting it to whatever extent necessary, we state the following thesis identification:

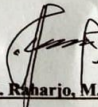
Name of Student : Amilia Tunisa
Student Number : 1803096054
Department : Islamic Elementary School Teacher Education
Title : **Moral Education Values in The Book "Children's Education in Islam" by Abdullah Nasih Ulwan**

I state that the thesis is ready to be submitted to Education and Teacher Training Faculty
Walisongo State Islamic University Semarang to examine at Munaqosah session.

Wassalamu 'alaikum Wr. Wb.

Semarang, 16 Desember 2022

Advisor,



Dr.H. Raharjo, M. Ed. St.

NIP. 196611231991031003

MOTTO

Orang yang pesimis selalu melihat kesulitan di setiap kesempatan, tapi orang yang optimis selalu melihat kesempatan dalam setiap kesulitan.

(Ali bin Abi Thalib)

We are our choice -J.P. Sartre

ABSTRACT

Title : **MORAL EDUCATION
VALUES IN THE BOOK
“CHILDREN’S EDUCATION
IN ISLAM BY ABDULLAH
HASIH ULWAN**

Writer : Amilia Tunisa

Student Number : 1803096054

The topic of this research refer to degradation of morality which is increasing among students recently. Therefore, the instillation of moral values needs to be encouraged both through formal and non-formal education. Studies on instilling moral values in children have been widely discussed by Islamic educational figures, one of them is Abdullah Nashih Ulwan. This study aims to examine the concept and values of moral education according to Abdullah Nashih Ulwan in his book entitled "Children’s Education in Islam". The research method used is library research by summarizing and analyzing written data (book) with content analysis techniques.

Results of the study indicated that moral values in the book are refraining children from delinquency and deviance as well as from lying, stealing, insulting, and criticizing others. Abdullah Nashih Ulwan says that instilling beliefs in children is crucial since it is the essence of Islam. As the religion of major society in Indonesia, these moral values have a correlation with the implementation of values Pancasila which aiming achieving the development of Indonesian human character and leads to the development of the Indonesian nation. Likewise, the implications of the book by Abdullah Nashih Ulwan on nowadays education are to be referenced in instilling moral education to students, as it is formal or non-formal educational area.

Keywords: Moral Education, Children’s Education in Islam, Abdullah Nashih Ulwan.

ACKNOWLEDGEMENT

Alhamdulillah, all praises are always given to Allah SWT for the love, goodness, health, and everything He gives to the writer as she finishes this thesis. Peace and salutation always be with our prophet, Muhammad SAW, the only shaft giver and the last prophet who bring glory to Muslims.

In arranging this thesis, the writer realizes that many people were willing to help, whether directly or indirectly. Hence, in this chance, the writer would like to express her gratitude and appreciation to:

1. The Dean of Education and Teacher Training Faculty of UIN Walisongo Semarang; Dr. H. Ahmad Ismail, M.Ag.,M.Hum.
2. The Chairwoman of Islamic Elementary Teacher Education Department of UIN Walisongo Semarang; Hj. Zulaikha, M.Ag. and Secretary of Islamic Elementary Teacher Education Department; Kristi Liani Purwanti, S.Si.,M.Pd.
3. My advisor; Dr. H. Raharjo M.Ed.St., who always gives motivation, his valuable time, guidance, correction, and suggestions during the arranging and completing this thesis.
4. My guardian lecturer; Dr. Ubaidillah, M.Ag., who always gives his best in guiding, during my study at UIN Walisongo Semarang.
5. My gratitude to all lecturers and staff of the Islamic Elementary Teacher Education Department of UIN Walisongo Semarang.

6. My lovely family, Bapak Sudarji, Ibuk Sirih Wati, Mbah Siti Nimbar, Mas Arga Saiful Amri, Mas Afriyanto Aji S., and Mbak Hamilatussyifa, who always give trust, their utmost prayer, and supports from the very beginning till the end of my studies.
7. My favorite persons; Alfi Syahrin and Lutfiana Fahmi, also my friends from PGMI B-2018 and Tarbiyah Librarian Members, thank you for always motivating me to go forward and beyond.
8. Last but not least, I want to thank myself, for believing, doing all this hard work, having no days off, and never quitting. I want to thank myself for just being me at all times.

Finally, the writer realizes that this thesis is still not perfect. Therefore, the writer will happily accept constructive criticisms and suggestions in order to make a better thesis. And last, the writer hopes this thesis would be beneficial to everyone who reads it, Amen.

Semarang, 9 December 2022

The writer,



Amilia Tunisa
(1803096054)

TABLE OF CONTENTS

THESIS STATEMENT	ii
RATIFICATION.....	iii
ADVISOR NOTE	iv
MOTTO	v
ABSTRACT	vi
ACKNOWLEDGEMENT.....	vii
TABLE OF CONTENTS.....	ix
CHAPTER I: INTRODUCTION	1
A. Research Background	1
B. Research Questions	5
C. Research Objectives	5
D. Research Significances	5
E. Previous Researches	6
F. Research Methodology	9
CHAPTER II: MORAL EDUCATION VALUE IN GENERAL	13
A. Concept of Moral Education.....	13
B. Foundation of Moral Education	15
C. Purpose of Moral Education.....	18
D. Sources of Moral Values.....	19

CHAPTER III: BOOK REVIEW OF “CHILDREN’S EDUCATION IN ISLAM” BY ABDULLAN NASHIH ULWAN	37
A. Biography of Abdullah Nashih Ulwan	37
B. Biography of Arif Rahman Hakim.....	42
C. Book Reviews.....	43
CHAPTER IV: ANALYSIS OF MORAL EDUCATION VALUES IN THE BOOK “CHILDREN’S EDUCATION IN ISLAM”	50
A. Analysis of Moral Education Values.....	50
B. Analysis of The Writing Background.....	61
C. Analysis of Implication in Nowadays Education	66
CHAPTER V: CONCLUSION AND SUGGESTION	70
A. Conclusion	70
B. Suggestion	71
C. Closing Statement	72
REFERENCES	73
APPENDIX	81
CURRICULUM VITAE	86

CHAPTER I

INTRODUCTION

A. Research Background

Nowadays, degradation of morality become a serious matter in Indonesia. Bullying that occurs among school students is a sample of the moral degradation of the youth. For example, the bullying case that occurred in July 2022, where a group of children from the Tasikmalaya bullied a 5th grade elementary school student, the victim became depressed and died suffering from his trauma¹. Another case that went viral was a middle school student who was mad and slammed the door during class as his teacher reprimanded and fetch his gadget². Then, two of Islamic boarding school students abused their teacher to death just because their phones were confiscated³. Three cases above are facts that indicates the

¹ Mahisa Cempaka, 'Bullying Parah Terulang, Siswa SD Di Tasikmalaya Meninggal Usai Dipaksa Perkosa Kucing', *VICE Media*, 2022 <<https://www.vice.com/id/article/93abdp/siswa-sd-di-tasikmalaya-meninggal-akibat-depresi-usai-dibully-agar-perkosa-kucing>> [accessed 3 September 2022].

² Dythia Novianty, 'Jangan Ditiru, Viral Siswa Ditegur Main Game Di Kelas, Berujung Marah Lakukan Ini', *Suara.Com*, 2022 <<https://www.suara.com/tekno/2022/03/21/092136/jangan-ditiru-viral-siswa-ditegur-main-game-di-kelas-berujung-marah-lakukan-ini>> [accessed 6 September 2022].

³ Reza Kurnia Darmawan, '2 Santri Aniaya Guru Agama Hingga Tewas Berniat Bikin Korban Pingsan Gara-Gara Ponselnya Disita', *Kompas.Com*, 2022 <<https://regional.kompas.com/read/2022/02/26/121930378/2-santri-aniaya-guru-agama-hingga-tewas-pelaku-awalnya-berniat-bikin-korban>> [accessed 6 September 2022].

severe increasement of moral degradation, especially among adolescents.

Moral degradation is a decadence phenomenon which occur in moral or character of a person⁴. Moral degradation can be caused by several aspects, such as home or external surroundings (school, society, and associations). These environments have an important role in educating and forming children's morals. Moral education has to instilled in an early age so that children do not commit any form of deviances in the future.⁵

Moral degradation has been discussed in various studies by academic workers. Among them who discusses the efforts to overcome moral degradation in the form of instilling religious values in children is Abdullah Nashih Ulwan. Abdullah Nashih Ulwan is a Muslim scholar in the field of da'wah and children's education. He was an activist and author who own "Children's Education in Islam" as a translation of the Arabic form "*Tarbiyatul Aulad Fil Islam*" written by him. This book has a comprehensive study consisting of steps, materials, and methods for educating children according to Islam. This book can be used as a guide by

⁴ Ahmad Yani Nasution and Moh Jazuli, 'Menangkal Degradasi Moral Di Era Digital Bagi Kalangan Millennial', *Dharma Laksana*, 3.1 (2020), p. 1–5.

⁵ Fianolita Purnaningtias and others, 'Analisis Peran Pendidikan Moral Untuk Mengurangi Aksi Bully Di Sekolah Dasar', *Autentik : Jurnal Pengembangan Pendidikan Dasar*, 4.1 (2020), p. 42–49.

parents and educators in instilling children's morals from an early age.

Abdullah Nashih Ulwan places moral education as very important thing. Moral education is a series of basic moral principles and the virtues of attitudes and dispositions (character) that must be possessed and made a habit by children from childhood until becoming *mukalaf*. Abdullah Nashih Ulwan explains what are the responsibilities of educators or parents to this moral education as follows: In this moral field, their responsibilities include the problem of improving their souls, straightening their lives, lifting them from all disgrace and advocating good association with others⁶.

Abdullah Nashih Ulwan highlighted that if children get a good education in a family environment, good associations and a safe learning environment, then the child will grow up to be good and having good morals. The phrase can be understood that Abdullah Nashih Ulwan tends to recognize the influence of the family environment, as the first and main environment on the growth and development of a child. In addition, children also interact with the

⁶ Fatma Kusuma Putri, 'Tanggung Jawa Guru Terhadap Pendidikan Moral Perspektif Abdullah Nashih Ulwan Dalam Kitab Tarbiyatul Aulad Fil Islam', 2020. p. 20

community, both with each age and with their elders. Children also need school as a place to learn after entering school age⁷.

In addition, it can be said that the concept of character or moral education initiated by Nashih Ulwan is able to become *the bridge* in achieving the development of Indonesian human character which leads to the development of the Indonesian nation. The concept that directs children to become *insan kamil* by preparing mentally and morally, scientifically, spiritually and socially ethos so as to reach perfect maturity, that has discussed in the book entitled "*Tarbiyatul Aulad Fil Islam*" which translated into Indonesian version as "Children's Education In Islam"⁸.

Therefore, based on the explanation above, the writer wants to conduct literature-based research to examine profoundly about the values of characters and moral education by Abdullah Nashih Ulwan especially which was written in the book entitled "Children's Education in Islam" and its implications on nowadays formal/non-formal educational area.

⁷ Rendi Setiawan, 'Studi Komparasi Pemikiran Abdullah Nashih Ulwan Dan Zakiah Darajat Terhadap Pendidikan Agama Islam Pada Anak', 2013. p.10

⁸ Nur Syarifuddin and M. Fauzi, 'PENDIDIKAN KARAKTER PERSPEKTIF ABDULLAH NASHIH ULWAN (Tinjauan Kitab Tarbiyatul Aulad Fil Islam Dan Relevansinya Dengan Pendidikan Nasional)', *Akademika*, 13.02 (2020) <<https://doi.org/10.30736/adk.v13i02.124>>. p.12

B. Research Questions

1. What are the values of moral education in the book "Children's Education in Islam" by Abdullah Nashih Ulwan?
2. Why are the values of moral education discussed in the book "Children's Education in Islam" by Abdullah Nashih Ulwan?
3. What are the implications of the book "Children's Education in Islam" by Abdullah Nashih Ulwan on nowadays education?

C. Research Objectives

The purposes of this research are as follows:

1. To know what the values of moral education in the book "Children's Education in Islam" by Abdullah Nashih Ulwan,
2. To know about urgency, purpose, function, and significance as the reason why the values of moral education are discussed in the book "Children's Education in Islam" by Abdullah Nashih Ulwan.
3. To understand the implications of moral education values and the book "Children's Education in Islam" by Abdullah Nashih Ulwan on nowadays education.

D. Research Significances

The research significances can be reviewed based on:

1. Theoretical Significance

This research is expected to increasing knowledges of readers, specifically about the values of moral education in the

book "Children's Education in Islam" by Abdullah Nashih Ulwan.

2. Practical Significances

- a. For educators, this research can be used as a reference in applying moral education that are in accordance with the child's learning system at school.
- b. For students, this research can be used as a source of moral knowledge that can be used as a guide for their daily basis.
- c. For readers in general, this research can provide views and insights regarding morals and its values, so that they can practice both for themselves and their society.

E. Previous Researches

In compiling this thesis, the writer made several comparisons and references through previous research. Some research that is relevant to the topic includes the following:

First, "The Concept of Child Education in the Family According to Abdullah Nashih Ulwan in the Book of Children's Education in Islam", by Kusriatun Nur Khasanah (2021). This study aims to determine the concept of child education in the family according to Abdullah Nashih Ulwan and its relevance to education in Indonesia. The results of the study show that the concept of education for children in the family according to Abdullah Nashih Ulwan must instill seven field of education in children, those are: faith education, moral education, physical education, intellectual

education, psychological education, social education, and sexual education. In educating children, several methods can be applied, including: exemplary education, habituation education, advice education, reward and punishment education, and education with attention/supervision. The educational materials and methods presented by Abdullah Nashih Ulwan in this book are very relevant to children's education in the nowadays era⁹.

Second, "Abdullah Nashih Ulwan's Perspective Concept of Children's Education in the Book of *Tarbiyatul Aulad Fil Islam* (Analysis of Relevance to Modern Islamic Education)", by Ahmad Rizal Fikri Alqosali (2021). This study aims to understand the concept of children's education according to Abdullah Nashih Ulwan and its relevance to modern Islamic education. The research is limited by the focus of the problem, (1) Abdullah Nashih Ulwan's view of children's education in the book *Tarbiyatul Aulad Fil Islam*, (2) the target of children's education from the perspective of Abdullah Nashih Ulwan in the book *Tarbiyatul Aulad Fil Islam*, (3) the model of children's education that is appropriate if the concept Abdullah Nashih Ulwan's perspective on children's education is applied to today's modern Islamic education. In accordance with the formulation of the problem, the research results obtained are, (1) good children's education in the view of Abdullah Nashih Ulwan in

⁹ Kusriatun Nur Khasanah, 'Konsep Pendidikan Anak Dalam Keluarga Menurut Abdullah Nashih Ulwan Dalam Buku Pendidikan Anak Dalam Islam' (Institut Agama Islam Negeri Purwokerto, 2021). p. 6

the book *Tarbiyatul Aulad Fil Islam* is education that pays attention to four things, namely faith education, moral education, intellectual education and social education. (2) the targets of children's education from Abdullah Nashih Ulwan's perspective are divided into two parts, which are the material taught and the methods used, (3) the educational model that is suitable for this modern era is children's education based on democratic attitudes and humanist action¹⁰.

Third, "The Concept of Child Education According to Abdullah Nashih Ulwan", by Siti Khotimah (2020). This study aims to determine the concept of good and ideal children's education according to Abdullah Nashih Ulwan in his book "*Tarbiyatul Aulad Fil Islam* (Children's Education in Islam)". The results of the study show that: First, Abdullah Nashih Ulwan's thoughts on education, is that education does not only function to build one's intellect, but is more an effort to build human awareness to have monotheism awareness. Second, the concept of education described by Abdullah Nashih Ulwan by giving freedom to students, such as giving children the opportunity to choose good and right things. Third, the child education method according to Abdullah Nashih Ulwan

¹⁰ Achmad Rizal Fikri Alqozali, 'Konsep Pendidikan Anak Perspektif Abdullah Nashih Ulwan Dalam Kitab *Tarbiyatul Aulad Fil Islam* (Analisis Relevansinya Dengan Pendidikan Islam Modern)' (Universitas Islam Negeri Maulana Malik Ibrahim, 2021). p. 13

consists of exemplary educational methods, habituation education, advice education, attention education, and punishment education¹¹.

There are similarities between the three studies above with the research in this thesis, which are the type of library research and the primary data source is the book “Children's Education in Islam” by Abdullah Nashih Ulwan. The difference is the focus of the research. In this thesis, analysis is devoted to the values of moral education, while the three previous studies are more concerned with children's education in general, which is moral is part of them.

F. Research Methodology

1. Type of Research

The type of research used in the thesis is qualitative – study text. Qualitative approach is a research process to bring out descriptive data that consist of words, either written or spoken by someone and also kind of behavior that observed. Library research is one of the types of qualitative research that uses references in the written form such as books, journals, and other library materials in gathering information related to the problem to be studied¹².

¹¹ Siti Khotimah and others, ‘KONSEP PENDIDIKAN ANAK MENURUT ABDULLAH NASHIH ‘ ULWAN’, 2020. p. 21

¹² J. Andriani H Hardani. Ustiawaty, *Buku Metode Penelitian Kualitatif Dan Kuantitatif*, ed. by Husnu Abadi, 1st edn (Yogyakarta: CV. Pustaka Ilmu Group, 2017). p. 32-35

The approach used in this research is study text. Study text is basically data analysis that examines texts in depth both in terms of content and meaning, structure and discourse¹³. In the context of this research, the writer wants to analyze the content and describe the moral education values in the book "Children's Education in Islam" by Abdullah Nashih Ulwan.

2. Resources

The data sources used in this research consist of primary and secondary sources. The primary source is the book "Children's Education in Islam", a translated version by Arif Rahman Hakim, Lc. From kitab *Tarbiyatul Aulad Fil Islam* written by Abdullah Nasih Ulwan. Meanwhile, secondary sources are information in written form such as books, educational journals, scientific articles, and other types of documentation relating to the values of moral education in Islam.

3. Research Focus

In general, the research is about moral education values in the book "Children's Education in Islam" by Abdullah Nashih Ulwan. The research focus is needed to give some limitations in order to analyze whether the data are relevant or not. The research restrictions are based on the research questions encountered in this study. This research is focused on:

¹³ Mudjia Rahardjo, 'Studi Teks Dalam Penelitian Kualitatif', 2018, p.10.

- a. What are the values of moral education in the book "Children's Education in Islam" by Abdullah Nashih Ulwan?
 - b. Why are the values of moral education discussed in the book "Children's Education in Islam" by Abdullah Nashih Ulwan?
 - c. What are the implications of the value of moral education and the book "Children's Education in Islam" by Abdullah Nashih Ulwan on nowadays education?
4. Data Collecting Techniques

This technique was done by collecting data, facts, and information used literature study techniques. Literature study is a technique of collecting and interpreting data by editing, organizing, and finding theories from written data¹⁴. The primary data in this research are the text and contents of the book "Children's Education in Islam" by Abdullah Nashih Ulwan. For further analysis, the writer also compiles some supporting text data from several books, journals, and scientific articles downloaded from the internet with themes related to the research focus, which is moral education values in Islam.

¹⁴ Poppy Yaniawati, *Penelitian Studi Kepustakaan, Penyamaan Persepsi Penelitian Studi Kepustakaan Di Lingkungan Dosen FKIP Unpas*, 2020. p. 23-24

5. Data Analysis Techniques

Data analysis technique used in this research is content analysis. Ahmad cites the notion (Berelson & Kerlinger), content analysis is a method for studying and analyzing communication systematically, objectively and quantitatively against visible messages. Content analysis examine text objectively to obtain meaning of a content as it is, without the intervention of the researcher. There are several steps that need to be done to perform a content analysis, which are¹⁵:

- a. Formulate research problems;
- b. Conduct literature studies;
- c. Determine the observation unit and analysis unit;
- d. Determine the sample;
- e. Define variables;
- f. Create categorization and coding guidelines;
- g. Collecting data;
- h. Coding data (data coding);
- i. Processing data;
- j. Presenting data and providing interpretations
- k. And the last is to compile a report on the results of the research.

¹⁵ Jumal Ahmad, 'Desain Penelitian Analisis Isi (Content Analysis)', June, 2018. p. 4

CHAPTER II

MORAL EDUCATION VALUE IN GENERAL

A. Concept of Moral Education

Based on the National Education System Law (SISDIKNAS) No. 20 of 2003, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by them, society, nation, and state¹.

Education in Islam is often found using the terms *al-tarbiyah*, *al-ta`lim*, *al-ta`dib*. In accordance to Naquib al-Attas the use of *ta`dib* is more suitable for use in Islamic education, it is this concept that was taught by the Apostle. The concept of *ta`dib* initiated by al-Attas is the concept of Islamic education aimed at creating a civilized human being in a comprehensive sense. The notion of this concept is built from the meaning of the basic word *addaba* and its derivation, while the meanings are linked to each other, will indicate an integrative sense of education. Among these meanings are, politeness, friendliness, and subtlety of ethics. This meaning is synonymous with morals².

¹ 'Undang-Undang No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional'.

² Prof. Dr. Achmadi, *Ideologi Pendidikan Islam: Paradigma Humanisme Theosentris*, 2010. p. 80

Moral comes from the Latin *mores*, which means customs, habits, or way of life. The word ‘*mores*’ have synonyms *mos*, *moris*, *manners*, or *morals*, in Indonesian, it is defined as morals, character, and *decency*. In the Big Indonesian Dictionary (KBBI), moral means teaching about good and bad that is generally accepted regarding actions, attitudes, obligations, and so on³. As quoted by Fitri, Zakiah Daradjat mentions several moral points, including behavior that is in accordance with the standards of society and arises from one's own heart, a sense of responsibility for that action, and the last is prioritizing the public interest over personal interests⁴. Therefore, morals can be defined as a set of teachings in written or unwritten rules that serve as guidelines to be good human beings in the eyes of society. Instilling these moral values can be done through a process of moral education.

According to Abidin, moral education is an educational program both at school and outside school that organizes and simplifies moral resources and then presents them with psychological considerations for educational purposes. In accordance with that, Zakiah Daradjat in Abidin's research mentioned that moral education is the development of values or

³ David Moeljadi and others, ‘Kamus Besar Bahasa Indonesia Edisi V’ (Badan Pengembangan Bahasa dan Perbukuan, Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2022).

⁴ Zakiyatul Fitri, ‘Pemikiran Prof. Dr. Zakiah Daradjat, MA. Tentang Pendidikan Moral (Analisis Buku Membina Nilai-Nilai Moral Di Indonesia)’ (IAIN Salatiga, 2016). p. 22

procedures to realizing the optimal point of morals, so that they can be good and distinguish between good and bad deeds so that they can live in a good society⁵.

Based on the explanation, it can be concluded that moral education is a means that is consciously pursued to make humans have values or norms that can be applied with commitment and a sense of responsibility for the interests of the individual himself and society in general.

B. Foundation of Moral Education

1. Al-Qur'an

Moral is the most important part that cannot be separated from human life. A Muslim must have good morals (morals) as promised by Allah SWT for a good life for him. Allah SWT says in QS. An-Nahl:97:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (٩٧)

97. Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do. (An-Nahl/16:97)

⁵ A.Mustika Abidin, 'Pendidikan Moral Dan Relevansinya Dengan Pendidikan Islam', *Jurnal Paris Langkis*, 2.1 (2021), p. 57-67.

2. Hadith

As a Muslim, parents are obliged to provide a good education for his children as narrated by Ibn Abbas, Rasulullah SAW said:

أَكْرِمُوا أَوْلَادَكُمْ وَأَحْسِنُوا أَدَبَهُمْ

Glorify your children and fixing their behaviors. (HR. Ibnu Majah)⁶

Based on the al-Qur'an and hadith above, it contains the command of Allah SWT to always do good and educate children on goodness. Therefore, the existence of moral education is an embodiment of accomplishing religious orders.

3. Law of Education (SISDIKNAS) No. 20 of 2003

Educational institutions have an important task related to moral and character education. Through moral education, it can shape human character to having good morals and noble characters as in accordance with one of the goals of national education listed in SISDIKNAS No. 20 of 2003, which stated that the role of national education is to develop the ability to form dignified national character and civilization to educate life. nation, designed to develop the potential of students to become human beings who believe and fear God Almighty,

⁶ Abu Abdullah Muhammad bin Yazid bin Abdullah bin Majah Al Quzwaini, 'Sunan Ibnu Majah', p. 56.

noble, healthy, capable, creative, independent, and become citizens of a democratic and responsible state⁷.

Moral issues are a matter of concern to all human beings in society. In reality, Indonesian society (especially adolescents) pays less attention to morals. This is reflected in much disrespectful behaviour towards human values, such as teenage gang fights, disrespect for parents and teachers, lack of obedience to family norms, unlimited freestyle of living, and so on. Especially in this era of globalization, Indonesian society tends to be demanded by Intelligence competition, hard acceleration, and responsiveness in completing work and instant culture. Ramadhanti in her research stated that moral education would be very useful for students (or children) in balancing and socialize well in society⁸. Therefore, a child or student as the future generation of the nation indeed needs moral education. In accordance with Khaironi's opinion which states that without moral education (religion, noble characters) the generation of a nation can be destroyed and chaos⁹.

⁷ 'Undang-Undang No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional'.

⁸ Fani Ramadhanti and others, 'Pendidikan Moral Sebagai Landasan Nilai Karakter Berprilaku', *Journal of Innovation in Primary Education*, 1.1 (2022), p. 10–21.

⁹ Mulianah Khaironi, 'Pendidikan Moral Pada Anak Usia Dini', *Jurnal Golden Age*, 1.01 (2017), 1 <<https://doi.org/10.29408/goldenage.v1i01.479>>. p. 27

C. Purpose of Moral Education

Facing the moral crisis that is currently happening in this nation, education should take a role as the nation's moral fortress. According to Syukriyah, moral education is an educational program (in school and outside of school) that organizes moral resources and is presented by taking into account the psychological considerations of students. Moral education in schools aims to form good character and habits of children in daily behavior, so as to prevent the occurrence of delinquency and deviations. Moral education aims to provide opportunities for learners to instill divine values, aesthetic and ethical values, good and bad values, right and wrong, rights and obligations; and other good characters in order to achieve maturity and responsibility¹⁰.

Rubini stated that Ki Hajar Dewantara interpreted moral (ethics) education as an important part of a whole education aiming to make students able to control themselves, so that they can eliminate or defeat bad biological traits¹¹.

Therefore, it can be concluded that the purpose of moral education is to direct someone to do good, uphold good values, and have personality and character according to the goals of social life.

¹⁰ Alfin Syukriyah, 'Konsep Pendidikan Moral Dan Implikasinya Dalam Menekan Tingkat Kenakalan Remaja Di MTs An-Nur Gading Winongan Pasuruan' (Universitas Islam Negeri Maulana Malik Ibrahim, 2017). p. 24

¹¹ Rubini, 'Pendidikan Moral Dalam Perspektif Islam', *Al-Manar*, 8.1 (2019), 71-75. p. 19.

D. Sources of Moral Values

Moral values are a standard that relates to human good or bad behavior. The value of education can be interpreted as everything good and useful for human life obtained through the process of changing attitudes or behaviors in an effort to mature themselves and intellectual development on an ongoing basis. While the value of moral education is moral values that are instilled in children through educational process so that there is a change in the attitudes and knowledge of students lead to good things¹².

In the context of education, moral values are consciously taught by an educator towards child development, in order to lead to the formation of a series of basic moral principles and character that must be possessed and made a habit by the child since childhood¹³. There are many sources of moral values that can be referenced in instilling moral education to children, as follows:

1. According to Al-Qur'an

In shaping character into virtuous and have good morals, Allah SWT has appointed Rasulullah SAW as an *Uswatun Khasanah*, to be used as a role model for Muslims. As states in Al-Qur'an:

¹² Rizqi Utami Putri, Missriani, and Yessi Fitriani, 'Nilai-Nilai Moral, Pendidikan, Dan Sosial Dalam Novel Orang-Orang Biasa Karya Andrea Hirata', *Jurnal Pendidikan Tambusai*, 5.2015 (2021). p. 22

¹³ Difta Cahya Septia, *ANALISIS NILAI-NILAI PENDIDIKAN MORAL DALAM BUKU MEMAHAMI HAMKA DAN RELEVANSINYA BAGI PENDIDIKAN ISLAM*, 2021. p. 15

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ
اللَّهَ كَثِيرًا (٢١)

21. There has certainly been for you in the Messenger of Allāh an excellent pattern ^[1192] for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often. (Al-Ahzab/33:21)
^[1192] an example to followed.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (٤)

4. And indeed, you are of a great moral character. (QS. Al-Qalam/68:4)

From the verses above, it can be understood that Rasulullah SAW is a role model for Muslims. These qualities are known as the mandatory nature which reflects the morals of the Prophet Muhammad as carrying out his duties as the leader of Muslims. According to Sheikh Muh. Abduh in Fahrin's research, there are four mandatory characteristics of *Rasul*, among others¹⁴:

a. *Shidiq*

Shidiq means true. According to Musyirifin, *shidiq* is a fact that is truly reflected in words and actions¹⁵. The prophet Muhammad never lied, cheated, or broke

¹⁴ Rubini, 'Pendidikan Moral Dalam Perspektif Islam', Al-Manar, 8.1 (2019), 65–71.

¹⁵ Zaen Musyirifin, 'Implementasi Sifat-Sifat Rasulullah Dalam Konseling Behavioral', *Al - Irsyad : Jurnal Bimbingan Konseling Islam*, 11.2 (2020), 9-16
<<https://ejournal.uinib.ac.id/jurnal/index.php/alirsyad/article/view/2088>>.

promises. He is known as an honest person, not only his words are true as well as his actions¹⁶. As stated in QS. Maryam ayat 54:

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ۗ (٥٤)

54. And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. (Maryam/19:54)

Shidiq character as found in Rasulullah SAW is not only means for a true behavior, and accountable, but also means having a steady, stable, mature, wise, honest, authoritative, and virtuous¹⁷.

b. *Amanah*

Amanah means trustworthy. *Amanah* is a trust and belief that must be carried out in with commitment, competence, hard work, and consistency¹⁸. Trust is the responsibility of words and acts, meanwhile *Amanah* is

¹⁶ Annisa Aulia Fahrin, 'Nilai-Nilai Pendidikan Islam Dalam Keluarga Nabi Muhamad SAW (Telaah Buku Kehidupan Rasul Allah Muhammad SAW Karya M Fetullah Gulen', 2019, p. 5–10.

¹⁷ Zaen Musyirifin, 'Implementasi Sifat-Sifat Rasulullah Dalam Konseling Behavioral', *Al - Irsyad : Jurnal Bimbingan Konseling Islam*, 11.2 (2020), 51–59
<<https://ejournal.uinib.ac.id/jurnal/index.php/alirsyad/article/view/2088>>.

¹⁸ Anica, 'Nilai-Nilai Pendidikan Karakter Dalam Surat Al-Ahzab Ayat 21 Perspektif Tafsir Al-Mishbah Karya Muhammad Quraish Shihab', 1321 0035, 2017, p. 65.

defined as maintaining and using something according to its function and the purpose of creation¹⁹.

Rasulullah SAW is the embodiment of trustworthiness, for every matter that is handed over to him, surely people believe that the matter will be carried out as well as possible. Therefore, he was nicknamed *Al-Amin* which means trusted, as the word of Allah SWT in QS. Al-A'raf: 68

أُبَلِّغُكُمْ رِسَالَتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ (٦٨)

68. I convey to you the messages of my Lord, and I am to you a trustworthy adviser. (Al-A'raf/7:68)

Rasulullah SAW has a high sense of responsibility, and always conveys what is revealed to him. As an *Rasul* and leader, he always prioritized the interests of Islam above his personal and family interests²⁰.

c. *Tabligh*

Tabligh means delivering. *Tabligh* is an effort to realize a certain message or mission that is carried out with a certain method or approach. Based Musrifin's research,

¹⁹ Nisaul Mahmudah, 'Makna Sifat Wajib Rasul Dalam Buku Membumikan Al-Qur'an Karya M. Quraish Shihab Dan Implikasinya Terhadap Pengembangan Kepribadian Pendidik Dalam Islam', 2020, p. 85–89 <<https://ejournal.uinib.ac.id/jurnal/index.php/alirsyad/article/view/2088>>.

²⁰ Anica, 'Nilai-Nilai Pendidikan Karakter Dalam Surat Al-Ahzab Ayat 21 Perspektif Tafsir Al-Mishbah Karya Muhammad Quraish Shihab', 1321 0035, 2017, p. 87.

Toto Taskara stated that the value of *tabligh* includes aspects of communication, leadership, development, and improving the quality of human resources and self-ability to manage things²¹.

Prophet Muhammad SAW as the last messenger was gifted with *tabligh* character to convey what was commanded by Allah SWT to his people without reducing any slightest order he received. As stated in QS. Al-Jin: 28

لَيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَ رَبِّهِمْ وَأَخَاطَ بِمَا لَدَيْهِمْ وَأَخْصَى كُلَّ شَيْءٍ
عَدَدًا (٢٨)ع

28. That he [i.e., Muḥammad] may know that ^[1776] they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number (Al-Jinn/72:28)

^[1776]- This phrase may also be read: "So He [i.e., Allāh] may make evident.

Tabligh is essentially *da'wah*, as The Prophet Muhammad SAW would convey the truth and invite people to follow him. *Tabligh* such as communication, openness, and marketing. *Tabligh* or *da'wah* is a must for Muslims. Every Muslims has the responsibility of

²¹ Zaen Musyirifin, 'Implementasi Sifat-Sifat Rasulullah Dalam Konseling Behavioral', Al - Irsyad : Jurnal Bimbingan Konseling Islam, 11.2 (2020), p. 23
<<https://ejournal.uinib.ac.id/jurnal/index.php/alirsyad/article/view/2088>>.

preaching, including conveying information, inviting, calling, and also informing those around him²²

d. *Fathonah*

Fathonah means intelligence or extensive knowledge. According to Nurdin, the term *fathonah* is an intellectual skill, or mastery of a certain field including intellectual, emotional, and spiritual intelligence²³.

Fathonah is the characteristic of Prophet Muhammad who has extraordinary skills and great leadership. As a leader, Rasulullah has stable emotions, is dependable both in the golden age and even in a downturn, and is able to solve problems wisely. The Prophet Muhammad had intelligence in devising war strategies, and the ability to preach and argue with unbelievers in the best way possible²⁴.

2. According to Hadith

Children's education is a very important matter in Islam.

Similarly, in the hadiths of the Prophet Muhammad Saw, we

²² Nurdin, 'Implementasi Keteladanan Rasulullah Saw Berdasarkan Al-Qur'an Surat Al-Ahzab Ayat 21 Bagi Pendidik Era Milenial', *Tadabbur: Jurnal Peradaban Islam*, 1.1 (2019), p. 29–38
<<https://doi.org/10.22373/tadabbur.v1i1.48>>.

²³ Anica, 'Nilai-Nilai Pendidikan Karakter Dalam Surat Al-Ahzab Ayat 21 Perspektif Tafsir Al-Mishbah Karya Muhammad Quraish Shihab', 1321 0035, 2017, p. 87.

²⁴ Sakdiah, 'Karakteristik Kepemimpinan Dalam Islam (Kajian Historis Filosofis) Sifat-Sifat Rasulullah', *Jurnal Al-Bayan*, 22.33 (2016), p. 29–33.

also find many forms of education for children, both from his commands and deeds of educating children directly²⁵.

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

I was sent on the face of the earth to perfect Morals. (HR. Ahmad)

Hadith above hints that morals constitute the teachings received by the Messenger of Allah with the aim of improving the condition of the people who were at that time in glory. Where man glorifies lust, and at the same time becomes a servant of lust. This is the reason why morals are a requirement the perfection of one's faith because of a perfect faith is capable of exercising the power of goodness in one person both vertically and horizontally²⁶.

Through the study of the hadiths of the Prophet, there are several kinds in guiding children and instilling those qualities in children, most of important characters are emphasized by The Messenger of Allah, as follows²⁷:

²⁵ Nurul Mawahda Iskandar and others, 'Konsep Akhlak Dalam Perspektif Hadis Nabi Menggunakan Metode Tematik', *Gunung Djati Conference Series*, 8 (2022), p. 294–303.

²⁶ Muhammad Jauhar Kholish, 'Etika Dan Moral Dalam Pandangan Hadis Nabi Saw', *Jurnal Riset Agama*, 1.1 (2021), p. 83–96 <<https://doi.org/10.15575/jra.v1i1.14259>>.

²⁷ Lc. M.Ag. H. Nixon Husin, 'Hadits-Hadits Nabi SAW. Tentang Pembinaan Akhlak', *An-Nur*, 4.1 (2015), p. 14–40.

a. *Adab* to parents

Husin quoted Imam Qurhubi in his interpretation presents the account that Abi Al-Baddah At-Tajibi said, "I have asked Sa'id bin Musayyib all the things contained in the Quran with regard to the matter of *birrul walidain* except regarding the word of Allah swt: "Speak to both with noble words." (QS.Al-Isra': 23)

In addition, in hadith Tajuddin As-Subki said, "When I was sitting in the corridor of our house, there was a dog passing by and then I shout, "Hus! You the son of a dog!" Dad then reprimanded me, and then I replied, "Isn't he his son's dog a dog?" Father said, "Yes, but don't insult like that." said it, "Alright.". Likewise, the verse means to let the child say when they learning something from both their parents or when they benefit from them is saying, "Alright!" This is with the aim of making them feel happy and happy and getting used to being humble.

b. *Adab* to ulama

Husin quoted the words Yahya ibn Mu'adz on the virtues of the cleric, "The scholars were more dear to the people of Muhammad saw than their own fathers and mothers." Asked him, "Why is that?" he replied, "For the father and mother only guard their children from the hell of the world, while the scholars guard from the hell of the

afterlife." The verse means let children us respect *alim ulama* and the breadth of his knowledge and strive to always get along and approach him. To the leaders, we must obey them as long as they do not deviate from religious rules. To obey the right leader is to obey Allah SWT (HR. al-Bukhari and Muslims)²⁸.

c. *Adab* to others

One of the important attitudes that must be instilled in every Muslim is an attitude of respect for others who were part of families and everybody no exceptions. In the hadith by Imam Ahmad stated "*It is not part of ours (Muslims) of people who do not love the young and do not understand the glory of the old*". Respecting others is must for Muslim, as long as spreading love and gratitude to the relatives, neighbours, or colleagues in surroundings.

d. *Adab* in daily basis

Important characters which must be implement like praying before and after doing daily activities such when facing the mirror, entering a room, eating, working, etc. In according to hadith, someone's intention (*niat*) is the most important in before doing something. Specifically, in hadith has mentioned about *Adab* in eating, *Adab* in asking permission, *Adab* in listening Al-Qur'an, and so on.

²⁸ Muslim bin al-Hajjaj al-Qusyairi An-Naisaburi, 'Shahih Muslim', p. 119.

e. *Adab* in appearance

In some hadith, Prophet SAW also paid attention to the child's appearance, whether with regard to hair, haircut, or with regard to the color of clothes when he wears when go out of the house. Abdullah bin Ja'far said, "Then we too face to face in a childlike state. He then said, 'Call the barber here!' He then ordered her to shave our heads". Narrated by Abu Dawud with *isnad shahih* based on Bukhari and Muslim terms. Women's children also did not escape guidance The Prophet SAW. In *Shahihain* mentioned the history of Asma' r.a. that there was a woman who asked about connecting hair, the Prophet SAW said, "Allah saw condemned the one who spliced his hair and who asked for his hair to be connected."

As quoted by Husin, Imam Ghazali in the book of *Al-Ihya'* talking about the *adab* of boys says, "Children should wear white, not colorful clothes and not silk. It should be based that it is clothing for women and sissy people." Indeed, The Prophet SAW outlined a rule, that our children should not follow the infidels (*kafir*) when it comes to wearing clothes. So, they will make a habit to follow the *sunnah* of the Messenger of Allah SAW and stay away from forbidden clothes. Such is what the noble companions did.

3. According to *Ulama'*

a. Imam Al-Ghazali

Imam Al-ghazali was a muslim philosopher who was very concerned about the field of islamic education. According to al-Ghazali, in forming and fostering a child, it is important for parents or educators to know their functions and duties in guiding children and their students because they have a great influence in their growth. This is because according to him, children are a mandate given by Allah SWT to their parents which must be taken care of and fostered properly. Therefore, children should be taught and familiarized with good things so that children can grow and develop into good people in accordance with religious teachings so that children can obtain the happiness of the world and the hereafter²⁹.

In the world of education, he is known to adhere to empiricism, therefore he carries the concept or system in education for children, which are the formal system (education in school institutions) and the non-formal system (education carried out in family life). According to

²⁹ Ahmad Sanusi, 'Metode Pendidikan Ahlak Anak Usia Dini Dan Relevansinya Terhadap Pendidikan Nasional (Telaah Pemikiran Al-Ghazali Dan Abdullah Nashih Ulwan)', *Jurnal Penelitian Keislaman*, 16.2 (2020), p. 87–102 <<https://doi.org/10.20414/jpk.v16i2.2610>>.

al-Ghazali, the purpose of studying morals (ethics) is in order to improve attitudes and behaviors in everyday life.

It is known that the morals of the Prophet Muhammad SAW are the practice of the teachings of the Qur'an, so that in him there is *suri tauladan* for Muslims. Therefore, it can be inferred that the source of morals is the Qur'an and the As-Sunnah. As mentioned by Imam Al-Ghazali that the conscience of human nature is after those. Conscience as the sources of moral values can be define into two potential those are tend to be good or bad, which dominated is depend on the growth environmental of children³⁰.

In addition to explaining the purpose of moral life as outlined above, al-Ghazali also explained about the method of its implementation or practice. With regard to the implement of good morals which consists of four main characters that can be balance with the fundamental characters, which are wisdom, courage, sincereness, and justice. The explanation as follows:

- 1) Wisdom (*hikmah*); is a state of the soul that allows one distinguishes right from wrong in all undone or voluntary deeds, Includes good organization, kindness, cleanliness of thought, and approximate truth.

³⁰ Widyastini, 'Nilai-Nilai Moral Yang Terkandung Dalam Tasawuf Al-Ghazali Dan Pengaruhnya Terhadap Etika Islam', *Jurnal Filsafat*, 10.2 (2007), p. 8–12.

- 2) Courage (*syaja'ah*); is a state of the soul when the bearer of anger is always obedient to reason, included in the virtues of courage include being generous, big-hearted, daring to endure suffering, being pleased with noble, wise and courteous deeds.
- 3) Self-control (*Iffah*); is a state of the soul when the bearing of lust is put in order under the command of reason and sharia, the point is the primacy of the *Shahwat*. The characters included are feelings of shame, tolerance, patience, generosity, avoidance of sin, friendliness, and helpfulness.
- 4) Justice (*adl*); a condition for the occurrence of the above three forces and according to proper order.

Based on the explanation, it can be concluded that the purpose of al-Ghazali's moral education is the formation of morals which is good in learners according to religious foundations. Good morals are structured from *Hikmah*, *Syaja'ah*, *Iffah* and *'Aadalah*. The ultimate goal of morals is to achieve the ultimate happiness in the world and the afterlife (*ma'rifatullah*).

b. Zakiah Daradjat

As one of educational figures, Zakiah Daradjat in Abidin's research stated that moral education is the development of values or procedures to realizing the

optimal point of morals, so that children can distinguish between good and bad deeds based on society. Zakiah Daradjat stated that, the moral standard must be used in guidance for Indonesian society is Pancasila as the foundation of the nation. The explanation of moral values by Pancasila is detailed in the next subtitle³¹.

4. According the Values of Pancasila

Pancasila as the foundation of Indonesian society, which tend to organize the way to be good citizen. Therefore, moral values that need to be instilled are contained in the five precepts of Pancasila, the explanation is as follows³²:

a. First percept

First percept reads "*Ketuhanan Yang Maha Esa*". Moral value contained is that every Indonesian citizen who believes in and acknowledges monotheism must behave in a way that reflects and practices the teachings of the religion he believes in. As for Muslims, moral values are believed to be included in Islamic teachings, as well as for those who are Christians or Hindus and so on. In this case,

³¹ R Chairunnisa, 'Pemikiran Zakiah Daradjat Tentang Pembinaan Moral Remaja Dalam Perspektif Pendidikan Islam', *Iseedu: Journal of Islamic Educational Thoughts* ..., 4.May (2020), p. 62-70 <<http://journals.ums.ac.id/index.php/iseedu/article/view/14328>>.

³² Zakiyatul Fitri, 'Pemikiran Prof. Dr. Zakiah Daradjat, MA. Tentang Pendidikan Moral (Analisis Buku Membina Nilai-Nilai Moral di Indonesia)' (IAIN Salatiga, 2016). p.25-28

moral values may not conflict with the standards and provisions of the religion they adhere to and do not impose religion and belief on other people.³³

Indonesia with Muslim majority population, so the moral standards are what is stated in the Quran and Hadith. Limitations of the Islamic religion regarding morals are numerous, it can be in the form of command or prohibitions. This moral value is the practice of a moral attitude towards God, in accordance with the faith and fear that underlies it.

b. Second Percept

Based on the second percept which reads "*Kemanusiaan Yang Adil dan Beradab*", teaches that Indonesian citizens must act based on humanity, justice and courtesy. This percept means upholding human values, fond of carrying out humanitarian activities, and daring to stand up for truth and justice. Realizing that human beings are equals, the Indonesian nation feels itself as part of all mankind, therefore an attitude of respect and cooperation with other nations is developed. The practice of moral values towards society is related to a just and civilized

³³ Majelis Permusyawaratan Rakyat, 'Ketetapan MPR RI Nomor II/MPR/1978 Tentang Pedoman Penghayatan Dan Pengamalan Pancasila (Ekaprasetya Pancakarsa)', *TAP MPR No II/MPR/1978*, II, 1978, 4. p. 4

attitude, equality of rights and obligations without discrimination, and respecting the differences that exist³⁴.

c. Third Precept

Third precept reads "*Persatuan Indonesia*". Based on this precept, moral values include the attitude of unity and wants to unite differences among Indonesian citizens. As stated in the MPR Decree No. II/MPR/1978 that the value contained in the third precept is to place unity, safety, and the interests of the nation and state above personal or group interests, based on an attitude of willingness to sacrifice for the country, pride as an Indonesian nation and Indonesia and the unity of a nation that is diverse in diversity (*Bhineka Tunggal Ika*)³⁵.

d. Fourth Precept

Fourth precept reads "*Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan perwakilan*". MPR Decree No. II/MPR/1978 states the values contained in the fourth precept are: prioritizing the interests of the state and society, not imposing will on others, prioritizing deliberations to reach a consensus,

³⁴ Majelis Permusyawaratan Rakyat, 'Ketetapan MPR RI Nomor II/MPR/1978 Tentang Pedoman Penghayatan Dan Pengamalan Pancasila (Ekaprasetya Pancakarsa)', TAP MPR No II/MPR/1978, II, 1978, 4., page. 4.

³⁵ Majelis Permusyawaratan Rakyat, 'Ketetapan MPR RI Nomor II/MPR/1978 Tentang Pedoman Penghayatan Dan Pengamalan Pancasila (Ekaprasetya Pancakarsa)', TAP MPR No II/MPR/1978, II, 1978, 4. p. 5

deliberations with common sense and based on conscience and the family spirit, sincere, and a sense of responsibility to accept as well as implement the results of the decision. Decisions taken must be morally accountable to God Almighty, uphold human dignity and values as well as truth and justice³⁶.

e. Fifth Precept

In the fifth precept which reads "*Keadilan sosial bagi seluruh rakyat indonesia*" contains a moral value regarding characters that reflect a family attitude and mutual cooperation. In accordance with MPR Decree No. II/MPR/1978 has mentioned the fifth precept of moral values, among them: be fair, maintain a balance between rights and obligations, respect the rights of others, like to give help to others, not being extravagant, not committing acts that are detrimental to the public interest, respecting the work of others and jointly realizing equitable and socially just progress³⁷.

Zakiah Daradjat revealed that the five moral values are closely related, as the first precept being the soul of others'

³⁶ Majelis Permusyawaratan Rakyat, 'Ketetapan MPR RI Nomor II/MPR/1978 Tentang Pedoman Penghayatan Dan Pengamalan Pancasila (Ekaprasetya Pancakarsa)', TAP MPR No II/MPR/1978, II, 1978, 4. p. 6

³⁷ Majelis Permusyawaratan Rakyat, 'Ketetapan MPR RI Nomor II/MPR/1978 Tentang Pedoman Penghayatan Dan Pengamalan Pancasila (Ekaprasetya Pancakarsa)', TAP MPR No II/MPR/1978, II, 1978, 4. p. 6-7

precepts. Therefore, in realizing moral value the five precepts must be based on a divine attitude, and then realizing as the characters to be good citizen in society.

Based on the explanation above, moral values can be categorized into 3 groups, as follows:

1. Moral values toward God

Moral values related to divinity include religious teachings and all matters related to faith, goodness, and worship according to Islamic teaching which state in Al-Qur'an and Hadith. It is also mentioned in the moral education values by Imam Al-Ghazali and the first percept of Pancasila by Zakiah Daradjat.

2. Moral values toward oneself

Moral values related to the needs and best for oneself, such as intelligent, wisdom, courage, self-control and justice that mentioned by Imam Al-Ghazali.

3. Moral values toward society

Moral values related to social life such as tolerance, unity, humanity, and so on which has impacted in others. Based on the explanation, these moral value towards society is in accordance with the theory of moral education by Zakiah Daradjat, as the moral values of Pancasila tend to regulate ways of social life.

CHAPTER III
BOOK REVIEW OF “CHILDREN’S EDUCATION IN ISLAM”
BY ABDULLAH NASIH ULWAN

A. Biography of Abdullah Nashih Ulwan

1. Life Record

Abdullah Nashih Ulwan is a Muslim scholar who is active in children's education and Islamic *da'wah*. He was born into a devout religious family in 1928 in the city of Halab, Syria. Nashih Ulwan is a descendant of Rasulullah SAW through the lineage of Al-Husain bin Ali bin Abi Talib. His father's name is Sheikh Said Ulwan, who is a scholar as well as a well-known doctor in the city of Halab and is famous for his medicinal herbs¹.

Abdullah Nashih Ulwan is known as a person who smart, has great morals, friendly, and always maintains Islamic bonds. At the age of 15 he had mastered Arabic and memorized the Qur'an. In addition, he is known to be active in organizations and preaching. He did this a lot in various schools and mosques in the city of Halab. He actively delivers scientific lectures and themes related to Islamic *fiqh*, *tafsir*, and *sirah nabawiyah* and

¹ Angi Ramdania Hermawan, Oyoh Bariah, and Khalid Ramdhani, 'Pendidikan Moral Pada Keluarga Muslim Perspektif Abdullah Nashih Ulwan Dalam Kitab Tarbiyatul Aulad Fil Islam', *Edumaspul*, 5.2 (2021), 812–22.

transmits his expertise in the field of journalism and speeches. He always called on Muslims to unite and avoid all forms of division².

Abdullah Nāshih Ulwan lived during the Syrian political period under the rule of Hafez Al Assad, a secular and fascist leader. He is known as a person who dares to voice his opinion and criticize government policies that are not in accordance with Islamic principles. Various pressures were put on by the Syrian government until finally in 1979 he moved to the city of Jordan. In 1980, he was offered a teaching position at Malik Abdul Aziz University and then decided to move to Jeddah, Saudi Arabia. He died when he was 59 years old, precisely on August 29, 1987 due to disease in the liver and lungs, then he was buried in Makkah City³.

2. Education Record

Abdullah Nashih Ulwan is known as a person who is persistent in studying. Based on his educational history, Nashih Ulwan began studying primary and secondary education in his hometown. After completing his basic education, his father sent Abdullah to *Khusruwiyyah* to study religion and Islamic sciences in 1943. He studied with professors and met *Dr.*

² Rahmat Rifai Lubis, 'Kompetensi Kepribadian Guru Dalam Perspektif Islam', *Tazkiya Jurnal Pendidikan Islam*, V.2 (2016), p. 39–42.

³ Dede Darisman, 'Konsep Pendidikan Anak Menurut Abdullah Nashih Ulwan', 2014. p. 30-34

Mushthafa As-Shiba'i, a writer he admired. During school he was classified as an active and accomplished child, especially in the field of journalism. He completed his studies at the senior high school majoring in sharia and knowledge at Halab in 1949⁴.

Abdullah Nashih Ulwan is very fond of writing and excels in journalism. He is a prolific writer especially on issues of *da'wah*, *sharia*, and the field of *tarbiyah*. He is known as a writer who always reproduces Islamic facts both from the Qur'an, *As-sunnah*, and *atsar-atsar* of the *salaf*. There are 46 books written by Abdullah Nashih Ulwan. Among his famous works is entitled *Tarbiyatul Aulad Fil Islam*⁵.

3. Abdullah Nashih Ulwan's Works

Abdullah Nashih Ulwan is very fond of writing and excels in journalism. He is a prolific writer especially on issues of *da'wah*, *sharia*, and the field of Islamic education (*tarbiyah*). He is known as a writer who always reproduces Islamic facts both from the Qur'an, *As-sunnah*, and *atsar-atsar* of the *salaf*. There

⁴ Cut Reva Fatmela and others, 'Analisis Metode Pendidikan Anak Menurut Abdullah Nashih Ulwan Dalam Kitab *Tarbiyatul Aulad Fil Islam*', *Jurnal Ilmiah Mahasiswa Pendidikan Anak Usia Dini (JIM PAUD)*, 6.3 (2021), p. 64

⁵ Ahmad Sanusi, 'Metode Pendidikan Ahlak Anak Usia Dini Dan Relevansinya Terhadap Pendidikan Nasional (Telaah Pemikiran Al-Ghazali Dan Abdullah Nashih Ulwan)', *Jurnal Penelitian Keislaman*, 16.2 (2020), p. 112 <<https://doi.org/10.20414/jpk.v16i2.2610>>.

are 46 books written by Abdullah Nashih Ulwan. Among his famous works is entitled *Tarbiyatul Aulad Fil Islam*. In addition, the following is a list of his works⁶:

- a. *Adab Al-Khithbah wa Az-Zifaf wa Huquq Az-Zaujain*
- b. *Ahkan Az-Zakan 'Ala Dhau' Al-Madzahib Al-Arba'ah*
- c. *Akhlaqiyah Ad-Da'iyah*
- d. *Al-Ukhuwwah Al-Islamiyyah*
- e. *Al-Islam Syari'ah Az-Zaman wa Al-Makan*
- f. *Al-Islam wa Al-Jins*
- g. *Al-Islam wa Al-Hubb*
- h. *Al-Islam wa Al-Qadhiyyah Al-Filisthiniyyah*
- i. *Af'al Al-Insan baina Al-Jabr wa Al-Ikhtiyar*
- j. *Ila Kulli Abin Ghayur*
- k. *Ila Waratsati Al-Anbiya' wa Ad-Du'ah ilallah*
- l. *Baina Al-'Amal Al-Fardi wa Al-'Amal Al-Jama'i*
- m. *Tarbiyyah Al-Aulad fi Al-Islam*
- n. *Ta'addud Az-Zaujat fi Al-Islam wa Hikmah Ta'addud Zaujat An-Nabi*
- o. *At-Takaful Al-Ijtima'i fi Al-Islam*
- p. *'Aqabat Az-Zawat wa Thuruq Mu'ajalatih*
- q. *'Aqabat fi Thariq Ad-Du'ah*

⁶ Abdullah Nashih Ulwan, *Pendidikan Anak Dalam Islam*, 12th edn (Sukoharjo: Insan Kamil, 2020). p. 18

- r. *Shalahuddin Al-Ayyubi Bathal Hithin wa Muharrir Al-Quds min Ash-Shalibiyyim*
- s. *Shifat Ad-Da'iyah An-Nafsiyyah*
- t. *Syubuhah wa Rudud Haula Al-'Aqidah Ar-Rabbaniyyah wa Ashl Al-Insan*
- u. *Silsilah Madrasah ADu;ah Fushul min Fiqh Ad-Da'wah wa Ad-Da'iyah*
- v. *Daur As-Syabab fi Hamli Risalah Al-Islam*
- w. *Ruhaniyyah Ad-Da'iyah*
- x. *Ad-Da;wah Al-Islamiyyah wa Al-Inqadz wa Al-'Alami*
- y. *Hina Yajidu Al-Mukmin Halawah Al-Iman*
- z. *Hukm Al-Islam fi Wasa'il Al-I'lam*
- aa. *Hukm Al-Islam fi At-Ta'min*
- bb. *Huriyyah Al-I'tiqad fi Asy-Syari'ah Al-Islamiyyah*
- cc. *Hatta Ya'lama Asy-Syabab*
- dd. *Tsaqafah Ad-Da'iyah*
- ee. *'Ala Dhau' Al-Islam*
- ff. *Fadha'il Ramadhan wa Ahkamuhu*
- gg. *Fadhil Ad-Da'wah wa Ad-Da'iyah*
- hh. *Qishah Al-Hidayah*
- ii. *Al-Qaumiyya fi Mizan Al-Islam*
- jj. *Kaifa Yad'u Ad-Da'iyah?*
- kk. *Madza 'Aan Ash-Shahwah Al-Islamiyyah fi Al-'Ashr Al-Hadits?*

- ll. *Muhadharah Takwin Asy-Syakshiyah Al-Insaniyyah fi Nazhar Al-Islam*
- mm. *Muhadaharah fi Asy-Syari'ah Al-Islamiyyah wa Fiqhuha wa Mahariduha*
- nn. *Mukhtashar Tarbiyyah Al-Aulad fi Al-Islam*
- oo. *Mas'uliyah At-Tarbiyah Al-Jinsiyyah*
- pp. *Ma'alim Al-Hadharah fi Al-Islam wa At-Tsaruha fi An-Nahdhah Al-Urubiyah*
- qq. *Mawaqif Ad-Da'iyah At-Ta'biriyyah*
- rr. *Nizham Ar-Riqq fi Al-Islam*
- ss. *Hadzini Ad-Da'wah... Ma Thabi'atuha*
- tt. *Wujub Tabligh Ad-Da'wah wa Fadhl Ad-Da'wah wa Ad-Da'iyah*

B. Biography of Arif Rahman Hakim

Children's Education Book in Islam is a translation of a book entitled *Tarbiyatul Aulad Fil Islam* which was translated by H. Arif Rahman Hakim, Lc.,M.Ag. He is an educator, preacher, as well as a parenting practitioner who lives in Tasikmalaya, West Java. H. Arif Rahman Hakim often conducts *da'wah* by filling in many Islamic lectures and seminars, especially on the theme of parenting and children's education.

Currently he serves as Chairman of the Regional Leader (PD) of Persis Tasikmalaya Youth for the year 2020-2024. He is also the head of the madrasah at MTSS Persis Benda Tasikmalaya. With

qualified Arabic language skills, he has translated many books among them⁷:

1. *Tarbiyatul Aulad Fil Islam* by Abdullah Nashih Ulwan
2. *Uswatun lil Alamin* by Raghīb As-Shirjani
3. *Shahih Al-Bukhari* by Imam Az-Zubaidi
4. *Riyadhus Shalihin* by Imam Al-Nawawi
5. *Tafsir Ibnu Katsir* by Imam Ibnu Katsir
6. *Al-Islamul Yaum* by Abul A'la Al Maududi
7. *Al-Mu'minat Al-Baqiyat Ash-Shalihah fi Ahkam Takhtashshu bihal Mu'minat* by Abu'Ubaidah Usamah bin Muhammad Al-Jammal
8. *Ashabu Ar-Rasul Muhammad* by Syekh Mahmud Al-Mishri
9. *La Tubthila A'malakum* by Mahmud Al-Bishri

C. Book Reviews

The book "Children's Education in Islam" as the main study in this research is a translation of the book *Tarbiyatul Aulad Fil Islam* by Abdullah Nashih Ulwan in 1981. The first printing was published by Insan Kamil in July 2022. This book is very thick consisting of 940 pages. More complete description of the book is as follows:

⁷ 'Online Public Access Catalog', *Perpustakaan Nasional RI*
<<https://opac.perpusnas.go.id/ResultListOpac.aspx?pDataItem=arif+rahman+hakim&pType=Author&pLembarkerja=-1&pPilihan=Author>>.

1. Design and Cover

Cover is a part of the front and the back of a book. Based on the type, cover is divided into hard and soft cover. The difference lies in the type of material, if the softcover is made of paper which is quite thick but flexible while the hardcover is made of thicker, stiffer and harder⁸.

Design cover is an important element that needs to be taken into account so that the book is attractive to look at, whether for display in bookstores, for sale online, or for collections. A good cover has the following characteristics:

- a. Has complete elements
- b. Unique and attractive design
- c. Easy to understand
- d. Showing the theme of the book

This 12th edition of the book "Children's Education in Islam" is a hardcover type. The advantages of this book cover include the combination of blue, dark brown and yellow colours that contrast with each other so that the font can be read properly. In addition, the cover elements are complete regarding the name of the author, book translator, publisher, and the original title, both written in Arabic or Latin letters, to the title of the translation. The title of the book is written in a

⁸ Yusuf Abdhul, 'Cover Buku Yang Baik: Fungsi, Jenis, Dan Ciri-Ciri', *Dee Publish*, 2022 <<https://deepublishstore.com/cover-buku-yang-baik/>>.

larger and clearer font size. Although there are no illustrations or photographs, the book uses several different patterns. The use of embossed effects on letters is also the main attraction of this book cover. Another thing that stands out is that there is a review from a sheikh as well as a synopsis on the back cover which can make it easier for the reader.

2. Book Anatomy

This 12th edition of the book “Children's Education in Islam” has more comprehensive content because it has gone through revisions and improvements from the previous edition. In general, this book is divided into three parts. There are several explanatory articles in each section that arranged sequentially. Uniquely, even though the theme is children's education, the author begins the discussion more fully by reviewing the ideal chapter of marriage in Islam. In addition, it also explained about sexual education for children which is often still considered taboo by some people. The anatomy of this book is as follows⁹:

- a. Foreword (by the Publisher, first, second and third printing by the author)
- b. Table of contents
- c. Part one; consists of four articles

⁹ Abdulllah Nasih Ulwan, Pendidikan Anak Dalam Islam, 12th edn (Sukoharjo: Insan Kamil, 2020). p. 14

First article: The ideal marriage and its relation to education.

Second article: Psychological feelings towards children.

Third article: The laws surrounding birth, this article includes four discussions:

Fourth article: The causes of delinquency in children and their handling.

- d. Part two; regarding the Responsibilities of educators, this section consists of seven articles.

First article: Responsibility for Faith Education

Second article: Responsibility for Moral Education

Third article: Responsibility for Physical Education

Fourth article: Responsibility of Intelligent Education

Fifth article: Responsibility for Psychological Education

Sixth article: Responsibility for Social Education

Seventh article: Responsibility for Sex Education

- e. Part three; includes three articles

First article: Education methods and facilities that affect children

Second article: Fundamental principles in Education

Third article: Important educational advice

- f. Cover
- g. References
- h. Author Biography

Research studies in this book are contained in Part Two pages 131 – 162 with a focus on the second chapter regarding the concept of education and moral values according to Abdullah Nashih Ulwan. Besides that, it also explains the mandate and responsibility for providing education, exemplary, knowledge, and morals for children. So, in their adult age will be able to carry out their duties in the right way based on the principles of faith, morals, and Islamic teachings. In the second part, Nashih Ulwan describes the responsibilities of educators in detail divided into the realms of faith education, moral education, physical education, intellectual education, psychological education, social education, and sex education. However, the focus in this study will only discuss moral education and its implications for the current child education system or curriculum.

3. System of Writing and Grammatical

The Book “Children's Education in Islam” is a type of scientific non-fiction literature/writing that is written using systematic variety of scientific language. In writing scientific papers requires expertise because they have writing rules that are specifically used in the world of education.¹⁰ The linguistic

¹⁰ Novi Resmini, ‘Penggunaan Bahasa Dalam Karangan Ilmiah’, *Universitas Pendidikan Indonesia*, 2. 2020. p. 26

requirements for a variety of scientific languages must meet the following criteria¹¹:

- a. Standard; language structure according to standard Indonesian rules.
- b. Logical; the idea or message conveyed can be accepted by reason.
- c. Quantitative; information or opinions expressed can be measured with certainty.
- d. Precise; the idea put forward does not contain a double meaning.
- e. Denotative; the words used are in accordance with their true meaning and do not involve feelings because knowledge must be objective.
- f. Brief; ideas are expressed in short sentences as needed, and the use of words as necessary.
- g. Harmonious; ideas are expressed regularly in order and level both in sentences and in paragraphs.

Variety of scientific languages is known as a variety of standard languages which is rigid and bound by language rules of standard Indonesian grammar and spelling. Grammar means a collection of rules regarding the grammatical structure of language, which includes the use of words, sentences, and

¹¹ I Ketut Wijaya, 'Buku Ajar Bahasa Indonesia Dan Tata Tulis Karya Ilmiah', *Buku Ajar Bahasa Indonesia*, 1, 2016, p. 23.

paragraphs in accordance with the standard rules set by the Indonesian Language Center. Meanwhile, the standard Indonesian spelling rules are refined Indonesian spelling rules. In writing non-fiction works, the writing styles used are accuracy in choosing words/diction, applying spelling rules, effective word form structure and sentence structure, and reasoning/logic¹².

Based on the results of the analysis, the grammatical of the Book “Children's Education in Islam” by Abdullah Nashih Ulwan is written using a variety of scientific language that is still rigid but logical. As a translation of an Arabic book, this book contains much Arabic word. The writing of verses and hadith narrations is original and quotes directly from the Al-Qur'an and Hadith as the source. The text is divided into two columns. The use of punctuation, symbols and capital/italic letters is in accordance with their placement. Besides that, the explanation according to the topic in the sub-chapter is followed by a brief story of the prophets and companions as a form of the validity of the theory.

¹² Reza Rezeki, Indah Lestari, and Meizana Parisa, ‘ANALISIS PENGGUNAAN TATA BAHASA INDONESIA DALAM PENULISAN KARYA ILMIAH’, *Linggau Jurnal Pf Elementary School Education*, 1.2 (2021). p. 45-48

CHAPTER IV

ANALYSIS OF MORAL EDUCATION VALUES IN THE BOOK “CHILDREN’S EDUCATION IN ISLAM”

A. Analysis of Moral Education Values

Abdullah Nashih Ulwan explained that moral education is a collection of the basics of moral education and the virtues of attitude and character that must be possessed by a child and made into a habit from the age of *tamyiz* to being a *balig*. This continues gradually towards the adult phase so that he is ready to sail the ocean of life¹. According to him, the foundation of moral education is what stated in the Qur'an and hadith.

Based on the contents of the book, the following hadith regarding moral education in children. Rasulullah SAW said:

مَا نَحَلَّ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ

There is no gift from parents to children that is more important than good manner (morals). (HR. At-Tirmidhi)

مِنْ حَقِّ الْوَالِدِ عَلَى الْوَلَدِ أَنْ يُحَسِّنَ أَدَبَهُ وَيُحَسِّنَ اسْمَهُ

What is included in the right of a child over his parents is to teach him manners and give him a good name. (HR. Al-Baihaqi)

¹ Abdullah Nashih Ulwan, Pendidikan Anak Dalam Islam, 12th edn (Sukoharjo: Insan Kamil, 2020). p. 132

From the hadith above, it can be concluded that educators or parents, have the responsibility to educate children on kindness and teach them the principles of manner.

Abdullah Nashih Ulwan has categorized into four things that are the worst and far from good deeds, among them are fond of lying, stealing, insulting and cursing, then any delinquencies and deviations. He mentioned that educators should prevent their children from these four things. Here is an explanation:

1. Lying

Lying is the opposite of being honest. In the view of Islam, fond of lying is a very despicable character, because lying is included in the branch of hypocrisy. Rasulullah SAW said:

أَرْبَعَةٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا أَوْ كَانَتْ فِيهِ حَصَلَةٌ مِنَ الْأَرْبَعِ
كَانَتْ فِيهِ حَصَلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ
أَرْبَعَةٌ مَنْ كُنَّ فِيهِ كَانَ أَخْلَفَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا حَاصَمَ فَجَرَ
مُنَافِقًا أَوْ كَانَتْ فِيهِ حَصَلَةٌ مِنَ الْأَرْبَعِ كَانَتْ فِيهِ حَصَلَةٌ مِنَ النِّفَاقِ
حَتَّى يَدْعَهَا إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا
حَاصَمَ فَجَرَ

There are four things which if it is present in a person then he becomes a hypocrite and whoever has one of them in himself then he is included in the characteristics of that hypocrite until he leaves him. If given a mandate he betrays, if he speaks, he lies, if he makes a promise he breaks it, if he disputes, he crosses the line. (HR. Al-Bukhari and Muslim)

In another narration, Rasulullah SAW said:

إِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى
النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا

Stay away from lies, because lies lead to bad things and bad things will lead to hell. And indeed, if someone lies and is accustomed to lying to Allah, then he will be written as a liar. (HR. Al-Bukhari and Muslim)

Based on the hadith above, it can be seen that people who like to lie are included in hypocrite people. Lying is a grave sin that must be avoid. So, educators should keep their children away from lying and get used to being honest in their daily lives.

Result of the analysis show that this moral categorized into moral toward God, which is in accordance with moral value education based on Al-Qur'an and hadith. This moral of honesty also mentioned by Imam Al-Ghazali as the implement of wisdom characters (*hikmah*). It also has the correlation with moral of Pancasila which stated in the first percept as the implementation of divinity characters from each religion teaching.

2. Stealing

In the book, there is a story about a mother who is a trader and her daughter who is a believer. Her mother wanted the milk sold to be mixed with water in order to gain more profit. But

then the child reminded her mother that this action was prohibited by *Amirul mukminin*. The good girl said "If *Amirul Mukminin* can't see us then actually the Lord of *Amirul Mukminin* can see us."

Story above is an example fraud and stealing of what is not hers. As a deviation from trustworthiness, this trait exists because a person has no fear of Allah SWT. Abdullah Nashih Ulwan said that only faith and feeling watched over by Him can prevent someone from this disgraceful act.

From the analysis, can be defined that this moral is categorize into the group of moral values toward God. Stealing is someone character which has less faith and do not afraid against Allah's prohibitions. This indicate the implementation characters of honest, trustworthy, faith, and so on which is in accordance with Rasulullah SAW characters in the Al-Qur'an. This also stated in the moral values of Wisdom by Imam Al-Ghazali, and also the mentioned as the implementation of first percept of Pancasila.

3. Insulting ang cursing at others

Fond of insulting and cursing at others is one of the worst acts that can be found in communities, far from Islamic teachings and education. This can be caused by two things, are a bad example and a damaged environment. In this circumstance, children will grow up by imitating the bad

actions of the people around them, for example, often using harsh language, being impolite, or other despicable morals.

The following hadith regarding the prohibition of criticizing and ridiculing. Rasulullah SAW said:

سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ

Swearing at a Muslim is wickedness and killing him is kufr. (HR. Al-Bukhari and Muslim)

In another narration Rasulullah SAW mentioned:

لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبُذِيءِ

A Muslim is not a person who likes to insult, curse, act cruelly, and also does not like to say dirty words. (HR. Tirmidhi)

The consequence of frequently doing this deed is described in the following Hadith:

وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سُحْطِ اللَّهِ لَا يُلْقَى لَهَا بَالًا يَهْوَى بِهَا فِي جَهَنَّمَ

And in fact a servant if he speaks a sentence that invites the wrath of Allah without hesitation, then he will be thrown into the hell of hell. (HR. Al-Bukhari)

Hadith above shows the importance of an educator, especially parents, to teach their children about speaking manners. Nashih Ulwan in his book mentions that instilling these moral values can be done by setting a good example, supervising children's associations, and giving warning to children about God's promises and the consequences of not keeping their mouth from a bad word.

Based on the analysis, the moral education above is included in the group of moral values toward Society, but divinity characters as the soul and foundation. This moral is in accordance with the Qur'an and hadith which is mentioned about *Adab* to others. Besides, it has the correlation with Moral values according to Imam Al-Ghazali as the implementation of Self-control (*iffah*). Moral of Pancasila is specifically regulate the way to be good citizen, which means insult and curse at others is forbidden according to Pancasila.

4. Any deviations and delinquencies

Phenomenon of deviance and delinquency is increasing as we enter the 21st century. Various deviations occur based on the weakness of faith. Many young people have fallen into acts of *Taqlid Buta* (participating in), following misguidance and justifying all means without any control from religion in their hearts. Life for them is only about pleasure and freedom including all the forbidden lusts. Therefore, they will continue to follow their desires, making one corruption after another, and one deviation after another until finally falling into the abyss of destruction².

² Abdulllah Nasih Ulwan, Pendidikan Anak Dalam Islam, 12th edn (Sukoharjo: Insan Kamil, 2020). p. 145

In the book Children's Education in Islam, it is explained how to educate children to avoid deviance and delinquency, among them:

a. Avoiding children from *Taqlid buta*

Imam At-Tirmidhi narrated, Rasulullah SAW said:

لَيْسَ مِنَّا مَنْ تَشَبَهَ بِغَيْرِنَا لَا تَشَبَّهُوا بِالْيَهُودِ وَلَا بِالنَّصَارَى

Not from our group who resemble other people, do not be like Jews and Christians. (HR. Tirmidhi)

Therefore, boundaries should be set between two things, which we may take from strangers and which must be left behind. In Islamic teachings, the boundaries between good and bad are clear in what is stated in lawful, for example, useful sciences such as chemistry, medicine, and war equipment, and what forbidden is about bad behaviour, how to dress, and bad habits.

b. Prevent children from drowning in pleasure

Having fun in this case is luxurious life style, enjoyment and pleasure in something that can make us negligent, even lead to error and deviation. In accordance with the history of Imam Ahmad who states that Islam forbids us to be extravagant and dress like polytheists or people other than Islam (*A'jam*) as follows the verse:

(HR. Imam Ahmad) دَرُوهَا التَّنَعُّمَ وَزَيِّ أَهْلِ الْعَجَمِ

- c. Prohibit children from listening to pornographic music and songs

In several hadiths it is stated that it is forbidden to listen to musical instruments and singing voices because it will affect the morality of children. This can encourage children to commit sins, vices, or worship of lust and lust.

مَنْ اسْتَمَعَ إِلَى صَوْتِ غِنَاءٍ لَمْ يُؤَدِّنْ لَهُ أَنْ يَسْتَمِعَ إِلَى صَوْتِ الرُّوحَانِيِّينَ فِي الْجَنَّةِ
(HR. At-Tirmidzi)

However, in this day and age, we cannot live without technology and facilities such as radio, television, smartphones, and so on. So, it cannot be denied that children can access a variety of music and even other shows. This is like a two-edged sword that can be used for good or bad. This is where the important role of educators, especially parents, is to always supervise and exercise full control over what their children watch and listen to. As the result of the consensus of the scholars and mujtahids, if an event contains elements of deviation and directs the younger generation to things that are contrary to Islam, using it is unlawful and sinful for the listeners. However, it is permissible if spectacles are used for good, such as spreading knowledge, strengthening faith, and so on.

- d. Forbidding children to style and act like the opposite sex

Rasulullah SAW said:

لَعَنَ اللَّهُ صَلَّى اللَّهُ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ وَالْمَرْأَةَ تَلْبَسُ
لِبْسَةَ الرَّجُلِ

Allah cursed men who look like women and cursed women who look like men. (HR. Al-Bukhari)

In another narration, Rasulullah SAW forbade men to wear wigs, wear gold and silk. While women are forbidden to resemble men and dress tight or open clothes as if they were naked.

- e. forbidden the children to open private parts, *tabarruj*, *ikhtilath*, and see things that are forbidden. As stated in QS.

Al-Ahzab: 59

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ
مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا (٥٩)

59. O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments^[1209] That is more suitable that they will be known^[1210] and not be abused. And ever is Allāh Forgiving and Merciful^[1211]
^[1209]- The jilbāb, which is defined as a cloak covering the head and reaching to the ground, thereby covering the woman's entire body.

^[1210]- As chaste believing women.

^[1211]- Or "and Allāh was Forgiving and Merciful" of what occurred before this injunction or before knowledge of it. (Al-Ahzab/33:59)

Based on the verse above it is clear that it is obligatory for a woman to cover her private parts using the hijab. Likewise, in several hadiths it is obligatory to wear the headscarf when leaving the house. However, in the history of Ibn Jarir, it is clearer that the nakedness that must be covered covers the face and reveals one eye. Whereas the opinion of the *Hanafiyyah* jurists says that a woman's face is not genitalia, and if opening her face does not invite slander it is permissible.

The term *tabarruj* is where a woman shows off her beauty. This is prohibited by Islam as stated in QS. Al-Ahzab:33:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ
 الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ
 الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (٣٣)

33. And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give *zakāh* and obey Allāh and His Messenger. Allāh intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification. (Al-Ahzab/33:33)

The prohibition of *ikhtilath*, which means the prohibition on the mixing of men and women in one place. As the word of Allah SWT in QS. An-Nur:30

قُلْ لِلْمُؤْمِنِينَ يَعْصُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ
 حَبِيرٌ بِمَا يَصْنَعُونَ (٣٠)

30. Tell the believing men to reduce [some] of their vision^[988] and guard their private parts.^[989] That is purer for them. Indeed, Allāh is [fully] Aware of what they do.

^[988]- Looking only at what is lawful and averting their eyes from what is unlawful.

^[989]- From being seen and from unlawful acts. (An-Nur/24:30)

Likewise in the hadith of the History of Imam At-Tirmidhi that Rasulullah SAW said:

لَا يَخْلُونَ رَجُلًا بِامْرَأَةٍ إِلَّا كَانَ ثَالِثَهُمَا

It is not that men and women are alone (gathered) unless the three of them are devils. (HR. At-Tirmidhi)

The verses above show the prohibition of mixing men and women in a close room, so the third will be Satan or in this case is the lust. But it would be nice if someone who believed could lower his gaze when they were both in one place. Indeed, Allah SWT is All-Knowing of what we do.

Based on the explanation above, it indicating that all forms of deviation and delinquency generally occur due to a lack of faith education, and the cultivation of right and wrong according to Islam teachings. Therefore, the moral education values in the Children's Education Book in Islam are a form of practicing moral values towards God, which

prioritizes the cultivation of commendable morals based on the Al-Qur'an and Hadith. Specifically, it has the impact and correlation with the moral toward oneself also moral toward society, considering Islam teaching is universal and the essence of life itself.

B. Analysis of The Writing Background

1. Urgency

Abdullah Nashih Ulwan said that nobility of character is the result of faith and religious beliefs that are embedded in one's soul. Children as the next generation of people, must have good morals as exemplified by the Prophet Muhammad SAW.

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Indeed, I was sent only to perfecting morals. (HR. Al-Baihaqi)

Educating children with goodness is an obligation for every Muslim both as educators and parents. A child who in his childhood was educated with goodness and grew up in a strong religious environment, on faith and belief in Allah SWT, always depended and asked for help only from Him, then a character will be created in him that has fear and feels watched by Him, so that children avoid various deviations and immoral traits.

In this era of globalization which is advanced in technology and science, moral degradation is also highly increased. This indicates a lack of balance between moral education and general education. The rising phenomenon of bullying among students at school, many cases of torture and even murder that occurred within the family, as well as other violence. This is very worrying if it continues to occur in the future, it has the potential to become a crisis problem that a nation must face. Therefore, it can be seen as the urge to instill moral education in the education system in Indonesia.

The explanation above is in accordance with Imam Al-Ghazali which states that children are a mandate given by Allah SWT to their parents so must be taken care of and fostered properly. Instilling education of moral Pancasila is also correlate with Abdullah Nashih Ulwan in achieving the development of Indonesian human character. which leads to the development of the Indonesian nation.

2. Purpose

From the concerns mentioned above, Abdullah Nashih Ulwan as a true preacher and activist for children's education wants to contribute further by writing book that will be useful for readers, especially prospective educators (parents). In his book, Nashih Ulwan describes the condition of a child who grows up in an environment far from Islamic teachings. He

becomes prone to laziness, neglect, arrogance, or some other bad side predominates in his character. He always acts according to his desires and passions simply because he has absolutely no fear of Allah SWT. It is to this group that Allah will not give His guidance in the slightest. God said:

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ
بِعَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ع (٥٠)

50. But if they do not respond to you - then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allāh? Indeed, Allāh does not guide the wrongdoing people. (Al-Qasas/28:50)

Therefore, we must keep these characteristics away from children and the nation's generation through moral education. Abdullah Nashih Ulwan argues that the purpose of moral education is to balance deviant characters and rectify deviations. In according with that, he has written a book entitled *Tarbiyatul Aulad Fil Islam*, which translated in Indonesia as “Children’s Education in Islam. This book was written with the aim of showing complete guidelines on children's education based on the Qur'an and Hadith.

The purpose in instilling moral to children as stated by Abdullah Nashih Ulwan is in accordance with purpose of moral education by Imam Al-Ghazali which is aiming children to have noble characters in the eye of society and God as to

achieve the ultimate happiness in the world and the afterlife (*ma'rifatullah*).

3. Function

Islam is the last religion and a complement to the previous religions. Prophet Muhammad SAW as *rahmatan lil alamin* brought Islamic teachings with the mission of saving humanity from destruction. As an explanation of the urgency and purpose, that moral education shows a connection with Islamic teachings. Where come to the conclusion that without a stronghold of religion then a good life will not be achieved.

In accordance with that, in the book is stated by a great Indian figure named Mahatma Gandhi said "Indeed, both religion and good character are one unit that can never be separated. It is one undivided whole. In fact, religion is like a spirit for morals, while morals are air for the spirit. In other words, religion feeds, grows, and makes moral life. As water grows plants."³

Therefore, it can be concluded that moral education function as an intermediary in educating children according to Islamic teachings. In accordance with other sources of moral values mentioned by Al-Qur'an, Hadith, Imam Al-Ghazali, and Pancasila by Zakiah Daradjat, this book entitled "Children's

³ Abdullah Nasih Ulwan, Pendidikan Anak Dalam Islam, 12th edn (Sukoharjo: Insan Kamil, 2020). p. 151

Education in Islam” by Abdullah Nashih Ulwan was written to provide access and a source for readers, educators or parents who want to learn about moral education guidelines and the comprehensive instillment methods to children.

4. Significance

Knowledge can be obtained from anywhere, not only from education but also by reading books. The book on Children's Education in Islam is a source of knowledge by Abdullah Nashih Ulwan. This book contains about educating children based on Islamic teachings, including moral education. As previously explained in the point of urgency, moral education is very important to apply to children. Therefore, this book was written by Nashih Ulwan to disseminate knowledge about moral education values and instillment methods to children. After reading this book, it is hoped that the reader's knowledge will increase and then be able to practice it properly so that it will have an impact on increasing and improving children's morals for a better future generation of the nation.

C. Analysis of Implication in Nowadays Education

Abdullah Nashih Ulwan is a Muslim scholar who observes education who has earlier seen the urge and importance of moral education in children. Likewise, he has compiled a guidebook for educating children based on Islamic values entitled *Tarbiyatul Aulad Fil Islam*, which has been translated into the Book of Children's Education in Islam. According to him, moral education is a collection of the basics of moral education as well as the virtues of attitudes and character that must be owned by a child and made into a habit from the age of *tamyiz* to being a (*balig*). In accordance with the moral values stated in the SISDIKNAS Law No. 20 of 2003 which includes among them: religious spiritual values (spiritual attitudes), self-control and personality (social attitudes), intelligence (cognitive), noble character (affective and skills)⁴. This moral education can be start from the family environment, or formally can be made into a program that will be taught in institutions/schools, as well as Abidin's opinion says that moral education is an educational program both at school and outside school that organizes and simplifies moral resources. then presented with psychological considerations for educational purposes⁵.

⁴ 'Undang-Undang No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional'.

⁵ A.Mustika Abidin, 'Pendidikan Moral Dan Relevansinya Dengan Pendidikan Islam', Jurnal Paris Langkis, 2.1 (2021), p. 59–64.

In this case, the moral sources that can be used as learning programs are the values of moral education contained in Abdullah Nashih Ulwan's book. He categorizes moral values into 4 groups of moral values, including: avoiding the habit of lying, stealing, insulting and criticizing, then delinquency and deviance. These are universal values that can elevate human dignity both before God and fellow human beings. As stated in Qur'an:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (٤)

And indeed, you are of a great moral character. (QS. Al-Qalam/68:4)

According to Nashih Ulwan, the purpose of moral education is to balance deviant characters and rectify deviations. This is in accordance with the ideas of moral education by Ki Hajar Dewantara, as stated by Syukriyah that with moral education students can teach them to master themselves, defeat their low desires, and strengthen noble character and personality⁶.

Therefore, instilling moral education in children will also have an impact on increasing the dignity of their nation, as well as Zakiah Daradjat opinion on implementation of moral Pancasila, which are the foundation of Indonesian society. This clearly to improve the

⁶ Alfin Syukriyah, 'Konsep Pendidikan Moral Dan Implikasinya Dalam Menekan Tingkat Kenakalan Remaja Di MTs An-Nur Gading Winongan Pasuruan' (Universitas Islam Negeri Maulana Malik Ibrahim, 2017). p. 21

children morals toward society, be a good citizen and having such characters that mentioned in MPR Decree no.II/MPR/1978⁷.

In the process of instilling the values of moral education, Abdullah Nashih Ulwan uses several strategies, including setting a good example for children, supervising associations, and always reminding children about God promises related to the consequences of behaving badly. This strategy is in accordance with the strategy in the Qur'an QS.An-Nahl: 125

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَاتِّبِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (١٢٥)

125. Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. (An-Nahl/16:125)

The verse above states that these commendable values must be conveyed by giving good examples, advice, and discussions that lead to the acquisition of goodness to become a mutual agreement. These strategies are in accordance with the theory of behaviorism according to B.F. Skinner, that mentioned about educational process occurs because there is a stimulus so that students' development can then be observed and monitored. In this case, a

⁷ Majelis Permusyawaratan Rakyat, 'Ketetapan MPR RI Nomor II/MPR/1978 Tentang Pedoman Penghayatan Dan Pengamalan Pancasila (Ekaprasetya Pancakarsa)', TAP MPR No II/MPR/1978, II, 1978, 4. p. 11

stimulus in the form of the surrounding learning environment. If a child is in a good environment, changes in behavior can be observed for the better. This is the importance of supervising the child's social environment⁸.

This method was also emphasized by Imam Al-Ghazali. He emphasized that good moral values must be familiar to students. This can be done by giving good advice and role model or examples to children so that they will really understand and be able to practice it without the need for further consideration and thought when doing it⁹.

⁸ A.M.Irfan Taufan Asfar, A.M.Iqbal Akbar Asfar, and Mercy F Halamury, 'TEORI BEHAVIORISME (Theory of Behaviorism)', *Researchgate*, February, 2019, p. 30–32.

⁹ Kris Setyaningsih, 'Analisis Perbandingan Pemikiran Pendidikan Antara Al-Ghazali Dengan B.F. Skinner', *Tadrib*, 1.1 (2015), p. 39–46
<<http://jurnal.radenfatah.ac.id/index.php/Tadrib/article/view/1035>>.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on the explanations that have been described, the writer can formulate several conclusions as the answers to the research questions. The results of this study can be concluded:

1. The values of moral education in the book *Children's Education in Islam* by Abdullah Nashih Ulwan include: keeping away children from characters of lying, stealing, insulting, and cursing at others, and also refraining from any kind of delinquency and deviation from Islamic teaching. The value of moral education according to Nashih Ulwan is categorized into group of moral values towards God which obviously including moral values toward selves and society as the essence of faith and divine values based on Qur'an and hadith.
2. The urgency of instilling moral education is based on parents or educator's obligation stated in Qur'an and Hadith. According to Abdullah Nashih Ulwan, the purpose of moral education is to balance deviant characters and rectify various deviations. Through this book, Abdullah Nashih Ulwan has summarized the concept of moral education by simplifying moral values based on the Qur'an and hadith, so that this book can be functioned as a guide for educators. After reading about children's moral education, the knowledges obtained can be

used as a source and referenced for readers in general, as well as educators or academic workers in particular who want to research about moral education or instilling the source of moral values in children education.

3. The implications for education nowadays are in accordance with the national education goals, that is to instill religious values (spiritual), self-control and personality (social), intelligence (cognitive), and noble character (affective and skills) as well as to implement the sources values mentioned by Imam Al-Ghazali. In this context, moral education values in the book by Abdullah Nashih Ulwan (which based on Qur'an and Hadith), clearly has a correlation with implementation of moral Pancasila as the foundation of Indonesia. Both are aiming to improve the moral of students in order to build a good character toward their religion (God), selves, and their society. Therefore, it can be achieved the development of Indonesian human character and leads to the development of the Indonesian nation.

B. Suggestion

After going through the discussion and conclusion, the writer wants to provide suggestions for further research so that they can conduct research by observing the implementation of moral values in the educational arena both at home, at school, and at activities in the community. In this way, the implications of Abdullah Nashih

Ulwan's brilliant ideas will be increasingly visible operationally and can be seen in their benefits in fostering the younger generation to have good morals and noble personalities.

C. Closing Statement

Therefore, this thesis was written, the writer hope knowledges gained can be useful for readers, especially those who want to learn about the values of moral education in the book Children's Education in Islam by Abdullah Nashih Ulwan. The writer also apologizes if there are mistakes and deficiencies in writing this report.

REFERENCES

- Abd hul, Yusuf, 'Cover Buku Yang Baik: Fungsi, Jenis, Dan Ciri-Ciri', *Dee Publish*, 2022 <<https://deepublishstore.com/cover-buku-yang-baik/>>
- Abidin, A. Mustika, 'Pendidikan Moral Dan Relevansinya Dengan Pendidikan Islam', *Jurnal Paris Langkis*, 2.1 (2021), 57–67
- Abu Abdullah Muhammad bin Yazid bin Abdullah bin Majah Al Quzwaini, 'Sunan Ibnu Majah', p. 56
- Achmad Rizal Fikri Alqozali, 'Konsep Pendidikan Anak Perspektif Andullah Nashih Ulwan Dalam Kitab Tarbiyatul Aulad Fil Islam (Analisis Relevansinya Dengan Pendidikan Islam Modern)' (Universitas Islam Negeri Maulana Malik Ibrahim, 2021)
- Achmadi, Prof. Dr., *Ideologi Pendidikan Islam: Paradigma Humanisme Theosentris*, 2010
- Ahmad, Jumal, 'Desain Penelitian Analisis Isi (Content Analysis)', June, 2018
- Alfin Syukriyah, 'Konsep Pendidikan Moral Dan Implikasinya Dalam Menekan Tingkat Kenakalan Remaja Di MTs An-Nur Gading Winongan Pasuruan' (Universitas Islam Negeri Maulana Malik Ibrahim, 2017)
- An-Naisaburi, Muslim bin al-Hajjaj al-Qusyairi, 'Shahih Muslim', p. 119
- Anica, 'Nilai-Nilai Pendidikan Karakter Dalam Surat Al-Ahzab Ayat

- 21 Perspektif Tafsir Al-Mishbah Karya Muhammad Quraish Shihab', 1321 0035, 2017, 87
- Asfar, A.M.Irfan Taufan, A.M.Iqbal Akbar Asfar, and Mercy F Halamury, 'TEORI BEHAVIORISME (Theory of Behaviorism)', *Researchgate*, February, 2019, 0–32
- Cempaka, Mahisa, 'Bullying Parah Terulang, Siswa SD Di Tasikmalaya Meninggal Usai Dipaksa Perkosa Kucing', *VICE Media*, 2022 <<https://www.vice.com/id/article/93abdp/siswa-sd-di-tasikmalaya-meninggal-akibat-depresi-usai-dibully-agar-perkosa-kucing>> [accessed 3 September 2022]
- Chairunnisa, R, 'Pemikiran Zakiah Daradjat Tentang Pembinaan Moral Remaja Dalam Perspektif Pendidikan Islam', *Iseedu: Journal of Islamic Educational Thoughts ...*, 4.May (2020), 62–80
<<http://journals.ums.ac.id/index.php/iseedu/article/view/14328>>
- Darisman, Dede, 'Konsep Pendidikan Anak Menurut Abdullah Nashih Ulwan', 2014
- Darmawan, Reza Kurnia, '2 Santri Aniaya Guru Agama Hingga Tewas Berniat Bikin Korban Pingsan Gara-Gara Ponselnya Disita', *Kompas.Com*, 2022
<<https://regional.kompas.com/read/2022/02/26/121930378/2-santri-aniaya-guru-agama-hingga-tewas-pelaku-awalnya-berniat-bikin-korban>> [accessed 6 September 2022]
- Fahrin, Annisa Aulia, 'Nilai-Nilai Pendidikan Islam Dalam Keluarga

- Nabi Muhammad SAW (Telaah Buku Kehidupan Rasul Allah Muhammad SAW Karya M Fetullah Gulen', 2019, 5–10
- Fatmela, Cut Reva, Israwati, Rahmi, and Rosmiati, 'Analisis Metode Pendidikan Anak Menurut Abdullah Nashih Ulwan Dalam Kitab Tarbiyatul Aulad Fil Islam', *Jurnal Ilmiah Mahasiswa Pendidikan Anak Usia Dini (JIM PAUD)*, 6.3 (2021)
- Fitri, Zakiyatul, 'Pemikiran Prof. Dr. Zakiah Daradjat, MA. Tentang Pendidikan Moral (Analisis Buku Membina Nilai-Nilai Moral Di Indonesia)' (IAIN Salatiga, 2016)
- H. Nixon Husin, Lc. M.Ag., 'Hadits-Hadits Nabi SAW. Tentang Pembinaan Akhlak', *An-Nur*, 4.1 (2015), 14–40
- Hardani. Ustiawaty, J. Andriani H, *Buku Metode Penelitian Kualitatif Dan Kuantitatif*, ed. by Husnu Abadi, 1st edn (Yogyakarta: CV. Pustaka Ilmu Group, 2017)
- Hermawan, Angi Ramdania, Oyoh Bariah, and Khalid Ramdhani, 'Pendidikan Moral Pada Keluarga Muslim Perspektif Abdullah Nashih Ulwan Dalam Kitab Tarbiyatul Aulad Fil Islam', *Edumaspul*, 5.2 (2021), 812–22
- Khaironi, Mulianah, 'Pendidikan Moral Pada Anak Usia Dini', *Jurnal Golden Age*, 1.01 (2017), 1
<<https://doi.org/10.29408/goldenage.v1i01.479>>
- Khasanah, Kusriatun Nur, 'Konsep Pendidikan Anak Dalam Keluarga Menurut Abdullah Nashih Ulwan Dalam Buku Pendidikan Anak Dalam Islam' (Institut Agama Islam Negeri Purwokerto, 2021)

- Kholish, Muhammad Jauhar, 'Etika Dan Moral Dalam Pandangan Hadis Nabi Saw', *Jurnal Riset Agama*, 1.1 (2021), 83–96
<<https://doi.org/10.15575/jra.v1i1.14259>>
- Khotimah, Siti, Fakultas Tarbiyah, D A N Keguruan, Universitas Islam, and Negeriraden Intan, 'KONSEP PENDIDIKAN ANAK MENURUT ABDULLAH NASHIH ' ULWAN', 2020
- Lubis, Rahmat Rifai, 'Kompetensi Kepribadian Guru Dalam Perspektif Islam', *Tazkiya Jurnal Pendidikan Islam*, V.2 (2016), 390–92
- Mahmudah, Nisaul, 'Makna Sifat Wajib Rasul Dalam Buku Membumikan Al-Qur'an Karya M. Quraish Shihab Dan Implikasinya Terhadap Pengembangan Kepribadian Pendidik Dalam Islam', 2020, 1–89
<<https://ejournal.uinib.ac.id/jurnal/index.php/alirsyad/article/view/2088>>
- Majelis Permusyawaratan Rakyat, 'Ketetapan MPR RI Nomor II/MPR/1978 Tentang Pedoman Penghayatan Dan Pengamalan Pancasila (Ekaprasetya Pancakarsa)', *TAP MPR No II/MPR/1978*, II, 1978, 4
- Mawahda Iskandar, Nurul, Susanti Vera, Agus Suyadi Raharusun, Jurusan Ilmu Hadis, Fakultas Ushuluddin, Uin Sunan, and others, 'Konsep Akhlak Dalam Perspektif Hadis Nabi Menggunakan Metode Tematik', *Gunung Djati Conference Series*, 8 (2022), 294–303

- Moeljadi, David, Randy Sugianto, Jaya Satrio Hendrick, and Kenny Hartono, 'Kamus Besar Bahasa Indonesia Edisi V' (Badan Pengembangan Bahasa dan Perbukuan, Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2022)
- Mudjia Rahardjo, 'Studi Teks Dalam Penelitian Kualitatif', 2018, 10
- Musyirifin, Zaen, 'Implementasi Sifat-Sifat Rasulullah Dalam Konseling Behavioral', *Al - Irsyad : Jurnal Bimbingan Konseling Islam*, 11.2 (2020), 151–59
<<https://ejournal.uinib.ac.id/jurnal/index.php/alirsyad/article/view/2088>>
- Nasution, Ahmad Yani, and Moh Jazuli, 'Menangkal Degradasi Moral Di Era Digital Bagi Kalangan Millennial', *Dharma Laksana*, 3.1 (2020), 1–9
- Novianty, Dythia, 'Jangan Ditiru, Viral Siswa Ditegur Main Game Di Kelas, Berujung Marah Lakukan Ini', *Suara.Com*, 2022
<<https://www.suara.com/teknologi/2022/03/21/092136/jangan-ditiru-viral-siswa-ditegur-main-game-di-kelas-berujung-marah-lakukan-ini>> [accessed 6 September 2022]
- Nurdin, 'Implementasi Keteladanan Rasulullah Saw Berdasarkan Al-Qur'an Surat Al-Ahzab Ayat 21 Bagi Pendidik Era Milenial', *Tadabbur: Jurnal Peradaban Islam*, 1.1 (2019), 29–48
<<https://doi.org/10.22373/tadabbur.v1i1.48>>
- 'Online Public Access Catalog', *Perpustakaan Nasional RI*
<<https://opac.perpusnas.go.id/ResultListOpac.aspx?pDataItem=a>>

rif+rahman+hakim&pType=Author&pLembarkerja=-

1&pPilihan=Author>

- Purnaningtias, Fianolita, Nuril Aika, Moh. Salman Al farisi, Ahmad Sucipto, and Zherin Mei Biana Putri, 'Analisis Peran Pendidikan Moral Untuk Mengurangi Aksi Bully Di Sekolah Dasar', *Autentik : Jurnal Pengembangan Pendidikan Dasar*, 4.1 (2020), 42–49
- Putri, Fatma Kusuma, 'Tanggung Jawa Guru Terhadap Pendidikan Moral Perspektif Abdullah Nashih Ulwan Dalam Kitab Tarbiyatul Aulad Fil Islam', 2020
- Putri, Rizqi Utami, Missriani, and Yessi Fitriani, 'Nilai-Nilai Moral, Pendidikan, Dan Sosial Dalam Novel Orang-Orang Biasa Karya Andrea Hirata', *Jurnal Pendidikan Tambusai*, 5.2015 (2021)
- Ramadhanti, Fani, Fuji Astuti, Ninda Nabila Aropah, and Sigit Vebrianto Susilo, 'Pendidikan Moral Sebagai Landasan Nilai Karakter Berprilaku', *Journal of Innovation in Primary Education*, 1.1 (2022), 10–21
- Resmini, Novi, 'Penggunaan Bahasa Dalam Karangan Ilmiah', *Universitas Pendidikan Indonesia*, 2
- Rezeki, Reza, Indah Lestari, and Meizana Parisa, 'ANALISIS PENGGUNAAN TATA BAHASA INDONESIA DALAM PENULISAN KARYA ILMIAH', *Linggau Jurnal Pf Elementary School Education*, 1.2 (2021)
- Rubini, 'Pendidikan Moral Dalam Perspektif Islam', *Al-Manar*, 8.1

- (2019), 225–71
- Sakdiah, ‘Karakteristik Kepemimpinan Dalam Islam (Kajian Historis Filosofis) Sifat-Sifat Rasulullah’, *Jurnal Al-Bayan*, 22.33 (2016), 29–49
- Sanusi, Ahmad, ‘Metode Pendidikan Ahlak Anak Usia Dini Dan Relevansinya Terhadap Pendidikan Nasional (Telaah Pemikiran Al-Ghazali Dan Abdullah Nashih Ulwan)’, *Jurnal Penelitian Keislaman*, 16.2 (2020), 87–102
<<https://doi.org/10.20414/jpk.v16i2.2610>>
- Septia, Difta Cahya, *ANALISIS NILAI-NILAI PENDIDIKAN MORAL DALAM BUKU MEMAHAMI HAMKA DAN RELEVANSINYA BAGI PENDIDIKAN ISLAM*, 2021
- Setiawan, Rendi, ‘Studi Komparasi Pemikiran Abdullah Nashih Ulwan Dan Zakiah Darajat Terhadap Pendidikan Agama Islam Pada Anak’, 2013
- Setyaningsih, Kris, ‘Analisis Perbandingan Pemikiran Pendidikan Antara Al-Ghazali Dengan B.F. Skinner’, *Tadrib*, 1.1 (2015), 32–46
<<http://jurnal.radenfatah.ac.id/index.php/Tadrib/article/view/1035>>
- Syarifuddin, Nur, and M. Fauzi, ‘PENDIDIKAN KARAKTER PERSPEKTIF ABDULLAH NASHIH ULWAN (Tinjauan Kitab Tarbiyatul Aulad Fil Islam Dan Relevansinya Dengan Pendidikan Nasional)’, *Akademika*, 13.02 (2020)

<<https://doi.org/10.30736/adk.v13i02.124>>

Ulwan, Abdulllah Nasih, *Pendidikan Anak Dalam Islam*, 12th edn
(Sukoharjo: Insan Kamil, 2020)

‘Undang-Undang No. 20 Tahun 2003 Tentang Sistem Pendidikan
Nasional’

Widyastini, ‘Nilai-Nilai Moral Yang Terkandung Dalam Tasawuf Al-
Ghazali Dan Pengaruhnya Terhadap Etika Islam’, *Jurnal
Filsafat*, 10.2 (2007), 208–17

Wijaya, I Ketut, ‘Buku Ajar Bahasa Indonesia Dan Tata Tulis Karya
Ilmiah’, *Buku Ajar Bahasa Indonesia*, 1, 2016, 1–61

Yaniawati, Poppy, *Penelitian Studi Kepustakaan, Penyamaan
Persepsi Penelitian Studi Kepustakaan Di Lingkungan Dosen
FKIP Unpas*, 2020

APPENDIX

Table of Moral Values in the book “Children’s Education in Islam”
(In Chapter Two: Second article, page 131-162)

No.	Verse in Qur’an	Hadith	Moral values	Page
1.	QS. Al-Qashash:50		Prohibition to follow the misguided	133
2.		HR. At-Tirmidzi no. 1875	Instilling good manner to children	134
3.		HR. Ibnu Majah		
4.		HR. Abdur Razzaq dan Sa’id bin Mashur		
5.		HR. Ibnu Hibban		135
6.		HR. Bukhari no. 2778	Lying actions is the characteristics of hypocrite and leads people to disrepute (hell).	136
7.		HR. Muslim no. 89		
8.		HR. Bukhari and Muslim		

9.		HR. Abu Dawud no. 4337		137
10.		HR. Ahmad 15147		
11.		HR. Al-Bukhari and Muslim no, 5584	Insult Muslims is a big sin.	140
12.		HR. Al-Bukhari and Ahmad no. 5516		
13.		HR. Al-Bukhari	Muslims never say bad things/word	141
14.		HR. Ashabus sunan and Ahmad		
15.		HR. At.Tirmidzi		
16.		HR. Bukhari no. 5443	Rejecting Non-Muslim bad culture such as: having mustache, dressing	143
17.		HR. Muslim no. 382		

18.		HR. At-Tirmidzi 2619	as <i>Yahudi/Nasranian.</i>	
19.		HR. At-Tirmidzi no, 3512		
20.		HR. At-Tirmidzi		
21.		HR. Ibnu Majah no. 3843	Following Non-Muslim good culture, such as:	144
22.		HR. At-Tirmidzi	seeking other knowledges than Islam (science, medical, army, so on)	
23.	QS. Al-Anfal:60			
24.		HR. Ahmad no. 15828	Stay away from Allah prohibition as stated in the Qur'an and hadith. Among	145
25.		HR. Ahmad no. 21102	them: having	
26.		HR. Ahmad no. 6260	luxurious way of	

27.		HR. Ibnu Majah no. 4010	life, addicted to porn or music, dressing as the opposite gender, indulgence <i>aurat</i> , showing off, being together with the opposite sex (without mahram).	
28.		HR. Ibnu Asakir		146
29.		HR. At-Tirmidzi		
30.		HR. Ahmad no. 5391		
31.		HR. At-Tirmidzi no. 1799		148
32.	QS. Al-Ahzab:59			
33.	QS. An-Nur: 30-32			149
34.	QS. Al-Ahzab:33			
35.	QS. An-Nur:60			154
36.	QS. An-Nur:30			
37.	QS. Al-Ahzab:53		155	

38.		HR. At-Tirmidzi no. 2091		
39.		HR. Bukhori no. 2784		
40.	QS. Al-Isra:36		Warning about the consequence and responsibility for all behavior.	
41.	QS. Al-An'am: 153		Allah command to devout and follow his path as stated in Al-Qur'an	
42.	QS. Al-Isra:9		Al-Qur'an is he guidance of life that has to be followed and the reward for the <i>mukmin</i> .	157

CURRICULUM VITAE

Personal Data

Name : Amilia Tunisa
Place of Birth : Kudus
Date of Birth : May, 31st 2000
Gender : Female
Civic : Indonesia
Address : Desa Sadang RT 6/ RW 3, Kec. Jekulo, Kab. Kudus,
Jawa Tengah
Email : amiliatunisa57@gmail.com

Education Record

1. TK Pertiwi 01 Sadang
2. SDN 1 Sadang
3. SMPN 1 Jekulo Kudus
4. SMAN 1 Jekulo Kudus
5. Universitas Islam Negeri Walisongo Semarang
6. Ma'had Al-Jamiah Walisongo Semarang