

**RESPONSIBILITIES OF EDUCATORS IN THE
PERSPECTIVES OF ABDULLAH NASIH ‘ULWAN
(A STUDY OF *KITĀB “TARBIYAT AL-AULĀD FĪ AL-ISLĀM”*)**



Final Project

Submitted in Partial Fulfillment of the Requirements
For The Bachelor Degree of
Islamic Education

by :

SAEKHUDIN NURSEHA

NIM : 110351

**ISLAMIC STATE COLLEGE OF KUDUS
TARBIYAH FACULTY / ISLAMIC EDUCATION DEPARTMENT**

2015

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2015**



**DEPARTMENT OF RELIGIOUS AFFAIRS
STATE COLLEGE OF ISLAMIC STUDIES
KUDUS**

APPROVAL NOTE OF CONSULTANT

To:

The Respected: **The Headmaster of STAIN Kudus**

cq. The Dean of Islamic Education Department

In -

Kudus

Assalamu'alaikum Wr. Wb.

Notified respectfully, that the final project of **Saekhudin Nurseha, NIM. 110351** with the title **“Responsibilities of Educators in the Perspectives of Abdullah Nasih ‘Ulwan (a Study of *Kitāb “Tarbiyat al-Aulād fī al-Islām”*)”** on Islamic Education Department (*PAI*) has been corrected and studied as fit as regulations of consultation process, so the final project above can be approved to be examined.

Therefore, we hope respectfully so that the final project text above accepted and submitted in the examination program according to the planned schedule. Thus was our notification. Finally, we say thank you very much.

Wassalamu'alaikum Wr. Wb.

Kudus, June 01, 2015

Sincerely yours,

The Consultant

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DEPARTMENT OF RELIGIOUS AFFAIRS
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KUDUS

LEGITIMIZATION OF EXAMINERS

29 JUN 2015

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Title of the final project : “Responsibilities of Educators in the Perspectives of Abdullah Nasih ‘Ulwan (a Study of *Kitāb ‘Tarbiyat al-Aulād fī al-Islām*)”

The final project was examined by the Examiners Team of the State College of Islamic Studies of Kudus on date:

June 23, 2015

Further, it can be accepted and legitimized as a partial fulfillment of the requirements for *Sarjana Pendidikan Islam (S.1)* Degree.

Kudus, June 25, 2015



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DECLARATION

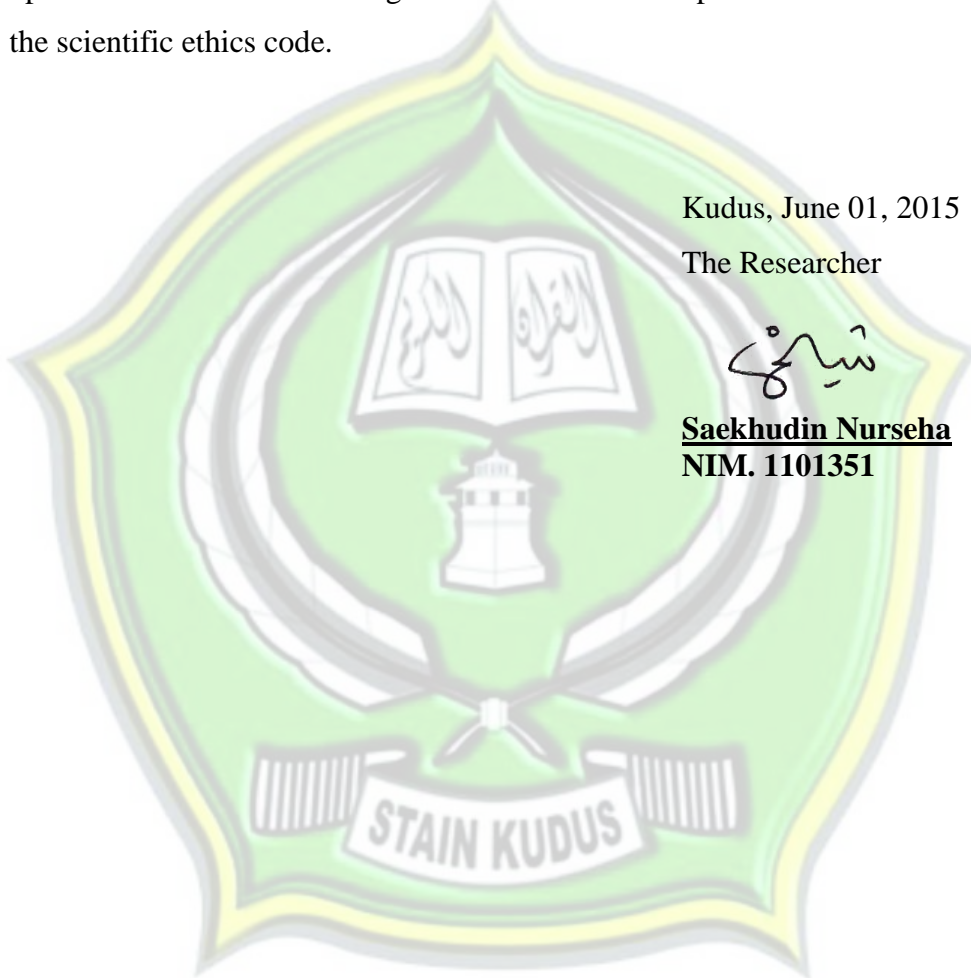
I declare that what I have written in the final project is really the result of my creation. It is not plagiarism from others' creation, either partly or totally. The opinion or the research finding from others here excerpted and referenced based on the scientific ethics code.

Kudus, June 01, 2015

The Researcher



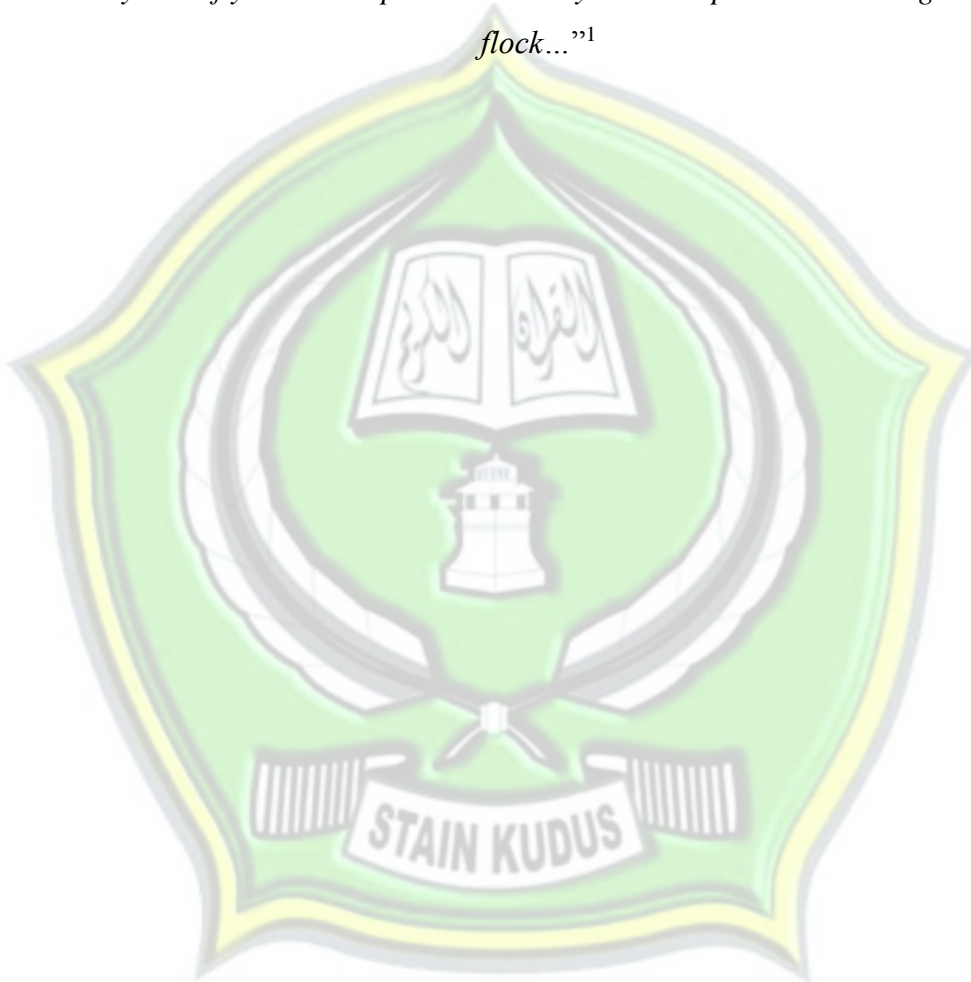
Saekhudin Nurseha
NIM. 1101351



MOTTO

..كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ..

“...Every one of you is a shepherd and everyone is responsible with regard to his flock...”¹



¹ Imam Muslim, *Sahih Muslim*, translated to English by Mahmoud Matraji, Vol. 3.A, hadith no. 1829, Dar El Fiker, Beirut, p. 483.

DEDICATIONS

I would like to dedicate this work to Allah the almighty as my small piece of appreciation for the unlimited divine wisdom and a thousand of blisses bestowed to me. Further dedication goes to:

- My beloved Mother and Father, many thanks for their strophe prayer, sincere love and affection, embellishing admonitions, virtuous sacrifice and tenacious confidence. A depth thanks also dedicated to my brothers and sisters, Kang Fuad, Yuyu Nci, Yuyu Iah, and Sair thanks for the tuitions, motivations, suggestions, foods, shelter, etc. May Allah replies the best for you. To my nieces, Anggi and Nesya, “prepare yourself to strive for your future”.
- My “beloved sister” who has offered me moral support, encouragement and patient companionship. Through her advice gives me so much of her wise heart to this final project that her name ought to have been inscribed on every page together with mine.
- Mrs. Taranindya Zulhi Amalia, M.Pd. as the consultant who has spent her times and thoughts to guide the researcher in arranging this final project sincerely.
- All of my lecturers, who have given much guidance sincerely to me for studying at STAIN Kudus, hopefully our science can be useful. Amin.
- All of my friends at STEC (STAIN English Club), especially to Mr. Rozaq, Mr. Ulil, Mr. Dimyati, Mr. Zaenuddin, and all of the functionaries of STEC 2012-2015 periods, thanks for the great organizational experience.
- All of my classmates, especially to Anwar, Nurkhan, Ridlo, Zulfa, Nazid, Ifa, Juned, Aufa and all of the members of J-10 class. Thanks for being my mate and for unforgettable memories for me. I will not forget with our happiness, our joke, and laughter.
- The *Merbots* of Baiturrahman Mosque Karangbener, Kang Ali, Wahid and Habib. Thanks for the shelter, foods, helps, and supports.
- And all of sides, who have helped me in arranging this final project that cannot be mentioned one by one. I say thanks very much to you all.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the Name of Allah, the Most Beneficent, the Most Merciful)

I do thank Allah who has given me blessings, insight, and strength to study and finish this research. Peace and blessings of Allah be upon the prophet Muhammad, his family and his companions.

A journey is easier when we travel together. Interdependence is certainly more valuable than independence. The final project entitled “**Responsibilities of Educators in the Perspectives of Abdullah Nasih ‘Ulwan (a Study of *Kitāb ‘Tarbiyat al-Aulād fī al-Islām*)**” was written thoroughly to be submitted as a partial fulfillment of the requirements for Bachelor Degree of STAIN Kudus.

The researcher believes that the arrangement of the final project will never be realized without the helping hands from others. Therefore, the researcher wants to express the sincerest appreciation and deepest gratitude to them who have encouraged and supported to the researcher in accomplishing this final project. They are:

1. **Mr. Dr. H. Fathul Mufid, M.S.i**, The Headmaster of STAIN Kudus, who has been blessing the discussion of the final project.
2. **Mr. Kisbiyanto, S.Ag., M.Pd.**, The Dean of Islamic Education Department of STAIN Kudus, who has been giving suggestion in writing the final project.
3. **Mrs. Setyoningsih, M.Pd.**, The Secretary of Islamic Education Department.
4. **Mrs. Taranindya Zulhi Amalia, M.Pd.**, The Consultant, who has been giving strong motivation, corrections, and careful guidance to the researcher.
5. All of the lecturers of STAIN Kudus, who have provided the several kind of knowledge, so that the researcher can finish in arranging the final project.
6. My beloved mother and father, my brothers, my sisters, and all of my family, who have supported the researcher morally and materially in arranging the final

project. Also those who have been given any contribution in completing the final project, and cannot be mentioned one by one.

Finally, the researcher realizes that this final project is still far from being perfect in the real meaning, but the researcher expects that it can bring many benefits for the researcher specially and for the readers generally.

Kudus, June 01, 2015

The Researcher



Saekhudin Nurseha
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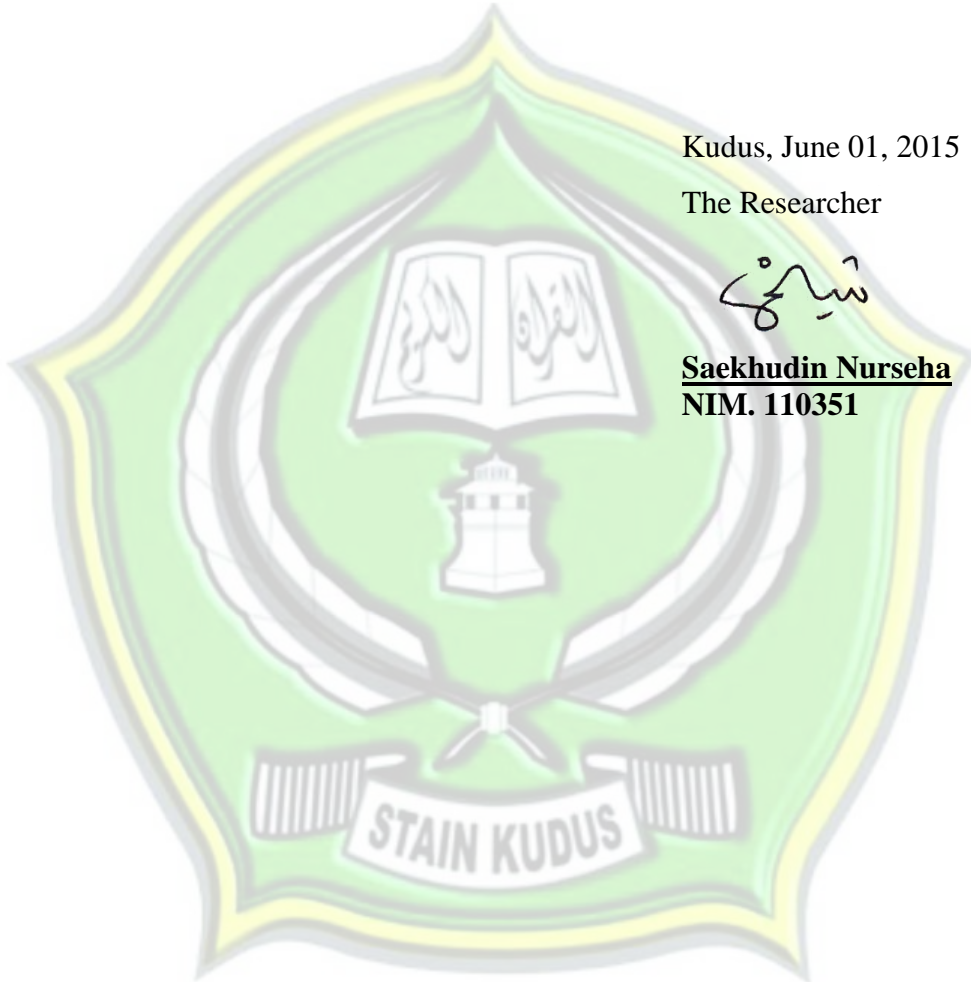


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ARABIC ROMANIZATION

Letter	Name	Romanization ¹
ء	hamzah	'
ا	alif	Ā
ب	bā'	B
ت	tā'	T
ث	thā'	Th
ج	jīm	J
ح	ḥā'	ḥ
خ	khā'	Kh
د	dāl	D
ذ	dhāl	Dh
ر	rā'	R
ز	zayn/zāy	Z
س	sīn	S
ش	shīn	Sh
ص	ṣād	ṣ
ض	ḍād	ḍ
ط	ṭā'	ṭ
ظ	ẓā'	ẓ
ع	'ayn	'
غ	ghayn	Gh
ف	fā'	F
ق	qāf	Q
ك	kāf	k
ل	lām	l
م	mīm	m
ن	nūn	n
هـ	hā'	h
و	wāw	w; ū
ي	yā'	y; ī
آ	alif maddah	ā, 'ā
ة	tā' marbūṭah	h; t
ى	alif maqṣūrah	á

¹ The Romanization based on the Rules of ALA-LC (American Library Association and Library of Congress), see: http://en.wikipedia.org/wiki/Arabic_romanization.

ABSTRACT

Title : The Responsibilities of Educators in the Perspectives of Abdullah Nasih ‘Ulwan (a Study of *Kitāb “Tarbiyat al-Aulād fī al-Islām”*).
 Name : Saekhudin Nurseha
 NIM : 110351

Educators which include parents and teachers have to know their responsibilities in educating children. But, the problem is educators often ignore the responsibilities. Most of parents are not able to carry out their responsibilities as educators in their home. Besides, there are many teachers who do not carry out their responsibilities as educators in their school.

This problem happens because the educators do not know their responsibilities in educating their children. In other hands, some of them know their responsibilities but they do not care. Whereas, in the rules of Islam, it is obligated for them to accomplish these responsibilities. Thus, this research has objectives: (1) knowing responsibilities of educators in the perspectives of ‘Ulwan in the book of *Tarbiyat al-Aulād fī al-Islām* and (2) explaining the essences of the responsibilities.

This is a library research that uses philosophical inquiry, the book of *Tarbiyat al-Aulād fī al-Islām* is used as the primary data source, and for the secondary data sources, this research uses the books entitled *al-Fikr at-Tarbawī ‘Inda Ibnu Qayyim*, *Kitab Fiqh Mendidik Anak* and *Manhaj Pendidikan Anak Muslim*. For analysis, this research uses content analysis and hermeneutical method.

The result of this research describes that there are seven responsibilities of educators in the perspectives of Abdullah Nasih ‘Ulwan in the book of *Tarbiyat al-Aulād fī al-Islām*, that are: (1) the responsibility for faith education that consists of *guiding children to have good faith, the spirit of submission and piety, and the spirit of remembering Allah in every condition*; (2) the responsibility for ethical education that consists of *educating children to be honest, to be trustworthy, to be straight, to be kind to others and to keep away from bad words and misbehavior*; (3) the responsibility for physical education that consists of *taking care of children from their childhood, ensuring them to brought up with the senses of diligent, simple, confidence and self-respect, and keeping them away from negative damages*; (4) the responsibility for intellectual education that consists of *teaching, enlightening children’s intellect, and keeping their intellect to be healthy*; (5) the responsibility for psychological education that consists of *inculcating the bases of mental health and keeping children away from any negative factors*; (6) the responsibility for social education that consists of *inculcating noble psychological principles, considering the right of others, general social manners, and performing observation and social criticism*; and (7) the responsibility for sexual education that consists of *teaching about the manners concerning sexual affairs and keeping away from any forms of sexual arousal*. By knowing all of them, educators are expected to be aware that these responsibilities must be considered carefully.

Keywords: Abdullah Nasih ‘Ulwan, Educators, *Kitāb Tarbiyat al-Aulād fī al-Islām*, Responsibility.

CHAPTER I

INTRODUCTION

A. Background of the Study

According to historical approach, educational practice has started since the first man Adam would be revealed by God to the earth. Qur'an explains that the first practice of education was occurred at the time of God's dialogue with Adam. God taught Adam about the names of object. It is recorded in the Qur'an *sūrah* al-Baqarah verse 31:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

“And He taught Adam all the names (of everything), then He showed them to the angels and said, “Tell me the names of those if you are Truthful””.¹

There is a confusion of understanding the terms of educating and teaching. Oftentimes people said that “teaching” and “educating” are same. It is ambiguous, because teaching is an activity in which the teachers are sharing -in a moral enterprise- the initiation of students into a worthwhile way seeing and experiencing the world, and relating to others in a more human and understanding way.² Of course, it is limited to perform by only the teacher to the student.

Whereas, education has a broader definition. Dealing with John Dewey, he explains that education in its general sense is a form of learning in which the knowledge, skills, and habits of a group of people are transferred from one generation to the next through teaching, training, or research. It frequently takes

¹ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Copyright 2013, al-Baqarah: 31.

² Richard Pring, *Philosophy of Education*, Continuum, London, 2005, p. 17-18.

place under the guidance of others, but may also be autodidactic.³ This explanation puts the education as a social process and function.

With a purpose to rise the moral development as the basic and necessary,⁴ education cannot be satisfied by just giving common values shaped in the past to the children and getting them to accept it. Moreover than that, education must also answer the question as to *what for and why we live together* and give everyone the ability to play the main role in envisioning the future of society throughout life.⁵

In Muslim's life, education is one of the most important things. As referred to Islamic tradition, Muhammad p.b.u.h said that: "seek knowledge, even in China". It is applied with special force, to scholars, but it is directed in a more general way at all Muslims. Moreover, al-Zarnūjī stresses the importance of education to a pious Muslim life, and conclude that "learning is prescribed for us all".⁶

Education is the key to creating, applying, and disseminating knowledge for the individual and for the nation.⁷ Hence, education is very important because this is one of the most powerful instruments that can reduce poverty and inequality. It is also used as the basis for sustainable economic growth and has an important role to build a democratic society, a dynamic, competitive and global economy.

Then, talking about educational practice, those who perform the tasks of educating are known by two predicates, "educator" and "teacher". The term of "educator" is often called as "teacher". But, Ahmad Tafsir argues that both of them are conceptually different. Educator has a whole range because the educator is anyone who is responsible for development of the children but

³ John Dewey, *Democracy and Education*, the Macmillan Company, New York, 1921, p. 3-4.

⁴ Allan C. Ornstein & Daniel U. Levine, *An Introduction to the Foundations of Education*, Houghton Mifflin Company, Boston, 1981, p. 143.

⁵ Jacques Delors, *Et. Al., Learning: The Treasure Within*, UNESCO, Paris, 1996, p. 61.

⁶ Richard C. Martin, *Et. Al, Encyclopedia of Islam and the Muslim World*, Macmillan Reference, New York, 2004, p. 202.

⁷ Barbara Bruns, *Et. Al., Achieving Universal Primary Education by 2015*, The World Bank, Washington, D.C., 2003, p. 26.

teacher has only a partial range.⁸ Hence, it can be concluded that each person is an educator, ranging from parents, a tutor, a community leaders, preachers, religious teachers, and so forth.

As has been described before, teacher has a narrower viewpoint than educator, because teacher is an active educator who teaches in the college environment. Thus, each teacher is an educator, but it does not mean that every educator is a teacher. However, parents are educators who have a great contribution to the learning of their children. Parents are the first level educators (non-formal) and teachers are advanced educators in formal areas.

The role of educator for reaching the successful education has a big portion. Therefore, an educator has to provide qualified education. Educator, the one who determines success for reaching the goal of education, must be aware of their responsibilities.

Everyone believes that educators have a great contribution to reach the success of students. In educational practice, educators are the most important components, they have a considerable role to intellectual maturity, spiritual, and emotional of learners,⁹ and be responsible for all the attitudes, behaviors and actions in order to drill the students to become skilled people and have good morals, in order to increase the quality of their country and nation.

Educators consist teachers and parents. For parents, they are fully responsible for the physical and psychological development of children. So it is necessary to know the rights and obligations of their children. Then, they give its rights as they must get in patience and affection as commanded by Allah and the Prophet Muhammad p.b.u.h.¹⁰

Parent's responsibility towards their children must be well implemented because every parent have many interests to their children. The interests are: (a) children as the next descendant generation, (b) children as the pride and

⁸ Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam*, Remaja Rosdakarya, Bandung, 2005, p. 74.

⁹ Ramayulis & Samsul Nizar, *Filsafat Pendidikan Islam: Telaah Sistem Pendidikan dan Pemikiran para Tokohnya*, Kalam Mulia, Jakarta, 2009, p. 138

¹⁰ Sheikh Khalid bin Abdurrahman al-'Ik, *Kitab Fiqih Mendidik Anak*, Translated to Indonesian by Dwi & Aguk, Diva Press, Yogyakarta, 2012, p. 13.

love of fondling parents, and (c) an investment in the children's prayer after their parents die.¹¹ Hence, parents must be a "good-enough" parents for their children and doing what is needed, such as: love their children, have some goals for their children, have a sense of humor, and give children their time, not their wallets.¹²

Parents are not alone in shaping the character of children. Besides them, children's peers and teachers at school influence the factors of children's lives. It is understandable then that parents spend vast amounts of time and energy thinking about, discussing, and providing for education, it has a major impact on family life. As a result, parents have a big responsibility to provide the education of their children.¹³

At first, the responsibility purely belongs to the parents. But, cause of the broad development of knowledge, skills, attitudes, and needs of living, thus parents are forced to entrust their children to educators in a formal educational environments such as to teachers, lecturers, or *ustādhs*.¹⁴

Then talking about teacher's daily activities, their formal duties are not only limited on standing up in front of students for hours transmitting information or even knowledge.¹⁵ More than that, the teacher is also a figure to be trusted (*digugu*) and imitated (*ditiru*) by the students in all aspects of life. This is what requires teacher to be patient, honest, responsible and dedicated. Because contextually, the figure of educators is implied as a central model or the self-identification, which a center of an exemplary role model and even a consultant for learners.

Of course, the role of the teacher as the executor of an educational activity must be supported by a set of skills, which requires commitment,

¹¹ Moh. Roqib, *Ilmu Pendidikan Islam: Pengembangan Integratif di Sekolah, Keluarga dan Masyarakat*, LKiS, Yogyakarta, 2009, p. 37.

¹² Paul Kropp, *I'll Be the Parent, You Be the Child*, Fisher Books, New York, 2001, p. 26-29.

¹³ Seamus Carey, *The Whole Child Restoring Wonder to the Art of Parenting*, Rowman & Littlefield Publishers, Inc., Lanham, 2003, p. 81.

¹⁴ Ahmad Tafsir, *Op. Cit.*, p. 75.

¹⁵ Jacques Delors, *Et. Al., Op. Cit.*, p. 145.

responsibility and high loyalty. It shall be emphasized by considering the number of people who work as teachers but do not act like moral and professional teachers, ignoring the duties and responsibilities that are assigned.

As mass and electronic media reported, there are violation cases against children which become the parents' and teachers' responsibilities. According to the data that are reported by the Indonesian Child Protection Commission (KPAI), during the period of 3 months (January to April 2014) there were 622 reported the cases of child abuse. KPAI commissioner, Susanto MA, said that the most prominent cases were in the category of children in conflict with the law and violence. There are physical violence, psychological violence and sexual violence.¹⁶

The most common one was the sexual harassment, recently reported that in Jakarta International School (JIS) there was a sexual harassment done by teacher to a student. To this case, Chief of National Commission of UNESCO, Arief Rachman, commented that any incident or accident that injure students in the classroom is the teacher's responsibility.¹⁷

In addition to sexual harassment, there are many cases that lead to physical violence and psychological violence. The example of physical violence was experienced by Caesar Arfiand Irhami, a class X student of SMAN 3 Jakarta who has to be died because of being persecuted by the seniors in one of the extra-curricular school activities.¹⁸ Although this case is not made by the teacher, but both the teachers and principals must be responsible because it has been neglected in supervising their students.

The cases that have been mentioned above are just a small fraction of cases reported by media. Presumably, there are many other cases which are

¹⁶ <http://news.okezone.com/read/2014/06/16/337/999726/2014-ada-622-kasus-kekerasan-anak>, accessed on 03/09/2014.

¹⁷ <http://bandung.bisnis.com/read/20140423/34239/507226/kasus-sodomi-jis-guru-haru-bertanggungjawab-harus-diseret-ke-pengadilan>, accessed on 03/09/2014.

¹⁸ <http://news.detik.com/read/2014/07/04/175004/2628297/10/kasus-sma-3-ahok-gurunya-punya-mata-dan-telinga-masa-ngga-tahu>, the further information can be seen on this link: <http://anekainfounik.net/2014/06/30/kronologi-kasus-kematian-siswa-sma-3-jakarta/>, accessed on 03/09/2014.

missed from the media. Like the case of psychological violence were often done by parents and teachers. Psychological violence is usually in the form of words that are showed by a sense of not willing, even expressed by the anger, pain and revenge. This course will build negative attitudes in children.¹⁹

From the descriptions of the cases above, it can be concluded that being an educator is not easy. Moreover, being a teacher and doing teaching task cannot be practiced by everyone.

The government has conducted a breakthrough; under-graduate certificate is required for the bachelor who wants to teach at the high school level in a formal educational institution; and the post-graduate certificate is required to become a lecturer in public or private colleges. There is also a government certification program for both teachers and lecturers.

The Government has made a set of rules and teacher ethics codes which are noted in the laws of teacher and lecturer, but the issues of education concerning to educators are not completed immediately. It can be happened because the references that discuss the profile of responsible educators is still slightly, especially the concept which refers to Islamic contemporary educationist.

Abdullah Nasih 'Ulwan is one of many brilliant Islamic contemporary educationists. There are so many studies about his thought. Because, some of his works which deal with education, have been translated into another languages including Indonesian and English.

But from the studies of his thought, there is no study which talks about the concept of educator's responsibility. Whereas, his book entitled *Tarbiyat al-Aulād fī al-Islām* contains a special section that explains about responsibilities of educator.

From the description that has been mentioned above, the researcher wants to conduct a research entitled "**Responsibilities of Educators in the**

¹⁹ Muhammad Nabil Kazhim, *Sukses Mendidik Anak Tanpa Kekerasan*, translated to Indonesian by Zaini, Pustaka Arafah, Solo, 2013, p. 57.

Perspectives of Abdullah Nasih ‘Ulwan (A Study of *Kitāb “Tarbiyat al-Aulād fī al-Islām”*).

B. Scope of the Study

Actually, the book entitled *Tarbiyat al-Aulād fī al-Islām* by Abdullah Nasih ‘Ulwan’s consists of various kinds of discussion, ranging from an ideal marriage, early childhood education, adolescent problems and countermeasures and education of morality. But, the researcher focuses the research on responsibilities educator that are contained in the book *Tarbiyat al-Aulād fī al-Islām*, on Volume I in chapter *Mas’ūliyyāt al-Murabbīn* (the responsibilities of educator).

C. Statement of the Problems

After looking at the background of study that has been explained before, then come some of the issues that are addressed by this study, including:

1. What are responsibilities of educators in the perspectives of Abdullah Nasih ‘Ulwan in the book of *Tarbiyat al-Aulād fī al-Islām*?
2. What are the essences of responsibilities of educators in the perspectives of Abdullah Nasih ‘Ulwan?

D. Objectives of the Study

In accordance with the background and the statement of the problem that have been described before, the aims of the research can be constructed as follows:

1. Knowing responsibilities of educators in the perspectives of Abdullah Nasih ‘Ulwan in the book of *Tarbiyat al-Aulād fī al-Islām*.
2. Explaining the essences of responsibilities of educators in the perspectives of Abdullah Nasih ‘Ulwan.

E. Significance of the Study

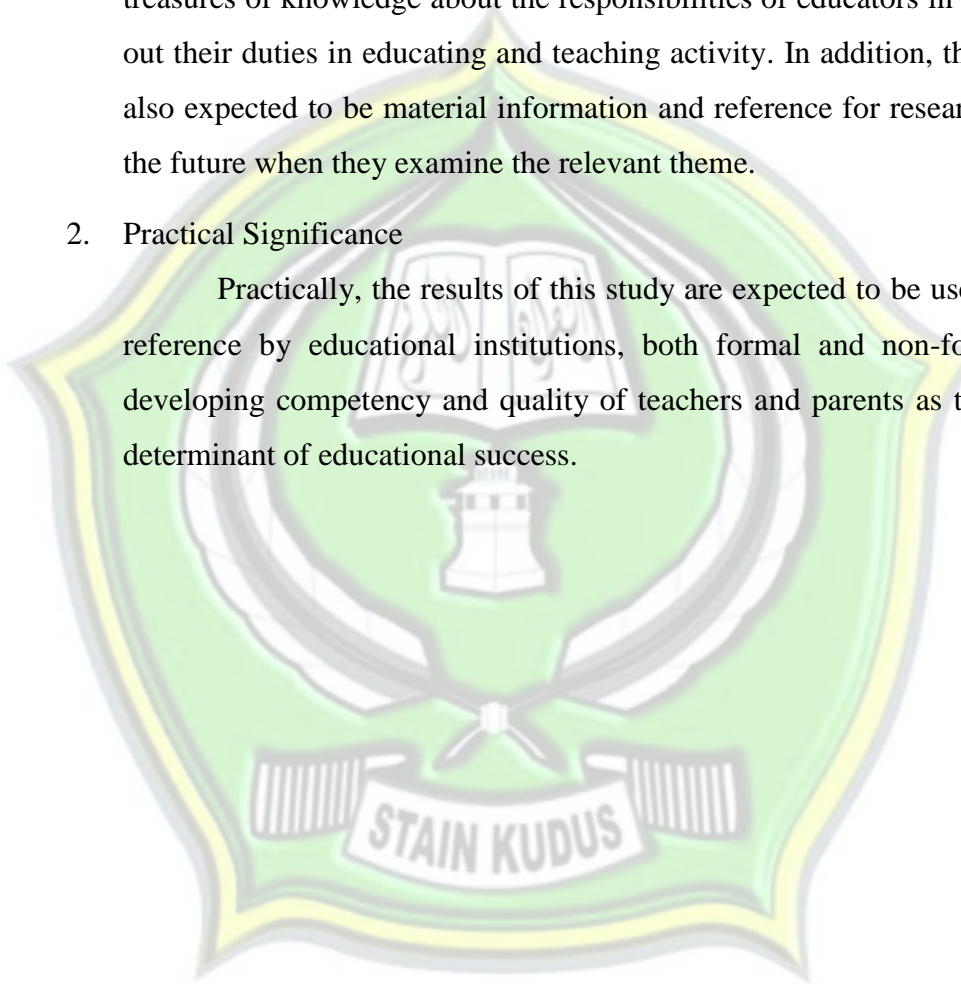
There are several significances that can be taken in this study, such as:

1. Theoretical Significance

Theoretically, the results of this study are expected to add the treasures of knowledge about the responsibilities of educators in carrying out their duties in educating and teaching activity. In addition, this study also expected to be material information and reference for researchers in the future when they examine the relevant theme.

2. Practical Significance

Practically, the results of this study are expected to be useful as a reference by educational institutions, both formal and non-formal in developing competency and quality of teachers and parents as the main determinant of educational success.



CHAPTER II

RESPONSIBILITY AND EDUCATOR

A. Description of Literatures

In this chapter, the researcher discusses about the general terms of responsibility and educator. Nevertheless, these general terms must be divided into several sub-chapters. Hence, below sub-chapters contains several discussions about definition of responsibility, the concept of responsibility in Islam, definition of educator, types of educator, and short introduction about Abdullah Nasih 'Ulwan, the writer of the book *Tarbiyat al-Aulād fī al-Islām*.

1. Responsibility

The concept of responsibility is a general concept, it can be found in many various literatures including the philosophy and doctrine of Islamic religion. Hence, the researcher needs to explain this concept from general to specific.

a. Definition of Responsibility

Talking about responsibility, generally it discusses about something which are associated with being trustworthy and reliable, or a man who can be trusted and relied upon by the other man. It seems it to be one that is important in the social life of human beings and the environment. For example, in personal relationships at home, playground, sports, recreation, and in the workplace.

Dealing with John Staddon, the first meaning of responsibility is “the ability to respond appropriately to reward and punishment”.¹ Moreover, quoting to William, the concept of responsibility is suggested as a modern virtue or phenomenon, a feature that attaches itself not simply to modern societies but also and explicitly to organizational forms

¹ Ellen Frankel Paul, *Et. Al., Responsibility*, Cambridge University Press, Cambridge, 1999, p. 150.

of life.² So, it can be understood as providing nothing more than the ‘moral correlative’ of rights, that is, that the possession of a right by one person imposes responsibilities upon others to respect or enable fulfilment of that right.

For David Schmidt, to take responsibility means to accept a cluster of challenges, to plan the future, to deal with mistakes, to make the best of good luck and bad luck as well.³ A responsible person could be leaned on to make a strong effort to perform duties and to honor commitments. Hence, a person is dependable, if he or she acts responsibly.⁴

For everyday use of the concept of responsibility, David Martin suggests four basic senses to the concept. It is arguable that the first two senses differ only in terms of specificity, here the basic senses of responsibility:⁵

- 1) **Responsibilities as duties, obligations, jobs, tasks;** a set of responsibilities as the things people in charge of or responsible for getting done or maintained. These are often very specific.
- 2) **Being responsible for someone and or something or held responsible for.** This is a more generic sense of the concept. Parent’s responsibility for children is different from postman’s responsibility for distributing the office post. The moral import depends on the thing that one is responsible for, the consequences of failing in that and so on.
- 3) **Who or what is responsible for something that has happened.** This is about considering what ‘caused’ something, what lead to it. This is often an issue when something bad has happened or a

² Guy Dewsbury & John Dobson, *Responsibility and Dependable Systems*, Springer, London, 2007, p. 43.

³ David Schmidt & Robert E. Goodin, *Social Welfare and Individual Responsibility*, Cambridge University Press, Cambridge, 1998, p. 10.

⁴ Marie-Therese Miller, *Character Education: Managing Responsibilities*, Chelsea House, New York, 2009, p. 13.

⁵ Guy Dewsbury & John Dobson, *Op. Cit*, p. 28.

problem or failure has occurred and it can potentially be a question when something good or neutral has happened. It has the manner of a retrospective attribution of ‘causality’.

- 4) There is a fourth sense of responsibility—**doing something responsibly**. Here the concept is used as an adverb about the manner of action to denote doing something with due care and attention. Doing something responsibly may well not be directly related to talk about the thing being done as a person’s responsibility (although this could be conferred on the action).

b. The Concept of Responsibility in Islam

Talking about the concept of responsibility in Islam, the researcher refers to Qur’an and Hadith, because both are the law basic source of this religion. Thus, here the researcher presents the arguments of Qur’an and hadith concerning the concept of responsibility.

In Islam, the term of responsibility is known as “*mas’ūliyyah*”, comes from the word “*sa’ala*” which means “to call to account, hold answerable or hold responsible”.⁶ As listed in *sūrah* al-*Isrā’* verse 36:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ
كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئَلًا ﴿٣٦﴾

*“And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned (asked for responsible) about that”.*⁷

In principle, the term responsibility in Islam refers to a person’s actions, as confirmed in several verses of Qur’an, such as *sūrah* al-*An‘ām* verse 164:

⁶ Rohi Baalbaki, *Al- Mawrid: A Modern Arabic-English Dictionary*, Dar el-‘Ilm, Beirut, 1995, p. 615.

⁷ Android Software iQur’an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Copyright 2013, Al-*Isrā’*: 36.

قُلْ أَغْيَرَ اللَّهُ أَبْعَى رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ
نَفْسٍ إِلَّا عَلَىٰهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ
مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٣٨﴾

“And no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you that in which you differed”.⁸

And *sūrah al-Muddathir* verse 38:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾

“Every soul is held in pledge for what it earns”.⁹

Nevertheless, personal actions relate to collective actions. Hence, the concept of responsibility in Islam does not only address the individual or personal responsibility, but it is also addresses the collective responsibility as well. It is based on the following hadith:

أَلَا كُتِبَ عَلَيْكُمُ الْمَسْئَلَةُ عَلَىٰ النَّاسِ رَاعٍ وَهُوَ
مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَىٰ أَهْلِ بَيْتِهِ وَهُوَ
مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَىٰ بَيْتِ بَعْلِهَا
وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَىٰ مَالِ
سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فُكِّدْكُمْ رَاعٍ وَكُلُّكُمْ
مَسْئُولٌ عَنْ رَعِيَّتِهِ

“Beware, every one of you is a shepherd and everyone is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects. A man is a guardian over the members of his family and shall be questioned about them. A woman is a guardian over the household of her husband and his children and shall be questioned about them. A slave is a guardian over the property of his master and shall be questioned about it. Beware, every one of

⁸ *Ibid*, Al-An‘ām: 164.

⁹ *Ibid*, Al-Muddathir: 38.

you is a guardian and every one of you shall be questioned with regard to his trust”.¹⁰

The hadith explains that every leaders, every priests, every people is responsible for what they lead. As well as those who led, they also have a responsibility to remind or correct their leaders in case of errors or omissions. Hence, it can be concluded that the concept of responsibility in Islam is contained as the individual and collective responsibility.

From the description that has been explained above, it can be said that the concept of responsibility in Islam is equal to the concept of responsibility which is suggested by West, because West's concept of responsibility also discusses the context of personal and collective responsibility.¹¹

As Schmidt argues that individual and collective responsibility is not crucial distinction. More crucial is a distinction between what he calls as externalized and internalized responsibility. Furthermore, he notes that responsibility is externalized when people do not take responsibility: for messes they cause, in which they find themselves. Whereas, responsibility is internalized when people take responsibility: for their welfare, futures, or sequences of their actions.¹²

Then, the concept of responsibility in Islam talks about human's relation with their fellows or peers, with their natural surroundings and their God.

Even, Oemar Muhammad al-Toumi al-Syaibani, in Indonesian expresses that:

¹⁰ Imam Muslim, *Sahih Muslim*, translated to English by Mahmoud Matraji, Vol. 3.A, hadith no. 1829, Dar El Fiker, Beirut, p. 483.

¹¹ Among the discussions about personal-collective responsibility, there is another discussions about retrospective-prospective responsibility. As described in the book entitled "Responsibility" by Ellen Frankel Paul, *Et. Al.*, Responsibility cannot be separated from retrospection and prospection. Because both of them are the main characteristic of responsibility, they are linked. For conclusion, in that the wrongs people can be held retrospectively responsible for are precisely those that it was people's prospective responsibility to avoid. Ellen Frankel Paul, *Op. Cit.*, p. 124-125.

¹² David Schmidt & Robert E. Goodin, *Op. Cit.* p. 8.

“Di antara ulama-ulama mutakhir yang telah menyentuh persoalan tanggung jawab adalah Abbas Mahmud al-Akkad yang menganggap rasa tanggung jawab adalah salah satu ciri pokok bagi manusia pada pengertian al-Qur’an dan Islam sehingga manusia dapat dikatakan sebagai “Makhluk yang bertanggung jawab””.¹³

From above quotation, al-Syaibani wants to describe that among the recent scholars who have touched the issue of responsibility is Abbas Mahmud al-Akkad who assumed a sense of responsibility as one of the principal characteristics of human in the perspectives of the Qur’an and Islam. Because of it, human can be regarded as a responsible creature.

Hence, the concept of responsibility in Islam concerns to human’s characteristics. Qur’an explains that human can be regarded as “a responsible creature”, because human by nature are positioned as ‘*Abdun* and *khalīfatullah fil arḍi*. In this position, human has several characteristics: (1) naturally human is good, clean and has a good potential; (2) endowed with the spirit; (3) Having the freedom of will and endowed with intellect.¹⁴

Human has a high position in the eyes of God because he crowned as the creature which has a more superiority than others. Moreover, human is called to carry out the trust (*al-amānat*) of God. As described in *sūrah Al-Aḥzāb* verse 72:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ
يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا
جَهُولًا

“Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from

¹³ Oemar Muhammad al-Toumi al-Syaibani, *Falsafah Pendidikan Islam*, translated to Indonesian by Hasan Langgulung, Bulan Bintang, Jakarta, 1979, p. 381.

¹⁴ Hasan Langgulung, *Manusia dan Pendidikan Suatu Analisa Psikologi dan Pendidikan*, Pustaka Al Husna, Jakarta, 1999, p. 57-58.

it, and man has turned unfaithful to it; surely he is unjust, ignorant".¹⁵

As God's creatures trust performer, later in the hereafter human will be held responsibility report or accountable for the trust of God which given to him. Thus, it can be said that human is a creature who is responsible to perform the trust. It can refer to *sūrah* al-Mu'minūn: 115, which teach in the question form: "Did you think that We had created you in play (without any purpose) and that you would not be brought back to Us?"¹⁶

The trust –which known as "*al-amānat*" in Arabic term– is the main point to understand the relation between human and the responsibility. For al-Marāghī, when he interprets the Qur'anic verse: "*Innallāha ya 'murukum an tu'addū al-amānāti ilā ahlihā ...* (an-Nisā': 58), he argues that the trust or "*al-amānat*" can be divided into three forms:¹⁷

- 1) Human's trust to God is something that must be preserved and maintained by human. It can be expressed by obeying all God's commands and keeping away from all God's restrictions.
- 2) Human's trust to other human. Such as, return the consignment to its owner, does not want to cheat, and keep other people's secrets.
- 3) Human's trust to himself. Such as, do things better and more beneficial to himself, keep and maintain his health.

Based on Marāghī's argumentation, human's responsibility in Islam can be divided into two: horizontal and vertical. Horizontal responsibility is in connection with man's relationship with God (*ḥablun minallāh*) as the Lord of the Universe and vertical responsibility is in

¹⁵ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Copyright 2013, Al-Aḥzāb: 72.

¹⁶ Yunahar Ilyas & Muhammad Azhar (ed.), *Pendidikan Dalam Perspektif Al-Qur'an*, Pustaka Pelajar, Yogyakarta, 1999, p. 5.

¹⁷ Aḥmad Mustafā Al-Marāghī, *Tafsīr Al-Marāghī*, Vol. V, Dār al-Kutub al-Islāmiyah, Beirut, p. 70.

connection with man's relationship with himself, others and the natural surroundings.

Some of forms in vertical responsibility (responsibility to God) are: be faith and to worship Him, no considering Him as an ally with others, obey His prophet and apostles, and others. Whereas, some of forms in horizontal responsibility are: be good to others, protecting the environment and natural surroundings from the damage, commanding the good and forbidding the evil, and so on.

Although both responsibilities are different, they cannot be separated because they affect each other, as noted in the following hadith:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبُّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

“No one amongst you believes (truly) till one likes for his brother or his neighbor what he loves for himself.”¹⁸

The hadith explains that a person has no perfect faith if he does not love his brother as he loves himself. Thus, when a person expects a good relationship with God, previously he should be good to others. So, there is a harmony between the vertical and horizontal responsibilities.

Responsibility is one of the inherent characteristic which is owned by a person with strong character, every educator should be included as people who are strong and responsible because basically we have inherited the ancestral culture as a civilized eastern nation and having high moral.¹⁹

Afterwards, before discussing about educator, at the end of the discussion in this sub-chapter, the researcher needs to conclude that there are close links between responsibilities and educators. The researcher has been explained in the preceding discussion, that everyone is a leader and each leader is responsible for what they lead.

¹⁸ Imam Muslim, *Sahih Muslim*, translated to English by Mahmoud Matraji, Vol. 1.A, hadith no. 45, Dar El Fiker, Beirut, p. 37.

¹⁹ Hawari Aka, *Guru Yang Berkarakter Kuat*, Laksana, Jogjakarta, 2012, p. 199.

Educators that consist of parents and teachers, also have a role as a leader for the children in their respective regions. Hence, as the leaders in their home, parents have responsibilities in educating their children at home. So also with the teachers, they have responsibilities in any teaching-learning activities in the classroom, because they are the leaders in the classroom.

Furthermore, in the previous discussion, the researcher has explained that the concept of responsibility in Islam includes vertical and horizontal responsibilities, both of them are closely linked each other. For educators, they are faced with vertical responsibility and horizontal responsibility as well in educating their children. Because in Islam, educating is an obligation. This is a human's trust to others, or in another words, this is a vertical responsibility.

Meanwhile, if someone carries out an obligation, he will get a reward but when someone leaves an obligation, he will get a sin. This is the God's reward and punishment. Hence, someone who carries out the task of educating (educator) also has responsibilities towards God, in other words it is called as vertical responsibility.

2. Educator

a. Definition of Educator

The term of educator is always identical with teacher. Whenever there is a discourse about educators, it is always associated with teacher. It is a narrow mindset, as described in Webster dictionary; educator is defined as teacher or school administrator.²⁰

According to the Indonesian terms, educators mean "people who educate".²¹ This is a common definition. It can be compromised by the opinions of experts in the field of education.

²⁰ *Webster's New Dictionary and Thesaurus*, Geddes & Grosset, New Lanark, Scotland, 1990, p. 184.

²¹ Tim Penyusun Kamus Pusat Bahasa, (Compiler Team of Language Centre Dictionary) *Kamus Besar Bahasa Indonesia*, Balai Pustaka. Jakarta, p. 232.

Then, to quote Uhbiyati and Abu Nur Ahmadi in Abd. Aziz,²² educators are adults who have the responsibility to provide guidance or assistance to students in the physical and spiritual development within reach maturity to be able to carry out duties as the creature of God.

Meanwhile, according to Bukhari Umar, educator is person who has the responsibility for student's development by efforts to develop and train all of the students' potentials. Those are affective, cognitive, and psychomotor.²³ Then, according to Ahmad Tafsir, educator is anyone who is responsible for the development of students, and the most responsible one are the parents of the students.²⁴

Made Pidarta argues that the definition of educator can be divided into two: broad and narrow. In the broad definition, educator is every person who has an obligation to foster students. Whereas, in the narrow definition, is the one who has been prepared to be a teacher or lecturer.²⁵

The laws of National Educational System (Sisdiknas) no. 20 year 2003 listed that:

*Pendidik adalah tenaga kependidikan yang berkualifikasi sebagai guru, dosen, konselor, pamong belajar, widyaiswara, tutor, instruktur, fasilitator, dan sebutan lain yang sesuai dengan kekhususannya, serta berpartisipasi dalam menyelenggarakan pendidikan.*²⁶

The explanations that have been mentioned above emphasize that educator is every person who has a good qualification as teacher, lecturer, counselor, tutor, facilitator and so on. Then, it can be understood that each person who participates in educational process is an educator.

In an educational process, the parents and the teachers have important role to educate their children. Hence, generally, the types of

²² Abd. Aziz, *Filsafat Pendidikan Islam*, Penerbit Teras, Yogyakarta, 2009, p. 179.

²³ Bukhari Umar, *Ilmu Pendidikan Islam*, Amzah, Jakarta, 2010, p. 83.

²⁴ Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam*, Remaja Rosdakarya, Bandung, 2005, p. 74.

²⁵ Made Pidarta, *Landasan Kependidikan*, Rineka Cipta, Jakarta, 2007, p. 276.

²⁶ Undang-undang Sistem Pendidikan Nasional (The laws of National Educational System) no. 20 year 2003, p. 2.

educators can be divided into two: natural educator and professional educator, the researcher discusses both of them in the next sub-chapter.

b. Types of Educator

1) Natural Educator

In the smallest social (family) area, parents play a key part in helping their child, having a crucial role to help children feel secure, valued, and competent as learners.²⁷ Hence, they are the natural and the main educator for their children.

Jane Lowe and Alan Thomas argues that:

“The main educator is usually the mother but there are also other relatives including grandparents, aunts, uncles and older brothers or sisters who are engaged in the activity of education at home”²⁸

Based on the above argumentation, the researcher agrees that the main educator is the mother. But not usually, there is father besides mother, and father also has a big role as the main educator, even mother’s influence is bigger than father’s. Because, when attachment occurs, children do what they can to maintain proximity to their mothers, clinging hard to them, crawling toward them, and crying when they are out of sight.²⁹

Hence, in Islam, every children have to respect and love their mothers more than others, as described by following hadith:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي؟ قَالَ أُمُّكَ، قَالَ ثُمَّ مَنْ؟ قَالَ أُمُّكَ، قَالَ ثُمَّ مَنْ؟ قَالَ أُمُّكَ، قَالَ ثُمَّ مَنْ؟ قَالَ أَبُوكَ

“*Abu Huraira (may Allah pleased with him) narrated: A man came to Allah’s Apostle (please be upon him) and said: O*

²⁷ Robert L. Fried, *The Passionate Learner*, Beacon Press, Boston, 2001, p. 73.

²⁸ Jane Lowe & Alan Thomas, *Educating Your Children at Home*, Continuum, London, 2002, p. 1.

²⁹ Michael Pressley & Christine B. McCormick, *Child and Adolescent Development for Educators*, the Guilford Press, New York, 2007, p. 293-294.

Allah's Apostle! Who is more entitled to be treated with the best companionship by me? The Prophet (please be upon him) said: Your mother. The man said: Who is next? The prophet (please be upon him) said: Your mother. The man further said: Who is next? The Prophet said: Your mother. The man asked for four time, who is next? The Prophet (please be upon him) said: Your father".³⁰

It is needed to look them (mothers and fathers) as a unity, as the parents, as the first and primary educators. But, because parents have a limited ability, so the educational tasks must be shared to educators in formal environments such as schools or *madrasah*.³¹

The sharing of children to educators in schools or *madrasah* does not mean shirking the responsibility of parents as the first and primary educators, but parents still have a big responsibility in developing and educating their children.³²

Parents as the natural educator receive the mandates and task of educating from God directly, as stated in *sūrah At-Taḥrīm* verse 6:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"O you who believe! Save yourselves and your families from a fire (hell)".³³

The verse that has been mentioned above confirms that every human being must protect himself and his family from the fire of hell. Thus, every human being by nature has a personal and collective responsibility in obeying and preserving the religion in accordance with what are described by al-Quran and al-Hadith, all of them must be realized by giving advice, teaching, and educating their children continuously.

³⁰ Imam Boukhari, *Sahih Al-Boukhari*, translated to English by Mahmoud Matraji, Vol. 8, hadith no. 5971, Dar El Fiker, Beirut, p. 1-2.

³¹ Moh. Roqib, *Ilmu Pendidikan Islam: Pengembangan Integratif di Sekolah, Keluarga dan Masyarakat*, LKiS, Yogyakarta, 2009, p. 35.

³² Abdul Mujib, *Ilmu Pendidikan Islam*, Prenada Media, Jakarta, 2006, p. 88.

³³ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Copyright 2013, Al-Taḥrīm: 6.

Parents are obliged, by law, to see that their children are educated, either by sending them to school or by teaching them at home.³⁴ Hence, educating is a big responsibility for parents. If they are unable to educate their children properly, the children cannot be developed as expected. It could be, the most human potential of children can be changed. This is confirmed by the Prophet p.b.u.h. in the following hadith:

مَا مِنْ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُنْتَجُ الْبَهِيمَةُ الْبَهِيمَةَ جَمْعًا، هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءِ

“There is no one born but connately. His parents who make him a Jew, or a Christian or a Magain quite as beasts produce their young with their limbs perfect. Do you see anything deficient in them?”³⁵

In addition to educating, parents are obliged to fulfill the rights of their children. Children’s rights in Islam are: (a) getting love, (b) based on lineage biological father, (c) having the right to live, (d) getting overall protection, (e) filled with clothing, food, and shelter, and (f) getting fair treatment.³⁶

2) Professional educator

Professional educator or occupational educator is an educator within the formal education such as schools or other educational institution. In those areas, the role of being an educator is a teacher.

Teacher is professional educator. He has implicitly willing to accept some of the education’s responsibility which loaded to the parents.³⁷

³⁴ Joan Dean, *A Teaching Assistant’s Guide to Primary Education*, Routledge, London, 2005, p. 6.

³⁵ Imam Muslim, *Sahih Muslim*, translated to English by Mahmoud Matraji, Vol. 4.B, hadith no. 2658, Dar El Fiker, Beirut, p. 216.

³⁶ Sheikh Khalid bin Abdurrahman al-‘Ik, *Kitab Fiqih Mendidik Anak*, translated to Indonesian by Dwi & Aguk, Diva Press, Yogyakarta, 2012, p. 31-37.

³⁷ Zakiah Daradjat, *Ilmu Pendidikan Islam*, Bumi Aksara, Jakarta, 2000, p. 39.

Concisely, a teacher can be defined as a person who provides education for student.³⁸ Meanwhile, in philosophical views of Javanese culture, teacher known as “*guru*”. It comes from statements that “*guru*” is an abbreviation of “*digugu*” and “*ditiru*”. Hence, a teacher is often described as a noble human being because it is a figure that is trusted (*digugu*) because of his knowledge and imitated (*ditiru*) because of his behavior.³⁹

Sardiman, in Indonesian expresses that:

*Guru adalah salah satu komponen manusiawi dalam proses belajar-mengajar, yang ikut berperan dalam usaha pembentukan sumber daya manusia yang potensial di bidang pembangunan.*⁴⁰

In other words, the quotation that has been mentioned above explains that teacher is a human component in teaching-learning process. He or she, has a big role to make efforts in organizing human resources potentially on a field of development.

Uzer Usman argues that teacher is a position or profession, which needs a special skill. This job cannot be done by a person who does not have a skill to do an activity or an occupation as a teacher.⁴¹

Meanwhile in Arabic, the teacher is known by several terms, including the *mu'allim*, *mu'addib* and *murabbī*.⁴² The teacher is called as *mu'allim*, when he emphasizes the aspect of transferring knowledge (*ta'līm*). So does he when emphasizes the aspect of behavior development (*ta'dīb*) or the aspect of maintenance (*tarbiyah*), he may be called as *mu'addib* or *murabbī*.

From those explanations, it can be concluded that teacher is a person who provides education to students with special skill, he is a

³⁸ <http://en.wikipedia.org/wiki/Teacher>, accessed on 08/11/2014.

³⁹ Syafruddin Nurdin & Basyiruddin Usman, *Guru Profesional dan Implementasi Kurikulum*, Ciputat Press, Jakarta, 2003, p. 7.

⁴⁰ Sardiman, *Interaksi dan Motivasi Belajar Mengajar*, RajaGrafindo Persada, Jakarta, 2000 p. 125.

⁴¹ Uzer Usman, *Menjadi Guru Profesional*, Remaja Rosdakarya, Bandung, 2009, p. 5.

⁴² Samsul Nizar, *Fisafat Pendidikan Islam*, Ciputat Press, Jakarta, 2002, p. 43.

human component who trusted and imitated by students and all efforts which given by teacher is only for their students.

It is not easy to be a teacher who can give success to the students in this life until hereafter, because there are requirements that must be obeyed to be the teacher. Zakiah Daradjat explains about those requirements are: (1) Piety to God; (2) Knowledgeable; (3) Fit physically; and (4) Well-behaved.⁴³

Further, the coming after discussion about the term of “teacher” in this sub-chapter still refers to “professional educator”. Thus, in this sub-chapter, the meaning of teacher and professional educator are same.

In the world of teaching, there are some points that need to be addressed as follows:

a) Competencies of Teacher

Naturally and essentially every person is an educator, because every parents want to have good children, so that every born children, must be given with the best education. But not everyone can be a professional educator (teacher), because it is not easy to be a professional educator, there are several competencies of teacher.⁴⁴

According to the etymology reference, competency can be equated with the ability, adequacy, skill, or capability.⁴⁵ But in terminology definition, there are some opinions from the experts regarding competency, among them are Moleong as quoted by Mansur, describes that competency is the ability or confidence in a person which can help the job so it can be completed successfully.⁴⁶

⁴³ *Ibid*, p. 41-44.

⁴⁴ Bukhari Umar, *Op. Cit*, p. 91.

⁴⁵ *Webster's New Dictionary and Thesaurus*, p. 120.

⁴⁶ Mansur, *Pendidikan Anak Usia Dini dalam Islam*, Pustaka Pelajar, Yogyakarta, 2009, p.

Then Mc. Ashan, as quoted by Mulyasa, explains that competency is:

“Knowledge, skills, and abilities or capabilities that people achieves, which become part of his or her bring to the extent he or she can perform a particular cognitive satisfactorily, affective, and psychomotor behaviors.”⁴⁷

Further, Mansur notes that Cohen, Fink, Adon and Willits’ defines competence as “the areas of knowledge, abilities, and skills that increase of the individual’s effectiveness with the world”.⁴⁸ Based on those definitions, the term of competence is used to describe the level of mastery the knowledge, skills, or attitudes are reflected in the behavior.

In Islamic education, an ideal teacher competency can refer to the figure of the Prophet Muhammad p.b.u.h. He is the only one of the most perfect figure. Even by Michael Hart, his name is placed on the first order of a hundred names of the most influential figure in the world. According to Hart, the Prophet Muhammad is the only man in history who achieved remarkable success. He is not just a mere religious leader, but also as a world leader.⁴⁹

Slow but sure, in a short span of time he could change the behavior patterns of his people to become better.⁵⁰ Prophet’s success in changing the behavior patterns of his community cannot be separated from the competencies that are possessed by him as *mu‘allim al-awwal*.

Prophet as the first teacher in Islam has many tasks. Such as to read, to submit, and to teach the verses of Allah (the Qur’an) to humans, to purify himself and his soul of a sin, to explain the *ḥalāl* and *ḥarām*, to tell about the man in ancient times and relate

⁴⁷ Mulyasa, *Kurikulum Berbasis Kompetensi*, Remaja Rosdakarya, Bandung, 2008, p. 38.

⁴⁸ Mansur, *Op. Cit*, p. 68.

⁴⁹ Michael Hart, *the 100: A Ranking of the Most Influential Persons in History*, Carol Publishing Group, New York, 1992, p. 3.

⁵⁰ Abd. Aziz, *Op. Cit*, p. 183.

it with the problem that exist at that time and predict it with the future time.⁵¹ Thus, it appears generally that educator has such a heavy task, so there are several competencies that must be considered.

According to Moh. Roqib, competencies which are required by professional educator (teacher) consist of:⁵²

- (1) Teaching in accordance with his competency
- (2) Having instinct to nurture, pious and obedient to God.
- (3) Having moral integrity as owned by The Prophet p.b.u.h (to be honest, trusted, conveyed, and intelligent).
- (4) Loving his job as a teacher and doing it with happiness, full of love, calm and patience.
- (5) Having sufficient attention, giving the justice to every students both individuality and collectivity.
- (6) Spiritually healthy, being the mature, keeping self-magnificence, being humanist, having wise authority, and giving good example.
- (7) Establishing a harmonious and rational communication with students and society.
- (8) Mastering the planning, methods and strategies of teaching and also be able to manage the class well.
- (9) Mastering the physical and psychological development of students and also respect them.
- (10) Being explorative, appreciative, responsive and innovative to the changing times.
- (11) Emphasizing student centered approach, learning by doing and contextual-integral studies.

⁵¹ Abidin Ibnu Rusn, *Pemikiran al-Ghazali Tentang Pendidikan*, Pustaka Pelajar, Yogyakarta, 1998, p. 64.

⁵² Moh. Roqib, *Op. Cit*, p. 51.

(12) Promoting discourse, forming character and attitude of an autonomous science.

Meanwhile, according to Sardiman, there are ten competencies that should be possessed by a teacher such as: controlling materials, managing learning programs, managing the classroom using the media or source, mastering educational foundation, managing the teaching and learning interaction, assessing student's achievement for the importance of teaching, knowing the functions and the services of guidance and counseling, knowing and executing the administration of school and understanding the principles and outcomes of education for teaching purpose.⁵³

b) Characteristics of Teacher

Teacher needs to understand the material which would be given to the students thoroughly. Besides that, teacher also needs to have a character that can make students hear and obey what teacher told and his behavior can be trusted and imitated well.

The word of "character" has many definitions such as "a letter" or special marks in writing; whole features; properties or characteristics that make up personal quality.⁵⁴

With regard to the characteristics of teacher, the process of educating is not only just to transfer the knowledge, but it is also transferring the value. So teacher needs to appreciate the values that can be realized in his personality. A teacher is not a pedagogue but demagogue, if he has not been able to appreciate the values.⁵⁵

⁵³ Sardiman, *Op. Cit.*, p. 163-181.

⁵⁴ Hawari Aka, *Op. Cit.*, p. 200.

⁵⁵ Busyairi Madjidi, *Konsep Pendidikan Para Filosof Muslim*, Al- Amin Press, Yogyakarta, 1997, p. 109.

There are many opinions from the educationists about the ideal characters of teacher; one of them is al-Zarnūjī. He suggests that some of the characters to be possessed by educators are:⁵⁶

- (1) Having advantages in knowledge, it means mastering the knowledge.
- (2) *Warā'* (away from immoral), be able to keep himself from forbidden actions and behaviors.
- (3) Aged, dignified, polite and patient.

Then M. Subhi Sulaiman describes more about the character of the plenary educator, which are contained in these following points:⁵⁷

- (1) Generous and tolerant
- (2) Friendly and away from violence
- (3) Full of affection
- (4) Taking one of the two cases that are easier which is not a sin.
- (5) Gentle and flexible
- (6) Being able to cope the anger
- (7) Moderate and non-extreme
- (8) Provide advice appropriately

c) **Teacher's Rules (Code of Ethics)**

Literally, the "Code of Ethics" means source of ethics. Ethics means order of morality (ethics) or things that are linked to morality or decency in doing a job.⁵⁸ If the word of "teacher" added, "teacher's code of ethics (rules)" can be defined as: the rules of morality in teaching process. Or the rules relating about teacher. Every teacher must perform ethical occupation as a professional educator.

⁵⁶ Al-Zarnūjī, *Ta'lim Al-Muta'allim Tarīq Al-Ta'lim*, Dār al-Soudania, Khartoum, 2004, p. 19-20.

⁵⁷ M. Subhi Sulaiman, *Seni Mendidik Perempuan Dalam Islam*, translated to Indonesian by Ahmad Sodikin, Pustaka Adnan, Semarang, 2010, p. 59-67.

⁵⁸ Sardiman, *Op. Cit.*, p. 150.

In performing the professional duties, teacher needs to understand and follow the rules that arrange relations between him and the students, parents of students, and the society around it. It is referred to as a teacher rules or teacher's code of ethics.⁵⁹

Many explanations from the educationists about the content of teacher's code of ethics, but the researcher only transcribes several.

M. Sastrapradja describes in "*Kamus Istilah Pendidikan dan Umum*" (The Dictionary of Educational and General Terms) describes that teacher's code of ethics consists of:⁶⁰

- (1) Devoting to guide students to form a complete human of development based on the needs of individual students.
- (2) Having a professional honesty in implementing the curriculum fit in the needs of students individually.
- (3) Holding communications, especially in obtaining information about the students, but refrain from all forms of abuse.
- (4) Creating a good atmosphere at school life and maintaining relationships with parents with the best interests of the children.
- (5) Maintaining a good relationship with the society around the school and the wider society for the benefit of education.
- (6) Individually or jointly, trying to develop and improve professional quality.
- (7) Creating and maintaining good relationships among teachers based on the work environment and overall relationship.
- (8) Jointly maintaining, developing and improving the quality of teachers' professional organizations as a means of devotion.

⁵⁹ Bukhari Umar, *Op. Cit*, p. 98.

⁶⁰ M. Sastrapradja, *Kamus Istilah Pendidikan dan Umum*, Usaha Offset Printing, Surabaya, 1981, p. 266-267.

- (9) Implementing all the provisions which constitute government policy in the field of education.

Meanwhile, Made Pidarta describes some quotations concerning to teachers' code of ethics as follows:⁶¹

- (1) Faithful and pious to God Almighty.
- (2) Being loyal to Pancasila, UUD 45, and the State.
- (3) Upholding the dignity of students.
- (4) Devoting to students to help them to develop themselves,
- (5) Having a certain attitude in knowledge, science, technology and arts as a media to develop students.
- (6) Giving priority to the main tasks or other state duties than the side tasks.
- (7) Being responsible, honest, having the achievement, and accountability in the work.
- (8) In working, adhere to the national culture and science of education closely.
- (9) Being a good example in behavior.
- (10) Initiative.
- (11) Having the characteristic of leadership.
- (12) Creating a supported atmosphere to study.
- (13) Maintaining good relationships, communication and cooperation in educational process.
- (14) Cooperating with parents and socialite leaders.
- (15) Obeying the laws and official duty.
- (16) Developing his profession continuously.
- (17) Doing together to maintain and improve the quality of professional organizations.

⁶¹ Made Pidarta, *Op. Cit.* p.285-286.

d) Tasks of Teacher

Islamic educationists agree that the primary duty of a teacher is to educate students from their cognitive, affective, and psychomotor. The definition of “educate” in that sentence has a broadly meaning, because “educate” means “to maintain” and “to give a training” which can be done with many ways.⁶²

The “task” and the “role” are equal. The tasks of teacher or the role of teacher can be regarded as something noble. Because Islam puts people who believe and having knowledge than others.⁶³

It is clear that teachers cannot be just a bystander in front of their students. In child-centered education, the roles of teachers are to intervene sensitively and supportively with clear commitment and appreciation of how to work out the principles and values in their particular teaching for maximum benefit for each child.⁶⁴

Christine & Lory argue that the roles of teacher can be described as follows:⁶⁵

- (1) The teacher is a *presenter* (of activities, options, ideas to the student).
- (2) The teacher is an *observer* (in both informal and formal ways).
- (3) The teacher is a *question asker* and *problem poser*.
- (4) The teacher is an *environment organizer*.
- (5) The teacher is a *public relation manager*.
- (6) The teacher is a *documenter* (of children’s learning).
- (7) The teacher is a *contributor to the classroom culture*.
- (8) The teacher is a *theory builder*.

⁶² Anas Salahuddin, *Filsafat Pendidikan*, Pustaka Setia, Bandung, 2011, p. 18.

⁶³ Abd. Aziz, *Op. Cit*, p. 193.

⁶⁴ Christine Doddington & Mary Hilton, *Child-Centred Education*, Sage Publications, Los Angeles, 2007, p. 110.

⁶⁵ Christine Chaille & Lory Britain, *A Constructivist Approach to Early Childhood Science Education*, Pearson Education, Inc., Boston, 2003, P. 47-48.

In addition to complete the explanation, quoting from Abdul Mujib, al-Ghazālī explains that the most important purpose in Islamic education is to bring nearer to God. Hence, the tasks of teacher are to complete, to cleanse, to purify, and to bring the human heart to be always closer to Him. If teacher cannot practice all of them, he is failed to carry out his duties as the professional teacher, even his students have a perfect academic achievement. That is happen because there are strong correlations between science and good deeds.⁶⁶

3. Abdullah Nasih ‘Ulwan

In this sub chapter, partially, the researcher introduces Abdullah Nasih ‘Ulwan, the writer of book *Tarbiyat al-Aulād fī al-Islām*. Nonetheless, the further explanation of this introduction can be completely found in Chapter IV.

Abdullah Nasih ‘Ulwan or Dr. Abdullah ‘Ulwan (as his student called him) is an Islamic Educationist who was born in Damascus, Syria in 1928.⁶⁷ He grew up in a religious and pious family. His Father, Sheikh Said ‘Ulwan was a respected scholar and famous traditional healer in Damascus.⁶⁸

Abdullah Nasih ‘Ulwan studied at Al-Azhar University, Cairo, and got his BA and MA from the Faculty of Theology at Al-Azhar. He then got his PhD in Islamic studies from Pakistan.⁶⁹ He taught at King Abdul-Aziz University in Mecca, Saudi Arabia. He authored more than 30 books in various Islamic subjects.⁷⁰

⁶⁶ Abdul Mujib, *Op. Cit*, p. 90.

⁶⁷ http://www.goodreads.com/author/show/1982628.Abdullah_Nasih_Ulwan, accessed on 08/11/2014.

⁶⁸ Abdullah Nasih ‘Ulwan, *Silsilah Madrasah Ad-Du‘āt*, (vol. I), Dār As-Salam, Cairo, 2004, preface page.

⁶⁹ <http://abdullahelwan.net/serah.php>, accessed on 08/11/2014.

⁷⁰ http://www.goodreads.com/author/show/1982628.Abdullah_Nasih_Ulwan, accessed on 08/11/2014

B. Previous Researches

Based on the study which done by the researcher, there are previous researches that are linked to this research. Among of them is a final project entitled *“Peran dan Tanggung Jawab Orang Tua Terhadap Pendidikan Aqidah Anak (Analisis Surat Al-Baqarah Ayat 132-133)”* (The Parents’ Role and Responsibilities to Education of Child’s Faith, An Analysis of Surah al-Baqarah verse: 132-133) compiled by Idrus Aqibuddin (02470990) (UIN Sunan Kalijaga Yogyakarta). The result of that research explains that one of parent’s obligations is to provide faith education to children. The parents’ roles and responsibilities in the faith education, can be done by teaching faith (*tauḥid*) to the children in early age by introducing the laws of God, and leading children to worship Him.

Furthermore, the final project entitled *“Konsep Laila Abdurrahman tentang Mendidik Anak dalam Buku Kaifa Turabbi Waladak”* (Laila Abdurrahman’s Concept of Educating Children in the Book entitled *Kaifa Turabbi Waladak*) compiled by Ulin Nuha (108 284) (STAIN Kudus). The result of the thesis explains that the educational process is started before child’s born to the world. Actually, it is started with a marriage that refers to Islamic tradition. Then, after the child is born, the parents as the first educators, they have a responsibility in providing faith education, moral education, physical education, intellectual education, psychological education and social education.

And the last, the final project entitled *“Peranan Orang Tua dalam Mengembangkan Religiusitas Anak”* (Parent’s Role in Developing Child’s Religiosity) written by Seira Valentina (D 3205027) (Universitas Sebelas Maret Surakarta). The research explains that the parents (natural educator) have the important role in shaping child’s religiosity. Children can develop their selves well if the parents take a direct position in educating their children when they were at home. But in fact, many parents do not carry out the task of educating their children. They ignore their responsibilities as natural educators and throw the responsibilities to the teachers in educational institutions.

There are some similarities and differences among the previous mentioned researches and this research. The similarities are in discussion about the responsibilities of parents (natural educator) and parents' obligation in educating and maintaining their children. However, that discussions only discusses about the parents and not about the teacher and the responsibilities of educators as a complete discussion. Those are different from the discussion of this research, because this research aims the discussions about responsibilities of educators in the perspectives of Abdullah Nasih 'Ulwan in the book of *Tarbiyat al-Aulād fī al-Islām*.

C. Theoretical Framework

To show the systematic and methodology of this research, the researcher needs to explain the theoretical framework. In this sub chapter, the researcher explains the theoretical framework which is divided into two parts. Those are the issue of educator's responsibility and the book of *Tarbiyat al-Aulād fī al-Islām*.

Responsibility can be defined as duties, obligations, jobs, or tasks. This definition assumes the responsibility as the things people in charge of or responsible for getting done or maintained.⁷¹ Whereas, the responsibility of educators is a responsibility that must be implemented by educators which include parents and teachers.

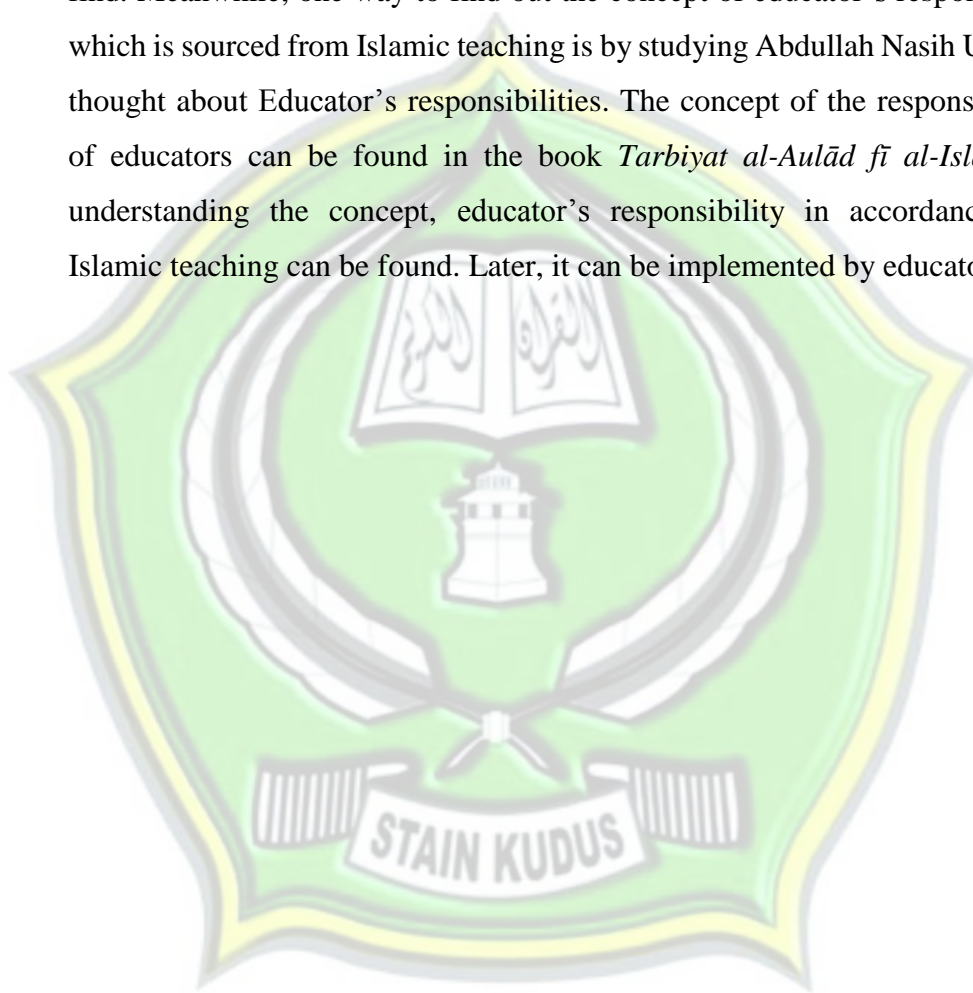
Nowadays, in Islamic educational environment, the problem is the educators often ignore their own responsibility. For parents, most of them are not able to carry out their responsibilities as educators and parents for children. Many parents who have not been able to carry out their responsibilities as educators and parents as well. This is due to various reasons, such as busy working or they have not known what the responsibilities of the parents are.

Meanwhile, there are many teachers who do not carry out their responsibilities as educators and as teachers. Most teachers only carry out the

⁷¹ Guy Dewsbury & John Dobson, *Op. Cit*, P. 28.

responsibility of teaching in the classroom. But, when they are outside of classroom, the responsibility is ignored.

That issues are happened because the references about the concept of educator's responsibilities which comes from Islamic teaching is very rare to find. Meanwhile, one way to find out the concept of educator's responsibility which is sourced from Islamic teaching is by studying Abdullah Nasih Ulwan's thought about Educator's responsibilities. The concept of the responsibilities of educators can be found in the book *Tarbiyat al-Aulād fī al-Islām*. By understanding the concept, educator's responsibility in accordance with Islamic teaching can be found. Later, it can be implemented by educators.



CHAPTER III

METHODOLOGY

In this chapter, the researcher discusses whole things about methodology. Nonetheless, firstly, the difference between “methods of research” and “methodology of research” needs to be explained.

Kothari explains that “methods of research” may be understood as all those methods or techniques that are used for conduction of research and “methodology of research” is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically.¹

From the explanation that has been mentioned by Kothari, it can be known that the methodology of research is an extremely important point to achieve a goal of research. Because it learns and discusses about the ways to pass something precisely and as well as possible, so the results of the research can be justified precisely. When deepen and then reveal the contents of the book of *Tarbiyat al-Aulād fi al-Islām* relating to the theme of “responsibilities of educator”, of course, it is needed a proper and appropriate research method. Hence, the methodology of research of this paper can be described as follows:

A. Design of the Study

This study is a Library Research. That is researching materials literature or literature relating to the research problem or a series of activities relating to data collection methods literature, reading, and recording and processing of research literature is that the data purely based or taken from written materials, either in the form of a book or other relating to the topic or theme of the discussion of this research.²

In another side, this study also can be classified as Figure Research. This is one of many various qualitative researches that is usually used for

¹ C. R. Kothari, *Research Methodology: Methods & Techniques*, New Age International, New Delhi, 2004, p. 7-8.

² Moh. Nazir, *Metode Penelitian*, Ghalia Indonesia, Bogor, 2005, p. 112.

accomplish final projects such as *skripsi*, *tesis* or *disertasi*.³ Figure is famous or popular person in his field, or someone who has important role in a social life.⁴ From the description, Figure Research can be defined as an effort in finding, developing, and collecting data or information about a figure in order to result the insights.

Further, the researcher uses philosophical inquiry, it is a reflection upon human experience in order to decipher the fundamental principles of reality and eventually the principle of existence itself.⁵ It refers to the concepts of responsibilities of educators by Abdullah Nasih 'Ulwan in his book entitled *Tarbiyat al-Aulād fi al-Islām*.

B. Data Source

Data can be defined as the smallest or lowest entities or recorded elements resulting from some experience, observation, experiment, or other similar situation.⁶ The source of data in this paper is data relating to the theme of responsibilities of educators, specifically in the book of *Tarbiyat al-Aulād fi al-Islām*. The data source contains as follows:

1. Primary Data Source

Primary data source is the result of the research or the writing of the original researcher or theoretical.⁷ That is source of data relating to this study, such as the works of Abdullah Nasih 'Ulwan about the responsibilities of educator, especially in the book of *Tarbiyat al-Aulād fi al-Islām*.

³ Arief Furchan & Agus Maimun, *Studi Tokoh: Metode Penelitian Mengenai Tokoh*, Pustaka Pelajar, Yogyakarta, 2005, p. 1.

⁴ Muhtar Safaat, *Penelitian Tokoh* (online). <http://pengembara9ilmu.blogspot.com/2012/09/penelitian-tokoh.html>, accessed on 24/06/2015.

⁵ Yogesh Kumar Singh, *Fundamental of Research Methodology and Statistics*, New Age International, New Delhi, 2006, p. 123.

⁶ Robert K. Yin, *Qualitative Research from Start to Finish*, the Guilford Press, New York, 2011, p. 130.

⁷ Ibnu Hadjar, *Dasar-dasar Metodologi Penelitian Kuantitatif Dalam Pendidikan*, Raja Grafindo persada, Jakarta, 1996, p. 83.

2. Secondary Data Source

Secondary data source are the material library of other authors who is not directly observe or participate in the fact that he describes. In other words, the authors does not invent the theory.⁸ Then, the researcher obtains data from the indirect object in thorough but through other parties such as agencies or related organizations, libraries, archives of individuals, and so forth.

Nonetheless, because of the lack of literature that discusses about responsibilities of educators in Abdullah Nasih 'Ulwan's perspectives, the researcher uses secondary data as theoretical comparison. The secondary data are the books entitled *al-Fikr at-Tarbawī 'inda Ibnu Qayyim* written by Ḥasan bin Alī bin Hasan al-Ḥijjājī, *Kitab Fiqh Mendidik Anak* written by Sheikh Khalid bin Abdurrahman al-'ik and *Manhaj Pendidikan Anak Muslim* written by Sheikh Fuhaim Mustafa. The researcher also uses the English and Indonesian translation book of *Tarbiyat al-Aulād fi al-Islām* which translated by M. Mahmoud Ghali, *Et. Al.* (English), Saifullah Kamalie and Hery Noer Ali (Indonesian).

C. Data Collection

The data collection is the accumulation of specific evidence that enable the researcher to analyze the results of all activities by his research design and procedures properly.⁹ In this study, the researcher uses documentation method. The document is a form of writing, pictures or monumental works of a person.

Documentation method is a method of collecting data by searching for data about things such as notes, transcripts, books, newspapers, magazines, inscriptions, and minutes of a meeting, agendas, and other paper items.¹⁰ This method is performed by finding materials relevant to the object to be examined and on the pillowcase.

⁸ *Ibid*, p. 84

⁹ Yogesh Kumar Singh, *Op. Cit*, p. 212.

¹⁰ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, Rineka Cipta, Jakarta, 2002, p. 202.

D. Data Analyzing

Data analyzing can be defined as studying the tabulated material in order to determine inherent facts or meanings.¹¹ In this research, analyzing of data starts when the researcher begins to use content analysis method, which is an in-depth discussion of the content from the information written or printed in the media.¹² Weber notes that content analysis is a research method that uses a set of procedures to make valid inferences from text, or in another words, it aims to reveal the ideas of sender(s) of the message, the message itself, or the audience of the message.¹³ Meanwhile, Klaus H. Krippendorff defines content analysis as a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use. It involves specialized procedures, provides new insight, increases the researcher's understanding of particular phenomena, or informs practical actions. Content analysis is a scientific tool, it is learnable and divorceable from the researcher's personal authority.¹⁴

Based on above definitions, in another words, it can be concluded that content analysis consists of analyzing the contents of text materials such as books, magazines, newspapers and the contents of all other verbal materials which can be either spoken or printed. Although content analysis was originally developed by quantitative methods, but in recent times content analysis is developed using qualitative methods.

According Krippendorff, there are at least four types of content analysis using qualitative approach, i.e.: (1) discourse analysis; (2) rhetorical analysis; (3) ethnographic content analysis; and (4) conversation analysis.¹⁵

Simply, *discourse analysis* seeks to provide more meaning than just a collection of words or phrases that are written by the author. It focuses on how

¹¹ Yogesh Kumar Singh, *Op. Cit.*, p. 223.

¹² Afifuddin & Beni Ahmad Saebani, *Metodologi Penelitian Kualitatif*, Pustaka Setia, Bandung, 2009, p. 165.

¹³ Robert Philip Weber, *Basic Content Analysis*, Sage Publications, California, 1990, p. 9.

¹⁴ Klaus H. Krippendorff, *Content Analysis: An Introduction to its Methodology*, Sage Publications, California, 2004, p. 18.

¹⁵ *Ibid*, p. 16.

particular phenomena that is presented by the author of the text. Meanwhile, *Rhetorical analysis* focuses on how the message was delivered, and the impact (direct and long-term) which is perceived by the receiver of the message or the audience. Researchers using this approach should identify structural elements, such as: expression, style arguments, gestures and emphasis in speech. Then, *ethnographic content analysis*. This analysis was initiated by Altheide (1987). However this analysis tends to be qualitative anthropological, but it does not prevent a quantitative method. Instead, it supports the calculation of data from content analysis with the words. This approach works with narrative descriptions and focuses on the evolving situation, condition, style, image, meaning, and the important idea which is conceived by actor or speaker is complex. The last, *conversation analysis* begins with a recording of a conversation with the usual or general settings and destinations. Further, the recording will be analyzed more in a collaborative construction.¹⁶

Although content analysis consists of two approaches that are quantitative and qualitative, but Krippendorff suggests that both of them cannot be separated each other. Separating both of them is a mistake. Explicitly, this analysis processes data by coding and summing it. This is a popular method in quantitative research. Nevertheless, it must be emphasized that in qualitative research, the researcher can use the context analysis. Thus, content analysis is a type of method that can use *mix-method* approach.

Furthermore, Krippendorff notes that there are six steps of content analysis, i.e.: (1) unitizing; (2) sampling; (3) recording/coding; (4) reducing; (5) inferring; and (6) narrating.¹⁷ The researcher explains each step as follows: 1. *Unitizing*: This is the systematic distinguishing of segments of texts, images, voices, and other observables that are of interest to an analysis.¹⁸ In this step, the researcher determines the references books relating to the theme of research closely. The references books can be classified into two: primary

¹⁶ *Ibid*, p. 16-17.

¹⁷ *Ibid*, p. 83.

¹⁸ *Ibid*.

books and secondary books. The researcher determines *Tarbiyat al-Aulād fi al-Islām* as the main book, and for secondary books, the researcher uses Indonesian and English translation of *Tarbiyat al-Aulād fi al-Islām* and other books relating to the “responsibilities of educators” theme. These secondary books are used for confirming and comparing the theory.

2. *Sampling*: This is a step that allows the researcher to economize on research efforts by limiting observations which summarizes all types of existing units.¹⁹ Thus, in this step, the researcher sorts the units that have been obtained from the step of unitizing. It implies that not all parts of the main books (the book of *Tarbiyat al-Aulād fi al-Islām*) is used as the unit of observation. The researcher only observes the second part of the book because the “responsibilities of educators” theme is contained in that section. Meanwhile, for the secondary books, the researcher only chooses the discussions or explanations that are relevant to what the researcher observes in the main book.
3. *Recording/coding*: It bridges the gap between unitized texts and someone’s reading of them. Recording aims to make the researcher uses the units repeatedly without changing the meaning.²⁰ Thus, in this step, the researcher records (notes) the units that have been passed through the sampling process. These units are formed as quotations relating to the theme of responsibilities of educators. Further, the quotations can be observed and investigated.
4. *Reducing*: This is a further step of sampling. In this step, the researcher determines the units based on the frequency of occurrence.²¹ However, the researcher only reduces the secondary books because the number of the secondary books are quite much. By doing this, the result of the collected units shall be available briefly, compactly, and clearly.

¹⁹ *Ibid*, p. 84.

²⁰ *Ibid*.

²¹ *Ibid*, p. 84-85.

5. *Inferring*: It bridges the gap between descriptive accounts of texts and what they mean, refer to, entail, provoke or cause.²² In this step, the researcher looks for the meaning of collected units. In other words, the researcher analyzes and explores the meaning of the references that are contained in the primary and secondary books.
6. *Narrating*: It is an attempt to answer the research question. It contains important information for the users of the research.²³ Thus, in this step, the researcher tries to answer the questions in the formulation of the problem that have been determined at the beginning of the research.

Then, the researcher emphasizes that the steps that have been mentioned above are no need to be done sequentially. Because in qualitative research, data can be presented at any time. So, the four early steps that has been mentioned by Krippendorff can be used randomly in accordance with the circumstances and conditions of the research.

In addition, the researcher also uses hermeneutical method. *Hermeneutic* means “to interpret” which comes from Greek. Hermeneutic is a process of changing vagueness becomes distinctness.²⁴ By content analysis and hermeneutical method, the procedure in doing research aims to determine the interpretation of Abdullah Nasih ‘Ulwan’s perspectives about responsibilities of educator. This is included in the primary data. Furthermore, in analyzing responsibilities of educators, the researcher uses the secondary data that are organized as the theoretical comparison. Then, the researcher uses descriptive analytic in presenting the analysis and draws conclusions using inductive approach that constructs general to specific.

²² *Ibid*, p. 85.

²³ *Ibid*.

²⁴ E. Sumaryono, *Hermeneutik Sebuah Metode Filsafat*, Kanisius, Yogyakarta, 1999, p. 23-

CHAPTER IV

ANALYSIS OF RESPONSIBILITIES OF EDUCATORS IN THE PERSPECTIVES OF ABDULLAH NASIH ‘ULWAN

A. History of Abdullah Nasih ‘Ulwan

1. Biography of Abdullah Nasih ‘Ulwan

The discussion about the biography of Abdullah Nasih ‘Ulwan is very limited. This is due to the rarity of writings that discusses his biography. Therefore, in this section, the researcher only gives a brief description about his biography.

Abdullah Nasih ‘Ulwan was an Islamic educationist who was born in Qaḍi ‘Askar, Aleppo city, Syria in 1928. He was educated in a pious and noble family. His father, Sheikh Said ‘Ulwan was a respected for scholar and physician.¹ Besides conveying Islamic teachings in Aleppo, he also relied upon to treat a variety of diseases with self-made root decoction. When caring for the sick, his tongue was always reading the Qur’an and mention the name of Allah.

Abdullah Nasih ‘Ulwan began his primary education in Aleppo. After aged 15 years old, Sheikh Said ‘Ulwan drove him to the secondary school to be able to learn Islamic knowledge broadly. At the school, he studied from famous and competent scholars. Among them are Sheikh Rāghib al-Ṭabākh, Sheikh Aḥmad al-Shimā‘i, Sheikh ‘Abd al-Rahman Zain al-‘Ābidīn, Sheikh Nājī Abū Ṣāliḥ and so on.² They were sincere scholars who taught with a great affection and regard to every pupil in the school as their child and brother.

It was said at the time that Abdullah Nasih ‘Ulwan had already memorized the Qur’an and mastered Arabic language well. He was very

¹ Abdullah Nasih ‘Ulwan, *Silsilah Madrasah Ad-Du‘āt*, Vol. I, Dār as-Salām, Cairo, 2004, preface page.

² <http://abdullahelwan.net/serah.php> accessed on 30/11/2014.

brilliant in many subjects and always became a reference for his friends at school. In addition, he was a diligent activist and had a good skill in speech.

Abdullah Nasih 'Ulwan graduated and obtained a diploma from the school in 1949. Then, in the following year he continued his study in the Faculty of Usuluddin in al-Azhar University and obtained his degree in 1952. Soon he earned the degree of master in 1954.³ However, he could not continue his doctoral study and be expelled by the government of Egypt because he was active in the organization of *Ikhwānul Muslimīn* as a preacher.

After graduated from al-Azhar University, he returned to his hometown and began to dedicate himself as a preacher. Then he was appointed as a teacher of high school at Aleppo. At that time, the science of *sharī'ah* had not been taught at the school. At first, the subjects of Islamic education were taught once a week and were not included in the final exam. However, because of the efforts of Abdullah Nasih 'Ulwan and several of his colleagues, the subjects were taught twice a week and included in the final exam. He was the best educator who taught his students to love Islam and always upheld the laws of God in the earth.⁴

It was said that when Abdullah Nasih 'Ulwan became a teacher at the high school, he often received the assignments to convey lectures and speeches at various places. When he did all of his assignments, he had never felt tired and fatigued, because he dedicated his time and age for the *da'wah* of Islam. Everywhere he conveyed speeches and lectures definitely attended by thousands of people, even mosques in Aleppo was always crowded by people who wanted to hear his speech.

He used Mosque of Umar bin 'Abd al-Aziz as the center of educational activities. In this mosque, he taught the subjects of Fiqh, Tafsir

³http://ar.wikipedia.org/wiki/عبد_الله_ناصر_علوان accessed on 30/11/2014.

⁴ <http://abdullahelwan.net/serah.php> accessed on 30/11/2014.

and History. In addition, ‘Ulwan trained the youths with speech and writing skills.⁵

In 1979, Abdullah Nasih ‘Ulwan moved to Jordan and stayed there for several months. Later in 1980 he moved in to Saudi Arabia and became a lecturer at the University of King Abd al-Aziz. Besides being a lecturer, Abdullah Nasih ‘Ulwan also continued his study and eventually earned a doctorate from the University of Sindh Pakistan in 1982 with a dissertation entitled “*Fiqh Da ‘wāh wa al- Dā ‘iah*”.⁶

After returning from Pakistan, Abdullah Nasih ‘Ulwan was suffered by illness that was difficult to be cured. The doctors did not know the exact nature and causes of the illness, so they suggested him to travel to the UK and figure out the illness and treat it. But the effort was not successful. Nevertheless, there he was giving a lecture with the title “*al-Shabābu al-Muslim fī Muwājihāt al-Taḥdiyyāt*” that subsequently became the title of a book.

Furthermore, ‘Ulwan returned to Jeddah, but the illness was getting worse over time and his health deteriorated. This led him to be hospitalized for the second time. Although the illness made his health deteriorated, but ‘Ulwan always spent the time to read a book while in the hospital. Even the doctors and relatives advised him to stop the activity of reading and writing, because it could made the illness worse. But he insisted on reading and writing in any circumstances.

On Saturday, 29th of August in 1987 (5th of Muharram in 1408 *Hijriya*), Abdullah Nashih ‘Ulwan died in the hospital of Malik Abdul Aziz in Jeddah, Saudi Arabia at the age of 59 years. Later, his remain was buried in Mecca.⁷

⁵ <http://abdullahelwan.net/serah.php> accessed on 30/11/2014.

⁶ <http://abdullahelwan.net/serah.php> accessed on 30/11/2014.

⁷ Abdullah Nasih ‘Ulwan, *Op. Cit*, p. 10.

2. Books of Abdullah Nasih 'Ulwan

As a scholar and Islamic educationist, he had written many books concerning the theme of *da'wah*, *sharī'ah* and education. His books can be studied and be learned by the young generation of Muslims and Islamic society. He is well-known as a writer who loves to discuss about the facts of Islam that are contained in the Qur'an, the *Sunnah*, and the stories of the pious *Salāf*.

According to the book of *Silsilah Madrasah Ad-Du'āt* Vol. I, there are 43 books were written by Abdullah Nasih 'Ulwan. However, the researcher mentions the famous books only. In short, his works can be classified into three groups concerning the issues of *da'wah*, education and Islamic studies. Among them are:⁸

- a. Books concerning issues of *da'wah* and education are: (1) *Tarbiyat al-Aulād fī al-Islām*; (2) *Al-Takāful al-Ijtimā'i fī al-Islām*; (3) *Ta'addudu al-Jauzah fī al-Islām*; (4) *Ṣalāhuddīn al-Ayyubi*; and (5) *Ḥattā Ya'lama as-Shabāb*
- b. Books concerning issues of Islamic studies are: (1) *Ilā Kulli Ābin Ghayyur Yu'min Billāh*; (2) *Faḍāil al-Ṣiyām wa Aḥkāmuhu*; (3) *Ḥukmu at-Ta'min fī al-Islām*; (4) *Aḥkām az-Zakāt ('ala Ḍū'i al-Madhāhib al-Arba'ah)*; (5) *Shubḥāt wa ar-Rudūd*; (6) *'Aqābatu az-Zawwāj wa Ṭurūqu Mu'alajatihā 'ala Ḍūi al-Islām*; (7) *Mas'ūliyyāt at-Tarbiyat al-Jinsiyyāt*; (8) *Ilā warasat al-Anbiyā*; (9) *Ḥukmu al-Islām fī Wasā'il al-I'lām*; (10) *Takwīn as-Shakhṣiyyāt al-Insāniyyāt fī Nazri al-Islām*; (11) *Adāb al-Khitbah wa az-Zifāf wa Ḥuqūqu az-Zaujaini*; (12) *Ma'ālim al-Ḥaḍarāt al-Islāmiyah wa Atsāruha fī an-Naḥḍah al-'Arābiyyah*; (13) *Nizām ar-Rizqi fī al-Islām*; (14) *Ḥurriyyāt al-I'tiqād fī as-Sharī'ah al-Islāmiyah*; and (15) *Al-Islām Sharī'at az-Zamān wa al-Makān*; (16) *Al-Qaumiyyāt fī Mizān al-Islām*

⁸ *Ibid*, p. 8-9.

In connection with this final project entitled: “Responsibilities of educators in the Perspectives of Abdullah Nasih ‘Ulwan (A Study of *Kitāb ‘Tarbiyat al-Aulād fī al-Islām*’”)”, the researcher uses the book of *Tarbiyat al-Aulād fī al-Islām* as the main reference.

B. Descriptions of the Book of *Tarbiyat al-Aulād fī al-Islām*

The researcher uses the book of *Tarbiyat al-Aulād fī al-Islām* as the main data source of this final project. Thus, the researcher needs to describe the book in detail. It aims to make readers easily understand the researcher’s discussions.

The book of *Tarbiyat al-Aulād fī al-Islām* is a good educational book, because it discusses about the ways of educating children that are based on Islam totally. The discussions inside refers to Qur’an and Hadith which are positioned as the main sources of Islam. Of course, Muslim educators need to know the procedures for educating children that come from the sources of Islam.

The book of *Tarbiyat al-Aulād fī al-Islām* is organized into three chronological parts. Each part consists of several chapters, and each chapter contains several topics. The titles and chapters from every part of them are composed as follows:

1. Part one, it has four chapters:
 - a. The ideal marriage and its relationship to education
 - b. Psychological feelings towards one’s children
 - c. General rules concerning the new born baby. This chapter has four sub-chapters:
 - 1) Something that need to be done by the parents at childbirth
 - 2) Naming of the baby and its rules
 - 3) The *‘aqīqah* and its rules
 - 4) Circumcision of the new-born child and its rules
 - d. Causes and treatment of children’s waywardness
2. Part two, the responsibilities of educators, it has seven chapters:
 - a. The responsibility for education in the faith

- b. The responsibility for ethical education
 - c. The responsibility for physical education
 - d. The responsibility for intellectual education
 - e. The responsibility for psychological education
 - f. The responsibility for social education
 - g. The responsibility for sexual education
3. Part three, it has three chapters:
- a. The most influential factors of child education
 - b. The basic principles of child education
 - c. Necessary suggestions concerning education

These all the contents of the book of *Tarbiyat al-Aulād fī al-Islam*. All of them have the objective to provide and outline the best education for children. The book aims to make children become good members of society, have a good life and be young people who are capable of bringing honor to enforce Islam.⁹

As has been stated in the theoretical framework of chapter II, the researcher has explained that Islam has a special concern about the responsibility. It can be seen from postulates of the Qur'an and the Hadith which discuss about the concept of the responsibility in detail. The postulates can be reviewed in the discussion of chapter II.

The discussions about the concept of responsibility also can be found in Islamic studies. One of them is talking about the relationship among one to others. Meanwhile, humans are social beings who cannot live alone and are dependent on each other. Hence, it can be said that the concept of responsibility is closely concerned to the social aspects. This is quite relevant to the foundation of education. As a social process, education must be implemented with the good attention to social aspects that surround it. Thus, among social rules, the most important is the responsibility of educators to the children. Accordingly, in this study, the researcher focuses on the second part of the book of *Tarbiyat al-Aulād fī al-Islām* that discusses the responsibilities of educators.

⁹ Abdullah Nasih 'Ulwan, *Child Education in Islam*, Translated by M. Mahmoud Ghali, *Et. Al*, Dār al-Salām, Cairo, 2004, p. 16.

C. Responsibilities of Educators in the Perspectives of Abdullah Nasih ‘Ulwan in the Book of *Tarbiyat al-Aulād fī al-Islām*

Responsibility can be defined as duties, obligations, jobs, or tasks. This definition assumes the responsibility as the things people in charge of or responsible for getting done or maintained.¹⁰ Whereas, the responsibility of educators is a responsibility that have to be implemented by educators including parents and teachers.

In essence, the responsibility of educators is a big responsibility that is heavy and very important because it starts in the early years of life and continues through the stages of discretion and adolescence, until the children become fully mature. Thus, educators need to understand and practice the responsibilities truthfully. It means to realize the success of educational practice.

To help educators in understanding and practicing the responsibilities, the concept of educators’ responsibilities that comes from Islamic educationists must be explored more profound. Here, the researcher brings the study about responsibilities of educators according to Abdullah Nasih ‘Ulwan’s perspectives that are contained in his famous book, *Tarbiyat al-Aulād fī al-Islām*.

This study focuses on the second part of the book of *Tarbiyat al-Aulād fī al-Islām*. Furthermore, the researcher agrees that responsibilities of educators in the perspectives of ‘Ulwan are listed in the following quote:

وإذا كان المربون من آباء أو أمهات أو معلمين... مسؤولين عن تربية الأولاد، وعن تكوينهم وإعدادهم للحياة.. فعليهم أن يعلموا بجلاء ووضوح حدود مسؤوليتهم، ومراحلها المتكاملة، وجوانبها المتعددة، ليستطيعوا أن ينهضوا بمسؤوليتهم على أكمل وجه، وأنبل معني...

وأهم هذه المسؤوليات – في نظر كثير من المربين – مرتبة على الوجه التالي:
١ – مسؤولية التربية الإيمانية

¹⁰ Guy Dewsbury & John Dobson, *Responsibility and Dependable Systems*, Springer, London, 2007, p. 28.

- ٢- مسؤولية التربية الخلقية
- ٣- مسؤولية التربية الجسمية
- ٤- مسؤولية التربية العقلية
- ٥- مسؤولية التربية النفسية
- ٦- مسؤولية التربية الإجتماعية
- ٧- مسؤولية التربية الجنسية¹¹

“When educators –which consists of fathers, mothers and teachers– are responsible for developing and preparing children to deal with life, they have to know clearly about the limits, the stages and the aspects of educators’ responsibilities that pretty much. By doing so, they can carry out their responsibilities completely.

Most educators assume that the most important responsibilities are: (1) The responsibility for faith education, (2) The responsibility for ethical education, (3) The responsibility for physical education, (4) The responsibility for intellectual education, (5) The responsibility for psychological education, (6) The responsibility for social education, and (7) The responsibility for sexual education.”¹²

From the quotation above, the perspectives of Abdullah Nasih ‘Ulwan explain that educators have to know everything about their responsibilities in educating and developing children. It is intended that children can earn a good life. Meanwhile, there are seven responsibilities of educators according to the perspectives of ‘Ulwan. i.e.:

1. The responsibility for faith education
2. The responsibility for ethical education
3. The responsibility for physical education
4. The responsibility for intellectual Education
5. The responsibility for psychological education
6. The responsibility for social education
7. The responsibility for sexual education

¹¹ ‘Abdullah Nāsiḥ ‘Ulwān, *Tarbiyat al-Aulād fī al-Islām*, Vol. I, Dār as-Salām, Cairo, 1992, p. 156.

¹² Abdullah Nasih ‘Ulwan, *Pedoman Pendidikan Anak dalam Islam*, Translated into Indonesian by Saifullah Kamalie and Hery Noer Ali, *Asy-Syifa’*, Semarang, 1981, p. 149.

The researcher explains the advanced discussion of each responsibility that have been mentioned above in the sub-chapter of “the Essences of Responsibilities of Educators in the Perspectives of Abdullah Nasih ‘Ulwan in the book of *Tarbiyat al-Aulād fī al-Islām*”.

D. The Essences of Responsibilities of Educators in the Perspectives of Abdullah Nasih ‘Ulwan

One of the factors that determines the success of the process of education is educators. Educators play an essential role in providing education for children. Therefore, educators have to understand and perform their responsibilities well.

To understand and carry out their responsibilities, educators have to know about the concept of the responsibilities of educators that is based on the perspectives of Islamic educationist. Hence, here the researcher brings the discussion about the essences of responsibilities of educators that refers to the perspectives of an Islamic educationist. As has been agreed in the beginning, the researcher focuses on the book of *Tarbiyat al-Aulād fī al-Islām* written by Abdullah Nasih ‘Ulwan.

In the previous explanation, the researcher has discussed that there are seven responsibilities of educators which are contained in the book of *Tarbiyat al-Aulād fī al-Islām*. However, before discussing the essences of each responsibility, the researcher needs to emphasize that this study is focused on the issues of responsibilities of educators in Abdullah Nasih ‘Ulwan’s perspectives. Thus, the researcher only uses quotations from the original book which explain the essences of responsibilities of educators directly. Meanwhile, the quotations which do not explain directly about the essences of responsibilities of educators are taken from the translation of the book, or the quotations are taken as conclusion only. So that the researcher can provide the authentic perspectives of ‘Ulwan in discussing the essence of responsibilities of educators.

The researcher discusses the essences of the responsibilities of educators in Abdullah Nasih 'Ulwan's perspectives to the following explanations:

1. The Essence of Responsibility for Faith Education

Faith can be defined as "a belief in the truth of revealed religion" or "confidence and trust in God".¹³ Meanwhile, in Arabic etymology, faith is known as "*al-imān*". The word "*al-imān*" comes from the verb "*amana*" which means "to believe" or "have faith".¹⁴ *Al-imān* also similar to *at-taṣdīq*¹⁵ which means "absolute justification", *al-amn* or *al-amān*¹⁶ which means "safety" or "security", *khada'a lahu*¹⁷ (to obey Him), and *as-salām*¹⁸ (peaceful). Thus, it can be concluded that faith or *imān* means to believe in Allah based on the justification and submission to Him through feelings, words and deeds. *Mu'mins* (the believers) are safe and protected from the torment of the Fire.

It is important to have the faith or *al-imān* because it is the first foundation in Islam. The faith is a sign which distinguishes between Muslims and non-Muslims. As we know, the *shahadah* (the confession) which is uttered by: "*I testify that there is no God but Allah and Muhammad is His Messenger*" is the first pillar of Islam.

According to the issues of education. The responsibility for faith education is most fundamental. Every educator must prioritize this responsibility more than others. Therefore, the bases of the faith must be

¹³ *Webster's New Dictionary and Thesaurus*, Geddes & Grosset, New Lanark, Scotland, 1990, p. 207.

¹⁴ Rohi Baalbaki, *Al-Mawrid: A Modern Arabic-English Dictionary*, Dar el-'Ilm, Beirut, 1995, p. 171.

¹⁵ Abū al-Husain Aḥmad ibn Fāris ibn Zakariyā, *Mu'jam Maqāyis al-Lughah*, Vol. I, Dār al-Fikr, Beirut, 1979, p. 133. See also. Louis Ma'luf, *Qāmūs al-Munjid*, al-Maktabah al-Katulīkiyah, Beirut, p. 16.

¹⁶ Muḥammad ibn Mukrim ibn Mandhūr al-'Afriqī, *Lisān al-'Arāb*, Vol. XIII, Dār as-Ṣādir, Beirut, p. 21.

¹⁷ Ahmad Warson Munawwir, *Kamus al-Munawwir*, Pustaka Progressif, Surabaya, 1997, p. 42.

¹⁸ *Ibid.*

completely instilled within children in order to guide their growth and development by true faith.¹⁹

The meaning of faith education in the perspectives of ‘Ulwan can be known from this quotation:

المقصود بالتربية الإيمانية ربط الولد منذ تعقله بأصول الإيمان، وتعويده منذ تفهيمه أركان الإسلام، وتعليمه من حين تمييزه مبادئ الشريعة الغراء...
ونعنى بأصول الإيمان:

كل ما ثبت عن طريق الخبر الصادق من الحقائق الإيمانية، والأمور الغيبية كالإيمان بالله سبحانه، والإيمان بالملائكة، والإيمان بالكتاب السماوية، والإيمان بالرسل جميعاً... والإيمان بسؤال ملكين، وعذاب القبر، والبعث، والحساب، والجنة، والنار... وسائر المغيبات
ونعنى بأركان الإسلام:

كل العبادات البدنية والمالية، وهي: الصلاة، والصوم، والزكاة، والحج من استطاع إليه سبيلاً
ونعنى بمبادئ الشريعة:

كل ما يتصل بالمنهج الرباني، وتعاليم الإسلام من عقيدة، وعبادة، وأخلاق وبشرية، وأنظمة، وأحكام²⁰

“Faith education means to link the child, from when he starts to realize the *principles of faith*, and teach him *the pillars of Islam* and *the foundations of Sharī‘ah*.

By the principles of faith, we mean belief in Allah, His Angels, His Books, His Messengers, the Last Day and Divine predestination.

By the pillars of Islam we mean, witness to Allah’s Oneness without partner and that Muhammad is the messenger, fasting, *zakāt*, and pilgrimage to whoever can afford it.

And by the foundations of *Sharī‘ah* we mean all that is linked to Islam, as creed, worship, manners and rulings”.²¹

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¹⁹ Mansur, *Pendidikan Anak Usia Dini dalam Islam*, Pustaka Pelajar, Yogyakarta, 2005, p.

²⁰ *Tarbiyat al-Aulād fī al-Islām*, Op. Cit, p. 157.

²¹ *Child Education in Islam*, Op. Cit, p. 71.

From the quotation, it can be understood that ‘Ulwan defines faith education perfectly. According to his perspectives, faith education is a bond that consists of three main elements, those are *the principles of faith*, *the pillars of Islam* and *the foundations of sharī‘ah*.

This ‘Ulwan’s idea concerning faith education is almost similar to the idea of Sheikh Khalid bin Abdurrahman al-‘Ik. In the perspectives of Sheikh Khalid, the definition of faith education can be seen to the following quotation:

*“Pendidikan keimanan merupakan upaya memperkenalkan prinsip-prinsip keimanan kepada anak sejak ia mulai bisa diajak berpikir dan pemberian pemahaman dan serta pengajaran kepadanya tentang rukun-rukun Islam dan dasar-dasar syariat Islam ketika ia sudah dewasa”.*²²

From the quotation that has been mentioned above, it seems both ideas of ‘Ulwan and Sheikh Khalid equally explain that faith education contains three main elements. Those are: *the principles of faith*, *the pillars of Islam* and *the foundations of sharī‘ah*.

The researcher argues that these three elements have a powerful influence in the process of faith education. *The principles of faith* are the bases that need to be introduced and taught to children at the first time. If the bases of the faith is embedded to the children, then educators have to teach and encourage them to worship God. Essentially, the worship is reflected in *the pillars of Islam* which contains *shalāt*, *zakāt*, fasting, pilgrimage, etc. Furthermore, educators are also required to instill *the foundations of sharī‘ah* into the children. In this way, the faith can be seen as a whole thing by everything that is believed by heart, spoken by words, and performed by deeds.

Meanwhile, in the view of Ibn Qayyim, faith education is a number of activities and works which done by educators towards children in order to maintain, increase and improve their faith. Faith education is an effort

²² Sheikh Khalid bin Abdurrahman al-‘Ik, *Kitab Fiqih Mendidik Anak*, Translated to Indonesian by Dwi & Aguk, Diva Press, Yogyakarta, 2012, p. 118.

to make the child as a person who obeys all of Allah commands and follows all of Prophet's instructions.²³

Indirectly, Ibn Qayyim's argumentation strengthens and complements the argumentations before. Even though Ibn Qayyim does not mention about *the Pillars of Faith, the Pillars of Islam* and *the Bases of Sharī'ah*, his argumentation is more general but detailed. It can be seen that faith education in the view of Ibn Qayyim is an effort to maintain child's faith and make the child as a person who obeys Allah and follows Prophet p.b.u.h. In the researcher's opinion, *the Pillars of Faith, the Pillars of Islam* and *the Bases of Sharī'ah* covered as the obedience in doing Allah's commands and following Prophet's instruction.

Furthermore, 'Ulwan notes that in carrying out the responsibilities for faith education, there are instructions and recommendations of the Prophet, as listed in the following quotation:

- وإليكم أهم إرشاداته ووصاياه عليه الصلاة والسلام:
- ١ - أمره بالفتح على الولد بكلمة لا إله إلا الله
 - ٢ - تعريفه أول ما يعقل أحكام الحلال والحرام
 - ٣ - أمره بالعبادات وهو في سن السابعة
 - ٤ - تأديبه على حب رسول الله ص.م. وحب آل بيته، وتلاوة القرآن الكريم²⁴

“And for educators, here the instructions and recommendations of Prophet p.b.u.h.: (1) Making the utterance “*lā ilāha illallāh*” as the first thing to be heard by the child; (2) Introducing him to the rulings of what is lawful and unlawful; (3) Commanding him to worship started at the age of seven; and (4) Teaching him to love Prophet Muhammad p.b.u.h., and his family, and reciting the noble Qur'an”.²⁵

From these instructions and recommendations, educators are expected to understand and execute all of instructions and

²³ Hasan bin Alī bin Ḥasan al-Ḥijjājī, *al-Fikr at-Tarbawī 'inda Ibnu Qayyim*, Dār Ḥāfiẓ li an-Nashir wa at-Tauzī', Jeddah, 1988, p. 197.

²⁴ *Tarbiyat al-Aulād fī al-Islām*, *Op. Cit.*, p. 158-159.

²⁵ *Child Education in Islam*, *Op. Cit.*, p. 71-72.

recommendations completely because the responsibility for faith education cannot be completed if they leave the instructions and recommendations.

Further, in order to find out the essence of responsibility for faith education, the researcher quotes some quotation that are noted by 'Ulwan as follows:

وإذا كان على المربون بشكل عام، والأبوين بشكل خاص مسؤولية كبرى في تنشئة الولد على عقيدة الإيمان، وواجب أعظم في تلقيه مبادئ الإسلام... فينبغي أن نعرف حدود هذه المسؤولية، وأبعاد هذا الواجب.. ليعلم كل من كان له في عنقه حق التوجيه التربوية المهمة الملقاه على عاتقه في تنشئة الولد على التربية الإيمانية الكاملة المرضية.

وحدود هذه المسؤولية مرتبة على الشكل التالي:

١- أن يرشدوهم إلى الإيمان بالله، وقدرته المعجزة، وإبداعه الرائع عن طريق التأمل والتفكير في خلق السموات والأرض. وذلك في سن الإدراك والتمييز. ويجسن أن يتدرجوا معهم من المحسوس إلى المعقول، ومن الجزئي إلى الكلي، ومن البسيط إلى المركب... حتى يصلوا معهم في نهاية الشوط إلى قضية الإيمان عن اقتناع وحنة وبرهان... وحين يأخذ الولد منذ الصغر القضايا الإيمانية الثابتة... وتنصب في ذهنة وفكره الأدلة التوحيدية الراسخة... فلا تستطيع معاول الهدم أن تنال من قلبه العامر، ولا يمكن لدعاة السوء أن يؤثروا على عقله الناضج، ولا يقدر إنسان أن يززع نفسه المؤمنة.. لما وصل إليه من إيمان ثابت، ويقين راسخ، وقناعة كاملة²⁶

“So long as educators in general and parents in particular, are responsible for raising the child on the bases of faith, and inculcating Islam into his soul, we have to know the limits of this responsibility and the dimensions of this duty. This is so that the child rests on a perfect educational foundation and blessed by God. Sequentially, the limits of this responsibility are represented as follows:

²⁶ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 164-165.*

(1) Guiding them to believe in Allah, His undeniable Might, and His wonderful creativity through contemplating the creation of the heavens and earth during their age of discretion. This guidance is given when the children are able to recognize and differentiate something. It is preferable to proceed with them from contemplating the concrete matters to abstract ones, from the part to the whole, and from the simple to the complex, until they approach the issue of faith with full of conviction, evidence, and proof. When a child absorbs, from the very beginning, the unequivocal issues of faith and stable evidences of the oneness of Allah, no destructive tool can strike his lively heart, nor can evil advocates have any influence on his faithful mind, due to unshaking belief, well-established certitude, and full conviction he has acquired”²⁷.

٢- أن يغرسوا في نفوسهم روح الخشوع والتقوى والعبودية لله رب العالمين: وذلك بتفتيح بصائرهم على القدرة المعجزة، والملكوت الهائل الكبير في كل شيء.. في الدقيق والكبير.. في الجامد والحي.. في النبتة والنابتة والشجرة النامية.. في الزهرة الفواحة البديعة الألوان.. في ملايين الملايين من الخلائق العجيبة الصنع، البديعة التكوين... فما يملك القلب إزاء ذلك إلا أن يخشع ويهتز لعظمة الله، وما تملك النفس تجاه هذا إلا أن تحس بتقوى الله ومراقبته، وأن تشعر بكليتها وقرارة وجدانها بلذة الطاعة وحلاوة العبادة الله رب العالمين.

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“(2) Inculcating into their souls the spirit of submission, piety and servitude to Allah, the Lord of the world. This can be achieved by focusing their attention on the undeniable might and the dominion which is great in every sense, in the sprouting plant, the growing tree, the aromatic beautifully colored flower, myriads of wonderful creatures with magnificent formations. The heart cannot help but submit to the magnificence of Allah. What can the soul do but feel the piety towards Allah and experience the pleasure of submission and sweetness of servitude to Allah, the Lord of the worlds”²⁹.

٣- أن يربوا فيهم روح المراقبة الله سبحانه في كل تصرفاتهم وأحوالهم:

²⁷ *Pedoman Pendidikan Anak dalam Islam, Op.Cit, p. 158-159.*

²⁸ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 166-167.*

²⁹ *Pedoman Pendidikan Anak dalam Islam, Op.Cit, p. 163.*

وذلك بترويض الولد على أن الله سبحانه يرقبه ويراه، ويعلم سره ونجواه، ويعلم خائنة الأعين وما تخفي الصدور.. وتخليق الولد على مراقبة الله تعالى يجب أن تكون غاية المرابي وهمه وهدفه الأكبر، وذلك لا يكون إلا في ترويض الولد عليها وهو يعمل، وترويضه عليها وهو يفكر، وترويضه عليها وهو يحس.³⁰

“(3) Developing in them the spirit of remembering Allah in all their conduct and circumstances. It can be achieved by training the child to know that Allah sees him and knows his secret and what he harbors, and he knows the treacherous look of the eyes and whatever the chest conceal. The educator have to train the child to remember Allah in what he does and teach him to be sincere to Allah, the lord of the worlds, in all his utterance, minds and deeds”.³¹

In the quotation that have been mentioned above, ‘Ulwan mentions that “in this faith education, educators in general and parents in particular, both are responsible for raising the child on the bases of faith, and inculcating Islam into his soul”. Based on this explanation, the researcher believes that in providing faith education to children, parents have bigger responsibility than teachers.

Further, the quotations also clearly explains that the faith education consists of three issues, that are: (1) Guiding children to have a good faith to Allah; (2) Inculcating into children’s soul the spirit of submission and piety to Allah; and (3) Developing in them the spirit of remembering Allah in all their conducts and circumstances. Then the researcher argues that these three issues are the essences of the responsibility of educators in faith education. But, in order to make it clearer, the researcher needs to discuss and analyze all of issues in each explanation as follows:

- a. Guiding children to have a good faith to Allah.

It is the most important responsibilities that must be addressed by educators in educating children’s faith. As has been noted by the

³⁰ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 169.*

³¹ *Pedoman Pendidikan Anak dalam Islam, Op.Cit, p. 166.*

researcher in preceding discussion, that the pillars of faith is the first base which is needed to be imparted to children. Meanwhile, the first pillars of faith is to believe in God. It can be the reason for guiding children to have faith to Allah that must be prioritized by educators. Likewise, according to the perspectives of 'Ulwan, educating children to have faith in Allah must be placed in the first order.

Then, as has been quoted from 'Ulwan in preceding quotations, one of the ways of guiding children to have good faith is to invite children to contemplate. Contemplate means "to consider or look at attentively" and contemplation means "attentive study or observation".³² Meanwhile, in Arabic, the contemplation or the process of contemplating known as *tafakkur*. It comes from the verb *fakkara* or *tafakkara* that have meanings "to think", "to remember" or "to contemplate".³³ But in its terminology, the researcher believes that *tafakkur* or the contemplation is an action which is instructed by Islam. The action is intended for those who have the knowledge to reflect on various natural phenomena. Contemplation is good, as Ibn Qayyim argues that contemplation is the base of all goodness because it is the most important and useful deed for heart.³⁴

Contemplation is the key to all goodness because it will form all cognitive activities of a *mu'min* with *dhikr* (remembering) to Allah, to be acquainted with Allah's majesty, thinking and understanding the wisdoms that are contained in the wonderful creations from every sides. It is a stabilizing factor of faith, which distinguishes the faith levels of *Muttaqīn* (the pious persons).³⁵ Hence, contemplation is an imperative method that must be used by educators in educating children's faith.

³² Webster's New Dictionary and Thesaurus, *Op. Cit*, p. 129.

³³ Ahmad Warson Munawwir, *Op. Cit*, p. 1068.

³⁴ Malik Badri, *Tafakur Perspektif Psikologi Islam*, Remaja Rosdakarya, Bandung, 1996,

p. 19.

³⁵ *Ibid*, p. 23.

In his book, 'Ulwan mentions that contemplating from concrete to abstract and from the partial to the global is one of methods that are presented from Qur'an. Many Qur'an verses which discuss the virtue of the contemplation, including *sūrah* al-Baqarah verse 164:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ
اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ
فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ
بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

*Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand.*³⁶

Then, al-Fāṭir verses 27-28:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ
مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ
أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾ وَمِنَ النَّاسِ وَالدَّوَابِّ وَأَلْأَنْعَامِ
مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ
إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾

Do you not see that Allah sends down water from the cloud, then We bring forth therewith fruits of various colors; and in

³⁶ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Copyright 2013, Al-Baqarah: 164.

*the mountains are streaks, white and red, of various hues and (others) intensely black. And of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving.*³⁷

Then, *sūrah al-Qāf* verses 6-8:

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا
لَهَا مِنْ فُرُوجٍ ﴿٦﴾ وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ
وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾ تَبْصِرَةً وَذِكْرًا لِكُلِّ
عَبْدٍ مُنِيبٍ ﴿٨﴾

*Do they not then look up to heaven above them how We have made it and adorned it and it has no gaps? And the earth, We have made it plain and cast in it mountains and We have made to grow therein of all beautiful kinds, To give sight and as a reminder to every servant who turns frequently (to Allah).*³⁸

From the verses that have been mentioned above, the researcher assumes that the contemplation, can be begun by giving a concrete description of the surrounding nature. Each verse mentions about the discretion of the world, the rain, the turn of the night and day, and so on. All of mentioned phenomena can be used as the material in inviting children to contemplate, by making them understand and believe that mentioned phenomena are extraordinary powers of Allah in this world.

Further, educators have to understand that contemplating the creation of the heaven, the earth and all events happening inside is something that is not limited by the difference in time, space and the essence of the objects of creation itself. The contemplation is a free worship. A *mu'min* is free and independent to see and imagine.³⁹

³⁷ *Ibid*, al-Fāṭir: 27-28.

³⁸ *Ibid*, al-Qāf: 6-8

³⁹ Malik Badri, *Op. Cit*, p. 59

Thereby, in teaching of this contemplation, educators have to allow children to be free in imagining about the universe and everything inside. So that children can feel the wonderful power of God. If children are able to feel and appreciate that Allah's power in this world is so great, they will believe that Allah is the Lord of the universe which is right to be worshiped and they will have a strong faith towards Allah.

b. Inculcating into children's soul the spirit of submission and piety to Allah.

The second issue of faith education is to inculcate into children's soul the spirit of submission and piety. The definition of submission is "the state of being obedient",⁴⁰ "the act of submitting" or "humble behavior".⁴¹ Meanwhile, piety may be defined as "the quality of being pious" or "devoutness".⁴²

As has been quoted from 'Ulwan in preceding quotation, the training of submission and piety to Allah can be done by bringing children to look and appreciate the miracle of God in the world. By doing so, easily children can achieve the spirit of submission and piety by their soul.

Of course, educators need some methods for training children submission and piety to Allah. In this regard, 'Ulwan notes that:

ومن وسائل تقوية الخشوع، وترسيخ التقوى في نفس الولد ترويضه في سن التمييز على التخشع في الصلاة، وتأديبه على التحزن والتباكى عند سماع القرآن الكريم. وهذه هي صفة العارفين، وشعار عباد الله الصالحين، وخصيصة المؤمنين الصادقين..⁴³

"The methods that are used to inculcate the spirit of submission and piety in the soul is to train children –in the age

⁴⁰ <http://www.merriam-webster.com/dictionary/submission> accessed on 22/12/2014.

⁴¹ *Webster's New Dictionary and Thesaurus, Op. Cit*, p. 546.

⁴² *Ibid*, p. 407.

⁴³ *Tarbiyat al-Aulād fī al-Islām, Op. Cit*, p. 167.

of recognition— to have the submission in every prayers and to train them to cry when hearing the recitation of holy Qur'an. These are the characteristics of knowledgeable persons, the greatness of the pious worshippers and the characteristics of the true believers".⁴⁴

From the quotation, the researcher concludes that there are two methods which can be used for inculcating the spirit of submission and piety to Allah. *First* is to educate children to have the submission in every prayers and *second* is to train children to cry when they hear the recitation of holy Qur'an.

Furthermore, submission and piety are the aspects of spiritual quotient. In this regard, Mansur explains that spiritual quotient of children can be raised by giving an example. This is the most effective way to be applied by educators, because children like to imitate.⁴⁵ Then, the researcher argues that educators have to be able to give a good example for children. For instance, educators provide an example to children how to reach the submission in the prayer when they pray together and read the Qur'an after prayer. In performing the example of submission, educators need a good patience because it is not instant, it requires a long time and must be repeated.

- c. Developing in children the spirit of remembering Allah in all their conducts and circumstances.

In this education of faith, educators are also responsible for developing in children the spirit of remembering Allah in all their conduct and circumstances. As has been quoted from 'Ulwan in preceding quotation, children must be made aware that Allah knows everything whatever the chest conceal. The spirit of remembering Allah must be embedded into three, i.e.: deeds, thoughts and feelings of children.

⁴⁴ *Pedoman Pendidikan Anak dalam Islam, Op.Cit, p. 163.*

⁴⁵ *Mansur, Op. Cit, p. 50.*

Then, to encourage children to always remember Allah in their deeds, they must be taught to be sincere in every utterances and deeds. Whenever doing something, children must be taught to do it for the sake of Allah. Accordingly, children will be familiar with the pure worship. The meaning of pure worship is the worship that is performed only because of Allah, not because of something else.

Furthermore, educators have to guide children to learn the ideas that can bring them closer to Allah. It is intended to make children remember Allah in every thought. Such as the ideas of Prophet Muhammad p.b.u.h containing in his *sunnah* (tradition), or the ideas of *'ulamās* or *kiais* containing in their written and unwritten advice.

Moreover, educators must also encourage children to learn every clean and pure senses. It is intended to make children remember Allah in every feeling. Clean and pure senses represent peaceful in the heart and the soul. When children's heart and soul are peaceful, they are difficult to be seduced by Satan and they can remember Allah in every feeling.

In connection with developing the spirit of remembering Allah in every deeds, thought and feeling of children, the researcher argues that educators have to implement all of them consistently and continuously. Additionally, they also need to be patient and diligent because this process takes a long time. Therefore, children will be familiar to remember Allah in all their conduct and circumstances.

Apparently, these argumentations of 'Ulwan are quite close to Ibn Qayyim's, because Ibn Qayyim argues that faith education could be achieved through several ways which could be applied by educators to children, such as:⁴⁶

⁴⁶ Hasan bin Alī bin Ḥasan al-Ḥijjāī, *Op. Cit*, p. 203.

- 1) To consider (to contemplate) the signs of Allah's power, the breadth of His grace, His wisdom and His majesty.
- 2) To remember the mortality.
- 3) To deepen the meaning of worship, because worship is one of the way to educate the faith.

From this description, it can be known that the meeting point between them lies in the similarity concept of *tafakkur* (contemplate) and worship. 'Ulwan and Ibn Qayyim agree that *tafakkur* and worship are the most important ways in providing faith education.

2. The Essence of Responsibility for Ethical Education

Etymologically, "ethic" has similar meaning with "moral". In Arabic etymology, ethic or moral is known as *akhlāq*.⁴⁷ This is a *masdar* (infinitive) form of the words *akhlaqa*, *yukhliqu*, *ikhhlāqan* which means temperament (*as-sājiyah*); behavior, disposition or character (*at-ṭābī'ah*); habit or prevalence (*al-'ādah*); Good civilization (*al-murū'ah*).⁴⁸ *Akhlāq* is also the plural form of word *khuluqu* which has the same meaning with disposition, temperament, character and ethics.⁴⁹

Meanwhile, in the terminology, 'ulamās have agreed that *akhlāq* is something concerning the behavior. But they have different views in defining the term of *akhlāq*. For instance al-Ghazālī argues that *akhlāq* is the characteristics that are embedded in the soul. It causes actions easily without intervention of the thought and considerations.⁵⁰ Then, Ibn Miskawayh sees *akhlāq* as a personal mental state that encourages person to perform actions without consideration of mind.⁵¹ But Muhammad

⁴⁷ Rohi Baalbaki, *Op. Cit.*, p. 61.

⁴⁸ Ulil Amri Syafri, *Pendidikan Karakter Berbasis Al-Qur'an*, Rajawali Press, Jakarta, 2012, p. 72.

⁴⁹ Richard C. Martin, *Encyclopedia of Islam and the Muslim World*, Macmillan Reference, New York, 2004, p. 34 See also Sheikh Khalid, *Op. Cit.*, p. 206.

⁵⁰ Abū Ḥāmid Muḥammad Al-Ghazālī, *Ihyā' 'Ulumuddīn*, Vol. III, Dār al-Fikr, Beirut, 1989, p. 56.

⁵¹ Ibn Miskawayh, *Tahdzib al-Akhlāq*, Dār al-Kutub al-'Ilmiyyah, Beirut, 1985, p. 25.

Abdullah Darraz in Ulil Amri Syafri defines *akhlāq* as the inner strength that combines the tendency between the good side (*akhlāq al-karīmah*) and the bad side (*akhlāq al-madhmūmah*).⁵²

From the definitions that have been mentioned above, the researcher concludes that *akhlāq* –or in another term known as morals– is the characteristics embedding in humans’ soul, which can produce various deeds including good deeds and bad deeds spontaneously without requiring any thought and external encouragements.

Henceforth, about the meaning of ethical education, ‘Ulwan notes that:

نقصد بالتربية الخلقية مجموعة المبادئ الخلقية، والفضائل السلوكية والوجدانية التي يجب أن يتلقنها الطفل ويكتسبها ويعتاد عليها منذ تمييزه وتعقله إلى أن يصبح مكلفا إلى أن يتدرج شابا إلى أن يخوض خضم الحياة ..⁵³

“What we mean by ethical education is the set of ethical principles and moral values that have to be inculcated in the child, in order to be acquired by him as customary behavior from his early years, through the time he becomes legally capable, up to his full adulthood”.⁵⁴

From the quotation, it can be known that ethical education means the cultivation of ethical principles and moral values to children, this is an advanced education after faith education. Ethical education is an effect which is constructed after children implement faith and worship correctly. Thereby, the quality of faith and worship influences the development of children’s ethic.

The researcher argues that the meaning sense of the ethical principles and moral values that have been mentioned by ‘Ulwan are the essences of *akhlāq* that must be known by children. In Islam, *akhlāq* can be classified into two: *akhlāq al-maḥmūdah* (admirable or good morals)

⁵² Ulil Amri Syafri, *Op. Cit*, p. 73.

⁵³ *Tarbiyat al-Aulād fī al-Islām*, *Op. Cit*, p 177.

⁵⁴ *Child Education in Islam*, *Op. Cit*, p. 77

and *akhlāq al-madhmūmah* (reprehensible or bad morals). In this regard, in ‘Ulwan’s view, the most important thing in the responsibility for ethical education is inculcating good morals to children and keeping away them from bad morals.

This is quite similar to the view of Ibn Qayyim who assumes that ethical education is to train children to perform good morals and noble customs, both are formed into the character and nature embedding in children strongly. By reaching good morals and noble customs, children are able to achieve the happiness of living in the world and in the hereafter, and then, they are protected from bad morals.⁵⁵

Meanwhile, the responsibility for ethical education contains some issues as ‘Ulwan notes that:

فيؤخذ من مجموعة هذه الأحاديث التربوية أن على المربين – ولا سيما الآباء والأمهات – مسؤولية كبرى في تأديب الأولاد على الخير، وتخليقهم على مبادئ الأخلاق...
ومسؤوليتهم في هذا المجال مسؤولية شاملة بكل ما يتصل بإصلاح نفوسهم وتقويم اعوجاجهم، وترفعهم عن الدنيا، وحسن معاملتهم للآخرين..
فهم مسؤولون عن تخليق الأولاد منذ الصغر على الصدق، والأمانة، والإستقامة، والإيثار، وإغاثة الملهوف، وإحترام الكبير، وإكرام الضيف، والإحسان إلى الجار، والمحبة للآخرين...
ومسؤولون عن تنزيه ألسنتهم من السبب، والشتم والكلمات النابية القبيحة، وعن كل ما ينبيء عن فساد الخلق، وسوء التربية...
ومسؤولون عن ترفعهم عن دنيا الأمور، وسفاسف العادات، وقبائح الأخلاق، وعن كل ما يحط بالمروءة والشرف والعفة...
ومسؤولون عن تعويدهم على مشاعر إنسانية كريمة، وإحساسات عاطفية نبيلة، كالإحسان إلى اليتامى، والبر بالفقراء، والعطف على الأرمال والمساكين...⁵⁶

⁵⁵ Hasan bin Alī bin Hasan al-Ḥijjājī, *Op. Cit*, p. 314.

⁵⁶ *Tarbiyat al-Aulād fī al-Islām*, *Op. Cit*, p. 182.

“Based on the pedagogical hadiths, it can be concluded that educators, especially fathers and mothers have a big responsibility in educating children with the kindness and moral principles.

Educators’ responsibility in this field is very complex because it discusses about moral that are linked to the improvement of children’s mental, playing a role in straightening children’s deviations and preventing them from all over disrepute.

Hence, educators are responsible for educating children in early age to be truthful, to be reliable, to be straight, to be altruistic, helping people who need help, respecting for elders, respecting for guests, doing good to the neighbor and love others.

They are responsible for cleaning the tongue of children from denouncing and bad words, as well as from all words that lead to moral decadence and bad education.

They are responsible for preventing children from abjection, bad habits, poor morals, and from everything that will degrade personality, dignity and sanctity of children.

They are responsible for familiarizing the children with the noble feelings, for example, to do good to the orphans, the poor, and the widows”.⁵⁷

In the quotation that have been mentioned above, ‘Ulwan explains that “educators, especially fathers and mothers have a big responsibility in educating children with the kindness and moral principles”. In this regard, the researcher assumes that in this ethical education, fathers and mothers have bigger responsibility than teachers. But, it does not mean that teachers have no responsibility to provide ethical education because in the opinion of the researcher, teachers in the school are also responsible in providing ethical education to their students.

Of course, above quotation mentions that ethical education contains many responsibilities of educators. But the researcher argues that all of them are pointed into three main issues that are: (1) Educating children to be honest, to be reliable and to be straight; (2) Keeping children away from bad words and misbehavior; (3) Educating children to be kind to others. In the view of the researcher, these mentioned issues are the main essence of the responsibility for ethical education.

⁵⁷ *Pedoman Pendidikan Anak dalam Islam, Op. Cit*, p. 179-180.

Then, to discuss and analyze the issues, the researcher explain each issue in the following explanations:

- a. Educating children to be honest, to be trustworthy and to be straight.

As has been explained in preceding quotation, ‘Ulwan assumes that the most important thing in moral education is to educate children with the kindness and moral principles. Hence, it is reasonable that educators have to prioritize honest, trustworthy and straightness to be instilled in children.

Talking about “honest”, it is similar to “truthful”, “trustworthy”, “sincere or genuine”.⁵⁸ In the view of Sheikh Fuhaim Mustafa, a child must be taught about being honest in his words and deeds so the child does not lie to others. Honesty brings good prosperity and help a Muslim achieves a serene heart and peaceful soul.⁵⁹

In line with Sheikh Fuhaim Mustafa, Sheikh Khalid argues that the efforts of educating the values of honesty are the most important issue in the process of building an Islamic character. However, it needs a big effort in inculcating and forming the nature of honesty because children will not learn the meaning of honesty, except from their parents.⁶⁰ Thus, the first process of inculcating and forming the nature of honesty must be carried out by the parents to accustom honest behavior in themselves. Thereby, children may imitate honest behavior that are exemplified by their parents.

When children are accustomed to be honest, it grows the trustworthiness of children. Further, they can be spared from the nature of lying and they can be trusted by others. Hence, it can be concluded that the nature of honesty (*as-ṣiddīq*) and trustworthy (*al-*

⁵⁸ *Webster's New Dictionary and Thesaurus, Op. Cit*, p. 265.

⁵⁹ Sheikh Fuhaim Mustafa, *Manhaj Pendidikan Anak Muslim*, Mustaqim, Jakarta, 2004, p. 219.

⁶⁰ Sheikh Khalid, *Op. Cit*, p. 209.

amānah) are a unity that inseparable, both of them are a nature that is most prominent in the character of the Prophet p.b.u.h.

According to Sheikh Fuhaim Mustafa, trustworthy (*amānah*) means conveying the rights to the people who have it without stalling for time. The trustworthy in the world of science means to study hard and serious. Meanwhile, the trustworthy in interactions with others is to keep their secrets.⁶¹ In this regard, children must be taught to respect and maintain the rights of others, one of them is to keep the secrets.

Furthermore, educators have to guide children to be straight. In Arabic, straightness is known as *istiqāmah*. It may be defined by following the straight path, the true religion without turn right or left that includes the implementation of leaving the whole badness and performing all worship inwardly and outwardly.⁶² The purpose of educating children to be *istiqāmah* is to get children to perform the religious orders and leave what is forbidden in religion consistently and continuously.

b. Keeping children away from bad words and misbehavior.

Healthy personality are visible from what someone says and behaves. When a person often says and behaves badly, then certainly that the person has unhealthy personality.

Unhealthy personality harms children and everyone in their environment. Thus, children must be avoided from every bad words and misbehavior because both are the factors that indicate an unhealthy personality and cause problems of children and their environment.

⁶¹ Sheikh Fuhaim Mustafa, *Op. Cit*, p. 217.

⁶² Ibn Rajab al-Ḥanbalī, *Jāmi' al-'Ulūm wa al-Ḥikam*, Dār as-Salām, Vol. II, Cairo, 2004, p. 607.

In connection with bad words, some forms of the bad words that must be avoided from children are abusing and insulting. Both are bad habits spreading in children's area and society.

'Ulwan argues that there are two reasons that cause children to love abusing and insulting. As explained in the following quotation:

أما ظاهرة السباب والشتائم فإنها من أقبح الظواهر المتفشية في محيط الأولاد، والمنتشرة في البيئات المتخلفة عن هدي القرآن، وتربية الإسلام.. والسبب في ذلك يعود إلى أمرين أساسيين:

الأول - القدوة السيئة:

فالولد حينما يسمع من أبويه كلمات الفحش والسباب، وألفاظ الشتيمة والمنكر.. فإن الولد - لا شك - سيحاكي كلماتهم، ويتعود ترداد ألفاظهم...

فلا يصدر منه في النهاية إلا كلام فاحش، ولا يتلفظ إلا بمنكر القول وزوره.

الثاني - الخلطة الفاسدة:

فالولد الذي يلقي للشارع، ويترك ويترك لقرناء السوء، ورفقاء الفساد...

فمن البديهي أن يتلقن منهم لغة اللعن والسباب والشتيمة.. ومن

الطبيعي أن يكتسب منهم أخط الألفاظ، وأقبح العادات والأخلاق،

وينشأ على أسوأ ما يكون من التربية الفاسدة، والخلق الأثيم.⁶³

“Abusing and insulting are one of bad phenomenon that are scattered besides children, both are not suggested by Qur'an and Islamic education.

There are two reasons cause children love abusing and insulting. First is the bad exemplary. When children always listen -from their father- bad sentences, abasements, and bad words, they imitate what their father do and finally children love to do them habitually.

Second is the bad society. When children are allowed to play in the street and hang out with bad friends, naturally, it makes children learn abusing and insulting from their friends. Further, children will imitate bad words, bad habits and bad

⁶³ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 188.*

personalities, and then, they will grow up on the bad education principles and bad morality".⁶⁴

From the quotation that has been mentioned above, it can be concluded that the factors that influence children to abuse and insult are bad exemplary of educators and bad society. In this regard, educators are not permissible to abuse and insult. Also, they have to keep an eye for children and not giving permissions to children to get along with bad friends in bad society.

These mentioned rules are also valid in keeping children away from misbehavior because the researcher assumes that misbehavior and bad words are equal, both are the reflections of despicable moral.

Then, in connection with despicable morals, teachers and parents are required to give explanation to children about despicable morals, so children can keep away themselves from bad deeds. Also, they need to make children understand that a *mu'min* (the believers) are free from despicable morals.

In the view of Sheikh Fuhaim Mustafa, among despicable morals that must be explained are.⁶⁵

- 1) *Ghibah*. It is an act of talking about the evils of another person and the person who talks about is not present when it is being talking about. *Ghibah* can be formed by words, deeds, cues or insinuations.
- 2) *Namimah*. It is an act of quoting words from a person, then conveying the words to another person. It aims to discredit, to destroy or to make hostilities between them.
- 3) *Riyā'*. It is an act of showing off in worship or other good things. It aims to get praise and special places from others.
- 4) *Ḥasād* or *ḥasūd*. It is an act of hating success or good news that are obtained by others. In fact, those who are *ḥasād* or *ḥasūd*

⁶⁴ *Pedoman Pendidikan Anak dalam Islam, Op. Cit*, p. 186-187.

⁶⁵ Sheikh Fuhaim Mustafa, *Op. Cit*, p. 229-231.

hoping pleasure which are obtained by such person just disappeared. Whereas it is the act of unpleasant of Allah's decision.

- 5) Cruel sayings. It is an act of describing anything about a person with bad sayings. The goal is to hurt the person.
- 6) Arrogant. It is an attitude of priding the quality or property and of feeling have superiority than others. This act can be manifested through an arrogant toward something. Such as possessions, genealogy, ancestry, family, science, etc.
- 7) Quipping. It is an act of ridiculing and insulting or mentioning disabilities and ugliness of another person.
- 8) Lazy. It is an attitude reluctance in worshipping to Allah or performing good deeds to others. The reluctance of someone to work or study also included on it.
- 9) Angry, it is an attitude of excessive emotion and of putting another person in the wrong side.
- 10) Miserly, it is an attitude of reluctance in giving charity to the poor and needy. Even, the misery tackle the poor to get charity and rights from the rich.
- 11) Lying. It is an act of giving news about something contrary to the truth and all of it done on purpose. It is the opposite of honesty.
- 12) Greedy. It is an attitude of unaccepting and unsatisfying of what was earned. Even, Greedy suggest taking something that is not right.

By explaining all of them, children are expected to understand that these bad morals must be avoided, with the result that children can be spared from the bad deeds and bad words.

c. Educating children to be kind to others.

Educating children to be kind to others is one of the things that is important in inculcating the good morals to children. Good deeds to others glorify children and make them become useful.

In Islam, generally, good deeds refer to *Ihsān*. It is human actions to implement worship to Allah well and correctly. *Ihsān* also includes in the various forms of interaction, such as to the parents, to brothers, to sisters, to relatives, to neighbors, to orphans, to the poor, to travelers, even to animals.⁶⁶

Thus, in educating children to be kind to others, educators have to train children to perform worship well and correctly. They must also train children to perform good deeds to them, to siblings and to others. In this regard, good deeds that can be performed are respecting for older people and loving younger people, caring and helping people who need, and all the good deeds that can give a positive value for children and their environment.

According to the issues that have been discussed, the researcher argues that these three issues aim to increase good morals (*akhlāq al-mahmūdah*) of children's. Then, educators have to understand that the moral development of children may be accomplished in three ways, such as:⁶⁷

- 1) Direct education, through inculcating knowledge for the right and wrong, good and bad by educators. In addition, the most important is the exemplary of educators in doing moral values
- 2) Identification, through identifying or imitating the appearance or behavior of someone who become the idol of children (such as parents, teachers, *kyais*, *ustādhs*, etc.)

⁶⁶ *Ibid*, p. 216.

⁶⁷ Syamsu Yusuf, *Psikologi Perkembangan Anak dan Remaja*, Remaja Rosdakarya, Bandung, 2000, p. 134.

- 3) Trial and error, through developing moral behavior by trial and error. The behavior which brings rewards will continue to be developed, but the behavior which brings punishment will be stopped.

Hence, it can be concluded that there are three important methods in inculcating the good morals to children. The *first* method is direct education, by providing knowledge of good morals (*akhlāq al-mahmūdah*) and bad morals (*akhlāq al-madzmūmah*). After providing knowledge about both of them, educators have to teach children to perform good morals and leave bad morals.

The *second* is exemplary method, by giving an example to children by performing a good morals. When educators want to train children to be honest, they have to practice the honestly within them first. Thus, children imitate what is practiced by educators.⁶⁸ And the *third* method is by giving approbation and disapprobation. When children do a good deed, educators have to give approbation for the good deeds. Also for the opposite, educators have to give disapprobation when children do a bad deeds. So, children do not repeat the bad deeds.

For comparison and addition, Sheikh Khalid argues that the responsibility of moral education is associated with several issues, i.e.: (1) Teaching children to be trustworthy; (2) Inculcating the sense of love and affection in children to love their family and others; (3) Encouraging children to understand that the moral principles are proceed from themselves, not from the external rules of society; (4) educating children's morals strongly and consistently; (5) Instilling a sense of regret in children when they make a mistake; (6) Providing a good exemplary for children.

⁶⁸ Sheikh Fuhaim Mustafa also discusses this method in his book, he notes that: "*Pendidikan Akhlak merupakan tanggung jawab para orang tua dan guru. Untuk mensukseskan pendidikan akhlak ini, seorang anak selayaknya menemukan teladan baik di hadapannya, baik di rumah maupun di sekolah. Sehingga, teladan tersebut dapat dijadikan sebagai acuan dalam kehidupannya*". Sheikh Fuhaim Mustafa, *Op. Cit*, p. 26.

So, they are able to absorb the moral values that are given by educators; and (7) Building the character of children with morality.⁶⁹

Further, Ibn Qayyim states that ethical education must be fulfilled by these ways:⁷⁰

- 1) To be free from despicable morals and then replace it with noble morals.
- 2) To train children to be obedient and perform good deeds.
- 3) To implement the training and habituation.
- 4) To give bad descriptions of despicable morals.
- 5) To show the good result of good morals.

Based on the descriptions that have been mentioned, it seems that the ideas of ‘Ulwan, Sheikh Khalid and Ibn Qayyim are almost identical, all equally focus in training children to perform good morals and prevent them from bad morals.

3. The Essence of Responsibility for Physical Education

In the discussion of the responsibility for physical education, for some reasons, ‘Ulwan does not explain the definition of physical education. Perhaps, indeed physical education does not need to be defined. Because, in practice, physical education can be defined as education that relates to physical or body. But, according to Anderson in Wikipedia, physical education may be defined as an educational course for the physique of the human body. It is taken during primary and secondary education of psychomotor learning in a play or movement exploration setting to promote health.⁷¹ This is the general definition of physical education but not equal to ideas of ‘Ulwan, because the perspectives of ‘Ulwan explain that physical education must be provided by educators generally. Thus, the physical education in the perspectives of ‘Ulwan is not only provided by

⁶⁹ Sheikh Khalid, *Op. Cit.*, 296-299.

⁷⁰ Hasan bin Alī bin Hasan al-Ḥijjājī, *Op. Cit.*, p. 321-323.

⁷¹ http://en.wikipedia.org/wiki/Physical_education, accessed on 22/01/2015.

teachers in their school, parents at home also need to provide the physical education for their children.

About physical education, ‘Ulwan explains that:

ومن المسؤوليات الكبرى التي أوجبها الإسلام على المرين من آباء وأمهات ومعلمين... مسؤولية التربية الجسمية لينشأ الأولاد على خير ما ينشؤون عليه من قوة الجسم، وسلامة البدن، ومظاهر الصحة والحيوية والنشاط...⁷²

“One of big responsibilities that are given by Islam to educators containing fathers, mothers and teachers is the responsibility of physical education. It aims to make children be able to grow up with strong physic, peace in body, healthy and enthusiastic”.⁷³

From the quotation, the researcher assumes that ‘Ulwan’s argumentation is quite similar to the explanation of Sheikh Fuhaim Mustafa who argues that physical education is aimed to maintain children’s physical health. So, their physical can grow strong and be able to perform their duty properly.⁷⁴

Meanwhile, according to Ibn Qayyim, Physical education is an effort to educate body by providing nutrition, medication and exercise. The kind and the amount of nutrition must be considered, the medication can be done in various ways such as providing adequate nutrition or by consuming recommended dosage drugs. Then, the exercise is an appropriate ways in physical education, but it must be done in time in accordance with the condition of the body and must not be done excessively.⁷⁵

Furthermore, the researcher assumes that the essence of the responsibility for physical education is contained in the following quotation:

⁷² *Tarbiyat al-Aulād fī al-Islām*, *Op. Cit.*, p. 213.

⁷³ *Pedoman Pendidikan Anak dalam Islam*, *Op. Cit.*, p. 219.

⁷⁴ Sheikh Fuhaim Mustafa, *Op. Cit.*, 28.

⁷⁵ Hasan bin Alī bin Hasan al-Ḥijjājī, *Op. Cit.*, p. 358.

لهذا كله كان لزاما على المربين – ولا سيما الأمهات – أن يتعهدوا أولادهم منذ الصغر، وأن يغرسوا في نفوسهم أنبل معاني الرجولة والخشونة والإباء والشمم والخلق العظيم...

وعليهم كذلك أن يبعدوهم عن كل ما يحطم الرجولة والشخصية، ويقتل الفضيلة والأخلاق، ويوهن العقل والجسد.. فإن في ذلك – ولا شك – سلامة لتفكيرهم، وقوة لأبدانهم، وحفظا لأخلاقهم، وسموا لأرواحهم، وحافزا قويا لتحقيق آمالهم وأمانيتهم..
تلکم هي – أيها المربون – أهم الأسس التي رسمها الإسلام في تربية الأولاد الجسمية..⁷⁶

“For all of this, educators, –especially the mothers– should take care of their children in early age and inculcate to children’s spirit the noblest meanings of diligence, simplicity, confidence, and self-respect.

In addition, they also should keep away children from disruption and feebleness in body and mind. This effort will save the mind, the body, and the morals of children. So that children would have a strong suggestion to realize their ideals

That is the most important foundations of Islam in providing physical education to children”⁷⁷.

In the quotation, ‘Ulwan mentions that “educators, –especially the mothers– should take care of their children in early age and inculcate to children’s spirit the noblest meanings of diligence, simplicity, confidence, and self-respect”. In this regard, it can be seen that in ‘Ulwan’s view, mothers have bigger responsibility than fathers and teachers. It is reasonable because mothers spent many times to take care children from their early years.

However, when it is referred to the existing implementation at this time, the statement is not completely true because most people believe that teachers are more responsible than mothers or fathers in physical education.

⁷⁶ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 221.*

⁷⁷ *Pedoman Pendidikan Anak dalam Islam, Op. Cit, p. 230-231.*

It is based on the fact that physical education has been integrated into the school curriculum since long time ago. As listed by Wikipedia, students in Indonesia ranging from kindergarten to high school have physical education integrated with their curriculum.⁷⁸

Nevertheless, when it is examined forward, physical education that integrated into the curriculum only contains the instructions about how to perform sports and how to train physics only. It does not cover the surveillance of children's physic in total as has been defined by 'Ulwan in the quotation.

From this explanation, physical education that integrated in the curriculum has a narrower meaning than 'Ulwan's physical education. Thus, the researcher agrees that teachers in their school have full responsibility in providing physical education that is already integrated in the curriculum. But, for the physical education that has been formulated by 'Ulwan, mothers have a bigger responsibility than fathers and teachers. Because in essence, physical education in the perspectives of 'Ulwan is more inclined to the guarding or surveillance. Guarding children is the primary duty of mothers and training children is one of the main tasks of a teachers.

Furthermore, also from the quotation, the researcher believes that in the perspectives of 'Ulwan, the responsibility for physical education contains three issues, i.e.: (1) Taking care of children from their childhood; (2) Ensuring that children are brought up with the senses of diligent, simple, confidence and self-respect; and (3) Keeping children away from everything that can damage their physical and mental. These three issues are the main essence of the responsibility of educators in physical education.

Henceforth, to discuss and analyze each issue, the researcher explains all of them in below explanation:

⁷⁸ http://en.wikipedia.org/wiki/Physical_education, accessed on 21/05/2015.

a. Taking care of children from their childhood

In this first issue, 'Ulwan alludes about the obligation of taking care children by educators. But, the researcher assumes that the intention of taking care is to maintain the health of children's' physical and mental, it is intended to avoid children from diseases.

In Islam, the concept of taking care of children is known as *ḥaḍānah* which means taking care, or the jobs of caring children.⁷⁹ Meanwhile, in terms, *ḥaḍānah* means protection or preservation that must be given to the persons who are unable to take care themselves, such as children or insane person. The protection or the preservation can be implemented by providing clothing, food, and shelter.⁸⁰ But Sayyid Sabiq argues that *ḥaḍānah* is a maintenance or protection that must be given to children or insane person who are not able to fulfill their various needs independently, protecting themselves from harm and maintaining their physical, soul and mind. All of these done for their future success.⁸¹

From the definitions of *ḥaḍānah*, the researcher argues that taking care of children can be done by implementing the methods that are presented by Islam concerning physical education. As 'Ulwan notes that:

وإليكم—أيها المربون— المنهج العلمي الذي رسمه الإسلام في تربية الأولاد
الجسمية، لتعلموا ضخامة الأمانة الملقاة على عاتقكم، ومعالم هذه
المسؤولية التي أوجبه الله عليكم:
١— وجوب النفقة على الأهل الولد
٢— اتباع القواعد الصحية في المأكل والمشرب والنوم
٣— التحرز من الأمراض السارية المعدية
٤— معالجة المرض بالتداوي

⁷⁹ Ahmad Warson Munawwir, *Op. Cit.*, p. 274.

⁸⁰ Sheikh Shamsuddīn bin Muḥammad Al-Khatīb al-Sharbīnī, *Mughnī al-Muḥtāj ilā Ma'rifah Ma'ānī al-fādh al-Minhāj*, Vol. III, Dār al-Ma'rifat, Beirut, 1997, p. 592.

⁸¹ Sayyid Sābiq, *Fiqh as-Sunnah*, Vol. II, al-Faṭḥ al-I'lām al-'Arabī, p. 216-217.

- ٥- تطبيق مبدأ لا ضرر ولا ضرار
- ٦- تعويد الولد على ممارسة الرياضة وألعاب الفروسية
- ٧- تعويد الولد على التقشف وعدم الإغراق في التمتع
- ٨- تعويد الولد على حياة الجد والرجولة والابتعاد عن التراخي والميوعة والانحلال⁸²

“And for educators, –to help in understanding that they have big responsibilities– here are the methods that are determined by Islam in educating physical of children: (1) providing for the family (by fathers); (2) following the precepts for healthy food, drink and sleep; (3) preventing from infectious diseases; (4) treating by medication; (5) implementing the concept of “no harm and no reciprocating injury; (6) leading child to do sports; (7) leading child to be simple, moderately pleasurable life; and (8) leading child to be serious, diligent, and keeping away from laxity and dissoluteness”.⁸³

From the quotation, it can be concluded that among the methods that can be used in this physical education are providing for the family, following the precepts for healthy food and drink, being careful of infectious diseases, treating by medication, implementing the concept of “no harm and no reciprocating injury”, educating the physic and horsemanship, and so forth.

The researcher believes that the methods that have been mentioned in the quotation are the important aspects in caring children. By carrying out these methods, the educators are expected to take care children as well as possible.

- b. Ensuring that children are brought up with the senses of diligent, simple, confidence and self-respect.

According to its etymology, diligent means hard working.⁸⁴

Diligence in student or children may be defined as an effort he or she

⁸² *Tarbiyat al-Aulād fī al-Islām, Op. Cit*, p. 213-220.

⁸³ *Pedoman Pendidikan Anak dalam Islam, Op. Cit*, p. 219-229.

⁸⁴ *Webster’s New Dictionary and Thesaurus, Op. Cit*, p. 164.

puts towards balanced and holistic development in mental, physical, social and spiritual dimensions.⁸⁵

Meanwhile, simplicity is the quality of being easy to understand or use; the state or quality of being plain or not fancy or complicated; something that is simple or ordinary but enjoyable.⁸⁶ Confidence is a feeling or belief that someone or something has the ability to do something.⁸⁷ But, Self-respect is a proper respect for oneself as a human being; regard to one's own standing or position.⁸⁸

From the definitions that have been described above, the researcher argues that diligence, simplicity, confidence, and self-respect are closely linked to the psychological aspects. Thus, 'Ulwan has a view that in physical education, educators are responsible for physical and psychological aspects of children. It is not surprising, because as we all know the aphorism of "*mens sana in corpore sano*" or in Arabic is known as "*al- 'aql al-salīmu fī al-jismi al-salīmi*" (there is a healthy mind in a healthy body) is very factual in the real life.

Thus, it can be concluded that the mental is closely linked to physical. When educators have an obligation to educate the physical of children, they also have an obligation to educate the mental of children. Hence, it is not surprising that in the responsibilities of physical education, 'Ulwan focuses on two aspects, the mental and the physical. For the mental, specifically, the researcher discusses it in the section of "the responsibility for psychological education".

- c. Keeping children away from everything that can damage their physical and mental

⁸⁵ H Bernard, DD Drake, JJ Pace, "*Student-Centered Educational Reform: The Impact of Parental and Educator Support of Student Diligence*", School Community Journal, Vol. 6, No. 2. Fall/winter 1996. The PDF can be downloaded on: <http://www.adi.org/journal/fw96/BernardDrakePacesRaynorFall1996.pdf>

⁸⁶ <http://www.merriam-webster.com/dictionary/simplicity> accessed on 12/01/2015.

⁸⁷ *Webster's New Dictionary and Thesaurus, Op. Cit*, p. 124.

⁸⁸ <http://www.merriam-webster.com/dictionary/self-respect> accessed on 12/01/2015.

The third issue of responsibilities for physical education is to keep children away from everything that can damage their physical and mental. Among them are the negative problems that are widespread around children. In this case regard, ‘Ulwan notes that:

وفي تقديري أن هذه الظواهر المتفشية في الصغار والمراهقين والشباب تتركز في الأمور التالية:

- ١ - ظاهرة التدخين
- ٢ - ظاهرة العادة السرية
- ٣ - ظاهرة المسكرات والمخدرات
- ٤ - ظاهرة الزنى واللواط⁸⁹

“In the view of writer (‘Ulwan) these serious problems facing children, the young and old may be summed up as follows: (1) smoking; (2) masturbation; (3) drinking and narcotics; and (4) adultery and sodomy”.⁹⁰

The researcher agrees that the problems that have been mentioned above give negative effects on the physical and mental of children. Thus, educators have to know the dangers and negative effects which are caused by the problems. By knowing them, educators can prevent children from everything that are damaged physical and mental of children.

Further, regarding the dangers of smoking, ‘Ulwan notes that:

أما فيما يتعلق بالأضرار التي تنجم عنها فيمكن أن نحدد الضرر بشيئين هامين:

الأول - الضرر الصحي والنفسي:

فقد ثبت بشكل قاطع جازم لا يحتمل الشك أن الدخان - كما قرر أطباء الصحة - يورث السل، وسرطان الرئة، ويضعف الذاكرة، ويقلل الشهية، ويسبب اصفرار الوجه والأسنان، ويعيق التنفس، ويهيج الأعصاب،

⁸⁹ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 222.*

⁹⁰ *Child Education in Islam, Op. Cit, p. 90.*

ويحدث انحطاطا عاما في الجسم، ويمتد الخلق، ويحلل الإرادة، ويعود على الكسل والاسترخاء..⁹¹

“We assert that smoking causes two dangers:

The first is hygienic and psychological dangers: it is now proven beyond doubt that smoking results in the disastrous effects of lung disease, as well as the loss of memory, loss of appetite, paleness, problem with respiration and nervous systems and physical ill health”.⁹²

الثاني – الضرر المالي:

من المؤكد أن صاحب الدخل المحدود ينفق على الدخان يوميا ريع دخله أو يزيد، ولا يخفى ما في ذلك من إضاعة للمال، وخراب للبيوت، وشتات للأسر.. ذلك لأن المدمن يقتطع من قوة نفسه، وقوت عياله في سبيل شرائه وتحصيله، وربما انحرف عن الطريق السوي كالرشوة والسرقة.. الجلب ثمنه، وتأمين وجوده..⁹³

“And the second is financial dangers: of course, smoking as a daily habit does eventually lead to financial problems, which would then lead to family conflicts since, in most cases, smoking may mean encroachment on daily provisions for the house and its inhabitants”.⁹⁴

Then, about the harmful effects of masturbation, ‘Ulwan notes that:

أما الأضرار التي تنجم عنها فنحصرها في الأمور التالية:

(أ) أضرار جسمية:

ثبت طبييا أن الذي يدمن على هذه العادة يقع في الأمراض التالية إنحماك في القوى، نحول في الجسم، ارتعاش بالأطراف، خفقان بالقلب، ضعف بالبصر والذاكرة، إخلال بالجهاز الهضمي، إصابة الرئتين

⁹¹ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 223.*

⁹² *Child Education in Islam, Op. Cit, p. 90*

⁹³ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 224.*

⁹⁴ *Child Education in Islam, Loc. Cit.*

بالتهابات التي تؤدي إلى السل في اغلب الأحيان، وأخيرا تؤثر على الدورة الدموية وتسبب فقر الدم..

(ب) أضرار جنسية:

من أهم هذه الأضرار مرض العنة، ومعناها عدم قدرة الشاب على الزواج، ولا شك أن هذا المرض يتسبب عنه نفور المرأة من الرجل، ولا يمكن والحال هذه أن تدوم الرابطة الزوجية لتعذر الاتصال.

ومن الأضرار اشمزاز كل جنس من الآخر لاعتیاد الرجل في إشباع الشهوة عن طريق هذه العادة الأثيمة؛ ومعنى هذا أن المرأة لم تجد حصانتها بزواجها من هذا الرجل المريض.. وربما يؤدي الأمر في النهاية إلى الفراق، أو اتخاذ المرأة الخلان سرا لإشباع غريزتها.

(ج) أضرار نفسية وعقلية:

قرر العلماء النفسانيون أن المدمن على هذه العادة يصاب بأمراض نفسية وعقلية خطيرة، وهي مرتبة كما يلي:

الذهول والنسيان، ضعف الإرادة، ضعف الذاكرة، الميل إلى العزلة والانكماش، الاتصاف بالاستحياء والحجل، الاستشعار بالخوف والكسل، والظهور بمظهر الكآبة والحزن، والتفكير بارتكاب الجرائم والانتحار.. إلى غير ذلك من هذه الأضرار التي تشل التفكير، وتميع الإرادة، وتحطم الشخصية، وقد أشبعها المختصون دراسة وبحثاً.⁹⁵

“We assume that the dangers which are caused by this problem can be mentioned as follows:

1. Physical dangers: anyone is practicing masturbation is liable to these complications. Bodily exhaustion, shivering, heart palpitations, and pulmonary inflammation in most cases.

2. Sexual dangers: one of the most dangerous effects is impotence which means disability of man to get married or satisfy wife's desire. This may lead to abstaining from marriage, in such cases, will render the wife unable to keep her integrity; and thus the couple may seek divorce, or the wife may find her satisfaction through immoral ways.

⁹⁵ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 229-230.*

3. Psychological and mental effects: among the dangerous effects here are distraction, forgetfulness, irresoluteness, aloofness, timidity and laxness”⁹⁶.

Meanwhile, about the dangers of drinking and narcotics, ‘Ulwan notes that:

أما الأضرار التي تنجم عن المخدرات والمسكرات فهي مرتبة كما يلي:
(أ) أضرار صحية وعقلية:

فمن المجمع عليه لدى الأطباء وعلماء الصحة أن تعاطي المسكرات والمخدرات تسبب الجنون، وتضعف الذاكرة، وتورث أمراضا عصبية ومعوية ومعوية، وتشل حدة الفكر والذهن، وتحدث آلاما في الجهاز الهضمي، وتفقد الشهية إلى الطعام، وتسبب سوء التغذية والهزال والحمول والضعف الجنسي، وتؤدي إلى تصلب الأنسجة والشرابين...⁹⁷

“We believe that the dangers that are caused by this problem can be mentioned as follows:

1. Hygienic and mental dangers: it is already known that addiction may lead to insanity, dissipated memory, distorted thinking, as well as stomach ache, loss of appetite and hardening of blood vessels”⁹⁸.

(ب) أضرار اقتصادية:

من المعلوم أن الذي يتعاطى الخمور المخدرات يبذل المال في سبيله سهلا رخيصا بدون حساب .. ولا يخفى ما في هذا البذل الرخيص من اتلاف للمال، وخراب للبيوت، وإيراث للفقر... عدا عن أن المدمن يسبب الضعف في الإنتاج، والخلل في الاقتصاد، والتخلف في ميادين الحضارة... لما يصاب به من هزال وحمول وأمراض جسمية ونفسية .. نتيجة الخمر والمخدر.⁹⁹

“2. Economic dangers: an addict is financially on the verge of bankruptcy since he always finds it easy to squander his money

⁹⁶ *Child Education in Islam, Op. Cit.* p. 93.

⁹⁷ *Tarbiyat al-Aulād fī al-Islām, Op. Cit.*, p. 238.

⁹⁸ *Child Education in Islam, Op. Cit.* p. 96.

⁹⁹ *Tarbiyat al-Aulād fī al-Islām, Loc. Cit.*

on narcotics. Of course, this leads to poverty and causes lack of productivity and many economic problems”.¹⁰⁰

(ج) أضرار نفسية وخلقية واجتماعية :

ان المدمن على تعاطي المسكرات أو المخدرات يتصف بصفات ذميمة ، ويعتاد على عادات قبيحة كالكذب ، والجبن ، والاستهانة بالقيم الاخلاقية والمثل العليا..

ويندفع الى ارتكاب الجرائم كالسرقة وتعاطي الدعارة ، والاعتداء على الأنفس..

ويصاب بتميع الخلق ، وتحلل الإرادة ، وضعف الشعور بالواجب.

هذا عدا عما يقضي وقته في أوكار سرية مع شرادم من الأشرار، ورفاق من الفجار حيث يستبيح معهم كل موبقة، وينتهك بخلطتهم كل حرمة!!..¹⁰¹

“3. Psychological, moral and social dangers: such an addition may lead to lying, cowardice, and lack of ethical responsibility; all of these result in committing crimes of theft, adultery and a hostile attitude towards society”.¹⁰²

Furthermore, about the dangers of adultery and sodomy,

‘Ulwan notes that:

أم عن الأضرار التي تنجم عن ظاهرة الزنى واللواط فإنها بالغة الخطورة، وهي مرتبة كما يلي:

(أ) أضرار صحية وجسمية:

يتسبب عن اقتراف جريمة الزنى واللواط الأمراض التالية:

١- مرض الزهري...

٢- مرض السيلان أو التعقبية...

٣- انتشار الأمراض المعدية...¹⁰³

¹⁰⁰ *Child Education in Islam, Loc. Cit.*

¹⁰¹ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 239.*

¹⁰² *Child Education in Islam, Loc. Cit.*

¹⁰³ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 245.*

“We believe that the dangers that are caused by this problem can be mentioned as follows:

1. Hygienic and physical dangers: Such grievous sins result in many venereal disease: (1) gonorrhoea; (2) syphilis; and (3) other infectious diseases”.¹⁰⁴

(ب) أضرار اجتماعية وخلقية ونفسية:

يكفي هذه الظاهرة ضررا وخطرا أنها تؤدي إلى إختلاط الأنساب وضياع النسل، وهتك الأعراض والحرمات، وقتل الشهامة والمروءة، وتفسخ المجتمع، وفصم أواصر الزوجية، وتفكك وحدة الأسرة، والإنطلاق في حمأة الرذيلة والفساد، وفقد الرجولة والكرامة.¹⁰⁵

“2. Social, ethical and psychological dangers: in the social, ethical and psychological matters, the harmful effects of these crimes lead to confounded ancestries, dissolution and the dismemberment of families”.¹⁰⁶

The quotations above completely explain the harmful effects of the problems of smoking, masturbation, drinking, narcotics, adultery and sodomy. Hence, it can be seen that the problems that have been mentioned above may easily damage the health of children’s physical and mental. Then, it is reasonable that in the perspectives of ‘Ulwan, these problems must be avoided from children in order to make children’s physical always healthy.

Based on the explanation of these three issues, it seems that the responsibility for physical education in the perspectives of ‘Ulwan is closely linked to the efforts of maintaining children’s physical and mental. These efforts aim to develop the physical of children properly and protect them from various kinds of physical and mental damages. Of course, this is quite different from what has been taken by the researcher from Ibn Qayyim in preceding explanation concerning the definition of physical

¹⁰⁴ *Child Education in Islam, Op. Cit.* p. 99.

¹⁰⁵ *Tarbiyat al-Aulād fī al-Islām, Op. Cit.* p. 246.

¹⁰⁶ *Child Education in Islam, Loc. Cit.*

education. In his view, physical education is quite simple, which includes the obligation to provide nutrition adequately, the provision of treatment if children are contaminated by disease and to train children to exercise regularly.

4. The Essence of Responsibility for Intellectual Education

Intellectual may be defined as “something relates to the ability to think in a logical way”; “involving serious study and thought”; “smart and enjoying serious study and thought”.¹⁰⁷ But in the ideas of Collini, the word of “intellectual” has three main senses. Those are sociological sense, subjective sense, and cultural sense. In the sociological sense, it can be defined as a socio-professional category within a comprehensive classification of types of occupation. The subjective sense denotes a different type of category, since it focuses upon an individual’s attitude to and degree of interest in ideas as measured against an implicit standard of reflectiveness and intellectual seriousness. Then, the cultural sense focuses on those who are regarded to possessing some kinds of “cultural authority”.¹⁰⁸

Meanwhile, intellectual education in the perspectives of ‘Ulwan can be understood by following quotation:

المقصود بالتربية العقلية تكوين فكر الولد بكل ما هو نافع من العلوم الشرعية، والثقافة العلمية والعصرية، والتوعية الفكرية والحضارية.. حتى ينضج الولد فكريا ويتكوّن علميا وثقافيا..¹⁰⁹

“Intellectual education means intellectual upbringing of the child using benefits of *sharī’ah* knowledge, by the culture that is scientific and modern, and consciousness to be intellectual and to be cultured”.¹¹⁰

¹⁰⁷ <http://www.merriam-webster.com/dictionary/intellectual> accessed on 15/01/2014.

¹⁰⁸ Stefan Collini, *Absent Minds: Intellectuals in Britain*, Oxford University Press, Oxford, 2006, p. 46-47

¹⁰⁹ *Tarbiyat al-Aulād fī al-Islām*, Op. Cit, p. 255.

¹¹⁰ *Pedoman Pendidikan Anak dalam Islam*, Op. Cit. p. 270.

From the quotation, simply, it can be concluded that intellectual education is the mental upbringing of children according to Islamic concept, together with elements of modern scientific knowledge.

From the definitions of “intellectual” and “intellectual education” by ‘Ulwan, the researcher argues that intellectual education is the intellectual development of children that is intended to allow them to develop their intellectual well. So, when they are adult, they are expected to be intellectual person. This intellectual development is given by inculcating the elements of modern and Islamic science in children.

Meanwhile, in the view of Sheikh Fuhaim Mustafa, intellectual education is one of the most important education. According to his reason, the intellectual is the greatest power which given by Allah to human and everyone has obliged by Islam to train and use their intellect for good deeds.¹¹¹ Then, intellectual education in the view of Ibn Qayyim is to exert the capability and the ability to develop the intellect, to educate and to expand the insight of intellect. Either this capability is deployed by educators with educating others, or by a person with educating himself.¹¹²

Furthermore, ‘Ulwan considers that the responsibility for intellectual education is associated with the development of intellectual and mental. As he notes that:

وهذه المسؤولية لا تقل خطورة وأهمية عن المسؤوليات التي سبق ذكرها: الإيمانية، والخلقية، والجسمية؛ فالتربية الإيمانية تأسيس، والتربية الجسمية إعداد وتكوين، والتربية الخلقية تخليق وتعويد.. أم التربية العقلية فإنها توعية وثقيف وتعليم.¹¹³

“And this responsibility is equally important to other responsibilities that have been mentioned before, such as the responsibilities for faith education, ethical education and physical education. Faith education as the foundation, physical education as the preparation and formation, ethical education as moral

¹¹¹ Sheikh Fuhaim Mustafa, *Op. Cit*, p. 30.

¹¹² Hasan bin Alī bin Ḥasan al-Ḥijjājī, *Op. Cit*, p. 253.

¹¹³ *Tarbiyat al-Aulād fī al-Islām*, *Loc. Cit*.

cultivation and habituation, and intellectual education as the resuscitation, civilizing and teaching”.¹¹⁴

In this regard, the researcher argues that educators have to understand that all responsibilities need to be carried out in total. It means, they have to consider all of the responsibilities, not only a part of them.

Further, ‘Ulwan argues that there are three issues that must be known by educators. As listed in the following quotation:

وإذا كان لا بد من بيان المراحل التي يجب أن يسلكها المربون في كل مسؤولية يقومون بها نحو الولد.. فأرى أن مسؤوليتهم في التربية العقلية تتركز في الأمور التالية:

١. الواجب التعليمي

٢. التوعيد الفكرية

٣. الصحة العقلية¹¹⁵

“When the responsibility of educators contains phases that are should be followed by educators, the authors (‘Ulwan) argues that the responsibility of educators for intellectual education focus on the following three issues: (1) Teaching obligation, (2) Intellectual enlightenment, and (3) Intellectual health”.¹¹⁶

Clearly, the quotation that has been mentioned above explains that the responsibility of educators for intellectual education contains three issues, i.e.: (1) Teaching children; (2) Enlightening children’s intellect; and (3) Keeping the health of children’s intellect. Further, the researcher argues that these three issues are the main essences of the responsibility of educators in intellectual education. Henceforth, to discuss and analyze each issue, the researcher explains all of mentioned issues in the following explanations:

¹¹⁴ *Pedoman Pendidikan Anak dalam Islam, Loc. Cit.*

¹¹⁵ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 255-256.*

¹¹⁶ *Pedoman Pendidikan Anak dalam Islam, Op. Cit, p. 270-271.*

a. Teaching children

In the previous explanation, the researcher has been asserted that teaching and educating are not equal, because the word of “teaching” has a narrower meaning than the word of “educating”. Nevertheless, teaching may be classified as a part of educating because every teaching is educating, but not every educating is teaching.

“Teaching” or “to teach” means to cause or help (someone) to learn about a subject by giving lessons; to give lessons about (a particular subject) to a person or group; to cause or help (a person or animal) to learn how to do something by giving lessons, showing how it is done, etc.¹¹⁷

From the definition of “teaching”, it can be understood that teaching can be performed by giving lessons or knowledge about something to someone in order to make he or she can understand how to do something or how something could happen.

In this regard, ‘Ulwan notes that:

لا شك أن هذه المسؤولية بالغة الأهمية والخطورة في نظر الإسلام، لأن الإسلام حمل الآباء والمربين مسؤولية كبرى في تعليم الأولاد، وتنشئتهم على الإغتراف من معين الثقافة والعلم، وتركيز أذهانهم على الفهم المستوعب، والمعرفة المجردة، والمحكمة المتزنة، والإدراك الناضج الصحيح...¹¹⁸

“There is no doubt that Islam is concerned with the issues that associated with teaching children. Because Islam has burdened on educators and parents a big responsibility in teaching children, developing their science and culture, and helping children think critically and correctly”.¹¹⁹

From the quotation, it can be known that teaching is one of big responsibilities that are burdened to educators. Of course, this

¹¹⁷ <http://www.merriam-webster.com/dictionary/teach> accessed on 20/01/2015.

¹¹⁸ *Tarbiyat al-Aulād fī al-Islām*, Op. Cit, p. 256.

¹¹⁹ *Pendidikan Anak dalam Islam*, Op. Cit, p. 271.

argumentation is supported by the postulates that are sourced from the Qur'an and the Hadith about the virtues of seeking knowledge as follows:

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

“Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do”.¹²⁰

...وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ.

*“... and he who treads the path in search of knowledge, Allah would make that path easy, leading him to Paradise...”*¹²¹

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ
أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ.

*“When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son who prays for him (for the deceased).”*¹²²

From the postulates that have been presented above, it is known that knowledge is the most important thing for life in the world and hereafter. Thus, knowledge must be taught to them. It is intended to develop children to be intelligent and smart. Furthermore, they can achieve success in their lives. For this reason Islam requires people to learn and to teach.

Meanwhile, about the stage or the process of teaching, ‘Ulwan explains that:

¹²⁰ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Copyright 2013, al-Mujādilah: 11.

¹²¹ Imam Muslim, *Sahih Muslim*, translated into English by Mahmoud Matraji, Vol. 4.B, hadits no. 2699, Dar El Fiker, Beirut, 1993, p. 471.

¹²² Imam Muslim, *Sahih Muslim*, translated into English by Mahmoud Matraji, Vol. 3.A, hadits no. 1631, Dar El Fiker, Beirut, 1993, p. 163.

ومن الواجب التعليمي الذي يجب أن يحرص عليه المربون و المعلمون والآباء.. هو التركيز في الدرجة الأولى على تعليم الأولاد-وهم في سن التمييز - تلاوة القرآن الكريم، والسيرة النبوية، وكل ما يحتاجون إليه من العلوم الشرعية، وبعض القصائد الأدبية، وأمثال العرب..¹²³

“The obligations of teaching that must be considered by educators, teachers and fathers are teaching children in their age of recognition (when they can distinguish between the bad things and the good things) reading holy Qur’an, the history of the prophets, the science of *sharī‘ah*, poems and Arabic aphorism”¹²⁴

In the view of the researcher, ‘Ulwan’s opinion which mentions that educators have to focus on the teaching of children in their age of recognition is similar to the opinion of Sheikh Khalid. Sheikh Khalid argues that teaching children in their early childhood is very important. He reasons that in this phase, there is significant growth in the physical, mental and personality. If the growth in this phase runs well, the development of the next phase will be good also.¹²⁵

The opinions of ‘Ulwan and Sheikh Khalid are also analogously to a psychological theory about intellectual development. There, it has been explained that the rate of children’s intellectual development takes place very fast until early adolescence.¹²⁶ Thus, when children are able to distinguish between good and bad, educators have an obligation to teach children about how to recite the Qur’an, to know the history of Prophet p.b.u.h. and his Companions, and the teaching of *sharī‘ah*.

Indeed ‘Ulwan only mentions some teaching materials that must be taught to children, but the researcher assumes that it not

¹²³ *Tarbiyat al-Aulād fī al-Islām*, Op. Cit, p. 268.

¹²⁴ *Pedoman Pendidikan Anak dalam Islam*, Op. Cit, p. 286.

¹²⁵ Sheikh Khalid, Op. Cit, p. 14.

¹²⁶ Yudrik Jahja, *Psikologi Perkembangan*, Kencana, Jakarta, 2011, p. 47.

means that ‘Ulwan leaves and forgets another teaching materials. There are many other teaching materials which are necessary or required to be taught to children. Nonetheless, ‘Ulwan prioritizes the teaching material have been mentioned before (i.e.: reading the Qur’an, learning the history of Prophet and his Companions, and the teaching of *sharī‘ah*) to be taught to children in their early childhood. Meanwhile, other teaching materials can be taught further according to the age of children.

b. Enlightening children’s intellect

In the view of ‘Ulwan, the meaning of intellectual enlightenment can be known from this quotation:

.. والمقصود بالتوعية الفكرية ارتباط الولد:

بالإسلام دنيا ودولة..

بالقرآن العظيم نظاما وتشريعا..

وبالتاريخ الإسلامي عزا ومجدا..

وبالثقافة الإسلامية العامة روحا وفكرا..

وبالارتباط الحركي للدعوة الإسلامية اندفاعا وحماسة..¹²⁷

“Intellectual enlightenment means an effort to enlighten children’s intellect using: Islam as the religion and state, the Qur’an as the way of life, the history of Islam as the symbol of glory and magnificence, Islamic culture as the spirit and ideas, and the movement of Islamic *da‘wah*”.¹²⁸

From the quotation, the researcher argues that the intellectual enlightenment is closely linked to the effort of developing children’s Islamic intellectuality. This effort aims to make children base their intellectual activity to the teachings of Islam totally. Thus, children can be spared from any liberal ideas that are dangerous and can damage their intellectual.

¹²⁷ *Tarbiyat al-Aulād fī al-Islām*, Op. Cit. p. 288.

¹²⁸ *Pedoman Pendidikan Anak dalam Islam*, Op. Cit, p. 310.

Further, in this intellectual enlightenment, ‘Ulwan notes that there are four methods that must be implemented by educators, as noted in this quotation:

ولكن ما السبيل الى هذه التوعية؟

السبيل إليها يتصل بعدة وجوه:

١- التلقين الواعي

٢- القدوة الواعي

٣- المطالعة الواعية

٤- الرفقة الواعية¹²⁹

“But, what are the ways to this enlightenment? The ways to intellectual enlightenment may be through many aspects: (1) intelligent teaching; (2) excellent examples; (3) deep knowledge; and (4) deep companionship”.¹³⁰

Then, the definition of each method can be known from below quotations:

والمقصود من التلقين الواعي أن يلحق الولد من قبل أبويه ومربيه حقيقة

الإسلام وما ينطوي عليه من مبادئ وتشريعات وأحكام، وأنه الدين

الوحيد الذي له ملكة الخلود، ومقومات البقاء...¹³¹

“Intelligent teaching means that child must be taught by his father and his educators about the essences of Islam and every matters that are contained inside, such as: the fundamental, the laws and the rules, the insight that Islam is only one religion that immortal and universal”.¹³²

¹²⁹ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 290-291.*

¹³⁰ *Child Education in Islam, Op. Cit, p. 111.*

¹³¹ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 291.*

¹³² *Pedoman Pendidikan Anak dalam Islam, Op. Cit, p. 313.*

والمقصود من القدوة الواعية أن يرتبط الولد بمرشد مخلص واع فاهم للإسلام، مندفع له، مجاهد في سبيله، مطبق لحدوده، لا تأخذه في الله لومة لائم.¹³³

“Excellent examples means that child must be guided by tutors who are sincere, understanding about Islam, defending Islam, applying His commandments, and having enthusiasm to strive in the way of Allah although criticized by others”.¹³⁴

والمقصود من المطالعة الواعية أن يضع المرابي بين يدي الولد منذ أن يعقل ويميز مكتبة -ولو صغيرة - تشمل مجموعة من القصص الإسلامية تتكلم عن سيرة الأبطال، وحكايات الأبرار، وأخبار الصالحين.¹³⁵

“Deep knowledge means educators provide an even-small library which contains Islamic books concerning the biography of patriots, the stories of righteous persons, and the information about the pious persons”.¹³⁶

والمقصود من الرفقة الواعية أن يختار المرابون لأولادهم رفقاء صالحين مأمونين متميزين عن غيرهم بالفهم الإسلامي الناضج، والوعي الفكري النابه، والثقافة الإسلامية الشاملة.¹³⁷

“Good relationship means educators choose friends that are right, honest, and different to others by understanding Islamic knowledge deeply, by great intellectual awareness and by implementing the Islamic tradition completely”.¹³⁸

From the quotations that have been mentioned above, it is clear that educators have to consider that intellectual enlightenment must be done by implementing variety of methods as have been mentioned above, i.e.: to provide intelligent Islamic teachings, to train children

¹³³ *Tarbiyat al-Aulād fī al-Islām, Loc. Cit.*

¹³⁴ *Pedoman Pendidikan Anak dalam Islam, Op. Cit, p. 314.*

¹³⁵ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 294.*

¹³⁶ *Pedoman Pendidikan Anak dalam Islam, Op. Cit, p. 318.*

¹³⁷ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 295*

¹³⁸ *Pedoman Pendidikan Anak dalam Islam, Op. Cit, p. 319.*

to emulate someone who have excellent examples, to provide a library which contains Islamic books and to choose the good friends to children.

c. Keeping the health of children's intellect

About this issue, 'Ulwan notes that:

ومن المسؤوليات التي جعلها الله أمانة في عنق الآباء والمربين جميعا الاعتناء بصحة عقول أبنائهم وتلامذتهم.. فما عليهم إلا أن يقدروها حق قدرها، ويرعوها حق رعايتها، حتى يبقى تفكيرهم سليما، وذاكرتهم قوية، وأذهانهم صافية وعقولهم ناضجة..¹³⁹

“One of responsibilities that are laid by Allah to fathers and educators is to pay attention intellectual health of children and students. In this regard, educators have to keep and maintain children's intellect. So, children's intellect can be protected and maintained”.¹⁴⁰

From the quotation, the researcher assumes that this is a preventive measure which aims to make children's intellectual healthy and to keep away children from various problems that can damage their intellect.

These problems have been described in the discussion of the responsibility for physical education. Those are smoking, masturbation, drinking and adultery. The researcher needs to emphasize once again that these problems cause harmful and massive effects on the intellectual, physical, and mental. Hence, educators have to prevent children from the problems that have been mentioned. By preventing children from the problems, it means that educators are responsible for educating physical, intellectual and psychological of children.

¹³⁹ *Tarbiyat al-Aulād fī al-Islām*, Op. Cit, p. 297-298.

¹⁴⁰ *Pedoman Pendidikan Anak dalam Islam*, Op. Cit, p. 321.

To this end, the researcher has not been explained about which educators that are responsible for providing these intellectual education to children. But, based on the issues that have been explained, the researcher argues that parents and teachers are equally responsible for intellectual education.

Further, the researcher sums up all of the explanations and assumes that in implementing all of those mentioned issues, educators have to know the ways that can be used in educating the intellectual of children. Ibn Qayyim argues that the ways are:¹⁴¹

- 1) By considering Allah's creations and the signs of His majesty.
- 2) By considering the verses of Allah that read, i.e. the Qur'an
- 3) By performing all of Allah's commands and to be straight.
- 4) By increasing awareness against the obstacles that blocking the development of intellect.
- 5) By avoiding blind *taqlid* (imitation).
- 6) By thinking at the right place and time
- 7) By avoiding of things that can damage the intellect.

5. The Essence of Responsibility for Psychological Education

The responsibility for psychological education is closely linked to the soul of children. Soul can be defined as the spiritual part of a person that is believed to give life to the body, and in many religions, it is believed to live forever.¹⁴² This definition is almost similar to the opinion of Ibn Maskawayh in his book, *Tahdhīb al-Akhlāq*. According to him, the soul is something which is not a body, not the part of the body, nor the material.¹⁴³ Hence, it can be understood that the soul is a simple and immaterial substance that control the body, but it cannot be felt through the body.

¹⁴¹ Hasan bin Alī bin Ḥasan al-Ḥijjājī, *Op. Cit*, p. 265-270.

¹⁴² <http://www.merriam-webster.com/dictionary/soul> accessed on 25/01/2015.

¹⁴³ Ibn Miskawayh, *Op. Cit*, p. 4.

Meanwhile, about the definition of psychological education, ‘Ulwan notes that:

المقصود بالتربية النفسية تربية الولد منذ أن يعقل على الجرأة والصرافة، والشجاعة، والشعور بالكمال، وحب الخير للآخرين، والانضباط عند الغضب، والتحلي بكل الفضائل النفسية والخلقية على الإطلاق.¹⁴⁴

“Psychological education means training children to be bold, frank, having capacity for goodness to others, to be self-disciplined when angry and of sound moral behavior”.¹⁴⁵

The researcher argues that this definition is moral oriented. Thus, in the perspectives of ‘Ulwan, psychological education is intended to allow children to have an Islamic personality that is appropriate to the teachings of Islam. This is quite similar to the perspectives of Sheikh Khalid which are contained in the following quote:

“Adapun yang dimaksud dengan pembentukan kepribadian Islami adalah menjadikan anak memiliki kemampuan berpikir, bertutur kata, bertindak, berakhlak dan berperangai layaknya seorang Muslim. Selain itu, anak juga memiliki semangat juang yang tinggi dalam menyebarkan ajaran Islam, membela kebenaran, menumpas kebatilan, serta berpegang pada nilai-nilai ajaran Islam, meskipun ia dikucilkan oleh orang-orang di sekelilingnya, sehingga ia menjadi seperti orang asing dalam suatu komunitas. Dengan kata lain, yang dimaksud dengan pembentukan kepribadian Islami adalah pembentukan pribadi muslim yang shalih, jiwanya dipenuhi dengan nilai-nilai keseimbangan dalam Islam dan mampu memberi manfaat bagi sesama.”¹⁴⁶

From the quotation above, it can be understood that the soul is closely linked to Islamic personality. When the soul is filled with the values of balance, the soul is healthy. It can be manifested through Islamic personality that is embodied in the good morals and behavior. As noted in the book of “*Psikologi Tasawuf*”, Ahmad Rifa’i explains that the healthy soul can be manifested in several characteristics and good behavior, such

¹⁴⁴ *Tarbiyat al-Aulād fī al-Islām*, Op. Cit, p. 301.

¹⁴⁵ *Child Education in Islam*, Op. Cit, p. 114

¹⁴⁶ Sheikh Khalid, Op. Cit, p. 66.

as: *zuhd*, *qana'ah*, *ṣabr*, *tawakkal*, *mujāhadah*, *riḍā*, *shukr* and *ikhilās*. Meanwhile, the unhealthy soul can be manifested in several bad characteristics and misbehavior such as: *ḥubbu ad-dunyā*, greedy, *iṭba' al-hawā'*, *'ujūb*, *riyā'*, *takabbur*, *ḥasūd*, and *sum'ah*.¹⁴⁷ From here, it is known that the personality and behavior of children are the indicators that reflects the healthy or unhealthy of their soul. When a child performs good properties and well behaved, it indicates that the child has a healthy soul. Likewise, if a child performs the bad properties and misbehavior, it can be ascertained that his soul is unhealthy.

Thus, psychological education strives to make children having the healthy soul. It can be done by educating children to have good properties and best behavior. It seems, indeed this is the main reason why the definition of psychological education in the perspectives of 'Ulwan is more oriented to the *akhlāq* that relates to the characteristics and behavior.

Further, the researcher assumes that the essence of the responsibility for psychological education is stated in the following quote:

وإذا كان الولد — منذ أن يولد — أمانة بيد مربيهِ فالإسلام يأمرهم ويحتم عليهم أن يغرسوا فيه منذ أن يفتح عينيه أصول الصحة النفسية التي تؤهله لأن يكون إنساناً ذا عقل ناضج، وتفكير سليم، وتصرف متزن، وإرادة مستعلية.. وكذلك عليهم أن يحرروا الولد من كل العوامل التي تغض من كرامته، واعتباره، وتحطم من كيانه وشخصيته، والتي تجعله ينظر إلى الحياة نظرة حقد وكراهية وتشاؤم..¹⁴⁸

“A child is a mandate for his educators and Islam commands educators to inculcate in him the bases of mental health since he opened his eyes. The bases of mental health will make him to be intelligent, to be right in mind, to be balance and having high desires. In the same manner as Islam commands them (educators) to liberate the child from every factors that undermine his dignity,

¹⁴⁷ Muhammad Alfani, *Psikologi Tasawuf*, Pustaka Setia, Bandung, 2011, p. 320-326.

¹⁴⁸ *Tarbiyat al-Aulād fī al-Islam*, Loc. Cit.

mind and personality, and to make the child lives the life without the senses of malice, hatred and pessimistic”.¹⁴⁹

Based on the quotation that has been mentioned above, it can be known that the responsibility for psychological education contains two important issues: (1) Inculcating the bases of mental health to children as early as possible; and (2) Keeping children away from any factors that can damage the children’s personality. The researcher assumes that these two issues are the main essence of the responsibility of educators in psychological education.

Meanwhile, to explain and analyze each issue, the researcher explain all of these issues as follows:

a. Inculcating the bases of mental health to children as early as possible

As have been discussed in preceding discussions, the researcher has explained that psychological education in the perspectives of ‘Ulwan is closely linked to ethical education. But, that does not mean psychological education and ethical education are equal. Indeed, practically, psychological education and ethical education have equal rules that are: instilling good morals and avoiding despicable morals of children. Nonetheless, as the researcher views by their objectivity, both are quite different because psychological education focuses on the development of self-piety but ethical education focuses on the development of social piety.

As has been explained in the quotation, ‘Ulwan states that educators have to inculcate the bases of mental health in children as early as possible, it is intended to make them to be intelligent, to be right in mind, to be balance and having high desires.

Then, ‘Ulwan does not explain the bases of the mental health, but the researcher argues that the bases of mental health in ‘Ulwan’s argumentation is the good personality that is needed to be inculcated

¹⁴⁹ *Pedoman Pendidikan Anak dalam Islam, Op. Cit*, p. 324.

to children. It is a manifestation of the healthy soul. When educators can bring the good personality to children's soul, it means that educators can inculcate the bases of the mental health in children.

Muhammad Alfian notes that according to Ahmad Rifa'i, the bases of mental health can be manifested in some of the good deeds and behavior as follows:¹⁵⁰

- 1) *Zuhd*, it means to refrain for not loving too much the wealth or possessions.
- 2) *Qanā'ah*, it is the attitude of feeling enough to what has been owned or achieved.
- 3) *Ṣabr*, it means to bear suffering in three things: performing worships, keeping away from sin and bearing the misfortune.
- 4) *Tawakkal*, it is the attitude of defenselessness to what has been decided upon God.
- 5) *Mujāhadah*, it is the attitude of seriousness in doing the kindness.
- 6) *Riḍā*, it is the attitude of accepting what has been given upon God. It is coupled to the acceptance of God's rules with full obedience.
- 7) *Shukr*, it means to know all the God's blessings with performing the good faith and obeying by praising to Him.
- 8) *Ikhlās*, it means to cleanse the heart only for God, so in worship no other purpose except for God.

From the explanations above, the researcher asserts that educators have to inculcate the good deeds and good behaviors that have been mentioned above. It is intended to make sure that they can present the healthy mental for children.

Meanwhile, the methods that can be used here are equal to the methods that can be used in ethical education, that are: direct education, exemplary and giving approbation and disapprobation. For

¹⁵⁰ Muhammad Alfian, *Op. Cit*, p. 320-323.

more details, the researcher's explanation about the responsibility of ethical education can be reviewed.

b. Keeping children away from any factors that can damage the children's personality

The second issue in the responsibility of psychological education is to keep children away from any factors that can damage their personality because all of them can disrupt the mental health of children.

In this regard, 'Ulwan argues that there are five factors that are most influential in damaging children's personality, as he notes:

وأرى أن من أهم العوامل التي يجب على المربين أن يحرروا أولادهم وتلامذتهم منها هي الظواهر التالية:

- ١- ظاهرة الخجل
- ٢- ظاهرة الخوف
- ٣- ظاهرة الشعور بالنقص
- ٤- ظاهرة الحسد
- ٥- ظاهرة الغضب¹⁵¹

“Among the most important factors which educators should try to do is to free children and pupils from such phenomena: (1) Shyness; (2) Fear; (3) Inferiority complex; (4) Envy; and (5) Anger”.¹⁵²

The researcher assumes that each child must have experienced some factors that have been mentioned above. If the parents ignore these factors happen without any special handling, the child later in their adult will continue to bring those problems as the strong personality that is embedded in their subconscious. Therefore,

¹⁵¹ *Tarbiyat al-Aulād fī al-Islām, Op. Cit*, p. 301-302.

¹⁵² *Child Education in Islam, Op. Cit*, p. 114.

educators have to keep and handle children from these factors as early as possible.

Those are the perspectives of ‘Ulwan about how to inculcate the bases of mental health and to prevent children from every factors that can disrupt the mental health of children. As the main essence of the responsibility of educators in psychological education, both of them are the most important issues that must be considered by educators in educating children’s psychological.

To this end, the researcher has not been mentioned which educators that are responsible in providing psychological education. Thus, based on the issues that have been mentioned, the researcher believes that parents and teachers are responsible to educate psychological of their children or students. But the portions of the responsibility of both parents and teachers are not equal because parents have bigger responsibility than teachers.

Further, in the views of Ibn Qayyim, psychological education is called as psychological training. This training can be done by performing believe completely in what has been granted by Allah, implementing it with a directed teaching, educating it to always be in happiness, patience, courage, tolerance and good actions that became common actions.¹⁵³

Then, Ibn Qayyim explains that in training the psychological of children, educators have to invite children to perform some following ways:¹⁵⁴

- 1) Deepening faith in supernatural things.
- 2) Returning to God and being busy with things that make Him pleasant.
- 3) Loving Allah, because it is the key to gain favor and happiness in life.
- 4) Remembering Allah and performing prayers regularly.
- 5) Performing self-evaluation every night before sleep.

¹⁵³ Hasan bin Alī bin Ḥasan al-Ḥijjājī, *Op. Cit*, p. 244.

¹⁵⁴ *Ibid*, p. 242-246.

Finally, it can be seen that ‘Ulwan’s ideas are broader than Ibn Qayyim’s, because ‘Ulwan assumes that psychological education is the process of maintaining the psychological aspects. Meanwhile, in the assumption of Ibn Qayyim, psychological education is the process of training the psychological aspects.

6. The Essence of Responsibility for Social Education

The word of “social” may be defined as something which relating to or involving activities in which people spend time talking to each other or doing enjoyable things with each other.¹⁵⁵ Meanwhile, according to Wikipedia, the term of social refers to a characteristic of living organisms as applied to populations of humans and other animals. It always refers to the interaction of organisms with other organisms and to their collective co-existence, irrespective of whether they are aware of it or not, and irrespective of whether the interaction is voluntary or involuntary.¹⁵⁶

Meanwhile, about the meaning of social education, ‘Ulwan notes that:

المقصود بالتربية الاجتماعية تأديب الولد منذ نعومة أظفاره على التزام آداب اجتماعية فاضلة، وأصول نفسه نبيلة.. تنبع من العقيدة الإسلامية الخالدة، والشعور الإيماني العميق، ليظهر الولد في المجتمع على خير ما يظهر به من حسن التعامل، والأدب، والاعتزان، والعقل الناضج، والتصرف الحكيم...¹⁵⁷

“The meaning of social education is to educate children from their childhood to implement the good manners and noble psychological principles that are sourced by Islam and good faith. It is intended to make children able to perform good manners in their society, to have good intellectuality and to perform wise behaviors”.¹⁵⁸

From the quotation, it can be concluded that social education in the perspectives of ‘Ulwan is an education which aims to rear children on good

¹⁵⁵ <http://www.merriam-webster.com/dictionary/social> accessed on 27/01/2015.

¹⁵⁶ <http://en.wikipedia.org/wiki/Social> accessed on 28/01/2015.

¹⁵⁷ *Tarbiyat al-Aulād fī al-Islām, Op. Cit*, p. 353.

¹⁵⁸ *Pedoman Pendidikan Anak dalam Islam, Op. Cit*, p. 391.

social morals and noble psychological principles based on Islam. So children can acquire good breeding, politeness and sound behaviors.

Meanwhile, Sheikh Khalid argues that social education in the perspectives of Prophet's tradition has the purpose to make children can adapt in the social life of their community. For example, to the older people, friends or peers.¹⁵⁹ These are quite similar to the argumentation of Ibn Qayyim who asserts that social education aims to build strong relation between a person and the society by applying a bond that built on the sense of brotherhood.¹⁶⁰ By providing social education, children are expected to be persons who love their brothers and always perform good deeds in social lives.

Then, 'Ulwan notes that:

ولا شك أن هذه المسؤولية من أهم المسؤوليات في إعداد الولد لدى المربين والآباء، بل هي خصيلة كل تربية سبق ذكرها سواء أكانت التربية إيمانية أم خلقية أم نفسية.. لكونها الظاهرة السلوكية الوجدانية التي تربي الولد على أداء الحقوق، والتزام الآداب، والرقابة الإجتماعية، والاتزان العقلي، وحسن السياسة والتعامل مع الآخرين.¹⁶¹

“There is no doubt that social education is the most important responsibility for educators and fathers in rearing the child. Even, it represents a combination of all responsibilities that have been mentioned earlier, either faith education, ethical education, or psychological education. Social education is a manifestation of behaviors and characters which educate the child to perform the rights, the manners, the critics of social, the balance of intellectuality, the virtue of policy and dealing with others”.¹⁶²

From the quotation, it seems that what 'Ulwan means by educators is teachers. Hence, the researcher agrees that teachers and parents have bigger responsibility than mothers in providing social education to

¹⁵⁹ Sheikh Khalid, *Op. Cit*, p. 211.

¹⁶⁰ Hasan bin Alī bin Hasan al-Ḥijjājī, *Op. Cit*, p. 334.

¹⁶¹ *Tarbiyat al-Aulād fī al-Islām*, *Loc. Cit*.

¹⁶² *Pedoman Pendidikan Anak dalam Islam*, *Loc. Cit*.

children. It is reasonable because teachers and fathers have broader authority in inviting children to be socialized with their society.

Also from the quotation, the researcher concludes that social education is a manifestation of morals and personality that has been discussed previously in the discussion of ethical education and psychological education. But, social education is not only concerned to children because it is also closely concerned to the social environment around children. Thus, by providing social education to children, indirectly educators are educating the community as well.

Further, 'Ulwan argues that social education contains four issues as he notes that:

وإذا كان لكل تربية وسائل يسير المربون عليها، فما هي الوسائل العملية التي تؤدي إلى تربية اجتماعية فاضلة؟

الوسائل - في نظري - تتركز في أمور أربعة:

١ - غرس الأصول النفسية النبيلة

٢ - مراعاة حقوق الآخرين

٣ - التزام الآداب الاجتماعية العامة

٤ - المراقبة والنقد الاجتماعي¹⁶³

“If every education has its own variety of facilities that are used by educators, then what are the facilities that can be used in this primary social education?”

The author ('Ulwan) argues that these facilities are linked to the four issues, i.e.: (1) Inculcating noble psychological principles; (2) Taking into consideration the rights of others; (3) Adhering to the general social manners; (4) supervision and social criticism¹⁶⁴.”

From the quotation that have been mentioned above, clearly, it can be known that social education contains four issues, that are: (1) Inculcating noble psychological principles; (2) Educating children to consider the rights of others; (3) Teaching children to adhere general social

¹⁶³ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 354*

¹⁶⁴ *Pedoman Pendidikan Anak dalam Islam, Op. Cit, p. 392.*

manners; and (4) Training children to perform observation and social criticism. Then, the researcher argues that these four issues are the main essence of the responsibility of educators in social education.

In connection with these issues, the researcher discusses and analyzes all of these issues in the following descriptions:

a. Inculcating noble psychological principles

The first issue in social education is to inculcate noble psychological principles to children. In this regard, it seems that social education in the perspectives of 'Ulwan is closely linked to psychological education. Then, the researcher argues that noble psychological principles almost equal to the bases of mental health that have been described in the discussion of the responsibility for psychological education. Nevertheless, in that discussion, 'Ulwan does not mention what are the bases of mental health. Thus, in that description, the researcher has cited about the bases of mental health according to Ahmad Rifa'i only.

Furthermore, 'Ulwan assumes that there are six noble psychological principles that are most important to be taught to children. But, the researcher does not attach the quotation because the quotation is too long. Hence, the six noble psychological principles can be summarized as follows:

- 1) Piety, it is the definite result of man's deep belief in Allah and fear of Him, fear of His Wrath, His Punishment and hope for His Forgiveness and His Reward.
- 2) Brotherhood, it is a psychological bond that implants the feelings of love for all who associate with the individual under the banner of Islam and the bond of faith.
- 3) Mercy, it means tenderness of heart, sensitivity of conscience and gentleness of feeling, with the aim of having compassion for others, sympathy with them and relieving their sadness and pains.

- 4) Unselfishness, this is a psychological trait that leads to the preference of others over oneself.
- 5) Forgiveness, it is a noble psychological feeling that leads to tolerance, giving up one's rights, whoever the aggressor may be. But it must be implemented in condition that injured person has the ability to take revenge and that there is no transgression against Islam.
- 6) Courage, it is a psychological trait that is inspired in the believer through his belief in Allah through the decreed determination and through his sense of responsibility and his upbringing.¹⁶⁵

In this regard, the researcher assumes that the noble psychological principles emphasizes the psychological education which focus on the aspects of social piety. It is different from the bases of mental health which have been mentioned by Ahmad Rifa'i in the previous explanation. The bases of mental health focus on the aspect of self-piety. Thus, the researcher argues that social education has similar bases with psychological education but the objectives of each other are different.

b. Educating children to consider the rights of others

The second issue of social education is to educate children to consider the rights of others. Nevertheless, in explaining these rights, the researcher only explains it in brief.

Rights are legal, social, or ethical principles of freedom or entitlement; the fundamental normative rules about what is allowed or owed to people, according to some legal system, social convention, or ethical theory.¹⁶⁶ Rights are of essential importance in such disciplines as law and ethics, especially theories of justice and deontology.

¹⁶⁵ *Tarbiyat al-Aulād fī al-Islām, Op. Cit*, p. 355-369.

¹⁶⁶ <http://plato.stanford.edu/entries/rights/> accessed on 30/01/2015. "Rights dominate most modern understandings of what actions are proper and which institutions are just. Rights structure the forms of our governments, the contents of our laws, and the shape of morality as we perceive it.

The explanation that has been mentioned above is the general definition of the rights. Meanwhile, about “the rights of others”, ‘Ulwan notes that:

فالذي نخلص إليه بعد هذه التقدمة أن مراعاة حقوق المجتمع متلازمة كل التلازم مع الأصول النفسية النبيلة، بل بعبارة أوضح أن الأصول النفسية معنى، وأن مراعاة حقوق المجتمع مظهر، وإن شئت فقل: الأول روح، والثانية جسم، فلا يمكن استغناء الأولى عن الثانية بحال.. وإلا كان الخلل والفوضى والاضطراب..¹⁶⁷

“Considering the rights of others is closely linked to the noble psychological principles that have been mentioned earlier. Even, when both of them are compared, we can see the psychological principles as “the meaning” and the consideration of the rights of other as “the manifestation”. Or, it can be said that the first is a soul and the second is a body. Thus, both of them cannot be separated because the separation may cause disjointedness and discrepancy”.¹⁶⁸

From the quotation, it can be understood that the rights of others is one of social rights which are associated with the social interaction between people. The implementation of rights is closely linked to the noble psychological principles, or in another words, it can be said that considering the rights of others is one of the manifestations of noble psychological principles.

Furthermore, ‘Ulwan assumes that there are six rights of others that are important and must be submitted as an educational effort to children. But, because of long quotation, the researcher does not attach the quotation and only summarizes these social rights as follows:

- 1) The rights of parents, in the way of doing well to them, obeying them and being kind to them. Or in another words, this rights

To accept a set of rights is to approve a distribution of freedom and authority, and so to endorse a certain view of what may, must, and must not be done”.

¹⁶⁷ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 375.*

¹⁶⁸ *Pedoman Pendidikan Anak dalam Islam, Op. Cit, p. 418.*

enjoin children on serving their parents, looking after them in their old age, lowering voice in their presence, etc.

- 2) The rights of kindred by blood, in the way of doing well to them, respecting for the older kindred, loving the younger kindred and helping them when they need help.
- 3) The rights of neighbors, in the way of keeping away any injuries from them, protecting them and doing well to them.
- 4) The rights of teachers, in the way of honoring them, consulting them and showing respect for them.
- 5) The rights of companions, in the way of greeting them with the word of peace when meeting, visiting for the sick, helping in distress, accepting invitations, etc.
- 6) The rights of elderly, in the way of assigning a proper position to an elderly person, starting the eldest in everything, admonishing the young to not show disrespect for the elderly, etc.¹⁶⁹

Then, at last, ‘Ulwan notes that:

تلکم أهم الأسس التي وضعها الإسلام في مراعاة حقوق الآخرين؛ فما على المرين إلا أن ينشئوا الأولاد عليها، ويلقنهم إياها، ويرشدوهم إليها، حتى يتدرج الولد على احترام الكبير، وإكرام ذي الشيبة.. وحتى يفهم منذ نعومة أظفاره حق من يبكره سناً، وأدب من يفوقه علماً وفضلاً ومنزلة..¹⁷⁰

“Those are the most important rights in Islam. Educators are required to educate children to be accustomed to implement those rights. It is intended that children grow up with the sense of caring and respectful to elders, and may understand from their very early days the rights of those who are older than them, and the merits of those who are of more knowledge, higher rank and greater virtue”.¹⁷¹

¹⁶⁹ *Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 376-418.*

¹⁷⁰ *Ibid, p. 419.*

¹⁷¹ *Child Education in Islam, Op. Cit, p. 163.*

Based on the explanations, in the view of the researcher, it does not mean that educators ignore another rights that are not listed above because the researcher believes that educators are also obligated to educate children to consider the rights of animals and plants that live in their vicinity. The researcher depends on this view to the essence of “social” term that is contained in Wikipedia. There, the term of social refers to a characteristic of living organisms as applied to populations of humans and other animals. It always refers to the interaction of organisms with other organisms and to their collective co-existence, irrespective of whether they are aware of it or not, and irrespective of whether the interaction is voluntary or involuntary.¹⁷²

c. Teaching children to adhere general social manners

The third issue of social education is to teach children to adhere general social manners. Manner can be defined as “the personal style of acting or deportment”, “social customs” or “social conduct especially good”.¹⁷³ Thus, the manners is a social conduct or rules of conduct as shown in the prevalent.

According to ‘Ulwan, in Islam, there are ten general social manners. However, because of the quotation is too long, here the researcher only summarizes the general social manners as follows:

- 1) The manners of eating and drinking
 - a) The manners of eating
 - (1) To wash hands before and after eating.
 - (2) To mention Allah’s name at the beginning and thanking Him at the end.
 - (3) No looking down upon any food presented to children.
 - (4) Immediately, to eat with the right hand from the dishes in front of children.

¹⁷² <http://en.wikipedia.org/wiki/Social> accessed on 30/01/2015.

¹⁷³ *Webster’s New Dictionary and Thesaurus, Op. Cit*, p. 331.

- (5) No eating while reclining.
- (6) It is recommended to talk while eating.
- (7) It is recommended to invoke for the host after eating.
- (8) No starting to eat before older people.
- (9) No belittling the bounty.
- b) The manners of drinking
 - (1) It is recommended to mention Allah's name and drinking in three intervals.
 - (2) No drinking directly from the opening of a water container.
 - (3) No breathing into the drink.
 - (4) It is recommended to eat and drink while sitting.
 - (5) To forbid filling one's stomach with food or drink.
- 2) The manners of greeting
 - a) To teach children that Islam commanded to greet on another.
 - b) To teach children how to greet with saying *assalāmu 'alaikum wa rahmatullāhi wa barakātuh* and reply with *wa 'alaikum salām wa rahmatullāh wa barakātuh*.
 - c) To teach children the manner of greeting that is, riders greet walkers, walkers greet sitters, small groups greet larger groups and the young greet the old.
 - d) Not to greet in a manner that copies the disbelievers.
 - e) Educators have to take the initiative in greeting young people.
 - f) To answer the greeting of non-Muslims by saying *wa 'alaikum*.
 - g) To teach children that greeting people is *sunnah*, but answering the greeting is *wājib*.
- 3) The manners of asking for permission
 - a) To greet then ask for permission.
 - b) To announce one's name, nickname or identity.

- c) To ask for permission three times.
 - d) Not to knock at the door loudly.
 - e) To stand at the side of the door when asking for permission.
 - f) To return in case the host is asked to return.
- 4) The manners of meetings (social gatherings)
- a) To shake hands with other people in the meeting.
 - b) To sit in the place assigned by the host.
 - c) To sit next to the people, not amidst them.
 - d) Not to sit between two people unless they give permission to do so.
 - e) The new comer must sit in the nearest place to him.
 - f) No two people may confer privately in the presence of a third person.
 - g) A person who leaves his place for some urgent reason is entitled to return to it when he returns.
 - h) He must ask for permission before leaving place.
 - i) To recite the invocation of leaving place.
- 5) The manners of conversation
- a) To talk in standard language.
 - b) To speak slowly so that the listener can understand what the speaker means.
 - c) Not to exaggerate in eloquence.
 - d) To use a style of speech that suits the addresses and suitable for the speaker's age and mentality.
 - e) To talk about a subject that is not boring or improper.
 - f) Among the manners of conversation is to listen attentively to the speaker.
 - g) The speaker have to look at everyone in the audience.
 - h) To interact with the audience during and after the speech.
- 6) The manners of jesting

- a) No exaggerating or exceeding its reasonable limits.
 - b) No hurting people's feelings or causing harm to anyone while joking.
 - c) To avoid telling lies or giving false witness.
- 7) The manners of congratulating
- a) To show pleasure and interest on the occasion.
 - b) To utter appropriate supplications.
 - c) To give a present when offering congratulations is recommended.
- 8) The manners of visiting ill¹⁷⁴
- a) To hasten visiting the sick.
 - b) To shorten or to prolong the visit to the sick according to the sick person's condition.
 - c) To pray for the sick person when entering his place.
 - d) To remind the sick person to put his hand on the place of pain and to supplicate Allah for himself.
 - e) It is recommended to ask the family of the sick person about his condition.
 - f) It is recommended for the visitor to sit around the sick person's head.
 - g) It is recommended to make the sick person optimistic about recovery and a long life.
 - h) It is recommended for the visitors to ask the sick person to invoke Allah for him.
 - i) To remind the sick person of *lā ilāha illa Allāh* if he is dying.
- 9) The manners of giving condolences

¹⁷⁴ Ibn Qayyim asserts that the sick person's right to be visited is the most important right in the society, because the accomplishment of this right will give benefits for the sick, the family of the sick person, the visitor of the sick and the general society. See Ḥasan bin Alī bin Ḥasan al-Ḥijjājī, *Op. Cit.*, p. 336.

- a) To give the following condolences if possible. A Muslim is recommended to console another Muslim by saying: “May Allah make your reward great, and grant you the best patience and pardon your deceased”. A Muslim have to say to a non-Muslim, “May Allah grant you the best patience, and pardon your deceased”.
- b) To cook for the family of the deceased.
- c) To show sorrow to those whom he is consoling.
- d) To give advice when seeing unlawful things.

10) The manners of sneezing and yawning

- a) The manners of sneezing
 - (1) To mention the word of *Alḥamdulillāh* for the sneezer. His companion have to say *yarḥamukum Allāh*. Then the former have to say *yahdīkum Allāh wa yuṣliḥ balakum*.
 - (2) One should not say *yarḥamukum Allāh* unless they hear the sneezer thank Allah.
 - (3) To place the hand or the handkerchief over one’s mouth and keeping the sound as low as possible.
 - (4) To say “May Allah have mercy on you” up to three times.
 - (5) To say to a non-Muslim who sneezes *yahdīkum Allāh wa yuṣliḥ balakum*.
 - (6) A youthful, non-related woman should not to be responded when she sneezes.
- b) The manners of yawning
 - (1) One should resist yawning as much as possible.
 - (2) It is disliked to yawn loudly.¹⁷⁵

Those are the general social manners in the perspective of ‘Ulwan, all of them are based on the arguments of the Qur’an and Hadith. So, it can be seen that Islam is concerned with social manners

¹⁷⁵ *Tarbiyat al-Aulād fī al-Islām, Op. Cit*, p. 421-464.

and educators have to provide the teaching of Islamic social manners to children. With this teaching, children are expected to have a good social interaction with their social environment.

d. Training children to perform observation and social criticism

The third issue of social education is to train children to perform observation and social criticism. Observation is the act of recognizing and noting phenomena as they occur, often involving measurement with instruments.¹⁷⁶ Meanwhile, the term of social criticism often refers to a mode of criticism that locates the reasons for malicious conditions in a society considered to be in a flawed social structure. It may also refer to people adhering to a social critic's aim at practical solutions by way of specific measures either for consensual reform or powerful revolution.¹⁷⁷

Regarding of this issue, 'Ulwan explains that training children to perform observation and social criticism can be implemented by enjoining them what is right and forbidding what is evil. Then, he assumes that there are five insights which are must be told by educators to children. But, because of long quotation, the researcher only summarizes these five insights as follows:

- 1) The deeds must be compatible with the words.
- 2) The evil that children forbid be unanimously considered an evil.
- 3) Children have to exercise gradation forbidding maleficence.
- 4) They must be nice, delicate and well-mannered.
- 5) They have to be patient of mistreatment.¹⁷⁸

Then, the researcher assumes that the implementation of observation and social criticism is closely linked to the concept of *amar ma'rūf nāhī munkar* (commanding the good and forbidding the

¹⁷⁶ Webster's New Dictionary and Thesaurus, Op. Cit, p. 370.

¹⁷⁷ http://en.wikipedia.org/wiki/Social_criticism accessed on 02/02/2015.

¹⁷⁸ Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 469-474.

evil). Of course, this is a big obligation in Islam which is relevant to what has been listed in *sūrah* Ali Imrān verse 110:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

*“You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah”.*¹⁷⁹

Then, *sūrah* at-Taubah verse 71:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَيَطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ
اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

*“And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His apostle; (as for) these, Allah will show mercy to them; surely Allah is mighty, Wise”.*¹⁸⁰

From the description of both verses, it can be seen that *amar ma'rūf nāhī munkar* is *wajib* (obligated). Based on this, educators have to know how to teach children to perform *amar ma'rūf nāhī munkar*. However, in the view of the researcher, the guidance to perform *amar ma'rūf nāhī munkar* can be taken from the following hadith:

¹⁷⁹ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Copyright 2013, Ali Imrān: 110.

¹⁸⁰ *Ibid*, At-Taubah: 71.

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَيَعْبِرُهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَوْعَفُ الْإِيمَانِ

*“That who amongst you sees something abominable should modify it with his hand; and if he does not have the strength to do it, then he should do it with his tongue; and if he does not have the strength to do it, (even) then he should (abhor it)(with his heart, and that is the weakest of faith”.*¹⁸¹

From the hadith that have been mentioned above, it can be known that *amar ma'rūf nāhī munkar* can be implemented by three ways, i.e.: by hands (deeds), words (advices) and hearts. In this regard, the researcher suggests that educators have to train children to perform *amar ma'rūf nāhī munkar* by doing the ways that have been mentioned before. Certainly, this training must be chronological, it begins by training children to perform *amar ma'rūf nāhī munkar* by deeds. Then training them to give the advice and the last, children are taught how to face out the evil by the sense of disagreement in heart. That is all of the researcher's arguments about how to guide children to perform *amar ma'rūf nāhī munkar* which is the most fundamental essence in observation and social criticism.

To complete the explanation of issues that have been mentioned above, Sheikh Fuhaim Mustafa adds that the family have to pay attention children's social education because the family –which contains parents– have the consideration role to the forming of children's social characteristics. They are responsible for equipping children with the bases and principles of Islamic teachings. They are also responsible for providing children about the knowledge about the idea of thought, belief, confidence and positive values for all it is a cultural restrictions that would form the personality of children.¹⁸²

¹⁸¹ Imam Muslim, *Sahih Muslim*, translated to English by Mahmoud Matraji, Vol. 1.A, hadits no. 49, Dar El Fiker, Beirut, 1993, p. 75.

¹⁸² Sheikh Fuhaim Mustafa, *Op. Cit*, p. 52.

7. The Essence of Responsibility for Sexual Education

Sexual may be defined as something relates to the distinct organs of the sexes.¹⁸³ Meanwhile, the meaning of sexual education in the perspectives of ‘Ulwan may be known by seeing this quotation:

المقصود بالتربية الجنسية تعليم الولد وتوعيته ومصارحته منذ أن يعقل القضايا التي تتعلق بالجنس، وترتبة بالغريزة، وتتصل بالزواج.. حتى إذا شب الولد وترعرع وتفهم أمور الحياة عرف ما يحل، وعرف ما يحرم، وأصبح السلوك الإسلامي المتميز خلقا له وعادة، فلا يجري وراء شهوة، ولا يتخبط في طريق تحلل..¹⁸⁴

“The meaning of sexual education is an effort of teaching, resuscitating, and explaining about sexual issues to children, straighten their instinct, and about marriage. So that children can be young persons who understand what is lawful and what is unlawful, be able to apply Islamic behaviors as their moral, and leave their lust and hedonism ways”.¹⁸⁵

Further, ‘Ulwan does not explain in detail about what issues of the sexuality that must be taught and be explained to children. Meanwhile, if it is referred to Kearney, sex education or sexuality education encompasses the information about all aspects of sexuality, including information about family planning, reproduction, plus information about all aspects of one’s sexuality including: body image, sexual orientation, sexual pleasure, values, decision making, communication, etc.¹⁸⁶ But, this argumentation is quite different with the ideas of ‘Ulwan, because sexual education in the ideas of ‘Ulwan is more oriented to the teaching of the manners concerning the sexuality and keeping away children from all forms of sexual arousal.

The argumentation of ‘Ulwan which asserts that “sexual education aims to make children understand what is lawful and what is unlawful. So they become the responsible adult, understanding life, and will be neither

¹⁸³ Webster’s New Dictionary and Thesaurus, Op. Cit, p. 499.

¹⁸⁴ Tarbiyat al-Aulād fī al-Islām, Op. Cit, p. 499.

¹⁸⁵ Pedoman Pendidikan Anak dalam Islam, Op. Cit, p. 572.

¹⁸⁶ Referred in paper by Jeanette De La Mare, October 2011. The file can be downloaded on: <http://www.educationallleaders.govt.nz/content/download/23388/192518/file/Jeanette%20De%20La%20Mare.pdf>

driven by desire nor led to debauchery” is quite similar to the view of Ibn Qayyim who explains that sexual education is an effort to provide good knowledge about sex to children, which lead and make them able to be nice when interact with sexual issues in their age of adult.¹⁸⁷

Meanwhile, the responsibility of sexual education contains several issues. As ‘Ulwan notes that:

- وأرى أن هذه التربية الجنسية التي يجب أن يهتم المرءون لها، ويركزوا عليها. تقوم على المراحل التالية:
- في سن ما بين (٧-١٠) سنوات الذي يسمى بسن التمييز يلحق الولد فيه آداب الاستئذان، وآداب النظر.
 - وفي سن ما بين (١٠-١٤) سنة الذي يسمى بسن المراهقة يجنب الولد فيه كل الاستشارات الجنسية.
 - وفي سن ما بين (١٤-١٦) سنة الذي يسمى بسن البلوغ يعلم الولد فيه آداب الاتصال الجنسي إذا كان مهيباً للزواج.
 - وفي سن ما بعد البلوغ الذي يسمى بسن الشباب يعلم الولد فيه آداب الاستعفاف إذا كان لا يقدر على الزواج.¹⁸⁸

“The author (‘Ulwan) argues that in this sexual education, educators should focus on the following stages:

Between the ages of 7 and 10 years, the age of recognition; a child is taught the manners of asking permission and the manners of looking at something.

Between the ages of 10 and 14 years, the age of adolescence; a child should be kept away from all forms of sexual arousal.

Between the ages of 14-16 years, the age of puberty; a child is taught the manners of sexual intercourse if he is ready to get married.

Post-puberty is also called the age of youth; he should be taught to the manners of being chaste if he is not able to get married”.¹⁸⁹

¹⁸⁷ Ḥasan bin Alī bin Ḥasan al-Ḥijjājī, *Op. Cit.*, p. 383.

¹⁸⁸ *Tarbiyat al-Aulād fī al-Islām*, *Loc. Cit.*

¹⁸⁹ *Pedoman Pendidikan Anak dalam Islam*, *Loc. Cit.*

From the above quotation, it can be seen that the responsibility for sexual education is closely linked to the stages of the children. 'Ulwan notes that there are four stages of sexual education, i.e.: (1) the age of recognition; (2) the age of adolescence; (3) the age of puberty; and (4) the age of youth. Of course, these four stages must be considered by educators in order to bring their responsibility well in sexual education. But, the researcher argues that these mentioned stages cannot be placed as the essence of the responsibility educators in sexual education. In the argumentation of researcher, the essence of responsibility of educators in sexual educations contains two issues, which are: (1) to teach children about the manners concerning sexual affairs; and (2) to keep away children from any forms of sexual arousal.

Then, to discuss and analyze each issue, the researcher describes all of these two issues in the following descriptions:

- a. To teach children about the manners concerning sexual affairs.

The first issue of sexual education is to teach children about the manners concerning sexual affairs. According to 'Ulwan, there are four manners that must be taught to children, i.e.: (1) the manners of asking permission to enter (to parent's room); (2) the manners of looking (each other); (3) the manners of sexual intercourse; and (4) the manners of being chaste.

Further, the researcher explains these four manners in following description:

- 1) The manners of asking permission to enter (to parent's room)

As has been noted by 'Ulwan in preceding quotation, this manners must be taught to children when they reach the age of recognition (between the ages of 7 and 10 years). It is intended to make children accustomed to ask for permission when they want to enter to parent's room, because sometimes parents forget to lock the door when they do something that is not proper to be seen by children.

In this regard, Islam decides the rules regarding to the manners of asking permission to enter to parent's room as has been contained in *Sūrah* an-Nūr verses 58-59:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَدِينَكُمْ الَّذِينَ مَلَكَتْ
 أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ
 مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ
 الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ
 لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوْفُونَ
 عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
 الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَإِذَا بَلَغَ الْأَطْفَالُ
 مِنْكُمْ الْحُلُمَ فَلْيَسْتَدِينُوا كَمَا أَسْتَدِنَ الَّذِينَ مِنْ
 قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ
 حَكِيمٌ ﴿٥٩﴾

*“O you who believe! Let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times; before the Morning Prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others; thus does Allah make clear to you the communications, and Allah is Knowing, Wise. And when the children among you have attained to puberty, let them seek permission as those before them sought permission; thus does Allah make clear to you His communications, and Allah is knowing, Wise”.*¹⁹⁰

¹⁹⁰ Android Software iQur'an Version 2.4.4, Guided Ways Technologies, English translation (Shakir), Copyright 2013, An-Nūr: 58-59.

From the verses that have been mentioned, it can be understood that children must be taught to ask permission entering to parents' room three times a day:

- a) Right before dawn prayer because people at that time are sleeping.
- b) During mid-day because people may lay aside their clothes at this time with their spouses.
- c) After evening prayer, because this time is one of sleeping and resting.

2) The manners of looking

As has been noted in the quotation, the manners of looking must be taught to children between the ages of 7 until 10 years. But, because of the quotation is quite long, the researcher only summarizes the manners of looking as follows:

- a) It is unlawful to look the *aurāt* of *mahrām* (the person that is unlawful to be married).
- b) It is unlawful for a suitor to look except for fiancé's face and hands after he plans to marry her.
- c) The husband is allowed to see everything of his wife with or without lust. But it is better for each of them to look at the no private parts of the other.
- d) It is unlawful for a man to look at non-related women, even he look without lust.
- e) It is unlawful for a man to look the *aurāt* of another men and a woman who is not permitted to look the *aurāt* of another women.
- f) It is forbidden for a Muslim woman to reveal any of her adornments before a disbelieving woman except for those parts which naturally appear such as the hands and the face.
- g) It is permissible to look at the young man whose beard has not yet grown for a necessity such as selling and buying,

medication, education and other necessities. But if it is intended to enjoy the beauty, it is prohibited.

- h) Muslim women is allowed to look at non-related men walking in the streets, playing no prohibited sports or selling and buying.
- i) It is allowed to look the *aurāt* of children under the age of 4 years.¹⁹¹

3) The manners of sexual intercourse

As has been noted in the quotation, when children attain the ages between 14-16 years, the age of puberty; they must be taught the manners of sexual intercourse if they are ready to get married. But, because of the quotation is quite long, the researcher only summarizes the manners of sexual intercourse as follows:

- a) It is recommended for husband to put his hand on wife's head, then start to recite *basmalah* and pray for her with blessings.
- b) It is also recommended for both husband and wife to pray two *rak'ahs* (units of prayer) and invoke Allah to bless them after the prayer.
- c) The husband must be amiable to his bride and offer her something to eat or drink.
- d) The bride and bridegroom must completely take off their clothes to sleep under one bedcover.
- e) Before making love, the husband have to do foreplay and necking and try his best to make his ejaculation after her orgasm.
- f) The husband have to say the following invocation: "in the name of Allah, O our Lord, keep Satan away from us and keep him away from our offspring"

¹⁹¹ *Tarbiyat al-Aulād fī al-Islām, Op. Cit*, p. 502-518.

- g) It is permissible to make love in any position (i.e. standing, lying down, etc.) as long as this is done in the vulva.
- h) If they want to make love again, they have to make ablution. This would make them more energetic. However taking a shower would be much better.
- i) It would be better to perform the major ritual bathing immediately after making love, so that they would perform prayer then.
- j) It is forbidden for both to mention anything about their love making, by word or gesture.
- k) It is prohibited to have anal intercourse.
- l) It is forbidden to make love during the monthly period and child birth period.
- m) It is forbidden to make love in the morning of Ramadan.
- n) It is forbidden for a wife to refuse making love with her husband.¹⁹²

4) The manners of being chaste

Of course, not every youth can be married. This is due to several factors, one of them is the absence of the cost to get married. Therefore, Islam outlines the manners of being chaste for the youth who are old enough to get married, but have not been able to get married. Here, the researcher only summarizes the manners of being chaste as follows:

- a) To be married at the young age
- b) To observe much voluntary fast.
- c) To keep away from sexual enticements.
- d) To fill his leisure time profitably.
- e) To keep good company.
- f) To learn about medic.

¹⁹² *Ibid*, p. 568-577.

- g) To inculcate the sense of piety to Allah.
- h) To cast down eyes as regards women and avoid reprehensible looking at women of consanguinity.
- i) To build up religious conscience.¹⁹³

These are the manners concerning sexual issues which are summarized by the researcher from what has been noted by ‘Ulwan from the book of *Tarbiyat al-Aulād fī al-Islām*. All of these manners are sourced from the postulates of Qur’an and Hadith.

b. Keeping children away from sexual arousal

The second issue in this sexual education is to keep children away from sexual arousal between the ages of 10 and 14 years. This is the age of adolescence. Further, ‘Ulwan notes that:

فنستخلص من هذه النصوص التي أوردناها آنفاً أنه يجب على المربي أن يجنب ولده كل ما يثيره غريزياً، ويهيئجه جنسياً.. حتى لا يقع في حبال الفاحشة، ويتردى في مهاوي الرذيلة، ويتقلب في حمأة الفساد والانحلال.. والمسؤولية المربي في تجنيد الولد الإثارات الجنسية تتحقق في جانبين:
الأول: مسؤولية الرقابة الداخلية.
الثاني: مسؤولية الرقابة الخارجية.¹⁹⁴

“From these mentioned texts, the writer (‘Ulwan) concludes that educators are responsible for keeping children away from any forms of sexual arousal. So that children can be spared from despicable actions, abjections, breakages and deviations. The responsibility of educators in keeping children away from the sexual arousal may be realized into two aspects: (1) the responsibility of inside monitoring; and (2) the responsibility of outside monitoring”¹⁹⁵.

From the quotation, it can be understood that in keeping away children from sexual arousal, educators are responsible for monitoring

¹⁹³ *Ibid*, p. 580.

¹⁹⁴ *Ibid*, p. 524.

¹⁹⁵ *Pedoman Pendidikan Anak dalam Islam, Op. Cit*, p. 605.

children. In this regard, there are two kinds of monitoring: inside and outside. Then the researcher summarizes the responsibility of inside monitoring as follows:

- 1) Practicing the aforementioned manners of asking permission.
- 2) Forbidding teenagers from entering women's places.
- 3) Separating male children and female children in the beds.
- 4) Teaching children the manners of looking and continually stimulating their fear of Allah.
- 5) Not having a TV set at home for the grave harm it has on virtue and morality.
- 6) Checking what the children may possess of newspapers, magazines and novels, and guiding them as to what they are permitted to buy or not.
- 7) Forbidding mixing of boys with girls from very early years, and letting them have friends only of the same sex and of righteous people.¹⁹⁶

Meanwhile, for the responsibility of outside monitoring, the researcher summarizes that educators have to keep away children from these things:

- 1) Cinema and theaters, which show adults films and sexual stimulants.
- 2) Indecent dresses of women, since they stimulate the sexual desire, irritate one's mind by following women, waste one's money, demean honor and force the poor to commit unlawful acts.
- 3) Public and secret brothels, which are places of adultery and prostitution.¹⁹⁷

From the explanation of these both issues, it can be concluded that sexual education in the views of 'Ulwan starts from the ages of 7 years

¹⁹⁶ *Tarbiyat al-Aulād fī al-Islām, Op. Cit*, p. 524-526.

¹⁹⁷ *Ibid*, p. 526-529.

until the age of post-puberty. But, the researcher believes that ‘Ulwan’s sexual education in the age of recognition (the ages between 7 and 10 years) is more inclined to ethical education rather than sexual education, because the manners of asking permission and looking is more closely linked to ethical rather than sexual. So, these manners must be classified as ethical education.

The researcher assumes that the true sexual education in the perspectives of ‘Ulwan starts at the age of ten years to post-puberty. As has been explained before, in that age range, children must be kept away from all sexual arousal (10-14 years), must be taught the manners about having sex when they are ready to marry (14-16 years) and must be taught about the manners to purify themselves if they attain 16 years but have not ready to get married.

In this regard, it can be seen that sexual education in the perspectives of ‘Ulwan focuses on adolescence. According to WHO, it is occurred in the age range between 10 to 20 years.¹⁹⁸ At this stage, the hormones that affect the body growth and maturity of the sexual organs are active. That is why in adolescence interest and motivation towards sexuality are increased.¹⁹⁹ Of course, the interest and motivation towards sexual problem must be balanced by giving sexual education that is based on the teachings of Islam which is derived from the Qur’an and Hadith. Thus, the researcher believes that sexual education by ‘Ulwan is very relevant to be taught to children in adolescence.

Meanwhile, Ibn Qayyim describes the responsibility of sexual in simple but detailed. Ibn Qayyim explains that there are two ways that must be considered by educators in providing sexual education to children, they are prevention and treatment.²⁰⁰

¹⁹⁸ Sarlito W. Sarwono, *Psikologi Remaja*, Raja Grafindo Persada, Jakarta, 2011, p. 12.

¹⁹⁹ Desmita, *Psikologi Perkembangan*, Remaja Rosdakarya, Bandung, 2013, p. 222.

²⁰⁰ Hasan bin Alī bin Hasan al-Hijjāji, *Op. Cit.*, p. 392.

The prevention ways of sexual education can be done by: (1) explaining the dangers of adultery and sodomy, that the act would lead to enormous danger; (2) being introspective of indulgence in view of the things that are forbidden to be seen, and explaining that the view is one of the lies of the devil; (3) embedding belief in *murāqabatullāh* (Allah's monitoring); (4) observing and overseeing the views, thoughts, conversations and words, no letting them dwell on things that are forbidden; (5) keeping the steps and being aware of stepping on the things that are forbidden; (6) being busy for the heart with *dhikr* (remembering) to Allah by contemplating His majesty; (7) explaining that the victory over the passions can be achieved with piety to God, being patient of evil, being steadfast in obedience and being patience to live in obedience; (8) no giving children the opportunity to follow the prohibited lust, especially sexual lust and stomach lust; (9) doing useful and good work in spare time, because jobless is the base of any damage; (10) no putting self into a useless, false and evil places; (11) protecting children from psychological deviations and harmful moral; (12) no explaining to children about sexual matters and not to making love in front of their eyes; (13) paying attention to children and training them about how to worship properly.²⁰¹

Meanwhile, the treatment ways of sexual education can be done by: (1) decreasing the lust by fasting or by not eating foods that can increase the lust; (2) keeping eyes from prohibited views; (3) entertaining self by doing things that are not prohibited, to substitute the prohibited things; (4) contemplating bad consequences of an action; (5) healing the spirit by performing worship properly.²⁰²

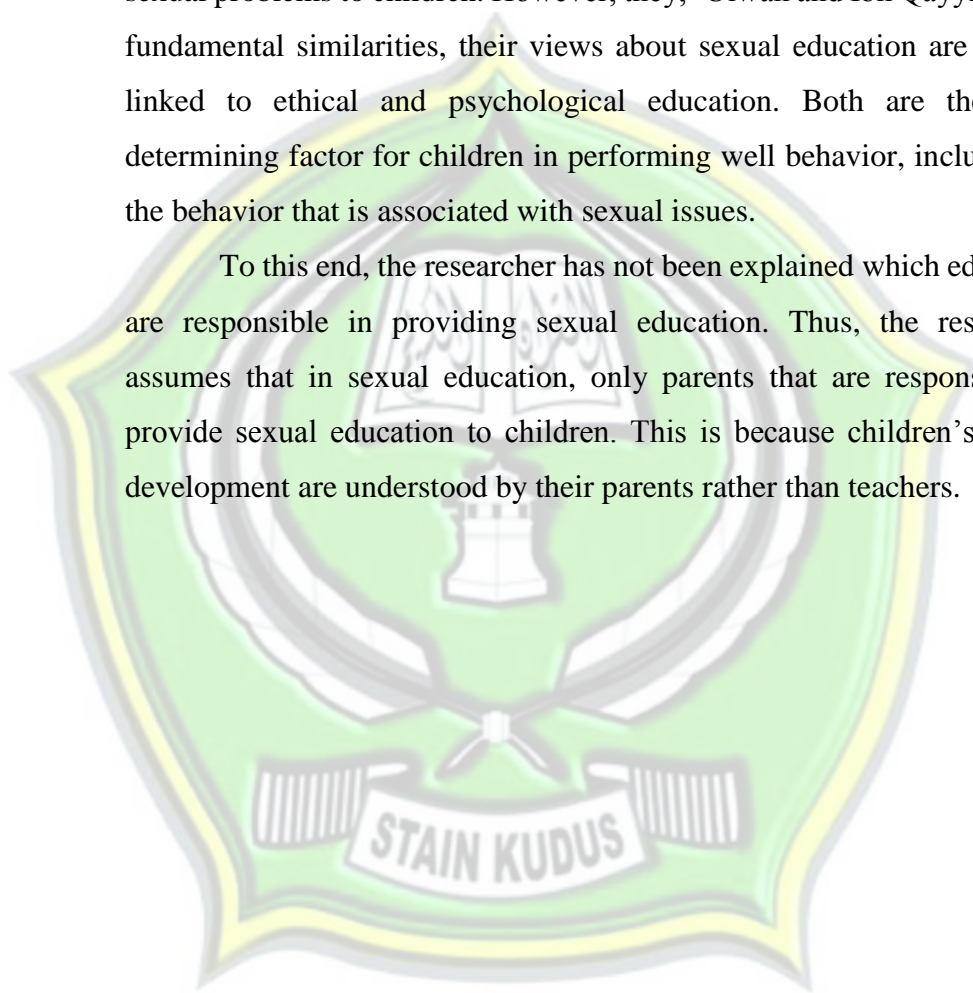
Finally, it can be understood that the views of Ibn Qayyim quite different from 'Ulwan's. Ibn Qayyim does not adjust the materials of sexual education based on the age of children as has been suggested by 'Ulwan.

²⁰¹ *Ibid*, p. 392-398.

²⁰² *Ibid*, p. 399-400.

In addition, sexual education in the perspectives of ‘Ulwan is more inclined to the teaching of manners concerning sexual issues. One of them are the manners of sexual intercourse. This is quite different from the view of Ibn Qayyim who argues that educators are prohibited to explain about sexual problems to children. However, they, ‘Ulwan and Ibn Qayyim have fundamental similarities, their views about sexual education are closely linked to ethical and psychological education. Both are the most determining factor for children in performing well behavior, including to the behavior that is associated with sexual issues.

To this end, the researcher has not been explained which educators are responsible in providing sexual education. Thus, the researcher assumes that in sexual education, only parents that are responsible to provide sexual education to children. This is because children’s sexual development are understood by their parents rather than teachers.



CHAPTER V

CLOSING

A. Conclusions

1. The Responsibilities of Educators in the Perspectives of Abdullah Nasih 'Ulwan in the Book of *Tarbiyat al-Aulād fī al-Islām*

Based on the result of study, the researcher concludes that in the book of *Tarbiyat al-Aulād fī al-Islām*, there are six responsibilities of educators, they are consist of:

- a. The responsibility for faith education
- b. The responsibility for ethical education
- c. The responsibility for physical education
- d. The responsibility for intellectual education
- e. The responsibility for psychological education
- f. The responsibility for social education
- g. The responsibility for sexual education

2. The Essences of the Responsibilities of Educators in the Perspectives of Abdullah Nasih 'Ulwan

Based on the descriptions of the research, the researcher concludes that the essences of the responsibilities of educators can be described in each following description:

- a. The essence of the responsibility of educators in faith education

In faith education, educators that consist of parents and teachers are responsible in educating children's faith. But parents have bigger portion to be responsible rather than teachers.

Meanwhile, the essence of the responsibility of educators in faith education consists of:

- 1) Guiding children to have a good faith to Allah.
- 2) Inculcating into children's soul the spirit of submission and piety to Allah.

3) Developing in children the spirit of remembering Allah in all their conducts and circumstances.

b. The essence of the responsibility of educators in ethical education

Equal to faith education, in providing ethical education to children, parents also have bigger portion of responsibility rather than teachers. Further, the essence of the responsibility of educators in ethical education consists of:

- 1) Educating children to be honest, to be trustworthy and to be straight.
- 2) Keeping children away from bad words and misbehavior.
- 3) Educating children to be kind to others.

c. The essence of the responsibility of educators in physical education

In educating physical of children, mothers have bigger portion to be responsible rather than fathers and teachers. Further, the essence of the responsibility of educators in physical education consists of:

- 1) Taking care of children from their childhood.
- 2) Ensuring that children are brought up with the senses of diligent, simple, confidence and self-respect.
- 3) Keeping children away from everything that can damage their physical and mental.

d. The essence of the responsibility of educators in intellectual education

Different from faith education, ethical education, and physical education, in this education parents and teachers are equally responsible. In another words, it can be said that teachers and parents have the same portion to be responsible to educate intellectual of children.

Meanwhile, the essence of the responsibility of educators in intellectual education consists of:

- 1) Teaching children.
- 2) Enlightening children's intellect.

3) Keeping the health of children's intellect.

e. The essence of the responsibility of educators in psychological education

In psychological education, parents have bigger responsibility than teachers. Further, the essence of the responsibility of educators in psychological education consists of:

- 1) Inculcating the bases of mental health to children.
- 2) Keeping children away from any factors that can damage the children's personality.

f. The essence of the responsibility of educators in social education

In social education, teachers and fathers have bigger responsibility rather than mothers. Further, the essence of the responsibility of educators in social education consists of:

- 1) Inculcating noble psychological principles to children.
- 2) Educating children to consider the right of others.
- 3) Teaching children to adhere general social manners.
- 4) Training children to perform observation and social criticism.

g. The essence of the responsibility of educators in sexual education

In sexual education, only parents that are responsible to provide sexual education of children. Further, the essence of the responsibility of educators in sexual education consists of:

- 1) To teach children about the manners concerning sexual affairs.
- 2) To keep away children from any forms of sexual arousal.

B. Suggestions

1. Every educator who consists of parents and teachers must understand their responsibilities and give the best education to children. It is intended to make children become good people who are able to reach happiness in their lives in this world and hereafter.

2. There are many Islamic educationists that have ideas about the issues of education. One of them is Abdullah Nasih 'Ulwan who has the ideas about responsibilities of educators. We can study and learn all of these ideas in order to find out the new theories that can be implemented in educational practice. Then, the implementation of the theory can be evaluated and further it may give benefits for educational institutions and educators.



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3. MAN Indramayu : Graduated on 2010
4. STAIN Kudus : Recorded on 2010 and Graduated on 2015

Thus are the educational background of the researcher, truly made should be used in property manner.

Kudus, June 01, 2015

The researcher



Saekhudin Nurseha

NIM. 110351



KEMENTERIAN AGAMA
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JURUSAN TARBIYAH

Jalan Conge Ngembalrejo Kotak Pos 51 Telepon (0291) 432677,438818 Faksimile 441613
 Kode Pos 59322 Kudus
 Email : stain.kudus@yahoo.com; stainkudus@mail.com; kudus.stain@gmail.com
 Website : www.stainkudus.ac.id

JURNAL KONSULTASI BIMBINGAN SKRIPSI

NAMA : Saekhudin Nurseha NIM : 110351
 DOSEN PEMBIMBING : Tarainaya Zulhi Amalia, M.Pd ASS. PEMBIMBING :
 JUDUL SKRIPSI : Responsibilities of Educator in the Perspectives
 Abdullah Nasih 'Ulwan
 A Study of Kitab Tarbiyat al-Aulad fi al-Islam
 WAKTU PEMBUATAN :s.d.....

TANGGAL	MATERI KONSULTASI	TANDA TANGAN	
		DOSEN	ASISTEN
29 Oct '14	Proposal → Final Project Chapter 1, II, III	<i>[Signature]</i>	
05 Nov '14	Aims, Description of Lit, Previous Research, Secondary Data Source	<i>[Signature]</i>	
18 Nov '14	Problem Statement, Aims, Responsibilities & educators relations (chapt 2), Check ^{last} previous research.	<i>[Signature]</i>	
24 Nov '14	Structure & previous research, content Analysis book	<i>[Signature]</i>	
01 Dec '14	The process of content Analysis from diff versions	<i>[Signature]</i>	
24 Feb '14	Chapter III & Chapter IV	<i>[Signature]</i>	
18 Mar '14	Grammar	<i>[Signature]</i>	
31 Mar '14	Chapter IV	<i>[Signature]</i>	
06 Apr '14	The analysis of ori version	<i>[Signature]</i>	
15 May '15	Numbering, R- for Physical Edu Chapter V	<i>[Signature]</i>	
25 May '15	Abstract & Appendices	<i>[Signature]</i>	
1 June '15	'ACC' for doing final project Examination	<i>[Signature]</i>	



OSPEK 2010
STAIN KUDUS

**PANITIA ORIENTASI STUDI DAN PENGENALAN KAMPUS
(OSPeK) 2010**

"Merajut Gerakan Mahasiswa Berbasis Kebangsaan dalam Mengawal Arus Kerakyatan"
SEKOLAH TINGGI AGAMA ISLAM NEGERI (STAIN) KUDUS

SERTIFIKAT

Nomor : 12/Pan.Ospek/BEM/Sti.11/VIII/2010

Diberikan kepada :

Nama : **Sackhudin Nurseha**
Tempat, Tanggal Lahir : **Indramayu 28 Agustus 1991**
Alamat : **Ds. Sudimampir RT/RW: 03/01 Balongan Indramayu**
NIM : **110351**
Jurusan : **Tarbiyah /PAI**

Yang telah berperan aktif dalam kegiatan Orientasi Studi dan Pengenalan Kampus (OSPeK) 2010, dengan tema
"Merajut Gerakan Mahasiswa Berbasis Kebangsaan dalam Mengawal Arus Kerakyatan", yang dilaksanakan
pada tanggal 07 - 10 Agustus 2010 di Kampus Timur Sekolah Tinggi Agama Islam Negeri (STAIN) Kudus,
sebagai : **PESERTA**

Mengetahui,
Puket III
STAIN Kudus



Drs. H. Yasin, M.Ag
NIP.19560501 198803 1 002



Kudus, 10 Agustus 2010



Penitia Pelaksana
Ketua SCITASC



M. Shofikhin N.A.
NIMI 107 192 005

Ketua OGC
PANITIA OGC



Wahid Utin Abshor
OSNIMK 108 048
STAIN KUDUS



وزارة الشؤون الدينية
الجامعة الإسلامية الحكومية بقدس
وحدة تنفيذ التقنية للمركز اللغة

شارع جوغي غمبل رجا، ص، ب، ١٥ هاتف ٤٣٢٦٧٧-٢٩١. فاكس ٤٤١٦٦٣-٢٩١. قس ٥٩٣٢٢

شهادة

رقم : 2010 / 44 / Sti.11/B-V,ii/PP.00.9 /

تشهد مركز اللغة بالجامعة الإسلامية الحكومية بقدس بأن

Saekhudin Nurseha

الإسم

110351

رقم الطالب/ة

قد شارك /ت في التدريب اللغة العربية التي عقدت في العام

جيد جداً

بتقدير

2010/2011

الدراسي

28/12/2010

قدس

رئيس الجامعة

رئيسة مركز اللغة

سني مفتحة الماجستير

رقم الموظفة : ١٩٧٤.٠٨٢.٠١٩٩٩.٠٣٢٠٠١





MINISTRY OF RELIGIOUS AFFAIRS
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 email : ubinsa@stainkudus.ac.id

CERTIFICATE

Number : Sti.11/B-VI.ii/PP.009/ 33 / 2011

The undersigned, the chairperson of STAIN Kudus Language Center,
 declares that

NAME : Saekhudin Nurseha

STUDENT NUMBER : 110351

has earnestly participated in the English Practicum in the academic
 year^{2010/2011} organized by STAIN Kudus Language Center
 for pre-Intermediate Level with the predicate

Very Good

Kudus, June 24th 2011

pp. Head

Chairperson of STAIN Kudus Language Center



Siti Muliachah, M.Ag, M.Ed

Off.Reg. Numb. 197408201999032001



KEMENTERIAN AGAMA
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Fax. 441613 Kode Pos 59322 Kudus
Email : stain.kudus@yahoo.com; kudus.stain@gmail.com Website : www.stainkudus.ac.id

PIAGAM

Nomor: Sti.11/B.V/PP.06/218/2014

Pusat Penelitian dan Pengabdian kepada Masyarakat (P3M)
Sekolah Tinggi Agama Islam Negeri (STAIN) Kudus menerangkan
bahwa:

Nama : Saekhudin Nurseha

NIM : 110351

Jurusan : SI/TARBIYAH/PAI

Telah melaksanakan Kuliah Kerja Nyata (KKN) Angkatan XXXIV
Tahun 2014

Pada tanggal : 21 April s.d. 22 Mei 2014

Lokasi : Pati


Nilai : 4.00 (A)

Predikat : Istimewa



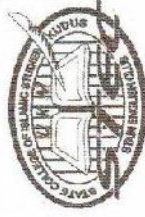
Kudus, 9 Juni 2014

a.n. Ketua
Kepala P3M


Ekawati Rahayu Ningsih, SH.,MM
NIP. 19740109 2005012002



STAIN ENGLISH CLUB 2015
STATE COLLEGE OF ISLAMIC STUDIES KUDUS



CERTIFICATE

NO.002/CO.MO/STEC/ST-11/NTX.11/IV/2015

This is to certify that:

SAEKHUDIN NURSEHA

Has participated in "Tutorial" under the theme:

"THREE DAYS WITH ENGLISH"

As

SPEAKER

Committee of Tutorial
STAIN English Club (STEC)

Kudus, May 17th 2015

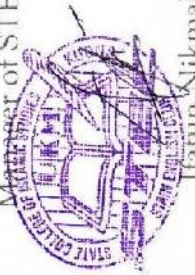
3rd Vice Head of
STAIN Kudus



M. Kasdi

M. Kasdi, Lc., M.Si
602252003121002

Member of STEC



Hatun Nikmah
112329



Abdurr Maharani
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