

**ABDULLAH NASHIH ULWAN'S PERSPECTIVE OF CHILD EDUCATION
CONCEPTS AND ITS RELEVANCE TO RELIGIOUS CHARACTER
FORMATION IN THE FAMILY ENVIRONMENT**

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Abstract

Religious character is one of the 18 aspects of character values according to the Indonesian Ministry of Education and Culture which ranks first. Its position in the first order illustrates that this character is the most important character that must be possessed by children. In line with the concept of child education in Islam in Abdullah Nashih Ulwan's view. Abdullah Nashih Ulwan is a Muslim figure who plays an active role in the field of da'wah and Islamic education. He argues that true character education is to direct humans to have good personalities who hold fast to the values of faith in Allah SWT and realize that Allah SWT is always watching over them. Religious character is the character, character or personality of a person who is closely related to God and is based on the teachings of the religion he adheres to. The environment that plays a very important role in the formation of this religious character is the family environment.

This study aims to analyze the concept of children's education in Islam in the view of Abdullah Nashih Ulwan. Then the concept that he explained was relevant to the formation of religious characters in the family environment. This study uses a type of library research or library research with a content analysis research approach or content analysis, then collects data and draws conclusions from the research results.

This study concludes that the concept of children's education in Islam in Abdullah Nashih Ulwan's view has a close relationship in the formation of religious character in the family environment. Awareness of parents in carrying out the responsibilities of faith, moral, reason, physical, psychological, social and sex education with exemplary methods, advice, habituation, attention and punishment is very influential in the formation of religious character in the family environment.

Keywords: *Religious character, children's education, family environment*

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INTRODUCTION

Education is an essential matter in life. Education is a necessity of life and a guide of the role of parents; parents intentionally educate well so that children have character. In reacting to their environment, children learn which behaviors lead to positive consequences and which behaviors lead to negative consequences in various situations. Based on this experience, there is a process of forming behavior in children. Furthermore, behavior that a child repeats will bring a habit in the child. Habits often carried out will gradually become a personality attached to him, and that personality will become a character.

Building character is a long process. Children will develop into human beings with character if they are in supportive circles. Therefore, the nature of every child who was created holy can develop optimally. The damage to the character of the nation's successor can be seen from the politeness of children, which is now starting to fade, which can be seen from how they talk to their peers, their behavior towards teachers and parents, the harsh and dirty words that often come out of their mouths (Muhammad Isnaini, 2013:p. 446).

Problems that develop and often occur in today's society also start from symptoms that reveal a lack of harmony in emotional interaction between children and parents. For example, children argue when advised, often say harshly, and do not follow their parents' directions; free sex behavior often occurs in young people, which is increasingly unstoppable. Also, various worrying phenomena in the mass media make us sad. Listen to it. Disputes between students, promiscuity, and drug and alcohol cases have often been reported.

Teaching given to children should focus on scientific knowledge and morals, and character building to provide an understanding of Islamic teachings. Children's character is formed not only grows and developing based on intrinsic factors but also environmental factors. The environment plays a significant role in the family, school, and audience environment in general (Ngalim 2014, p. 60). Environmental factors are factors that occur outside a person. Therefore, the initial environment that is most responsible for children's education is the family environment.

Allah SWT has said:

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

Artinya: *“O you who believe, protect yourselves and your families from the fires of hell whose fuel is individuals and stones, guardians of angels who are rough and hard, who are not disobedient to Allah for what He commands them and always do what order.” [QS At-Tahrim: 6].*”

(Pupu Saiful Rahmat 2018) It is not easy to eliminate the role of the family in education because children from childhood until they are in school only have one environment, namely the family environment. From the moment they wake up to when they go back to sleep (Bambang Syamsul Arifin, 2015: p. 53). As a result, children's personalities are very influential with their guardians and those near them daily. The family is not only the first vessel as a place of refuge but also the initial vessel for forming children's character.

As for the solutions to several background problems that the researchers have described above, one of them can be found in the perspective of Abdullah Nashih Ulwan. He is a Muslim figure and an observer of children's education. He offers his thoughts in his work on the book *Children's Education in Islam*. Abdullah Nashih Ulwan explained a complete guide to creating a perfect parenting pattern for children with guidelines on the Al-Quran and hadith. The book's contents are all there, excellent and practical in terms of children's education from birth to adulthood.

Apart from that, the reason for placing the choice in this book is because this book is accompanied by a study of strategies that educators must know as individuals who are determined to guide education. This book explains how to solve self-understanding from various aspects, namely faith, morals, psychology, and society, which the Al-Quran and hadith guide.

RESEARCH METHODS

This type of research applies to library research. According to Mestika Zed, library research combines using library resources with acquiring research data. Literature research is expressly limited to library collection materials and does not conduct field research. This study has two data: Primary data means data collected and processed singly. Another term for primary data can be interpreted as data obtained by the respondent directly from the source being asked. The primary data

source is information obtained or derived from direct data (first-hand data) (Sudionno, 2015: p. 19). Moreover, the primary data in this study was taken from the book "Education of Children in Islam" by Abdullah Nashih Ulwan. Secondary data is information obtained or sourced from second hand. Secondary data is generated from sources that do not directly provide data to researchers, for example, through other people or documents (Sugiyono 2016: p. 308). These supporting data or information come from books, journals, previous research, and other research-related sources.

The data collection method is an important stage of research because the purpose of research is to obtain data. Data collection methods from library research come from books, journals, articles, and opinions. Furthermore, a deductive and inductive analysis was carried out (Syarnubi, 2019). In this study, the researcher was guided by the data analysis technique from Prof. Mestika Zedin his book *Literary Method* uses a content analysis research approach, then collects data and concludes the research results.

RESEARCH RESULTS AND DISCUSSION

1. Analysis of Educator Responsibilities According to Abdullah Nashih

Ulwan

1. Responsibility for Faith Education

Abdullah Nashih Ulwan revealed that the intended faith education is to grow the basics of faith in children through familiarization with the pillars of Islam. Faith education is a doctrine of truth about the nature of faith. Children are tied to the foundation of faith, the pillars of Islam and The basis of Shari'a since the child has gained understanding. A child's faith will only be formed with the knowledge of religious education; it can even make him fall into negative things. As for faith education from the perspective of Abdullah Nashih Ulwan based on the teachings of Rasulullah SAW as follows:

- a. A child's life begins with the phrase tayyib (sound words) *Laa ilaa ha Allah*. This stage is intended so that the monotheistic sentence and the symbols of a person's entry into the Islamic religion become the initial information that children hear, pronounce, and pronounce for the first

time in the child's brains.

- b. From the beginning, children are introduced to halal-haram laws. Educational materials aim to introduce children to halal and haram matters. After he is wise, when the child grows up, he will know the commands and prohibitions of Allah SWT. Children are quicker to carry out orders and distance themselves from these prohibitions.
- c. Give directions to seven-year-old children to carry out worship based on the teachings ordered to the Prophet Muhammad SAW.
- d. Telling children to imitate the characteristics of Rasulullah SAW and like to read and meditate on the Al-Quran. As narrated by Ath-Thabrani

from Ali bin Abi Talib that the Prophet SAW said:

عن علي بن أبي طالب قال : قال رسول الله صلى الله عليه وسلم : أدبوا أولادكم على ثلاث خصال : حب نبيكم وحب أهل بيته وقرأة القرآن فإن حملة القرآن في ظل الله يوم لا ظل ظلَّة مع أنبيائه وأصفيائه

It Means : "It means: "Educate your children on three things, love the Prophet and his verse experts, and read the Qur'an because people who practice the Quran will later receive Allah's shade on the day when there is no shade except Him with the prophets and saints." (HR Ath-Thabrani).

Moral comes from the Latin word *mores*, the plural of *mos*, which means custom. Moral is the teaching of decency, especially everything that it must be done with instructions to carry out existing things, the benefits, and leaving bad things that contradict the rules that apply in the public eye. Moral is a standardization guide that has been with us as we grow older. Because of Abdullah Nashih Ulwan, moral education is a variety of primary teaching and superior attitudes that should be possessed by a person and made into a personality from an early age to adulthood. Undeniably, nobility of character is the fruit of faith, resulting in a proper religious understanding.

Education of faith and piety to Allah SWT is an impact that can improve the human soul (Johan Istiadie and Fauti Subhan, 2013): p. 450). It was narrated from Ayyub bin Musa, from his father from his grandfather that Rasulullah SAW said:

Meaning: "There is no gift from parents to children that is better than good manners" (HR At-Tirmidhi).

Based on these hadiths and explanations, it is clear that educators, especially parents, are responsible for guiding children on kindness and the principle of decency. There is no doubt that Rasulullah SAW has revealed to educators the right way to educate children's morals so that children have an Islamic personality.

2. Physical Education Responsibilities

The responsibility that is no less important given by educators to their children is the responsibility of physical education. The goal is that children can develop by having a strong and healthy physique. An educator will be responsible for the child's readiness when he treads life. From an Islamic perspective, physical education is guidance deliberately aimed at Islamic lessons that coordinate and prepare for actual development towards structuring strong character and having Islamic values. (Syadidul Kahar, 2018: p. 71).

A strong and healthy physique is an extraordinary blessing that God gives; with a strong and healthy physique, humans can fervently.

Worship Allah SWT. Abdullah Nashih Ulwan: formulating the responsibility for physical education into several discussions, including

a. The obligation to provide for the family and children.

The father who gives a living to his family, the father gets many rewards from Allah SWT. Meanwhile, if a father does not want to provide for his family even though he can, he gets a sin from Allah SWT. Part of the maintenance that must be given by a father to his children and wife is to provide food, shelter, and suitable clothing so that their bodies are not affected by the disease.

b. Follow the rules of health in eating and drinking. A healthy lifestyle should become a habit for children. In terms of eating, avoid foods that contain poison and overeat.

c. Protect yourself from infectious diseases.

Healthy living is part of Allah's commands for His servants. We are

each of His servants allowed to maintain a healthy body with sincerity. If we treat our bodies honestly, Allah will provide convenience and perfection in all our practices related to getting closer to the Creator (Miftahul Yana 2018: p. 68).

d. Treat disease

Get treatment have an impact on preventing disease and providing recovery. Orders for treatment have been described in various histories, including the following:

وَجَلَّ عَزَّ اللَّهُ بِإِذْنِ بَرِّ الدَّاءِ دَوَاءٌ أُصِيبَ فَإِذَا دَوَاءٌ دَاءٍ لِكُلِّ

It means: "There is a medicine for every disease; if the disease has touched the medicine, it will heal with the permission of Allah Azza wa Jalla" (HR Muslim).

e. Implementing the principle is not to harm yourself or others.

Abdullah Nashih Ulwan revealed that guiding children to get used to taking preventive measures to protect their children's health is one of the obligations of educators. Therefore, they must consult a health specialist to protect the child's body from severe diseases.

f. Cultivating children to be ascetic and not drifting away in pleasure

Etymologically, *zuhud* is not interested in something and leaves it. Imam Al-Ghazali interprets *zuhud* as a person's way to the hereafter. People like this are less interested in the world and more concerned with the hereafter (Muhammad Hafiun ,2017: p. 78). Therefore, a *shed* is a trait that seeks to distance itself from the world's pleasures and focus on all things related to the hereafter.

g. Foster a severe and brave character in children

It is obligatory for educators, especially both parents, to maintain and guard children from an early age and inculcate into their souls the essence of heroism, simplicity, tenacity, and noble character in the best way possible. The solution given by Abdullah Nashih Ulwan, which he described to protect teenagers from the turmoil of passions that came to him when he reached puberty, was to take advantage of free time by exercising, choosing friends who could be trusted, learning beneficial knowledge, skills, attending science assemblies or training the brain or

agility with archery as a provision for self-jihad.

3. The Responsibility of Mind Education

Reason has the meaning of the ability to think that is in humans. Abdullah Nashih Ulwan's perspective (ratio) education is education that directs the child's mindset towards all that is beneficial, both star's knowledge, culture, modern science, awareness, thought, and civilization (Abdullah Nashih Ulwan, Op.Cit., p. 200). The process that educators go through in each form of responsibility applied to children focuses on three issues, namely:

- a. Teaching obligation. There is no doubt that this responsibility is fundamental in Islam. Because Islam gives the burden of many responsibilities to parents for teaching their children, inculcating an awareness of learning many sciences, pure knowledge, and focused thinking to gain understanding.
- b. Growing intellectual awareness. One of Islam's outstanding obligations to teachers, especially parents, is to raise awareness of children's intellect from when they are small until they are adults and grow and develop.
- c. Mind health. Abdullah Nashih Ulwan warns a teacher or parent to keep trying and keep the child's mind as much as possible. Thanks to that, the child's thinking is always correct, the child becomes intense, the brain becomes apparent, and the child's intelligence becomes mature. Intellectual education is also a meaningful education. Academic education cannot stand alone as a chain and is interrelated with faith, physical, and moral education.

4. Not quite enough answer Psychological Education

In the Qur'an, the word soul has termed the word nafs which contains the general meaning of something offensive to oneself. Each human has two nafs, the mind's nafs, and the soul's nafs. Losing the nafs of reason causes humans to be unable to think, but they still live; this can be seen when humans sleep. Meanwhile, losing the nafs of the spirit or soul will result in the loss of life (Sahidi Mustafa, (2018): p. 25.). Abdullah Nashih Ulwan revealed that psychological education is providing education to children starting at an early age through teaching about tolerance, responsibility, not being afraid, being

independent, and helping. The object of education. The negative factors found in children are:

- a. Insecure, insecure is feeling fear and pessimism and distancing yourself when meeting other people. The most appropriate solution to prevent children from feeling insecure is to give children the habit of socializing with other people, or you can also invite them to communicate directly with the people in front of them.
- b. Fear, fear is a psychological disorder that affects young children and adults. Factors that cause greater fear of children, namely mothers who like to frighten them with the dark or shadows. The mother's habit of spoiling her child, her habit of confining her child, and often telling her Her fantasies about jinns and demons. Anxiety is a hunch about a frightening situation that will occur and is a preparation for action, but in reality, it cannot be realized. The solution offered by Abdullah Nashih Ulwan so that educators can avoid the fear of children is to instill faith in Allah in children from the very beginning of their development. Giving children a sense of freedom to act, accustoming them to holding responsibility according to their age of growth and ability. Do not overly frighten children. Provide opportunities for children to socialize with others.
- c. Feelings could be improved. The feeling of having a deficiency is a psychological condition that approaches a child due to factors from innate (body defects) to mental pressure, education, or economic factors. In Abdullah Nashih Ulwan's view, this condition is the most worrying for a child's psyche because it can lead them to humiliation, accidents, and sin. The solution offered by Abdullah Nashih Ulwan in dealing with the psychological condition of this child is to strengthen the parent's faith in the destiny of Allah SWT, provide a process education to the child, emulate the morals of Rasulullah SAW from childhood to being a youth and until Allah appointed him to become a Messenger. Thus, education must be built on a foundation that instills modest behavior and self-confidence, assumes responsibility, and fosters an attitude of courage.

- a. Hasad. Hasad is a trait that exists in a person when he sees the favors possessed by others; he hopes that the favors will disappear from that person and become his. This trait is a dangerous social phenomenon; if an educator does not swiftly deal with it early, it will lead the child to harmful consequences and influences. Islam has provided directives so that educators can protect their children from this hasad nature. Abdullah Nashih Ulwan laid out educational guidelines to avoid hasad, namely by giving love to children, realizing justice among fellow children, burying the effects that causes jealousy and teaches children to control their emotions and anger.

5. Social Education Responsibility

Social education provides direction to children with suitable ethical methods in social life, which are sourced from Islamic beliefs. Abdullah Nashih Ulwan explained the means of implementing social education responsibility, namely:

- a. Piety

Piety results from a strong belief generally supported by experiencing the fear of Allah SWT's wrath and punishment and continuously expecting an abundance of His majesty and forgiveness. Piety is a feeling in the heart, a softness of feeling, and a sense of vigilance.

- b. Brotherhood

Brotherhood is one of Islam's many teachings and the Prophet Muhammad's sunnah. The origin of the word is Arabic, ukhuwah Islamiyah. Ukhuwah itself means the bond between the heart and soul with the bond of faith, which is very strong and expensive because a sense of faith fosters it (Khairil Ikhsan Siregar, 2018: p. 162). Brotherhood is a connection of hearts that creates deep feelings because of belonging, love, and respect because Islamic beliefs bind them. From this brotherhood and love for Allah SWT, the interaction between all Muslims throughout history has been based on the best relationship, prioritizing others, and helping and supporting one another.

c. Affection

Children need the love of others, especially from both parents. A child needs a sense of security and calm. Affection is a feeling of gentleness, sensitivity and fosters a feeling of sympathy for others. Compassion is an act that keeps people from evil. Rasulullah SAW became the nature of love for fellow people to get the love of Allah. The love of a believer It is not only for fellow believers but grows and develops for all other human beings.

d. Itsar (prioritizing others)

A person can be called an itsar person if he can see other people's interests as more important than his interests. (Fina Hidayati, 2016:p. 60). Itsar is a form of behavior that prioritizes the interests of others over personal interests. This trait encourages humans not to be selfish and take the time to think about others.

e. Forgive others

The word sorry means forgiveness or showing kindness to someone, displeased with someone. Forgiveness is a feeling in the heart that creates tolerant behavior and does not demand personal rights. Educators are expected to be able to educate their children to instill in them a sense of tolerance and kindness so that children can become individuals with soft hearts and easily forgive other people's mistakes.

f. Courage

Courage is the strength of the soul possessed by an individual thanks to his faith and belief in Allah SWT as the Almighty and Highest God.

g. Guard right others

Whether it is protecting parental rights, relatives' rights, teachers' rights, friends' rights, neighbors' rights, and ethical obligations in society.

6. Responsibilities of Sex Education

The Islamic view of sex is that this is a channeling of lust through a lawful way, namely marriage. People who do it deserve the blessing of Allah and are entitled to rewards and rewards (Abdullah Nashih Ulwan 2011: p. 116). Many infidels accuse Islam as a religion that restrains and views sex as an act

that is heinous, dirty, and despicable. These accusations have no basis in Islamic teachings.

It is known together that Islam does not justify a person always following his desires. Islam limits when these desires may be obeyed and when they may not. Therefore, the most appropriate solution and the most effective medicine to channel lust well is through marriage. Allah forbids adultery, but Allah makes marriage lawful. Sex education provides clear teaching to children when they understand matters related to sex and marriage. Sex

education is given the attention of educators in several following phases:

- a. Age 7-10 years, or called the end of the children. At this age, children are taught the ethics of asking permission when entering their parents' or other people's rooms and are taught ethics when they see the opposite sex.
- b. Children aged 10-14 years, often called pre-adult age, are avoided from everything related to sex.
- c. Age between 14-16 years, called baligh age. At this age, the child has been informed about sexual relations when he is ready to marry.
- d. At the age after puberty, often referred to as youth, children are told how to maintain honor and calm when refraining from lust if they cannot marry.

How nice it is when a father or a mother always prepares free time with their children to listen lesson, what they learn, gives children an understanding of homework done. Alternatively, even watching inspirational stories, the journey of the Prophet's life, explaining good morals, listening to each other's memorization, or improving their Al-Quran reading. Then invite children to play fun but accompanied by education.

2. Analysis of Methods of Educating Children According to Abdullah Nashih Ulwan

1. Educate By Example

Abdullah Nashih Ulwan explained that educating by example is the most effective formula for solving moral problems and forming character and social life. That is because educators are good role models in the eyes of children. Children will imitate the behavior that teaches them, reflecting their

morals. The teacher's words and behavior will be engraved on the child and become part of his thinking.

Exemplary good will have a positive impression on the child's soul (Muhammad Ibn Abdul Hafidz 2015: p. 57). Modelling in education is an effective way to educate children because children often follow what they see and hear. Children who have been educated with extraordinary efforts prepared for their good and the purity of their nature do not reach the principles of goodness and the main points of education as long as they do not see the teacher as an example of high moral values. (Mohammad Adnan, 2021: p. 99). Therefore, the environment around the place grow Child development must set a good example for children. Exemplary education for children has a good impact on children if this education is given continuously so that whatever they see is what they usually imitate.

2. Educate With Habits

It is fixed in Islamic law that children from the very beginning in the world have been created in conditions of pure monotheism, straight religion and faith in Allah SWT. As explained in the Al-Quran Surah Ar-Rum verse 30:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَوِيمُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

It means: "So keep your face straight on the religion of Allah, always on the fitrah of Allah who has created human beings according to that nature. There is no change like Allah. That is the straight religion, but most people do not know."

From this, habits can be seen, disciplining the part in the development of children and strengthening pure monotheism, pleasing personality, good moments, and straight sharia morals. It is certain that when the child has the impact of good Islamic education and a conducive environment, the child will experience childhood with solid self-confidence, have an Islamic personality, and reach the peak of a reasonable soul and character.

3. Educate With Advice

If sincere advice meets a pure heart and common sense, it will have a significant positive impact. Advice will make children understand the nature

of things and give them an awareness of Islamic principles. It is appropriate that the Al-Quran uses this method to call on people to communicate and repeat advice in many verses. Giving advice can open children's insight into the nature of things to provide good benefits to children. It can open this heart with encouragement to improve attitudes in a positive direction. Then, the advice given should be based on Islamic principles. Advice should be conveyed from heart to heart so children can accept it gracefully.

4. Educate With Care

Educating with attention is participating in the development of children and accompanying them to form their faith, morals, mental and social. Likewise, constantly monitor his condition on his physical and intellectual education. Educating with this attention is also complete. Rasulullah SAW has set an example for his people in paying attention to his companions. He inquired about their condition, monitored their behavior, scolded them when they were careless, encouraged them when they did good, loved those poor, guided those young, and informed those who knew nothing.

The supervision and attention that parents must give to children in the family environment are:

a. Supervision of worship

Parents are the first people who are closer to overseeing their children's worship. Especially pray five times a day and night. Parents must provide careful monitoring of how enthusiastic their children are in performing their prayers.

b. Supervision of daily behavior

Parents must pay close attention to the child's behavior when dealing with his family, siblings, neighbors, friends, and the surrounding community.

c. Supervision of learning achievement

By paying attention to children's learning achievements, parents have encouraged children to become successful people.

Rasulullah SAW has given us an example of his people paying attention to his friends. He inquired about their condition, monitored their behavior, grinned at them when they were careless, encouraged them when

they did good, loved those poor, mentored young children, and informed those who knew nothing—ensuring that the principle of monotheism had been instilled in him. Then, pay attention to what children often read, books, magazines, and others. If some readings are distorted, an educator must quickly correct them. In addition, educators must also pay attention to who is the child's friend. Looking for a good and legitimate friend's child so that it can positively impact him. No less important is also an educator must pay attention to what organization the child joins.

5. Educating With Punishment

The law in Islam has a scope of principles that have essential matters that are unimaginable for humans to live without. Punishment is an instrument in teaching needed to improve children's behavior when they break the rules. In Islam, punishment should not be given, but only to improve the behavior of children who deviate from Islamic teachings (Samsudin and Muhammad Asrofi, 2021: p. 181).

The parents' requirements in punishing children include the following: Parents are flexible when punishing children. Parents should not be hit when angry. Hitting should it does not hurt so much; if the child has only made one mistake, then allow him to repent for what he did; if the child is an adult and the parents see that the spanking given did not deter him, then it is permissible to add and repeat the stroke (Hasan Syamsi, 2014: p. 40)The punishment parents give their children should be based on their age of growth and development so that the child's psychological growth and development period can go well.

3. The Relevance of the Concept of Children's Education in Islam According to Abdullah Nashih Ulwan with the Formation of Religious Character in the Family Environment

The responsibilities of educators and the way of education explained by Abdullah Nashih Ulwan is a complete and comprehensive concept of children's education in Islam. Suppose educators or parents can appropriately implement this. In that case, there will no doubt be a religious character attached to each child. Generations of true Muslims will be born with solid faith, good morals,

and intellectual intelligence and can live and socialize well in society.

Responsibilities of faith education and moral education in accompanied families with the method of educating through exemplary and advice will form the religious character of children with indicators of obediently carrying out Islamic religious teachings, having a solid foundation of faith, and having good morals attached to their personality. The responsibility of physical and academic education, accompanied by methods of educating through habituation, will create physically strong and intelligent children. A muscular physique and intelligent mind will increase children's opportunities to do much good. Then the responsibility of psychological and social education accompanied by educational methods through attention will shape the religious character of children with indicators of understanding the true meaning of tolerance, living in harmony in society, and always trying to increase piety to Allah SWT.

Finally, the responsibility of sex education accompanied by educational methods through supervision and punishment will shape the child's religious character with indicators of carrying out Allah's commands and avoiding His prohibitions by trying to control his desires. If both parents can implement these seven responsibilities properly in the family environment accompanied by educating methods through example, habituation, advice, attention, and punishment on an ongoing basis, the religious character will be formed in children in the family environment. The concept of children's education in Islam, according to Abdullah Nashih Ulwan, is based on the Al-Quran and hadith has significant relevance in the formation of the religious character of children in the family environment. Suppose parents carry out this responsibility with full awareness. In that case, this responsibility is actually in line with the inculcation of religious character in children in the family environment, including:

1. Embedded solid faith within yourself

Suppose a child grows and develops since childhood based on faith in Allah SWT. He will have the ability and provision of knowledge in receiving virtue and glory.

2. Awareness will always remember Allah SWT.

If every time a child always remembers Allah SWT, feels watched, has fear,

and always asks for help only from Allah SWT, then the child will not commit evil and deviant acts because he believes Allah sees everything he does, whether it is revealed or hidden.

3. Love the Al-Quran and implement the teachings of the Al-Quran in everyday life.

Loving the Quran is something that cannot be expressed in words. Loving the Al-Quran is always trying to always accompany and interact with the Al-Quran. Reading, contemplating, understanding, and implementing it in everyday life. Instilling this love in a child is not easy; it must be started early, making him comfortable and addicted to continuing with the Al-Quran.

4. Avoid being a liar and insulting others.

Avoiding children from lying and insulting other people must be accustomed from an early age. Of course, this must be started first by an educator himself; if an educator has implemented it personally, then it will be the first step that makes it easier to teach his students.

5. Not immersed in worldly pleasures.

Abundant wealth and high position are worldly pleasures that should not make people drown in them. Instilling in children that the life of this world is only temporary and the afterlife is eternal life which is the wrong way to direct children so that they are not complacent with the worldly pleasures they are currently getting.

6. Have awareness to maintain personal health.

Instill awareness in children that maintaining health when healthy is better than taking medicine when sick. A small example is getting children to be able to choose food that is halal and good for their health. In today's modern era, many fast and instant foods have been created that tantalize children's tastes. The parent's job is to monitor the food that enters the child's mouth. Not only in terms of eating and drinking, paying attention to the child's movements and mental health is also vital. Teaching children to imitate Rasulullah SAW in all aspects of life is the best solution that parents can do.

7. You can control your inner desires.

Accompanying the emergence of desires and the emergence of lust in children

by diverting them to more positive activities such as drowning in worship, channeling hobbies in art, expressing mental turmoil with words in poetry and painting, channeling stored strength by exercising, concentrating on education and da'wah is one of the ways that parents can do so that their children do not fall prey to their harmful desires and guide their children so that at the right time they will come to them. True love will accompany their children's lives in marriage.

8. Easily forgive others, love the brotherhood, accept differences and understand tolerance.

Enmity and disease of the heart are blemishes that are easily found in children. Cleaning children's hearts with good habits, such as not comparing them to others, always teaching kindness, explaining to children that every human being has flaws and mistakes, making children aware that we live in this world are not alone and together, respecting the opinions and thoughts of others in any case except faith and monotheism and provide an understanding that there are differences to strengthen the brotherhood.

Increasing parents' awareness of their responsibility to shape religious character in the family environment is one of the most influential factors. Abdullah Nashih Ulwan described that parents play a significant role in providing education and looking after their children. Thus, they are educated in noble morals and grow in kindness. Parents are expected to educate their children to the fullest so that these children can have good behavior instilled in them from an early age. All of these responsibilities will be well applied to children if the family environment is supportive. Therefore, the role of all family members dramatically influences the formation of the child's religious character.

A good parenting style will make it easier for parents to direct their children or as a religious character formed from the family environment. Therefore, there are several things that parents can do to train themselves so that there is an increased sense of awareness in carrying out the responsibilities of educating children in the family environment, including always trying to increase piety, learning to be a more patient person and consistently trying to enrich knowledge, parents must convey their intentions because of Allah in

carrying out their educational tasks and hoping for the blessing of Allah SWT, trying to be a forgiving and polite person, listening to what children are told with full attention, providing quality time, avoiding negative communication to children, such as blaming, comparing, threaten, criticize and insinuate, Parents must realize that every child is unique. This a gift that God has given, and children can develop according to their age; always motivate children to keep growing even though they have shortcomings and always give them enthusiasm so that self-concepts are formed positively.

The concept of children's education in Islam, in the view of Abdullah Nashih Ulwan, is in line with creating children with a religious character. Children who obey Allah's commands and can refrain from avoiding His prohibitions make Islam their religion and the Quran as their guide for life. Furthermore, the Prophet Muhammad as their role model, can live in a society in harmony and understand the whole meaning of tolerance.

CONCLUSION

The responsibilities of educators, in the view of Abdullah Nashih Ulwan, consist of seven responsibilities, namely the responsibilities of faith education, the responsibilities of moral education, the responsibilities of physical education, the responsibilities of academic education, the responsibilities of psychological education, the responsibilities of social education, and finally the responsibilities of sex education.

The method of educating children in Islam, according to Abdullah Nashih Ulwan, consists of five methods: guiding by example, habituation, supervision or attention, and punishment.

If parents have high awareness to implement their responsibilities in educating children and are accompanied by educational methods correctly, then the religious character will quickly form in children. The concept of children's education in Islam, according to Abdullah Nashih Ulwan, which is based on the Al- Quran, and Hadith, has significant relevance in the formation of the religious character of children in the family environment. This concept is also still very relevant to be applied in life in this modern era.

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