



Implantation of Tauhid Values Nashih Ulwan's Perspective

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Abstract. The rampant moral degradation that has hit the current generation is an essential point in the world of education, as for the aspects behind this, one of which is parents who have an essential role and are the first school for children. Parents stress Islamic teachings and the principles they must follow when raising their children, which are based on fulfilling these rights within the pillars of Islam. Much news has been published lately about students' moral crises, such as bullying, drug abuse, and lack of courtesy toward parents and teachers. Thus, this study aims to describe the concept of parenting for the provision of tauhid values in Nashih Ulwan's book. This type of research includes qualitative research and data collection techniques using library research, namely the study of books, scientific works, famous works, and other literature related to the theme. The results of this study indicate that protecting the value of monotheism is the right and obligation of parents as the primary education for children and finding methods so that a child can become a true Muslim.

Keywords: Education · Tauhid · Nashih Ulwan

1 Introduction

It can be said that education in Indonesia is facing moral degradation due to the influence of globalization on culture, ethics and morals, technology and the low quality of Indonesian education. Responsible for Islamic education is the integration of several elements, namely: first, integrating educational methods into families and communities in the school environment., combines cognitive, affective, and psychomotor aspects [1]. In Islamic teachings, the existence of trials and problems in life is human nature. Allah has explained in the Qur'an, Surah Al-Baqarah: 155–156, that humans will be tested with several problems, but Allah will give good news to His servants who remember Allah when trouble befalls them [2].

Psychologically, parental figures will significantly influence a child's behavior and mindset because the first educational environment for children is education that comes from the family environment. From an Islamic point of view, children are a mandate given by Allah, so parents are responsible for a good and healthy education because the family is a place for a child to learn, interact, communicate, and behave towards the environment around him.

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Parents prioritize Islamic teachings and principles to consider when raising their children. The pillars of Islam guide the fulfillment of these rights. Parenting is paying attention to children's psychological, physical and behavioral needs to ensure they are healthy and active and have a positive societal role. This issue is the basis of religious principles [3]. The family is the first environment for the formation of monotheism in children. Parents are the main element for upholding monotheism in the family, so everyone must have good monotheism so that they can equip their children with monotheism and supporting materials, besides children can see their parents as role models who provide knowledge as well as experience and direction [4].

Islam is an adhered-to and recognized religion, especially in Indonesia. Moral is related to rules and conventions about what humans should do in their interactions with other people [5]. Islamic parenting can be guided by the stories in the Qur'an, namely based on how the Prophet dealt with his child and through the *sunnah* of the Prophet Muhammad. In addition, there are new ways of moderate parenting considered quite relevant to Islamic parenting, one of which is Hurlock parenting which is authoritarian and democratic [6].

Al-Ghazali is divided into two scientific groups. Education meter is essential: 1) Obligatory knowledge known to everyone, i.e., religion, science sourced from Al-Quran. 2) Legal knowledge *fardlu kifayah* for known is knowledge used to make things easier mundane, like science count, science medicine, and engineering [7].

Children play an essential role in Islamic education, and the basis of Islamic education must be instilled in children from the womb. Children get a gift from Allah SWT in the form of potential that must be developed and directed by parents and the environment around them. An active body, always exploring, a high level of curiosity, a desire to try, and dynamic are characteristics synonymous with children. Through these characteristics, it seems children never stop and are never satisfied with learning. The right means to maximize children's potential is through education, which is the most critical capital for developing a better human life. In education, three crucial aspects must be met, namely cognitive, psychomotor and affective aspects [8].

2 Literature Review

Furthermore, a review of the literature from previous research in the study entitled *The Concept of Monotheism Education in the Family Perspective of Islamic Education* contains four educational materials for monotheism in the family, namely: *ilahiyyat*, *nubuwwat*, *ruhaniyyat*, *sam'iyat*. The methods of monotheistic education in the family are monotheistic sentences, exemplary, habituation of advice and supervision. Monotheistic education in the family occupies the most critical position in family education as the foundation and goal of other integrated education. Such as moral education and worship education [9]. *Methods of Present Islamic Education in the Family Perspective* Abdullah Nashih Ulwan, the author, Nashih Ulwan, has five methods of Islamic education in the family. According to Abdullah Nashih Ulwan, there is relevance to today's education, such as educational methods by example, namely providing good examples or examples to students in daily life. -day. The habituation method is used in instilling commendable character [10].

The Islamic Singing Method: Instilling the Value of Tauhid in Children From an Early Age, namely by applying the Islamic singing method of learning, can foster children's enthusiasm and interest in learning so that learning is more fun and meaningful. Applying to learning using the Islamic singing method can increase knowledge about religion to foster values tauhid education in Al-Hikmah Kindergarten [11]. The role of the father in monotheism education, namely the father's position in learning monotheism, has the goal of introducing the only one Rabb who deserves to be worshiped, namely Allah SWT and educating and guiding his children so that they are always in the authentic Islamic Shari'a. Learning monotheism can be done through method advice (mau'izhah), exemplary dialogue and habituation [12].

Monotheistic Value-Based Islamic Education, namely the implications of monotheistic value-based education, can be in the form of (1) creating a curriculum based on monotheistic values; (2) decomposition of material in any field of knowledge related to the value of monotheism; and (3) learning is carried out with more emphasis on thinking holistically for both educators and students. At the same time, its application in learning is that learning tries to relate everyday phenomena that occur by inserting views on religion [13].

The research attention is directed to the inculcation of monotheism values in Nashih Ulwan's perspective on children from an early age. Parents have an important role in moral education to overcome moral degradation, where parents are the first madrasah for their children.

3 Methodology

This research is entirely library research, which collects data from various literature to find theories, laws, propositions, principles, opinions, ideas, and others. The data collection technique seeks references such as relevant books, journals and previous articles. The preparation procedure approach used in this research is qualitative. A qualitative approach uses information in the form of written or spoken sentences, events, knowledge, or research projects that are descriptive of the analysis results. This research is validated from material tested for credibility by extending observations, increasing persistence, and using negative analysis and reference materials. The analysis technique uses descriptive data analysis, namely analyzing data by describing or describing the data that has been collected.

4 Results and Discussions

Biography of Nashih Ulwan

Sheikh Abdullah Nashih Ulwan was born in 1928 in Halab, Syria. He is a member of Muslim scholars in Syria. He was once expelled from Syria because of his critical thinking. He grew up in a family that is istiqamah in Islam [14].

Education Nashih Ulwan completed elementary school in his village, graduating from elementary school. The *Khusruwiyah* School studied Sharia sciences in 1943 and earned a Sharia high school diploma in 1949. Then he continued his studies et al.-Azhar

University AsySharif and completed his Bachelor's degree at the Ushuluddin Faculty in 1952. Then in 1954, he completed his master's. Then he returned to Halab and taught at a high school. He worked as a teacher et al.-Malik 'Abdul Aziz University, where he completed his Doctorate and earned a Doctorate in fiqh and da'wah [15].

His father, Sheikh Said Ulwan, was a respected scholar and doctor. His father preached Islam throughout the city of Halab. He was known as a patient; his tongue always said dhikr, and he read the Al-Quran. Abdullah Nashih Ulwan is a scholar who upholds the truth and has expertise in preaching [16].

His courage and persistence in expressing opinions and criticizing the Syrian government, which at that time was led by Hafez al Assad, for its secularism and fascism. Criticism and reform ideas to return to a government system that adheres to Islamic principles. Because of his courage, Ulwan has always been a role model for the pride of those who agree with his ideas, except for those who are anti-Islam. Dr. Muhammad Walid argues that Abdullah Nashih Ulwan is a substantial person applying Islamic religious principles in his life practice. Moreover, conversely, he hates divisions and firqahs among Muslims. In addition, his works are phenomenal, and almost every book and article he wrote is about Islam. There are approximately forty books. In short, these works can be grouped into general writings, Islamic Studies, Education and Da'wah. One of his phenomenal works and ideas that are well-known in the world of education is the book "Tarbiyatul Aulad Fi Al-Islam". As a person who adheres to the Sunni school, his references are not influenced by Western ideas except under certain conditions [8].

The Concept of Instilling Tauhid Values in the Perspective of Nashih Ulwan

According to Dr. Abdullah Nashih Ulwan, children are a unique gift Allah SWT gives. Children are also a mandate for their parents so that they can be maintained, educated and guided until they grow into quality children. Thus, having strength and resilience as provisions for wading through life in the future (Septyani & Hudaidah, 2020), at least parents contribute to knowing child development related to positive things to identify children's attitudes [17].

Al-Qur'an has regulated everything, including the issue of educating children, since the development of science and technology. Education is vital for every human being and especially children. When a person realizes the importance of education, he will achieve his life goals. On the other hand, those who do not have an awareness of being backward and unable to grasp the progress of civilization [18].

The upbringing of the prophets is recorded in the Qur'an, namely in Surah Hud: 42-43, Yusuf: 4-5, 11-14, 16-18, 63-67, 81-87, 94-98, 99-100, Maryam: 41-48, Al-Qashash: 26 Luqman: 13-19, Ash -Shaffat: 99-111, and Al-Qashash: 11. If children are accustomed and taught to be good, they will be raised this way. Such a child will be happy in this world and the next; his parents, teachers and educators will share in his reward. Suppose a child is accustomed to evil and neglected like an animal. In that case, he will become destitute and fall into perdition. His sins will be shared with those responsible for his upbringing [19].

As for the Prophet's messages in teaching the basics of faith, pillars of Islam and the rule of law to children, namely: 1. Introducing children to monotheism sentences such as opening children's hearing with the words *la ilaaha illa Allah* so that they become an identity for the Islamic religion. 2. Provide an understanding of halal and haram law,

the goal is for children to understand God's commands and be trained in carrying out orders and avoiding His prohibitions. 3. Children's orders to worship begin at the age of seven so that children are trained to worship and know the laws of worship. 4. Directing children to love the Prophet and follow in the Prophet Muhammad's footsteps so that children have a determined figure who can be used as a role models in life. Parents, in particular, are responsible for raising children following the creed of faith and are obliged to teach Islamic ideology when viewed from the current problems where there is much moral degradation. Of course, if a child knows his Lord well and His prohibitions, it is very likely that the child will think about his actions.

Abdullah Nashih Ulwan's thoughts are related to Islamic education itself. It can be shown that there are several points of Islamic education for children, such as aqidah education with faith education Abdullah Nashih Ulwan, moral education that is aligned with moral and psychological education, worship education that is aligned with sexual education, academic education, physical and social education presented by Abdullah Nashih Ulwan [8].

Parental Commitment in Educating Children

According to al-Ghozali, educating children needs to adjust to nature and be regulated by impulse, remembering children created by God with a nature that can recognize greatness and ugliness [20]. Parents have responsibilities and obligations towards their children, including guiding children to believe in Allah by contemplating Allah's creation. If there is a strong faith in the child, a generation of destroyers will not be formed. Planting a soul of humility and piety to Allah SWT so that he always worships humbly and fears Allah SWT. Instill always to feel watched by God so children can be careful in what they say and do. Children's personal social development uses appropriate parenting, one of which is by applying authoritative parenting to optimize children's social development [21].

Each child's understanding is different because of the environment that influences it. Environmental and cultural influences are very attached to children [22]. Therefore, families who instill the value of monotheism can be influenced by positive things from their family and the surrounding environment.

A study shows that parenting influences all aspects of development, namely moral, religious, language, cognitive, social, emotional and physical motor development. Other research also states that parenting influences children's moral development. Apart from children's morale, parenting style will also affect other developments in the future [23].

According to research, there are four parenting styles. First authoritarian parenting, where high demands from parents are less responsive. Parents limit their children's autonomy and decide on the appropriate behavior that children should adopt. Second, an authoritative parenting style in which emotional support and skills are provided, appropriate to the child's level of independence, including appropriate reciprocal parent-child dialogue. Parents act as controllers after a dialogue about the child's interests. Third, permissive parenting by children gets more parental responses with fewer demands. They further explained that permissive parents encourage children's independence, allowing them to decide and choose their activities. The latter is neglectful parenting which is unresponsive and demanding of both parents. These four parenting styles are often found in society [24].

The first and foremost family education is religious. Child education is democratic. Fathers and mothers work and raise their children together. The parenting style starts from the time the mother is pregnant. Parents must pay attention to their children from the time they are born until their parents die. Parents must support their children's physical and spiritual needs until they are physically and spiritually independent [6].

Every parent does not want their child to fall into the fires of hell, therefore parents have a parenting pattern by following Islamic religious law [25]. Allah says in Q.S At-Tahrim: 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who believe! Protect yourselves and your families from a Fire whose fuel are people and stones. Over it are angels, fierce and powerful. They never disobey God in anything He commands them, and they carry out whatever they are commanded.

According to the interpretation of Al-Munir Q.S At-Tahrim: 6, Allah ordered them to educate themselves and their families to do what Allah had ordered, to advise and educate families so as not to fall into the fires of hell. According to Ad-Dhahak and Muqatil, guiding and teaching his family is a moral obligation. Ibnu Jarir said parents should teach religion and good manners, ethics and karma that children need [26]. Thus, Nashih Ulwan reproduced the message of Rasulullah SAW in his book to guide children in teaching monotheistic values by religious law.

Islamic guidance can improve the quality of parenting because the values of benefit in Islamic counseling are teaching and internalizing the pillars of faith, the five pillars of Islam, and ihsan behavior [27].

The central core of aqidah and faith education that needs to be emphasized to children is holding fast to faith in Allah SWT and not associating partners (shirk) with Him. Aqidah education also includes the Pillars of Faith, Belief in Angels, the Scriptures, the Messenger of Allah (Rasulullah), the Dead World (Barzakh), the Day of Resurrection (Qiyamah), Heaven, Hell and Faith in Divine Decree and Predestination (Qada 'and Qadar). Appreciation of the Pillars of Faith enables the building of excellent spiritual strength in children [28].

5 Conclusion

Based on the research above, it can be concluded that Adullah Nashih Ulwan in his book *Tarbiyatul Aulad Fil Islam* explains that to form a generation that has the basics of Islamic values and faith, parents play an important role in instilling monotheistic values in children is a right and obligation of Islam. Parents have responsibilities and obligations towards their children, including: guiding children to believe in Allah by contemplating Allah's creation, if there is strong faith in the child then surely a generation of destroyers will not be formed. Planting a soul of humility and piety to Allah SWT so that he always worships humbly and fears Allah SWT.

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Authors' Contributions. Recommendations from the results of this study are that the parents should prioritize aqidah and faith in Allah SWT and not associate partners (shirk) with Him. Aqidah education also includes the Pillars of Faith, Belief in Angels, the Scriptures, the Messenger of Allah (Rasulullah), the Dead World (Barzakh), the Day of Resurrection (Qiyamah), Heaven, Hell and Faith in Divine Decree and Predestination (Qada 'and Qadar). Appreciation of the Pillars of Faith enables the building of excellent spiritual strength in children.

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