

The Concept of Children's Faith Education (Comparative Study Abdullah Nashih Ulwan and Zakiah Daradjat Thoughts)

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Abstract

The article aims to describe the children's faith education on comparison of Abdullah Nashih Ulwan and Zakiah Daradjat Thoughts. The research methodology applied in this study is literature review, also known as library research. Primary data sources consist of works by Abdullah Nashih Ulwan, such as "Tarbiyatul Aulad Fil Islam: Pendidikan Anak Dalam Islam," and works by Zakiah Daradjat, such as "Islam dan Kesehatan Mental," "Ilmu Jiwa Agama," "Pendidikan Islam dalam Keluarga dan Sekolah," and "Ilmu Pendidikan Islam." Secondary data sources involve other relevant books on the topic. The data analysis method employed is content analysis. From the author's research, the thoughts of Abdullah Nashih Ulwan and Zakiah Daradjat on faith education encompass both content and methods. There is a similarity in the thoughts of these two figures, specifically in terms of the content of faith education, the use of the concept of tawhid to guide children's lives, instilling worship habits, educating children about muraqabatullah, and employing exemplary and habituation methods. At the same time, there are differences in the use of punishment in education; Abdullah Nashih Ulwan allows punishment but focuses on methods taught by Islam, while Zakiah Daradjat does not use punitive education in child upbringing.

Keywords: Children's Faith Education, Abdullah Nashih Ulwan Thoughts, Zakiah Daradjat Thoughts

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INTRODUCTION

An educational approach is the key to understanding, appreciating and implementing Islamic teachings in real life practice (Amir Hamzah Lubis, 2016). So that education can be implemented well and of course it requires communication in a forum called an organization or institution.(K. Rahman, 2018). All individuals in this nation really need education because education can be a strong supporter of eliminating information poverty to solve the problem of ignorance, helping someone to develop, thinking about their full potential to be able to do so, solving all internal and external problems.(Warsah, 2018). Education is the main starting point for the development of human resources that have the potential to advance. Education is seen as a part that has an important role in creating future generations.(Makbuloh, 2016) According to the National Education System Law no. 20 of 2003 Education is defined as a conscious and planned effort to create a learning atmosphere and learning process for students to actively develop their potential

to have persistence in religious spiritual learning, intelligence, noble morals and skills necessary for themselves and for society.(Neolaka Amos, 2017)

Faith is the basis of a person's Islamic beliefs, and the formation of faith needs to start from an early age in children, in line with the development of their personality. The values of faith must be introduced to children through methods such as introducing Allah SWT and His Messenger, providing an understanding of the creator of the universe through inspiring stories, and conveying the majesty and greatness of Allah SWT.(Warsah, 2018; Amir Hamzah Lubis, 2016)

The scope of faith covers three main aspects of human life, namely what is in the heart, everything that is said, and all the actions that are carried out.(Yunahar Ilyas, 2000). Indicators of faith education can be measured through various methods. Some of the signs used to measure a person's faith include: following the teachings of the Apostle seriously, obeying God's laws, truly believing what was revealed by God and the Apostle.(Nadwa, 2014). In addition, faith education helps individuals in making wise decisions, in accordance with religious values, and provides good benefits for themselves and others.(Radiansyah et al., 2023). Parents have an important responsibility in guiding children towards independence and forming character values.(Armei Arief and Busahdiar, 2009) According to Abdullah Nashih Ulwan, faith education is binding children with the basics of faith, the pillars of Islam, and the basics of Shari'a since the child already understands and understands them. In this case, educators are obliged to foster the basics of faith education and Islamic teachings in children from their infancy with the aim of children being bound to Islam, both faith and worship and will only know Islam as their religion, the Koran as their guide and the Messenger of Allah as their leader. and his role model.(Ulwan, 2018). Everywhere there are quarrels and hostility both at home and in society. (Daradjat, 1982)

With good social habits and behavior, children will become the nation's next generation, with social intelligence and good communication that will make the nation and state proud.(Nurrita, 2021). The family has an important role in education in both Muslim and non-Muslim communities, because the family is the first place where children grow and develop. Children will receive influence from family members in the first years of life (at pre-school age). This is a very important moment in raising children because what is given to children will be remembered once and will not be easily lost or changed later.(Hasan, 2018). This aims to ensure that children can grow and develop into true Muslims, who completely surrender themselves to Allah SWT.(Yunahar Ilyas, 2000). Experiences and learning in childhood have a long-term impact in shaping a child's character, with the parable "learning in childhood is like writing on stone" showing the continuity of its value throughout life.(Yunahar Ilyas, 2000; KPAI, 2023)

So the faith education that parents carry out at home is no longer enough by accident. However, it needs to be deliberate and well prepared.(Tafsir, 2017). Thus, providing religious education from childhood will have a significant impact in guiding children's behavior and shaping their commitment to goodness in the future. As a result, children will grow up with good development, be filial to their parents, and become proactive members of society.(Amani Ar-Ramadi, 2015)

Ulwan strongly emphasizes the superiority of Islam as the highest religion and no one is above its position. Every argument is based on the principles and laws of Islamic teachings.(Ulwan, 2019). The book "Tarbiyatul Aulad Fil Islam: Children's Education in Islam" emphasizes that faith education must be instilled in children from an early age. Apart from that, this book also encourages educators, both teachers and parents, to follow the faith education guidelines recommended by Rasulullah SAW. The choice of Zakiah Daradjat as the figure used as the object of this research was due to her extensive knowledge and undoubted expertise in the field of education. In his books he also always

emphasizes the importance of religious and faith education for children as early as possible, because education at this early age will have a big impact on a child's life journey.

Theoretical Review

Concept of Children's Faith Education

(Yatimah, 2017) Education is a process that lasts throughout human life, starting from age 0 (zero) until reaching maturity as a perfect human being.(A. Rahman, 2012), deeper elements such as knowledge, judgment, and wisdom that are not always physically visible.(Pristiwanti et al., 2022). In Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System (Sisdiknas), it is explained that education is a deliberate and planned effort to create a learning environment that allows students to actively develop their potential, including spiritual strength, understanding of self, personality development, intelligence, good morality, and skills necessary for individuals, societies, states, and nations .(Arfani, 2016; Neolaka Amos, 2017) (Sulaiman & Asanudin, 2020). The term "faith" can be defined as a deep belief in the heart, expressed through words, and manifested through actions. Faith in Allah means believing sincerely in your heart that Allah truly exists in all his greatness and perfection. Furthermore, this belief must be expressed verbally and reinforced through concrete actions. Thus, a person can only be considered a perfect believer if he fulfills these three components of faith.(Taufik, 2019). Types of Faith; Faith in Allah SWT(Suryani et al., 2021). Faith in Angels (Huddahrohman, 2012). Faith in the Book(Sillakhudin, 2019). Faith in the Messenger(Puspitaningrum, 2020). Faith in the Last Day(Puspitaningrum, 2020). Faith in Qada and Qadar(Puspitaningrum, 2020)

Children's Education Concept

Children are small individuals who have potential and need to be empowered. They have characteristics that are different from adults, namely that they are always active, dynamic, full of enthusiasm, and always curious about what they see, hear, and feel. (Syafrida Siregar, 2017)They continue to explore and learn endlessly. Children are egocentric, naturally curious, social, unique, have creative imaginations, have limited attention span, and are a phase of life full of potential for learning.(Hayati, 2016). Educational goals are the values to be achieved and instilled in students. Therefore, educational goals become the core and essence of the entire educational process.(Rudi Ahmad Suryadi, 2018). Furthermore, the aim of education is to create individuals who are capable of facing the challenges of an era full of digital technology. The ability to adapt to digital technology is very important in this era, creating democratic and responsible citizens. Even though Indonesia has religious and cultural diversity, education must promote democratic values and responsibility as the basis of a state based on Pancasila.(Arkam & Mustikasari, 2021). The ultimate goal of education is to encourage full devotion to God, both at the individual, group and humanity levels in general, by providing a broad meaning (Nata, 2016) In the context of the Islamic concept of humans, especially children as subjects of education, in accordance with the Hadith of the Prophet which states that "human children" are born in nature or with certain potential, as mentioned in the QS. Al-Rum: 30,"(Q.S. Ar-Rum[30]:30)(RI, 2007)

It can be concluded that the aims of education are the values that are to be instilled in students and are the core of the educational process. The hope is that through educational programs, this natural disposition will not be distorted or distorted, but will remain straight and solid forever.(Hayati, 2016)

Biography of Abdullah Nashih Ulwan

Abdullah Nashih Ulwan is a fiqh scholar, preacher and educator. He was born in the village of Qadhi 'Askar in the city of Halab, Syria in the year 1347 H/1928 AD, in a religious family, which was already known for its piety and piety. His lineage reaches Al-Husain bin Ali bib Abi Talib. He finished elementary school in his village. After graduating from primary school, his father sent him to the Khusruwiyyah School to learn sharia

sciences, in 1943 AD. He studied under great teachers such as Shaikh Raghīb At-Thabbakh, Ahmad Asy-Syama', and Ahmad Izzuddin Al-Bayanuni. There he met Dr. Mustafa As-Siba'i. (Ulwan, 2019)

Abdullah Nashih Ulwan's Thoughts on Children's Faith Education. In this case, educators are obliged to foster the fundamentals of Islamic faith education and teachings to children from the time of their growth with the aim of children being bound to Islam, both faith and worship and will only know Islam as their religion, the Qur'an as their guide and the Prophet as a leader and his role model. (Ulwan, 2019) (Ulwan, 2019). Children's faith education material according to Abdullah Nshih Ulwan who first opened the child's life with the sentence of monotheism, the second taught him the problems of halal and haram after he became sensible, the third ordered him to worship when he was seven years old and lastly educated him to love the prophet, his family and the love of reading Al-Quran. (Ulwan, 2019; Ulwan, 2019; Hadziq, 202; Nunzairina, 2018). According to Zakiah Daradjat, faith is a psychological process that includes all the functions of the soul, feelings and thoughts which are equally convincing. If faith is not perfect, then the benefits for mental health will also be less than perfect. For example, recently in our country it could be said that everyone believes in God, but how many people are unable to use that belief in their lives. They are restless, their lives are not peaceful. Everywhere there are quarrels and hostility both at home and in society. (Daradjat, 1982; Daradjat, 1994)

Based on observations and searches carried out by the author to examine research containing theories relevant to the research problem and also the results of previous research, the author found several previous research results as follows: Journal written by Nur Syarifuddin and M. Fauzi. With the title Character Education from Abdullah Nashih Ulwan's Perspective (Review of the Book of Tarbiyatul Aulad Fil Islam and its Relevance to National Education). The conclusion of this research is that the concept of character education that has the most influence on children is education by example, education by habituation, education by advice, education by attention/supervision, and education by punishment. Conceptually, the goals of national education are ideal and cover all aspects of life, both external (physical) and internal (spiritual). Researchers assess the relevance of the concept of character education from Abdullah Nashih Ulwan's perspective with the goals of national education. Nur Syarifuddin and M. Fauzi, "Character Education from Abdullah Nashih Ulwan's Perspective (Review of the Book Tarbiyatul Aulad Fil Islam and Its Relevance to National Education)", Journal of Islamic Studies, Vol 03 No.02, December 2019. In this research there are similarities, namely that they both research children's education through the thoughts of Abdullah Nashih Ulwan in the book Tarbiyatul Aulad Fil Islam.

The difference is that previous researchers focused on character education and its relevance to national education, while current researchers focused on faith education and compared it with Zakiah Daradjat's thoughts. Journal written by Muhammad Muttaqin. With the title The Concept of Islamic Education in the Family According to Zakiah Daradjat. The conclusion of this research is that the concept of Islamic education in the family according to Zakiah Daradjat includes three aspects, namely the idea of Islamic religious education according to Zakiah Daradjat, the concept of Islamic education in the family, and the components of Islamic education. (Muttaqin, 2020b) In this research there are similarities, namely that they both examine Zakiah Daradjat's thoughts regarding the concept of education. The difference is that previous researchers focused on the concept of Islamic education while current researchers focused on the concept of faith education and compared it with Abdullah Nashih Ulwan's thoughts. Journal written by Rusdi Kurnia and Mira Sulfia. With the title The Concept of Character Education in the Perspective of Zakiah Daradjat's Thought. The conclusion of this research is that character education is an effort to develop every human being to become a human being who obeys God and has noble character. In Zakiah Daradjat's mind, character education starts from childhood. Parents

are the first step in forming a child's character. Teachers also play an important role after parents as educators in schools. The next education is habituation and practice from an early age. And society must also be responsible for shaping children's character. Implementation of character education from Zakiah Daradjat's perspective. in the world of education it relates to character values in the curriculum, character values in adolescent problems, and character values in mental health.(Rusdi Kurnia and Mira Sulfia, 2017) In this research there are similarities, namely that they both examine Zakiah Daradjat's thoughts regarding the concept of education. The difference is that previous researchers focused on the concept of character education, while current researchers focus on the concept of faith education and compared it with Abdullah Nashih Ulwan's thoughts.

METHOD

A method is a method or measure taken in a scientific discipline to achieve certain goals.(Luthfiyah, 2017) Meanwhile, research can generally be understood as a method or process of collecting and analyzing data in a structured and logical manner to achieve a goal.(Sudaryono, 2016). This type of research uses library research or library research, namely research activities carried out by combining information and data using different materials in the library such as reference books, analogous previous research results, note articles and journals related to the problem to be addressed.(Sari & Asmendri, 2018)

Primary data sources are data sources that directly share data with researchers or those who need data (Sugiyono, 2018) In this study, researchers used primary data sources, namely Tarbiyatul Aulad Fil Islam: Child Education in Islam Works by Abdullah Nashih Ulwan Translation by Arif Rahman Hakim, Lc Tarbiyatul Aulad Fil Islam: Child Education in Islam Works by Abdullah Nashih Ulwan Translated by Emiel Ahmad.Guidelines for Children's Education in Islam Volume I, works by A. Islam and Mental health by Abdullah Nashih Ulwan. Zakiah Daradjat, Religious Soul Science Works by Zakiah Daradjat and Islamic Education and Family and School Works by Zakiah Daradjat, Islamic Education Science by Zakiah Daradjat.

The documentation method is a method used to obtain data and information in the form of magazines, minutes, archives, written figures in the form of reports and information that can support research (Sugiyono, 2018) The purpose here is to obtain data resulting from the thoughts of Abdullah Nashih Ulwan and Zakiah Daradjat, either in the form of books or other writings, for example journals and books by other people that are in accordance with the research.

A structured technique for analyzing message content and processing messages or as a tool for observing and analyzing the content of communicators' open behavior (Sugiyono, 2018) This method was achieved to analyze the discussion about Abdullah Nashih Ulwan and Zakiah Daradjat about the concept of faith education for children.

RESULT AND DISCUSSION

Abdullah Nashih Ulwan's thoughts on the Concept of Children's Faith Education

1.Understanding Children's Faith Education

The faith education of children explained by Abdullah Nashih Ulwan in the book Tarbiyyah al-Aulad fi al-Islam is to bind the child with the basic principles of faith since his understanding is formed, familiarize him with the pillars of Islam since his understanding develops, and teach him the basics of Sharia since he reaches tamyiz age (Ulwan, 2018) This includes understanding the principles of Islamic education and teachings at an early stage of development. In this way, it is hoped that children will not only have an understanding but also be closely connected to it Islam, both in terms of belief and implementation of worship.

What is meant by the basics of faith involve all concepts conveyed with truth, including the nature of faith and unseen aspects such as belief in Allah SWT, angels,

heavenly books, apostles, questions by two angels, torture in the grave, resurrection day, reckoning, heaven, hell, and all other unseen elements. On the other hand, the pillars of Islam refer to various forms of worship, both physical and material, such as the implementation of prayer, fasting, zakat and Hajj for those who have the ability to carry it out. On the other hand, the basics of sharia cover all matters related to the divine system and rules as well as Islamic teachings, including creed, worship, morals, laws, rules and regulations (Ulwan, 2018)

2.Aims of Children's Faith Education

Abdullah Nashih Ulwan explained in his work that faith education given to children is a step to ensure that they have a strong foundation of faith and gain God's pleasure. This is intended so that the children can achieve three main goals: first, build the children's confidence to always believe in God; second, Cultivating the spirit to deepen devotion, piety, and worship to Allah, the Lord of the whole world; and third, foster awareness so that children always remember Allah in all aspects of their lives.(Ulwan, 2018)

a)Build children's confidence to always believe in God

Educators and parents are advised to give instructions to children about faith in Allah SWT. In his work "Tarbiyyah al-Aulah fi al-Islam" Abdullah Nashih Ulwan stated that an effective approach in instilling faith is to stimulate children's thinking. one of the emphasized strategies is to invite them to think about the greatness of Allah SWT, such as through observation of His awesome power in creating the heavens and the earth.

Abdullah Nashih Ulwan also explained that this direction should be given when children have reached agetamyizthat is, when they can recognize and differentiate. In the coaching process, educators and parents are advised to use a gradual approach, starting from concrete concepts to abstract ones, from specific to general and from simple to complex. The aim is for educators and parents to be able to guide children logically and argumentatively to achieve a deep understanding of faith.

When children have a strong faith from an early age and understand the principles of monotheism in depth, they tend not to be easily influenced or doubt by any influence that can divert their attention from Allah SWT, Abdullah Nashih Ulwan emphasized the importance of avoiding children from have faith in the Creator only by imitating the righteousimitation (follow along) but on the contrary so that they understand and have a solid foundation of belief.(Ulwan, 2018)

b)Cultivating the spirit to deepen devotion, piety, and worship to Allah Rabb of the whole world.

Abdullah Nashih Ulwan explains in his book, "Tarbiyyah al-Aulad fi al-Islam," that to form a humble personality, piety, and worship of Allah SWT in children, can be done by opening the child's view to the wonders of God's power. This involves showing children the greatness and beauty, growing plant life, colorful flowers, and various unique and amazing creatures of God. Nashih Ulwan believes that through this kind of observation, the child's soul will become humble and mesmerized by the majesty of Allah SWT. The child's soul will never get bored of seeing it, it will only produce amazement and encouragement to get closer to God. In this way, every action will be filled with a sense of piety and bring you closer to God, giving delight in obedience and the sweetness of worship to God, the Creator of the Universe.(Ulwan, 2018)

Then according to Abdullah Nashih Ulwan, the steps to instill a sense of reverence and deepen piety in the child's soul is to train and teach children to achieve reverence in the performance of prayer since they reach the agetamyiz. And teaches children to feel "sadness" and "crying" when listening to the reading of verses from the Koran. These qualities are considered a sign of wisdom, a symbol of righteousness, and a special characteristic of an honest believer.(Ulwan, 2018)

In the work "Tarbiyyah al-Aulad fi al-Islam" Abdullah Nashih Ulwan reiterated his solution by supporting it through some selected verses and stories of the Salaf as-Salih.

This is in accordance with the instructions to develop a sense of reverence in the child when praying, and also to shape the child's personality so that it is easy to cry and feel sad when listening to the recitation of the verses of the Qur'an. Some of the optional sentences included include:

1.Q.S Al-Mu'minun verses 1-2

Indeed, the believers have succeeded, those who are humble in their prayers.

"Indeed, fortunate are the believers, (that is) those who are humble in their prayers"(Q.S. Al-Mu'minun (23) : 1-2)(RI, 2007)

2.Q.S Al-Hajj verses 34-35

And for every nation We have made a ritual to mention the name of God over what He has provided for them of livestock. So your God is one God, to Him they submit and give good tidings to the mind. Indeed, they are those whose hearts, when God is mentioned, fear, and who are patient in what befalls them, and who perform prayer and spend out of what We have provided them. And for every nation We have prescribed slaughtering (sacrifice), so that they mention the name of God over the livestock that God has provided for them, then your God is God Almighty, therefore surrender yourselves to Him. And give glad tidings to those who submit (to God), 35. (that is) those whose hearts tremble when the name of God is mentioned, those who are patient against what befalls them, those who establish prayer and those who spend part of what We have provided for them." (Q.S. Al-Hajj (22): 34-35)(RI, 2007)

3.Q.S. Maryam verse 58

Those are those whom God has bestowed, of the prophets, of the descendants of Adam, and of those whom We carried with Noah, and of the descendants of Abraham and Israel, and of those whom We have guided and chosen, when When the verses of the Most Gracious are recited to them, they fall down prostrating and weeping.

"They are the people whom God has blessed, namely the prophets from the descendants of Adam, and from those whom We raised with Noah, and from the descendants of Abraham and Israel, and from those whom We have guided and We have chosen. When the verses of God the Most Merciful were read to them, they prostrated themselves and wept."(Q.S. Maryam (19) : 58)(RI, 2007)

Abdullah Nashih Ulwan also noted that qualities such as being solemn, crying, and feeling sad are also characteristics of the Prophet Muhammad SAW, his companions, as-Salaf as-Salih, and figures who have a deep understanding of Allah. In a history it is stated that Abu Saleh reported that several Yemeni residents came to Abu Bakr Ash-Shiddieq r.a., read the Koran, and then cried. Responding to this, Abu Bakar r.a. said, "That's it what we do until we die, we become frozen"(Ulwan, 2018)

c)Cultivate awareness so that children always remember Allah in all aspects of their lives Educators and parents need to instill awareness in children to always remember Allah in all their actions and behavior, all the time. Children should understand the concept of muraqabatullah, namely that Allah always pays attention, sees and knows all their secrets and desires, as well as everything that is betrayed and hidden from His eyes and heart. (Ulwan, 2018)

In the book Tarbiyyah al-Aulād fi al-Islām, Abdullah Nashih Ulwan explained that to instill the feeling of always remembering God, the steps that can be taken include:

1.Teaching children to always be sincere to Allah SWT in every word, deed, and action.

2.Give the child an understanding that every action must be done with a sincere intention in order to gain the pleasure of Allah SWT.

3.Educate children to understand thoughts that bring them closer to the Creator, as well as all thoughts that benefit themselves, society and humanity as a whole.

4.Train children so that their minds, hearts and emotions always follow the guidance of the Prophet Muhammad.

5. Educate children to carry out muhasabah (self-introspection) against evil actions and deviant thoughts.

6. Teach children to always understand and learn every clean and holy feeling. (Ulwan, 2018)

Abdullah Nashih Ulwan confirmed again that if educators and parents implement a number of systems and solutions that he has proposed, through continuous practice, it is not impossible that in a relatively short time, children will develop into a generation of militant Muslims, full of faith in Allah, proud of their religion, loyal to the history of their religion and noble heroes, and consistent in their principles. In this way, they will form a community that is free from disbelief, free from envy and envy, and not inclined to destructive behavior and crimes that are full of sin.

3. Children's Faith Education Materials

According to Abdullah Nashih Ulwan, the religious education material for children is:

a) Opening Children's Lives with the Sentence of Tauhid La ilaha ilallah

As narrated by Al-Hakim from Ibn Abbas that the Prophet said:

"Open it for your children first if it is with the sentence la ilaha illallah (There is no god but Allah)" (Jauzi Ibnul, n.d., p. h.299)

The benefit of this command is that the sentence of monotheism and Islamic symbols are the first to be introduced to the child, the first words heard, spoken verbally, and understood by the child. The task of parents is to guide their children by providing understanding and education in the faith in accordance with Islamic teachings, starting by introducing children to life through the phrase "Laa ilaaha illaa Allah" from birth. (Ulwan, 2018)

b) Teaching him Halal and Haram problems after he is sensible

The benefit is that when the child opens his eyes and grows up, he already has knowledge about the commands of Allah SWT. Thus, he will quickly carry out those orders and understand His prohibitions, so that he can stay away from them. If the child from the beginning of puberty already understands the laws of halal and haram, and is also bound by the laws of Sharia, then he will not know other laws and laws other than those based on Islam (Ulwan, 2018)

c) Ordered him to worship when he was seven years old

Teaching the rules of worship, such as the command to pray, can be identified with the same principles used in teaching fasting and Hajj to children. We train them to fast if they are able, and to carry out the Hajj if their family's financial capabilities allow. The goal is for children to understand the laws of worship from the time they grow up. Thus, when children grow up, they are accustomed to carrying out and are educated to obey Allah, fulfill His rights, thank Him, return to Him, hold fast to Him, rely on Him, and surrender to Him. His. Apart from that, children will also achieve spiritual purity, physical health, as well as the development of good morals, words and deeds through carrying out these religious services. (Ulwan, 2018)

d) Educate children to love the Prophet, his family, and read the Koran

Speaking about love for the Prophet SAW and his family, it is very important to teach children about the wars fought by the Prophet SAW, the history of the lives of the companions, the characteristics of great leaders, and other great events. The purpose is for children to be able to take examples from the lives of previous people, both in terms of movement, thinking, heroism, and their jihad. Thus, it is hoped that children will also have an interest in history, including its feelings and successes, as well as for them to be bound by the Qur'an, both in its spirit, method, and reading. (Ulwan, 2018)

4. Children's Faith Education Methods

Method is one of the crucial elements in Islamic education. A method is explained as a "way of doing anything" or a method used to carry out an action with a specific goal. (Rahmat, 2019, p. h.4-5) According to Abudin Nata, Islamic education methods have

several meanings. First, this method is a pathway to imply religious knowledge in individuals so that it is reflected in the character of the target object, namely an Islamic character. Second, this method is a way to understand, explore and develop Islamic teachings so that they can continue to develop in line with the times.(Thanks, 2019)

Types of educational methods can be applied in the process of educating children, as long as they are in accordance with the goals to be achieved. However, not all methods are suitable if only used to achieve certain goals. Only a few methods are effective for achieving certain goals, and the choice of method must be based on proper consideration and selection. Mistakes in choosing methods can hinder the achievement of educational goals. Apart from that, there are factors that influence the selection and use of educational methods. According to Winarno Surakhmad, factors that influence the selection and use of educational methods involve the purpose of using the method, the child's maturity level, situational conditions, and the personal character and abilities of the educator.(Djamarah, 2020, p. p.178) Dr. Abdullah Nashih Ulwan explained that there are several educational methods that can be applied in the context of Islamic education in the family environment. Some methods include:

a)Exemplary Method

Education through example is an effective method in shaping children's mental, moral and social skills. This is due to the important role of educators as role models and good examples in the eyes of children. In this way, the behavior of educators will be used as an example by children, both consciously and unconsciously. All the words and actions of educators will be embedded in the child's mind and form part of his perception, which can be known or not. (Ulwan, 2018)

The exemplary method, which is providing good examples to students in everyday life, is recognized psychologically as an effective method because children tend to imitate good and bad behavior. Therefore, the importance of instilling good exemplary values in children lies in the fact that they always observe and imitate the behavior, actions and words of their educators and parents. (Minarti, 2013, p. p. 78). Instilling good and noble exemplary values in students is very important. This is because, whether they realize it or not, students always see and imitate the behavior, actions and words of educators and parents. (Mahmud, 2013, p. p. 105) According to Abdullah Nashih Ulwan, education is by example, either through the example of parents, pious friends, teachers, or older siblings, are the most important and influential factors in shaping and improving children's behavior. Therefore, the exemplary method is not only applicable at home or at school, but also in everyday life wherever and whenever. Through this method, it is hoped that children will not hesitate to imitate, follow examples and implement good teachings in terms of faith, worship, social and other aspects.

Abdullah Nashih Ulwan emphasized some examples that educators should have and teach to children, such as examples of honesty, intelligence and wisdom, worship, and noble morals. The role of educators in providing an example of good morals is considered to be very important, in line with the purpose of the Prophet Muhammad SAW who was sent to improve the morals of mankind. (Ulwan, 2018) Morals, according to Ahmad Tafsir, are morals determined by religion and the Prophet Muhammad SAW was sent to guide mankind towards moral improvement in accordance with Islamic teachings. Therefore, Islamic religious education is directed to form the main personality based on Islamic rules. (Tafsir, 2010, p. h.20)

b)Method with Habit (Customs)

Sri Minarti stated that the habituation method is an approach that teaches students to do something from birth. The essence of this habituation method lies in repetition, where the actions carried out by students today will be repeated the next day, and so on. (Minarti, 2013) In the context of psychological theory, this habituation method is known as theory“operan conditioning” which aims to accustom children to adopt

commendable behavior, discipline, study hard, work hard, be sincere, honest, trustworthy, responsible and other commendable actions. Parents and teachers need to apply this habituation method to form and instill character values, so that children get used to good behavior (noble morals). (Mahmud, 2013)

The effectiveness of this habituation method becomes more evident when it is based on concrete experience. In other words, students must be accustomed to carrying out commendable actions. For example, students can be taught to recite basmalah before carrying out any activity, or to say greetings when entering and leaving the house. This approach can also be interpreted as repetition, so that the habituation method also functions to strengthen memorization and shape students' character.

Thus, the habituation method is a process of continuously getting used to routine activities, so that the habit becomes embedded in the student. Abdullah Nashih Ulwan in the book *Tarbiyyah al-Aulād fī al-Islām* gives several examples to educators in teaching children and accustoming them to the principles of kindness. The Prophet SAW, for example, ordered educators to teach the pillars of prayer, halal and haram laws, as well as love the Prophet and his family, and read the Qur'an to their children. (Ulwan, 2018)

c) Advice Method

Advice is recognized as an effective method of education in shaping children's faith, as well as preparing aspects of their morals, soul, and social sense. Advice and advice have a great impact on opening a child's heart to the reality of something, pushing him towards positive things, filling himself with noble morals, and providing awareness of the principles of Islam. It is not surprising that the Al-Quran also uses this method, inviting the human soul with advice and repeating it in several verses in various places. (Ulwan, 2018)

This method is called the advice method because the soul has a tendency to be influenced by the words it hears. This tendency is dynamic, so giving words needs to be done repeatedly. From this it can be seen that giving advice is not enough just once, but needs to be done on an ongoing basis. Muhammad Qutb stated that effective advice can open a path to the soul directly through feelings, move it and shake its contents, awakening its sadness so that it covers its entire being. However, he also emphasized that in faith education, advice alone is not enough without being accompanied by role models and intermediaries who enable those examples to be followed and emulated. (Gunawan, 2014, p. p. 113)

According to Abdullah Nashih Ulwan, the way in the Al-Quran to deliver advice using various styles of language is as follows:

1. The Qur'an uses a persuasive language style with sweetness and denial, which is used to provide strong suggestions for human feelings and hearts. This call proved to be very effective when the Qur'an invited people with various different characters, types and social levels to speak through the understanding of their hearts and minds which was revealed to the prophets. This variety of appeals includes various groups such as appeals to children, women, believers, people of the book, and all humanity. For example, specific appeals for children are:

He said, "My son, do not relate your visions to your brothers, lest they plot a plot against you. Indeed, Satan is a clear enemy of mankind."

"His father said: "O my son, do not tell your dream to your brothers, then they will plot (to destroy) you. Indeed, the devil is a real enemy of mankind"(Q.S. Yusuf : 5)(RI, 2007)

This illustrates that Prophet Yusuf's father had a strong premonition of the danger that would befall Prophet Yusuf. His father advised Prophet Yusuf not to tell his dreams to his brothers who planned to harm him. (Ulwan, 2018)

2. The language style of stories accompanied by lessons and advice has a significant impact on the soul, makes an impression on the mind, and presents logical arguments. The Qur'an often uses this style of language, especially when telling the stories of the Apostles and their people. Allah has given the Prophet Muhammad stories full of wisdom as signs and lessons for mankind. For example :

And Moses said, "I am a true Messenger from the Lord of the Worlds, and I do not say anything about God except the truth. I have come to you with clear proof." From your Lord, so He sent with me the Children of Israel. He said, "If you have brought a sign, then bring it. If you are of the truthful." Then he dropped his staff. This is a clear snake

"104. And Musa said: "O Pharaoh, indeed I am a messenger from the Lord of the worlds, 105. it is obligatory on me not to say anything against God, except what is right. Indeed, I have come to you with clear evidence from your Lord, so let the Children of Israel (go) with me." 106. Fir'aun replied: "If it is true that you bring some evidence, then bring that evidence if (it is true) that you are among the people of righteous people".107. So Moses dropped his staff, and immediately the staff became a real snake."(Q.S. Al-Araf: 104-107)(RI, 2007)

Thus, the story of Prophet Moses AS provides important lessons and advice to keep faith in Allah SWT. and feel afraid of bad deeds done, because God will reward every human act, both good and bad. (Ulwan, 2018)

3. Al-Quran guidance that contains messages and advice. When a Muslim listens to the verses of the Qur'an being read, his heart becomes solemn, his soul is glued to the verse he hears, and his spirit is moved by the chanting of the verse, encouraging him to follow the advice contained in it. From this instruction of the Qur'an, there are several categories, including: Guidance of the Qur'an accompanied by affirmation, Guidance of the Qur'an accompanied by questions of disbelief, Guidance of the Qur'an accompanied by intellectual arguments, Guidance Al-Qur'an which is accompanied by an explanation of the holistic character of Islam and Al-Qur'an Direction which is accompanied by legal rules, including the rule of justice in decisions, the rule of legislative deliberation, and the rule of human equality (Ulwan, 2018).)

The above is the language style that the Qur'an applies when giving advice. Meanwhile, the method applied by Rasulullah Saw. in giving advice, namely the method of telling stories, the method of dialogue and asking questions (requiring answers), swearing in the name of Allah to start giving advice, inserting jokes when giving advice, arranging advice so that it doesn't get bored, allowing advice to be communicated to control the listener, giving advice by giving examples , giving advice through demonstrations, giving advice through pictures and explanations, giving advice through practice, giving advice by taking advantage of moments/opportunities, giving advice by paying attention to the most important things, giving advice by pointing out things that are prohibited. (Ulwan, 2018)

d) Method of providing attention/supervision

Religion focuses its attention on things that can be reached by humans. (Mahmud, 2013) Parents have an obligation to continue to monitor the development of their students, including in physical, spiritual and environmental aspects. Education that involves monitoring includes giving full attention and supervision to children's beliefs and morals, monitoring their psychological preparation and social aspects, as well as regularly observing their physical health and learning progress. (Ulwan, 2018) Guidance and supervision are two things that are inseparable and inseparable. can be separated in the educational process. Children's faith education in the family is not enough just to provide wisdom, understanding, explanation and understanding, the child is then left to walk on his own. Education requires guidance, namely tough guidance, especially when the child feels helpless, or when the child faces a problem that he thinks is serious. Therefore, the presence and guidance of parents will be very meaningful and unforgettable for children. (Salim, 2013, p. 70)

In his book, "Tarbiyyah al-Aulād fī al-Islām," Abdullah Nashih Ulwan highlights the importance of attention and monitoring of children by educators. Ulwan emphasized that an educator cannot protect his family and children from the potential dangers of hell if he does not order them to do good deeds, forbid bad deeds, and does not actively pay attention to and monitor them. This attention and monitoring is considered the most

important basis of education, where a child is always the focus of attention and monitoring. Educators are expected to follow all children's events and activities, as well as intervene with prohibitions and warnings when they see bad behavior, explaining the negative consequences. Rasulullah SAW is considered the main role model in providing guidance, leading his friends well, visiting them, monitoring the situation, motivating positive potential, loving the poor, and educating young children. The importance of monitoring is not only limited to improving one or two aspects of the human soul, but must cover all aspects, including faith, intellectual, moral, physical, mental and social, so that education produces a balanced Muslim personality and can fulfill everyone's rights in life. Monitoring and attention are also emphasized so that students do not fall into negative behavior. (Ulwan, 2018)

e) Method by Giving Punishment

Abu Muhammad Iqbal said that awards are an educational tool given to students as recognition for their achievements. If a child shows kindness, the educator must reward him in the form of a gift or praise. Rewards can be in the form of prizes that can increase students' learning motivation thereby stimulating their learning motivation. At the same time, punishment is preventive and originates entirely from fear of the threat of punishment. (Iqbal, 2013, p. p.79). Rewards can be in the form of praise, material gifts, chest pats, thumbs up, etc. The benefits of rewards will make students enthusiastic about improving their achievements and goodness. In carrying out faith education in the family, parents should not be stingy in giving gifts to children who excel or excel, even if it is just praise, let alone providing material things.

Apart from rewards, what teachers at school or parents at home must do is punishment or sanctions. Children's illegal behavior or inappropriate behavior by children will make children brave and not hesitate to repeat it; or become undisciplined. Violations committed by children because of their ignorance should not be sanctioned or punished before the parents explain that this should not be done or before an agreement has been made. This means that sanctions or punishment (punishment) are only carried out by parents for their child's intentional wrongdoing and have been notified to the child beforehand or because they are proven to have violated agreed provisions. (Salim, 2013) The meaning of this punishment is that punishment witnessed by people has a stronger teaching impact and provides more effective advice. This is because people who witness the punishment will imagine and describe it in their minds as if the punishment happened to themselves. As a result, they become afraid to break the rules and suffer similar punishments. For example, when an educator punishes a child in front of his siblings or friends, the punishment can have a significant impact on the child. They will think carefully before making a mistake because they are afraid of the punishment that will be applied. This way, they can learn from the experience.

From this explanation, it can be concluded that Islamic education pays great attention to the problem of punishment, both meaningful and material. This punishment must also meet certain conditions and limitations. Therefore, an educator must carry out punishment by complying with those limits and must not let children do wrong without receiving punishment, in order to achieve an ideal education for them. (Ulwan, 2018)

Zakiah Daradjat's thoughts on the concept of children's faith education

1. Understanding Children's Faith Education

According to Zakiah Daradjat, faith is a psychological process that includes all the functions of the soul, feelings and thoughts which are equally convincing. If faith is not perfect, then the benefits for mental health will also be less than perfect. (Daradjat, 1982) Faith taught by Islam is very important for mental health and happiness in life. Because faith cultivates and develops the functions of the soul and maintains its balance and guarantees inner peace. (Daradjat, 1994)

Zakiah Daradjat places faith education as part of Islamic education in the family, because faith is considered the initial foundation for children in their religious aspects. (Daradjat, 1994) This opinion is in line with the view of Abudin Nata who states that religious education in the household then involves aqidah or faith education. Aqidah or faith is considered the basic foundation of a person's faith that needs to be instilled from an early age. This is due to the belief that individuals who have strong faith will have inner and soul strength that allows them not to be afraid to face life's trials. (Nata, 2005, p. p. 332)

2. Aims of Children's Faith Education

According to Zakiah Daradjat, the basic goal of faith education is to develop humans to become pious servants of God in all aspects of their lives, including their actions, thoughts and feelings. (Daradjat, 1994) Zakiah Daradjat further explains this goal as follows:

a) Knowing and performing worship well, in accordance with the teachings of the Prophet SAW., including sincerely acknowledging that only Allah is obligatory to be worshiped and Muhammad SAW. as His Messenger, establish prayer, pay zakat, fast during the month of Ramadan, and perform Hajj.

b) Acquire the knowledge, skills, attitudes and actions necessary to obtain sustenance for yourself and your family.

c) Know and have the skills to carry out social roles well, have noble character, with a focus on the morals needed to interact with other people, oneself and the community. These morals include being filial to parents, doing good deeds in the way of Allah, doing good to relatives, avoiding stinginess and wastefulness, behaving honestly and fairly, being humble, avoiding evil deeds, avoiding evil, and obeying promises and oaths. (Daradjat, 1994)

Zakiah Daradjat formulated the goals of this education clearly, and the strong influence of psychology and the teachings of the Koran and Sunnah can be seen. Zakiah Daradjat's views and expertise as an expert in Religious Psychology and a Muslim woman who diligently follows the teachings of the Koran and al-Sunnah greatly influenced the formulation of the goals of Islamic education. Zakiah Daradjat's awareness as a psychologist who recognizes a good relationship with all of God's creation can be seen in the separation of morals into two parts, namely those relating to humans and those relating to animals. In addition, its details regarding noble morals, such as being good to parents and avoiding arrogance, clearly reflect the teachings contained in the Qur'an and al-Sunnah. This confirms that Zakiah Daradjat is a religious psychologist who is firm in the teachings of the Koran and al-Sunnah. The educational concept he built came from his expertise and consistent religious beliefs. (Daradjat, 1994)

Children's Faith Education Materials

According to Zakiah Daradjat, Islamic education material in the family environment is different from Islamic education material at school. Islamic education material in the family is seen as material that Luqman al-Hakim has applied to his children. Some of the material taught by Luqman al-Hakim to his children, according to Zakiah Daradjat, involves:

a. Faith Development: Zakiah Daradjat stated that a strong and healthy body, coupled with intelligence, science and sophisticated technology, will not bring satisfaction or happiness without the dimension of faith. True faith, which grows from childhood and is integrated with the personality, is considered a source of inner peace and happiness. (Daradjat, 1994)

b. Moral Development: Morals are considered the implementation of faith in various forms of behavior. Luqman al-Hakim teaches his children moral examples, including attitudes towards parents, attitudes towards other people, and morals in personal appearance. Zakiah emphasized that children's morals really depend on the parents' attitudes towards

the child, and these morals can reflect the child's feelings about family conditions. (Daradjat, 1994)

c. Worship Development: Fostering devotion to worship in children also begins in the family environment. Young children tend to be interested in worship activities that involve movement. Zakiah Daradjat mentioned interesting worship experiences for children, such as congregational prayers, breaking the fast, the atmosphere of tarawih prayers in the month of Ramadan, and holiday prayers. (Daradjat, 1994)

Zakiah Daradjat's ideas are in line with the views of Ahmad Tafsir, who also highlights the story of Luqman al-Hakim in the Qur'an as an inspiration in providing education to children. Ahmad Tafsir divided the education material from Luqman to his son into monotheistic education, moral education, and prayer education as a sign of obedience to God. (Qosim & Safitry, 2021)

Children's Faith Education Methods

Educational methods are the means used to achieve educational goals. Zakiah believes that educational methods must be in line with students' psychological development. In this case, educators and parents' knowledge alone is not enough, but they must understand educational methods and child psychology in order to educate their children properly. (Daradjat, 1988, p. p. 130) Teaching Islam is a task which then opens up understanding. related to the problems that developed between the two circles. The following are several educational methods according to Zakiah Daradjat:

a) Exemplary Method

This method is a more efficient and effective approach in instilling Islamic teaching values in children. From a psychological perspective, children tend to like to imitate, not only good behavior, but also bad behavior. (Salim, 2013) Said Morsi also expressed a similar view, where he stated that small children tend to always imitate the behavior of adults around them, especially their parents or figures who act as teachers. In Morsi's view, children have two types of teachers, namely good teachers and bad teachers. Therefore, parents are expected to be able to set an example and show good behavior as an example for their children. (Mursi, n.d., p. p.11). Zakiah believes that this exemplary method is very appropriate for early childhood education because children's intelligence growth is still sensory. For example, children often see their parents praying, praying fervently and socializing with good manners. Having a tendency to imitate and identification factors in a child's soul will cause him to imitate his parents. (Daradjat, 1994)

It is not enough for parents to set a good example for their children; they also have an obligation to connect their children with a good role model, the Prophet Muhammad SAW, and teach them war stories and his noble morals. . Parents are also obliged to emulate the hearts of their children like the friends of the Prophet Muhammad SAW, previous pious generations, and their descendants. Parents must also prepare a good school and a good environment for their children, so that their children can receive good religious, moral, psychological, physical and intellectual education. Moral education in the family is carried out through the example and example of parents. Community behavior and behavior in the relationship and interaction between mother and father, the way parents treat their children, and the way parents treat other people in the family and society will be role models for children. (Daradjat, 1994)

Parents need to pay special attention to educating their oldest child because it has a strong influence on the education of other children. Younger children tend to follow the habits and behavior demonstrated by older children, seeing them as examples in various aspects, especially in terms of morals and social habits. Therefore, parents should focus their attention first on their oldest child so that he can be a good role model for his

younger siblings. This aims to ensure that older siblings can lead well and become positive role models.

From the explanation above, this exemplary method focuses on developing aspects of moral education, especially in being honest. This role model involves the behavior of parents as an example that their children will follow. Parents are considered the main role models for children, and all actions taken by parents will be an example that children emulate and follow. Therefore, this example is not just about providing an example, but also involves children's practices and attachment to the values inherited by the Prophet Muhammad, previous pious generations, and generations that emulate their goodness. (Muttaqin, 2020a)

b) Habituation Method

In Islamic teachings, it is stipulated that from birth, children have created a pure monotheistic nature, have the true religion, and have faith in Allah SWT. This means that from birth, children have an innate tendency to unite in faith and faith in Allah. This nature will develop well in an environment that is fulfilled religiously. For children under 10 years of age, it is recommended to get used to bathing, have a regular diet, perform prayers even though they are not yet complete, and do other things that are in accordance with religious principles. (Jamaluddin, 2010, p. p. 72)

Habituation and Practice Methods are defined as repeated actions to make something a habit. According to Zakiah, parents should be aware that in shaping a child's personality, habits and training are needed that are appropriate to the child's stage of development. By implementing these habits and exercises, certain attitudes will form in children, and over time, these attitudes will become clear and strong. This makes it an inherent part of the child's personality and difficult to shake. (Daradjat, 1996, p. p. 62)

This educational method can be started with simple activities, for example teaching children to recite Bismillah every time they start daily activities such as eating or drinking. Apart from that, it also involves introducing the concept of God in a simple way according to the child's understanding and understanding capacity. (Daradjat, 1988)

The role of habituation, teaching and education in the growth and development of children has a significant impact on the formation of pure monotheism, moral values, spiritual dimensions and correct religious ethics. The aim of this habituation is to instill skills and abilities in behavior and speaking, as well as ensuring an understanding of appropriate methods can be mastered. It is important to remember that personality formation does not stop at this stage. If it stopped at that stage, human education would only be comparable to teaching animals to perform in a circus. In human education, habituation has deeper implications than simply instilling ways of acting and speaking (reciting). (Muttaqin, 2020a)

c) Story Method

Children aged 3-6 years show interest in short stories that tell events that they often experience or that are close to their daily lives. This makes a positive contribution to the development of the religious dimension in children, especially because at this time children tend to imitate the behavior of those around them. (Daradjat, 1994). This method is an educational approach that focuses on the use of language, both orally and in writing, and is often referred to as the storytelling method. In essence, stories function as a means to convey messages from the source to the recipient of the message. In the Qur'an, there are many verses containing advice and stories about previous apostles and prophets before the Prophet Muhammad. It is hoped that using this method can increase children's faith and encourage them to do good in their lives. (Qosim & Safitry, 2021)

Children aged 3-6 years have an interest in short stories that reflect their daily lives, providing a positive impact on the development of the religious dimension. The storytelling education method, which emphasizes the use of language, both spoken and written, is expected to increase children's faith by conveying good messages from the

source, such as those found in the verses of the Koran about previous apostles and prophets.

The similar Thoughts of Abdullah Nashih Ulwan and Zakiah Daradjat

According to Abdullah Nashih Ulwan, faith education involves binding children with the fundamentals of faith, the pillars of Islam, and the principles of Sharia since they begin to understand the world around them. The task of the educator is to instill the fundamentals of faith education and Islamic teachings in children since they are still growing up. This aims for children to be connected to Islam, both in terms of belief and worship, and so that they only know Islam as their religion, with the Qur'an as a guide and the Messenger of God as a leader and example.

The education of faith carried by Ulwan and Zakiah aims to form the strength of faith in the child, making it a belief and support in his life later. Faith is not only limited to belief and pronunciation, but must also be able to be applied in all aspects of life. Therefore, it is important to introduce faith education from an early age to children as a guide and guide in guiding them in terms of attitude, speech, and behavior in various aspects of life.

According to Ulwan, the exemplary method is an important means of preparing children psychologically and socially. Educators are seen as the main role models, and it is important to introduce the example of the Prophet and his friends in various aspects of life, such as worship, character, courage, compassion and jihad. Ulwan highlighted that underage children tend to follow their older siblings, so parents' attention should be focused especially on the oldest child so that he becomes a good role model.

Meanwhile, Zakiah Daradjat views example as more about the environment around children. Exemplary education can influence children's daily morals, including the behavior and manners of parents in interactions in the family and society.

Overall, the method of religious education in children, according to Ulwan and Zakiah, has the same purpose: forming religious beliefs and beliefs and directing children to good behavior and morals in accordance with the teachings of Islam.

The Differences Thoughts of Abdullah Nashih Ulwan and Zakiah Daradjat

Abdullah Nashih Ulwan and Zakiah Daradjat have different views regarding the application of punishment in Islamic religious education to children. Ulwan believes that punishment can be an alternative in children's education, but he emphasizes the importance of love and gentleness in giving punishment. According to Ulwan, Islam provides guidelines for giving punishment gently, paying attention to the child's character, and giving punishment gradually. On the other hand, Zakiah Daradjat is more careful in looking at the application of punishment. According to him, punishment is not always followed by children to improve and can have the opposite effect, causing loss of self-confidence and hatred towards the environment. Zakiah Daradjat suggests that educators avoid physical punishment and limit punishment to forms that do not involve the body, such as taunting or turning attention away. He believes that today, especially in Indonesia, often sees the use of violence in administering punishment, which he considers unedifying and only creates feelings of revenge. With these different views, it can be concluded that Ulwan considers punishment as an educational method that can be applied gently, while Zakiah Daradjat emphasizes caution and avoiding the use of physical punishment, in line with the protection of children's rights regulated by law.

CONCLUSION

The purpose of children's faith education according to Abdullah Nashih Ulwan is Fostering children's confidence to always have faith in Allah, instilling a spirit to deepen devotion, piety and worship to Allah, the Rabb of all the worlds, and fostering awareness so that children always remember Allah in all aspects of their lives. According to Abdullah

Nashih Ulwan, children's faith education material consists of several parts, including opening children's lives with the sentence of monotheism. La ilaha ilallah, taught him Halal and Haram issues after he became sensible, ordered him to worship when he was seven years old and educated the child to love the Prophet, his family, and read the Koran. And according to Zakiah Daradjat, the material for children's faith education is faith formation, moral formation and worship formation. According to Abdullah Nashih Ulwan, children's faith education methods consist of the example method, the habituation method (customs), the advice method, the attention/supervision method, and the punishment method. And according to Zakiah Daradjat, children's faith education methods consist of the example method, habituation method and story method.

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