

## The Concept of Islamic Education for Children According to Syaikh Jamal Abdurrahman: A Review in The Islamic Parenting Book

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### Article Information:

Received June 10, 2024

Revised July 24, 2024

Accepted December 13, 2024

**Abstract:** Talking about educating and providing guidance is the best gift from parents to children, exceeding the value of the world and its contents. However, the implementation of education must be based on educational philosophy and theory. The purpose of Islamic

education for children is to increase their spiritual potential so that they become human beings with noble character, faith, and fear of Allah SWT. This research uses a library research method, this research is natural and inductive. Data analysis uses a descriptive-exploratory model developed by Miles and Huberman, involving three stages of analysis: data reduction, data presentation, and conclusion drawn. Data reduction involves grouping and classifying data that is relevant to the problem being studied. Important aspects of Islamic education include material and evaluation of Islamic education for children. Many parents are confused about educating their children. Despite being careful, often parents feel.

**Key words:** *Islamic Parenting, Review a Book, Syaikh Jamal Abdurrahman*

### Introduction

The terms educating and providing guidance are the best gifts and the most beautiful jewelry given by parents to their children with a value that is far better than the world and everything in it. However, the implementation of education in any form must be based on educational philosophy and theory. Then the aim of Islamic education for children is to increase the child's spiritual potential so that they become human beings with noble character, faith and devotion to Allah SWT. The aspects in the concept of education for children include Islamic education material for children and evaluation of Islamic education for children. The concept of children's education without violence is to understand the true meaning of children and love them because of Allah SWT, always praying for the good of children, educating by example, giving advice through kind words, establishing good communication between parents and children. The impact of violent education on children includes: children becoming depressed, lying afraid of being scolded, trying to rebel, lowering their intelligence level and causing children to become disobedient.

Starting from the explanation above, education is the basis of life that is ingrained in every human being. From the beginning of life until death, humans will always develop and learn. Education is a means for humans to strengthen and maintain their existence, to become the best and have good morals. The aim of creating national education is contained in Law No. 20 of 2003 concerning the National Education System, in Chapter 2 article 3 which reads: "*National education functions to develop abilities and form dignified character and civilization in order to educate the life of the nation, aiming to develop potential students to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative and become democratic and*

*responsible citizens.*" (Sisdiknas, 2003). Examining the objectives of national education above, education should be a guide in implementing good character for students and the people of this country. However, to be able to realize this goal requires cooperation from every group, including the government, society, and even students, to create a country whose people are honest, qualified and have good morals.

The aim of education focuses on 3 parts. First, the creation of *insān al-kāmil* (complete humans) who have Qur'ani thinking. Second, the creation of humans who are Kafah in the scope of religion, customs and knowledge. Third, understanding the role of humans as servants of Allah and leaders on earth (*ḵhalīfah fil arḍ*) (Gunawan, 2014). M. Athiyah al-Abrasyi believes that the aim of Islamic education is to create people who are socially minded, uniform and equal. It does not only cover matters of religion and knowledge but also regarding ability and dexterity, while al-Abrasyi focuses more on teaching morals as the first goal of Islamic education, in living a life, morals are the determinant of human success, and the first task of the Prophet Muhammad was to perfect morals (*innamā bu'īstu liutammīnā makārima al-akḵlaq*) (Qamari, 2008).

In this case, the terms family and education are two interrelated meanings of words. Education, if studied further, is an activity of adults together with children in terms of managing their physical and spiritual improvement in the realm of maturity. Within the family sphere, the role of "adult" or other meaning is that parents are tasked with educating their children to become mature humans. Education in the family is more natural because parents are obliged to provide initial education to children (Syaiful, 2014). Educating and teaching children is a difficult matter. Activities that cannot be considered easy, let alone haphazard. Educating and teaching children is likened to the need for clothing and food for humans who consider Islam to be the best religion, the obligation to educate and teach is the responsibility of parents. Which has been stated in the verses of the Koran (Qs. At-Tahrim: 6).

Education is part of the comprehensive teachings of Islam and its contents are a mixture of areas of Islamic teachings. In carrying out every command from Allah SWT, the Prophet Muhammad never failed to uphold learning (*ta'lim*) in every gathering with friends. The conclusion is that human education is really needed by humanity which is useful for establishing themselves as inhabitants on earth and differentiating them from other creatures. Humans without education are just a pile of meat that has no purpose and cannot be called a dignified human being. Sukardjo and Ukim Komaruddin argue that humans are creatures who are always faced with education. The humans got the nicknames animal educandum and also animal educandus, which means humans who are taught and teach. Or it can be interpreted as humans having two roles in educational activities, either towards other humans or towards themselves (Sukarjo, 2009).

Mardiatmaja quotes from Bashori Muchsin and Abd. Wahid is of the opinion that education is a joint activity in unity that encourages humans to improve themselves and prepare themselves to help the benefit of humanity and be accountable before God. Through this method, humans will be formed who have an understanding of themselves, understanding, being used, appreciated, loving and vice versa, their responsibilities, their service on earth, whether to humans or to God (Bashori, 2009). Education within the scope of Islam relies on *al-Tarbiyah*, *al-Ta'dīb*, and *al-Ta'lim*. However, what is used more often is *al-Tarbiyah* than the other two. The kindness and attitude of parents have a big influence on the formation of a child's character. Which influences the child's perspective on both the world and the hereafter. However, inversely, behavior that does not reflect well and is inappropriate will also affect the

child's behavior. From the causes above, there are factors that influence it, namely first, Allah SWT's blessings and rewards for good deeds, for example kindness, care, care, ample sustenance, and the health of children. Second, disasters and retribution from Allah SWT for bad actions, for example polytheism, disasters, misery, epidemics, and things that are not good for children. Therefore, parents are obliged to do many good deeds, because in the future their children will have an impact on their children too (Musthofa, 2006).

## **Method**

This research uses a qualitative method with a descriptive approach and as a library study because it was carried out in a library to obtain the necessary data. This research emphasizes the process rather than the results, especially in obtaining information related to the topic of this article. Because it focuses on process, this research is natural and inductive. Data analysis uses a descriptive-exploratory model developed by Miles and Huberman, involving three stages of analysis: data reduction, data presentation, and drawing conclusions. Data reduction involves grouping and classifying data that is relevant to the problem being studied. Data presentation is carried out by organizing data systematically. Meanwhile, drawing conclusions involves interpreting data and searching for new information needed to compose the final article.

## **Findings and Discussion**

### ***Biography Sheikh Jamal Abdurrahman***

Sheikh Jamal Abdurrahman was born in 1969 in Minya El-Qamh, an area in the Syarqiyyah province, Egypt. Since he was a child, he has had an interest and concern about Sharia science until can get title academic bachelor (S1) on literary field Arab in University Zaqaziq, Egypt. Initially he more inclined to Study knowledge syar'i Which led by sheikh from As-Sunnah Al-Muhammadiyah Ansar group, Egypt. Then continue the journey going to to kingdom Arab Saudi as well as active in da'wah activities. In the south Mecca made as priest as well as preacher for 10 years. From that time period he took advantage of the opportunity to seek knowledge from local scholars. And get back to Egypt to complete his missionary journey to remote areas of the Nile River.

Activities supervised by Sheikh Jamal Abdurrahman at that time included:

1. Member Commission Scientific in magazine At- Tawhid.
2. Became the director (head of the division) of Al-Qur'ān affairs in office the center of the Ansar as-Sunnah Al- Muhammadiyah organization.
3. Director Ma'had I'dadud Du'at (Institution Setup Dai) at the Anssar Sunnah head office.

Results work Shaykh Jamal Abdurrahman is as following:

1. Ulumul Qur'an: Al-Iqāzh Li Tadzkir Al-Huffazh bi Al-āyuat Al- Mutasyābiha Al-Alfāzh
2. Aqiqah: Al-Bid'ah wa Atsāruha As-Sai' 'alā Al-fardwa Al- Mujtāma'.
3. Tarbiyah: Athfāl Al-Muslimin: Kaifa Robbahum An-Nabi Al-amin Li al-'āqilat Faqath Li al-'Uqalā' Faqath 'Uzhamā' Al-Athfāl.
4. Akhlak: Wa Lā Taqrab Al-Fawāhisy and many other written works.

### ***Islamic Education For Children***

Education is the main pillar of civilization and an indicator of the progress or decline of a nation and state. A society that is able to advance its nation and state is not a society that is weak in the field of education. As an example, when education is weak, this will lead to

ignorance, and ignorance will lead to poverty. This poverty will become a burden on the nation and state, which will ultimately cause misery for the nation and state.

An advanced civilization was born from a superior generation that has noble qualities and morals, so that it is able to provide benefits for oneself, family, society, religion, nation and state. Therefore, education becomes a valuable asset in building civilization which determines the quality of human resources, including political, economic, social, cultural, ecological dynamics and various problems in human life (Muhammad, 1999). Through education a civilization can stand tall in maintaining honor and dignity.

According to the Big Indonesian Dictionary (KBBI), a child is someone who is still learning, a human being who is still in the early stages of development. In Europe, the difference between children and adults lay in body size and age, because in medieval times, children were considered miniature versions of adults. Children are individuals who can be formed according to the wishes of their parents. However, this process must be accompanied by the growth of the child's soul and talents, which is the result of continuous parental love and responsibility, based on mutual trust and emotional connection between the two, in order to create a sense of mutual belonging and understanding. Thus, it can be concluded that Islamic education for children is an effort of discipline, teaching, guidance and concrete direction from educators, which aims to improve the physical and spiritual aspects of children in a knowledge that will form good thinking, making them noble and always obedient to Allah SWT, in accordance with the teachings of the Islamic religion.

The meaning Islamic education for Children's education in Greek is known as "*pedagogie*". Namely guiding children. In educational language terminology, it consists of words "educate" Which own meaning look after, give training, teaching, changing attitude And behavior as effort accompany child until mature (Depdikbud, 2005). By general, education Also known with term *tarbiyah* which is in it implied say Work 'Rabba' (educate or parenting) (Ahmad, 1996). While m means in a way say object masdar, say 'Rabba' interpreted as Lord, because Lord own characteristic look after, nurturing, and create.

It can be concluded that in In the Islamic religion, education for children is a process of teaching, briefing, coaching, And guidance Which done with educators' awareness of children's physical and spiritual development regarding science. This will be a tool for forming morals Which glorious, create man Which devout to Allah, and also civilized in accordance teachings religion Islam in self child.

#### 1. Object of Islamic Education for Children

There are several terms in Arabic that are related to educational purposes, including *al-niyyat*, *al-irādah*, *al-gardu*, *al-qashdu*, *al-hadp*, and *al-gāyah* (Abuddin, 2016). A goal is an achievement that is achieved in accordance with expectations when a business or activity has previously been completed. So the goal of Islamic education for children is the success of educators in carrying out a series of educational activities to child in accordance teachings religion Islam. According to Dictionary Great Language Indonesia (KBBI), in a way *etymology* objective is guidance, guidance, direction, or Meaning. Whereas in a way *terminology* objective is the final result that will be achieved by a group/person. Objective this becomes A guide For direct all activity Which will be achieved (Abuddin, 2016).

Education is an effort that is consciously and clearly carried out to achieve a goal, so that in the process it is hoped that the person or group who implements it will not lose direction and footing. The theory of Islamic education has become the center of great

attention for educational experts in its development. Educational goals Islam in a way general shared become four, that is objective general, temporary, final and operational objectives. General goals are goals that are achieved after the implementation of all educational activities either through teaching nor use method Which other. Objective while it is a goal that is achieved when students have been given an experience certain in accordance plan follow curriculum Which There is. The final goal is a goal with an effort to make students become perfect people after the rest of their lives are spent. Meanwhile, operational goals are goals that are achieved when students have completed a certain number of activities (Armai, 2002).

In general, Islamic education is education by doing formation personality Muslim Which intact, harmonious, balanced and perfect, as individuals, social beings, moral beings and as *insān Kamil* or creature Which God (Asep, 2017). According to Sayyid Sulthon's goals for Islamic education include:

a. Intellectual or Science

Develop intellectual somebody is Wrong One goal of Islamic education is so that individuals are able to be critical of things and also have high reasoning power.

b. Moral

This moral was built in order to create humans with noble morals, so that in social life these individuals are able to uphold the values of nobility and humanity as taught according to the Islamic religion, and have a fair attitude and understand social equality and the rights of other people.

c. Religious

This religious education is education that has a mission to uphold religion by preparing Muslim cadres devout to Allah And obedient on his religion so that can maintain quality Muslim Which There is, at a time broadcasting the Islamic religion. Many other education experts also contributed understanding or definition about objective education Islam, where there are differences in one definition from another, but in essence or essence the definition is the same.

According to the Islamic view, children's education is intended to explore children's spiritual potential through providing knowledge can created figure individual with morals Which glorious, pious and believe to Allah SWT. Morals glorious This covers moral, ethics and noble character as the essence of realizing educational goals. Expected Good in a way individual or society appear there is understanding, recognition, and also the cultivation of religious values as a form of increasing spiritual potential obtained through experience in everyday life.

2. Stages Development Child

According to the basic view used to see development, stages on every individual This vary. Theory The most popular is the cognitive theory presented by Piaget. According to Piaget the stages of development are as follows:

a. Stage Motor Sensory (0-2 year)

Stage First called sensory motorcycle Because on stage This senses and ability motor baby or child small to wear to explore their world. The sign is when someone interacts with their environment use grakan And tool senses Which owned. At this stage cognitive development is based on direct experience through the five senses.

- b. Stage Pre- operational (0-7 year)  
This stage is given another name as the intuitive stage where there is a development of the function of language and symbols as solving physical problems by categorizing. This process is characterized by being centered, egocentric, and irreversible.
- c. Concrete Operations (7-11 year)  
On stage This explain that method think child That it must be concrete, it cannot be abstract. Therefore, at this time children will use their concrete logical abilities to solve a problem. Children have also started to categorize things based on hierarchy at this stage.

### 3. Stages Education Child

Public education has compile period growth children as follows:

#### a. Period Prenatal (before the baby is born)

In age four month in content, after the spirit is blown by Allah into the womb as form life, then education can already be applied or the term often used is "prenatal" education (Joddah, 1999).

Parents, especially a mother who is pregnant, basically become the "land" for the growth and development of the fetus so that the mother figure is required to prepare herself, so that later child Which born can educated with Good. Islam teaches to instill a sense of religion from the moment the process of fertilization of a fetus occurs by the father and mother, this begins with a prayer to Allah asking that the fetus that is born can grow and develop into a pious child (Zakiyah, 1996).

The continuity of this stage occurs when the fertilization process occurs until child born, not enough more around nine months forever. Although in period time Which relatively short, process Which happen on stage development This has a very important role, therefore a mother must have started her role in educating her child during pregnancy (Abdul, 2005)

#### b. Childhood period

Touch on *dzauq* (subtle inner vibration or approach affection or stimulation of the right brain) is an emphasis placed on upholding education at that time baby or children child. Why must on *dzauqnya* , this matter happen Because moment One year age First a child, So he needs help from other people around him, especially people old. Child's condition on period This Still Not yet has the ability to use his body parts well so that help from other people is needed to meet all his needs

After the first year has passed, a child will begin to get used to meeting his own needs because his body parts become more mature, starting with hands and feet that are able to identify things in his body parts and also identify people who are there. in surroundings, is mark is person foreign or one of his family members. Increased in the following year a child will become used to For catch something Which concrete However taking place in a way gradually according to the growth rate and its development. During collision Never experienced a child Good through himself Alone and his family, then he can respond quickly to everything that happens He catch from environment surroundings, matter This happen up to age toddler (lower five year). On stage here it is person old You have to think about the right educational concept to apply in educating your child.

#### 4. Preschool Period

On age preschool around 2-6 year a child will begin to use their abilities to interact and understand the world through the objects and people around them, determine something Which can He do, find his identity as a child And build feeling of oneself (*a sense of self*) . The child's skills will continue develop because on stage this Children will be able to draw a lot of knowledge, but still go through several stages. The stages a child will go through include: is with try control himself yourself, then try use Language the cognitive, improving ability motorbike, and lastly, develop social skills, these things are done to search for and also collect various information about the world. If a child achieves success so halite will made as information which will used For think through more Healthy in take a decision And solution problem (Sri, 2005).

#### ***Analysis Draft Education Child According to Shaykh Jamal Abdurrahman***

##### 1. Education Child according to Shaykh Jamal Abdurrahman

Expecting happiness and usefulness for children is the desire of every parent. Loving goodness for children has been hinted at by the Messenger of Allah in his words which means: "*None of you believes until he loves his brother as he loves himself*" (Muttafaq 'alaih).

The hadith above indicates that as a Muslim when you want kind For self Alone Also join in happy over goodness received by other people, especially goodness for children, because this is a consequence of a Muslim's faith. Expecting goodness for children is not only limited to parents' hopes without doing it business For realization kind That Alone. Kind for children can be realized by providing good education to children. Person old as educator First duly give education right.

Shaykh Jamal Abdurrahman stated that childhood must be utilized well, because by utilizing it well, so hope Which big can materialized when they Already mature. He is of the view that children are a trust for their parents. His pure and clean heart easily accepts everything that is given to him by other people and his environment. It is likened to a pure gem that has a readiness to receive carvings and it has a tendency For accept What even Which given to him. If children get used to it with things Which Good, so child will grow And develop into a good person too, and vice versa. If children are accustomed to bad things or actions, then the child will grow and develop into someone who has bad behavior too (Jamal, 2010)

Process education Which done on range age 0-10 year is the range most potential and most important. Matter This because on time span the or period beginning, will own influence Which very significant to process his life in period Which will come. From here it is, stages in children's education (especially in the age range 0-10 year) really needs to be given special attention. In the process, children's education is divided into two age stages;

##### a. Education Child Which is at on range Age 0-3 year

Education that can be carried out for children aged 0-3 years is as follows:

##### 1) Pray child when Still is at in sulby his father.

It is best if the education carried out first is rabbani, not shaotonni. If at the start of a relationship body with husband or wife mentioned name of Allah, so connection That become based devotion to Allah And with permission Allah also later his son won't get Satanic interference.

2) Moment baby born

His father reciting the call to prayer in his ears for a moment after birth baby, his father reciting the call to prayer And iqomat on ear child. This matter own meaning that the education that children receive when they are born is a sentence of monotheism. Ibn Qayyim said that the call to prayer and iqomah are in the ear baby on moment born own wisdom; that is so The first sound heard to children is the call or sound of the call to prayer which contains the sentences of monotheism and majesty. Not only That, in in call to prayer Also There is a shahada sentence which is a requirement for entering Islam for someone who converts to Islam. From this we can see that teaching in Islam is carried out when a child is born into this world.

3) Mentahnik baby with media dates and pray for him

Mentahnik is the definition of chewing something which is then placed by rubbing the chewed product in the baby's mouth. This kind of thing is done so that the baby will eat it and make the baby strong. Allah Also explain about rawnik baby through Rosululloh's instructions include feeding the baby with a small amount of dates that are previously chewed and moistened. Apart from the recommended sunnah, Rawnik can also make babies feel more safe And calm on the food, therefore child will feel noticed by her parents.

In its implementation, the steps taken Rasulullah in rawnik baby are as follows: a) take a date, b) chew as necessary until smooth, c) open the baby's mouth, then chewed bribed while rubbing it on baby's palate. From rawnik baby here it is We can take some lessons; namely as follows: a) Feeding baby sunnah, b) Person pious can asked his blessing, c) Bring baby For prayed for to person pious acts are sunnah, both at birth and afterward, d) Recommended For behave gentle, Good, And humble and give love to children.

4) Aqiqah

Samura bin Jundub narrated that the Messenger of Allah said: "*All babies are pawned 'Aqiqah animals are slaughtered (goat) for him on the 7th day, shaved her hair And given Name'*" (HR. Abu Dawud).

After the baby is heard the sentence of monotheism on the first day of birth, then on the seventh day the parents are given the Sunnah For aqiqah child as Wrong One proof of love Darling both parents to the child and also as a redeemer of the pledge in the form of worship. In essence, children are still pawned and it is sunnah for parents to redeem them in the form of aqiqah (Mansur, tt).

5) Instill honesty in people child

'Abdullah bin Amir said, "My mother called me and on moment That Rasulullah currently is at in House we. My mother said, Come here I'll give you something.' The Prophet also said, "Remember, if you don't give him something, it will be recorded as a lie to you." (HR. Ahmad and Abu Daud).

6) Child Don't taught evil

Give freedom from burden taklif to child is Wrong One form love Darling His to child in his childhood. Not only that, Allah, who is all-forgiving, also forgives the sins of children who have not reached the age of puberty. If the period of

puberty has arrived, then that's all deeds and The child's words containing sin will be recorded. Even though the child is not yet at the age of puberty, parents are still not allowed to teach evil to their children, instead they are required to teach them good behavior and words. for example, by teaching the prohibition of drinking khomr, smoking, criticizing and speaking rough. But teach child deed And words the good one.

b. Education Age Children 4-10 Years

1) Teach Child Morals Glorious

Wrong One Which important And must become attention in education is a matter of morals. Because children's behavior and speech habits will grow and develop according to habits Which did it or taught by his parents were his educators when he was little. For example, if educators at the time child small implanted habit Like angry, careless, stubborn, and quick to anger. So after he grows up, this habit tends to be carried over and repeat itself because it has been embedded in the child's subconscious since childhood. Even if you have children with maximum try For changed, will but nature which embedded since small on something moment will appear Again without him realizing it. 19 Therefore, as educators or parents, you should teach your children good moral lessons from an early age. This is intended so that children have habits of good behavior and will carry over into adulthood.

2) Teach Ethics Eat

In his story, Umar bin Abu Salamah said that when he was a child, he was once in the lap of the Prophet and he random shuffle food Which There is in tray with his hands. Then The Messenger of Allah said to me, "O child, say Name Allah And eat it with your right hand , and eat whatever food is near you." (HR. Bukhari).

From the stories and hadiths above we can learn lessons that is about prohibition mixing food, reading prayers before and after eating, and eating with the right hand.

3) Teach Adhan and Prayer

Regarding prayer, the prophet gave orders to fathers to pray teach child prayer since child is at on age 7 year. The Prophet also taught to hit a child when he or she leaves the prayer when the child is 10 years old. Apart from that, the prophet also gave orders to people who prayed For straighten out shaf in the prayer, including also to children .

4) Request Permission With respect to Their Rights

Giving children rights will make them feel valuable inside life This. Matter This make it grow become people who consistent so No will ignore rights others moment big Later. Following This example Which Good from Rasulullah, he asked permission from the teenager sitting on his right to give in and give a drink first to the parents sitting on his left. However, the teenager refused and did not want to give up his rights to anyone, except the Prophet Muhammad SAW . Finally, Prophet Muhammad SAW prioritize his rights And provide a container drink That to the child For drink first.

5) Request Permission about Right They

Giving rights to children can make them feel valuable in their lives. This factor can make children grow and develop into consistent people who can notice rights from person other moment big Later.

6) Teaching Children Polite Polite and Courage

Courage that is also ethical is when children are not allowed to do something in secret. When a child carries out actions or deeds about something secretly, without the knowledge of his father, mother or also from his educators, it is likely that si child the have confidence that What he is doing is a bad thing and should not be done. Therefore parents must monitor and pay attention to any suspicious actions from his son. Lead me child with polite polite to Whatever you do, then give an explanation about courage which also has ethics in it.

c. Education Age Children 10-14 Year

1) Instruct Child For Quick Sleep After Isha'

The Prophet and his companions ended the Isha prayer. For this reason, Umar instructed his children and wife to perform the Isha prayer at the beginning of the time so that they can pray can For quick Sleep. When they has fell asleep, then Omar go For encounter Rasulullah, And said, "O Messenger of Allah, let us pray Isha, the women and children are asleep." Rasulullah then go out house, while water from his ablution dripped from his head. Rasulullah SAW then said, "If only it would not be difficult for my people or man, I Certain instruct from them for prayer (Isha') in moment time like recently.

2) Get children used to lowering their gaze and maintaining their private parts

Al-Fadhil son Abbas mention story that something when "At that time I was riding behind the Messenger of Allah from Muzdalifah heading towards Mina, suddenly a Bedouin Arab appeared Which also carrying his beautiful daughter. The vehicle goes hand in hand with the camel being driven by the Messenger of Allah." 24 "At that time I looked at the girl," continued Fadhl bin Abbas, "The Messenger of Allah also looked at me and put away my face from child Woman Arab Bedouin That. However, it wasn't as casual as I looked at her again, then the Prophet took my face away from the woman again. He treats matter Which thereby until three time, because of me again, again looking Woman That, Then The Prophet continued reciting the talbiyah until he finished throwing the Aqabah pilgrimage."

In the history of Ibn Khuzaimah, it is stated that Prophet Muhammad SAW said to him, "My nephew, on this day, whoever lowers his eyes, looks after his genitals, and guards his tongue will have his sins forgiven."

3) Punish Children use Cara which is smooth and soft

Various hadiths explain that the Prophet Muhammad SAW never once hit his children, servants or wives using his hands. However, the Prophet Muhammad SAW when punishing, he will simply pinch the ear of the person he is punishing. Some people have the opinion that small children can be tempted and eat grapes that should be given to other people, and that this is not a big problem. That is the description told by this hadith because of course child That Not yet capable withhold with strong taste.

- 4) Don't Pamper Child And Obey All His wish
  - 5) Teach Child Ethics in Request Permission
  - 6) Teaching Speech Etiquette and Respect for Elders
  - 7) Give Relief To Child
- d. Education Age Children 15-18 Year
- 1) Give Solution in Utilise Time Spare
  - 2) Maintaining Obligatory Aspects of Skills, Tendencies and Talents of Children main Which Don't until neglected and the main priority is to teach children everything own characteristic farḍu 'ain or Which No can removed from a Muslim for whatever reason. For example, the pillars of faith, the pillars of Islam, and various obligations in Islam that must be carried out, such as prayer, purification, fasting, pilgrimage, and filial piety towards parents.
  - 3) Support Child in Pursue it Field Skill According to his talent
  - 4) Instilling an Independent Attitude And Work Hard
- Ibnul Qayyim disclose that, Person old must rid their children of laziness, wasting time, relaxing, as well as do matter pleasure just. Children should be educated applied things from the opposite.

## Conclusion

From description about discussion draft education Islam for children contained in the *Islamic Parenting book* which was explained in the previous chapter, the following conclusions can be drawn:

1. If seen from base or base from philosophy education children, the implementation of educational activities in whatever form should be based on educational philosophy and theory as well as everything included in the practice of children's education.
2. Judging from its objectives, Islamic education for children aims to increase the spiritual potential of children so that they can become human beings who have noble morals, have faith, and are always devoted to Allah SWT.
3. Draft education child in view Jamal Abdurrahman said that education through violence is something that is not recommended by Allah SWT and Rasulullah SAW in education.
4. Draft education child Which done without exists violence this can done with method understand with really, really love him because Allah SWT with understand too child the. By educating in a way that is full of love, wisdom, giving advice with kind words, always praying for goodness for the child, encouraging them to correct mistakes, giving appropriate punishment and without hurting them.
5. To be able to avoid education with violence to children, you can use diverse principle, between otherwise, telling him about his mistakes, giving punishment that doesn't hurt him, making the child's mistakes an evaluation of people old and also educators, and provided information that the purpose of giving punishment is as a means to improve.
6. Violent education for children will have an impact on reducing their level of intelligence, ongoing child trauma, and obstacles in development soul child, result depression in children, leading to lying is matter Which normal for fear of being scolded, then you can result child becomes disobedient.

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**First publication right:**

Al Bahri: Journal of Islamic Education

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