
**TEACHER COMPETENCE IN THE BOOK OF TARBIYATUL AWLAD
FII ISLAM BY ABDULLAH NASHIH WULAN**

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Abstract

This study aims to: 1) analyze teacher competence according to Abdullah Nashih Ulwan's perspective. 2) Analyzing the contribution of Abdullah Nashih Ulwan's thoughts on education and its relevance to Islamic education in Indonesia. This research is qualitative research that produces descriptive data. A literature study is used to examine the problems that have been formulated. The research data sources are grouped into (1) primary data sources are the original works of Abdullah Nashih Ulwan, and (2) secondary data sources are written documents in the form of books and journals discussing Abdullah Nashih Ulwan's thoughts.

The results of the study show that: 1) The competencies that a teacher must have in the perspective of Abdullah Nashih Ulwan are sincerity, taqwa, knowledge, polite forgiving, and being aware of responsibility. Through these competencies, a teacher is expected to become an educator who can develop students' potential. 2) The Book of Tarbiyatul Awlad Fii Islam contributes to Islamic education, namely Abdullah Nashih Ulwan offers Methods of Moral Education for Children in the family, including 1. Education by example, 2. Education with customs, 3. Education by advice, 4. Education with Attention, 5. Education by giving punishment.

Keywords: *Competence, Teacher, Abdullah Nashih Ulwan*

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INTRODUCTION

One factor that is very influential on the success of education is the aspect of educators or teachers.(Usman, 2002, p. 7) In this case, teachers become an essential component and active role in the world of education, where it is known that education is essential for the nation, especially in terms of civilization, because the back and forth of a nation's civilization will be determined by how the people of that nation live education. (Syafaruddin et al., 2012)

Teachers are guides and teachers for their students who provide knowledge, noble moral formation, and correct bad behavior. Therefore, educators have a high position in Islam.(Mujib & Jusuf, 2006, p. 88) Becoming a professional teacher is challenging because he must have various teacher competencies.(Werdayanti, 2008) Essential competencies for educators are determined by their level of sensitivity from the weight of their essential potential and tendencies.(Mulyasa, 2013) That essential potency belongs to the individual as a result of the process that grows due to the presence of Inayah Allah Almighty, the personification of the mother when conceiving, and the situations that affect her either directly or through the mother's time of conceiving or heredity. (Utami Munanadar, 2014)

This is used as a foothold for individuals in carrying out their functions as servants and caliphs of God, so efforts to prepare teachers are the primary and first step that must be done.(Musfah, 2015) In a formal sense, teaching is to be professional, a task that cannot be handed over to just anyone. (Nata, 2001)

In the teachings of Islam, teachers have a very high respect and position. This respect and high position are very logically given to him because it is seen from his excellent services in guiding, directing, providing knowledge, forming morals, and preparing students to be ready to face the future with confidence and confidence, so that they can carry out their functions to the caliphate on earth well. For this reason, Imam Al-Ghazali affirms that the requirements for a teacher who is worthy to follow are teachers who are wise, exemplary, authoritative, calm, and unhurried.(Al-Ghazali & Hamid, 2019, p. 110)

The above statement aligns with Ulwan's explanation that teachers play a role as educators in shaping students' personalities and preparing them to become

complete humans in living their lives. (Abdullah Nashih Ulwan, 2009, p. 735) Therefore, according to Ulwan, a teacher must have essential qualities that must be possessed by educators so that their influence on students and students' responses to them are more substantial.

Professional teachers in the Law on Teachers and Lecturers Number 14 of 2005 require skills, skills, and quality standards as stated in Article 10, paragraph 1, covering pedagogic competence, personality competence, social competence, and professional competence obtained through professional education (teacher and lecturer law). Of the four competencies, teachers are expected to be able to improve their dignity and role as learning agents in improving the quality of national education (Article 4 of the Law on Teachers and Lecturers Number 4 of 2005).

Teacher competence relates to a set of abilities that exist in teachers to realize their performance appropriately and effectively, such as having pedagogical, personality, social and professional competencies. (Undang-Undang Guru Dan Dosen, 2005) Personality is all traits and dispositions that appear in a person, such as honesty, patience, anger, discipline, selfishness, and quietness. (Heri Gunawan, 2012) Teacher personality competencies include five sub-competencies, namely steady and stable personality, mature, wise, authoritative, and noble character. (Undang-Undang Guru Dan Dosen, 2005)

Competence in the Islamic perspective consists of personal-religious, socio-religious, and professional-religious competencies. The competence of the teacher's personality in the perspective of Islamic education is the ability that must be possessed by teachers with the primary personality (*insan kamil*) so that they can be used as role models by students because the ability and good morals of teachers can be examples that will be admired and imitated. (Ahmadi & Sholeh, 2000) Therefore, as a good teacher, it is mandatory to be an excellent example for students. Such as having a disciplined, responsible, honest, and other nature, and in essence, the competence of the teacher's personality in Islamic education must always emulate the nature and behavior of the Prophet of Allah. (Netty Hartati, 2004)

Talking about teacher competence, Islamic education thinkers have talked about it as initiated by Abdullah Nashih Ulwan, who came from Syria. Abdullah Nashih Ulwan was a brilliant, charismatic scholar of his time. He produced spectacular works by making the Qur'an and Sunnah the primary references. Hence, his work still exists throughout time and time. It is very appropriate if his thoughts on Islamic education are used as one of the references to reconstruct Islamic education, including Islamic education in Indonesia, especially related to teacher competence.(Iskandar, 2017)

Related to the competence of a teacher, Abdullah Nashih gave specific criteria to become a teacher. Not only knowledge skills that must be mastered, but the possession of a mature personality is also a supporting factor for learning success. It is a tremendous impact that will be obtained by students when the teacher does not have that personality. According to him, personality competence is a medium for delivering knowledge the teacher possesses to students. However, today many students are not attached to their knowledge, do not imprint their teacher's advice, and are even not sympathetic to their teacher, not solely because of the teacher's inability to manage learning, but because of personality that is not following what has been taught by the Prophet of Allah.(Simamora, 2005)

The study of teacher competence focused on the thoughts of Abdullah Nashih Ulwan. The search for the idea of Islamic intellectual treasures here was not a romanticism of the intellectual glory of Muslims in the past; at least, it recalls the intellectual treasures that Muslims once had. This historical awareness will, in turn, maintain continuity or continuity of science while further investigating his thinking, specifically education.(Subchi Subchi, 2019)

RESEARCH METHODS

This research method was qualitative. This research used a historical approach and character studies. This approach generally focuses on investigating the causes of past events. According to McMillan and Schumacher, the topics in this historical approach were diverse, including research on educators' biographies.(McMillan, 2001)

This study used a historical approach to parse the figure's biography, Abdullah Nashih Ulwan, regarding his socio-intellectual background and works.

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Furthermore, character study means studying and examining a figure's thoughts in academia or other fields.(Evi susanti, 2018)

A data source was the subject from which data can be obtained. If researchers used documentation, then the document or record was the source of data, while the record's content became the subject of research or research variables (Arikunto, 2006, p. 26). This study's data source was Abdullah Nashih Ulwan's perspective on teacher competence.

The research data sources are grouped above (1) primary data sources were the original works of Abdullah Nashih Ulwan, and (2) secondary data sources were written documents in the form of books and journals that discuss the thoughts of Abdullah Nashih Ulwan.

RESULTS OF RESEARCH AND DISCUSSION

A. Getting to Know Kitab Tarbiyatul Awad Fil Islam and its Author

1. A Glimpse of the Book of *Tarbiyatul Aulad Fil Islam*

It is a translation of *Tarbiyatul Aulad fil Islaam*, which means "Education of Children in Islam," and is Abdullah Nashih Ulwan's monumental work in education, alongside his other works in the same field.(Muzdalifah, 2021)

This book is a complete study of the steps of children's education in Islam, so parents, guardians, and educators should guide it. The book "*Tarbiyatul Aulad Fil Islam*" has its characteristics. The uniqueness of that characteristic lies in its description that describes the totality and virtue of Islam.(Ulwan, 2015) Islam, as the highest religion and nothing beyond its height, is an obsession of Ulwan in every analysis and argument so that there is no single passage in the book whose description is not based on the foundations and rules of Nash. This book has also been translated many times by Indonesian translators.(Abdurrahman Nahlawi, 1996)

2. Biography of Abdullah Nashih Ulwan

Abdullah Nashih Ulwan was born in Qadhi Askar district in Bandar Halb, Syria, in 1928 AH. He grew up in a family of 'alim who were respected by the surrounding community. His father, named Sheikh Said Ulwan, was a

highly respected and glorified scholar and healer. Said Ulwan works daily as a preacher delivering Islamic treatises in all corners of Halb.

Abdullah Nashih Ulwan died on Saturday at 9.00 am Saudi Arabia time, on August 29, 1987 AD, which coincided with 5 Muharram 1408 H. Abdullah Nashih Ulwan died at Malik Abdul Aziz University Hospital in Jeddah at 59. As a form of respect for Muslims, his body was brought to the Grand Mosque to be prayed by Muslims and attended by scholars.(Ulwan & Hasyim, 2012)

3. Abdullah Nashih Ulwan's Monumental Works

Abdullah Nashih Ulwan was prolific in conveying points of thought by writing many books and articles on Islam, covering various discussion topics. Among the writings he had completed, namely:(Iqbal, 2015)

- a. *Tarbiyat al-Aulād fi al-Islam* (Children's Education in Islam).
- b. *Al-Takafu al- Ijtima'i fi al-Islam* (Social Security in Islam).
- c. *Shalahuddin Al-Ayyubi*.
- d. *Ahkam al- Zakati* (Zakah Law).
- e. *Ahkamu al- Ta'min* (Insurance Laws).
- f. *Hatta Ya'lama al- Syabab* (To Let the Youth Know).
- g. *Ila Warasat al-anbiya'I, Syubhatwa Rudud* (Doubts and Various Rebuttals).
- h. *Tarbiyah Ruhiyah* (Practical Instructions for Achieving Taqwa Degrees).
- i. *Tarbiyah al-Jinsiyah/Mas'uliyat al-Murabbiyin* (Sex Education for Children According to the Prophet SAW.).
- j. *Adab al-Khithbah wa al-Zifafwa Huququ al-Zaujan* (The manners of choosing a wife in Islam).
- k. *Madrasah Du'at, Thaqaifah Da'iyah, Ruhaniyah Da'iyah*.

B. Content of Kitab *Tarbiyatul Awwal Fii Islam*

The book "Tarbiyatul Awwal Fii Islam" has its characteristics. The uniqueness of that characteristic lies in its description that describes the totality and virtue of Islam. Islam as the highest religion and nothing beyond its height is Ulwan's obsession in every analysis and argument, so there are only a few parts in

the book whose description is not based on the basics and rules of Nash.(Nashih, 2013)

The book is organized into three chronological sections or "qisms"; each section contains several chapters, and each chapter contains several topics of discussion. The titles and chapters in each section will be arranged as follows

The first part consists of four articles, namely:

1. The first article is about exemplary marriage concerning education.
2. The second article is about psychological feelings toward children.
3. The third article is the common law concerning the child born.

This chapter consists of four topics:

- a. First, it is what educators do when born.
- b. Second, the naming of children and their laws.
- c. Third is the aqiqah of the son and his law.
- d. Fourth is to circumcise the child and his law.

The fourth article concerns the causes of abnormalities in children and their treatment.

The second part is the most significant responsibility for educators; this section consists of seven articles as follows:

1. The first chapter is the responsibility of Faith education.
2. The second article is about the responsibility of moral education.
3. The third article is about the responsibility of physical education
4. The fourth article is the responsibility of intellectual education.
5. The fifth article is the responsibility of psychological education.
6. The sixth article is about the responsibility of social education.
7. The seventh article is about the responsibility of sexual education.

The third part consists of three chapters and a conclusion:

1. The first article is about influential educational factors.
2. The second article is about the fundamental basics of educating children.
3. The third chapter contains paedagogic suggestions.

The first to the third parts are contained in volume I. While in volume II, it includes three articles, namely :

1. The first article is about an educational method that is influential on children.
2. The second article is about elementary rules in children's education.
3. The third chapter is an essential educative idea.

In Volume II, the first chapter contains methods of education that are influential to children on page two and so on. Ulwan explained five methods of educating children's morals in the family. Among the methods of moral education for children in the family are:(Ulwan, 1997)

1. Education by example.
2. Education with customs.
3. Education by advice.
4. Education by paying attention.
5. Education by giving punishment.

Suppose these methods are applied in children's education, especially in the family. In that case, gradually, the parents prepare their children to become valuable members of society for life and vital forces for the benefit of Islam (as enforcers of Islamic teachings in life).

C. Purpose of Islamic Education According to Abdullah Nashih Ulwan

According to Abdullah Nashih Ulwan, there are seven objectives of Islamic education which are described as the primary obligations that an educator must carry out as follows:

1. Making students people who are true to their faith.
2. Preparing students who are moral and have noble morals.
3. Preparing skilled and physically healthy children
4. Making students intellectually intelligent.
5. Preparing a clean-spirited child.
6. Preparing socially intelligent children

D. The Relevance of Kitab *Tarbiyatul Awwalun* to Islamic Education in Indonesia

The purpose of this discussion is to find out the relevance of the primary Islamic education for children in the book written by Abdullah Nashih Ulwan, namely *Tarbiyatul Awwalun* with Islamic education in Indonesia today so that it is expected to be a solution to the problems of children's education today. Abdullah Nashih Ulwan, in his book entitled *Tarbiyatul Awwalun*, explained that there are 7 (seven) primary child education in Islam that must be given to children, namely faith education, physical education, moral education, intellectual education, psychological education, social education, and sexual education.

These seven basics educate readers on dealing with children's problems across generations and ages. The book contains prohibitions, suggestions, and valuable advice for the readers. (Ulwan & Hasyim, 2012)

Teachers are expected to have adequate competence to implement the seven basics of child education in Islam above. Teacher competence is a qualitative picture of the meaningful nature of teacher behavior. From this statement, competence is defined and interpreted as a tool of effective behavior related to exploration and investigation, analyzing and thinking, and providing attention and perceiving that leads someone to find *preventive steps* to achieve specific goals effectively and efficiently. (Jahidi, 2014) Teacher competence is a combination of personal, scientific, technological, social, and spiritual abilities that kaffah form the standard competence of the teacher profession. (Mulyasa, 2014)

Understanding this, it is evident that teachers who serve as learning managers are required to have competency standards. This is considering how important the role of teachers in organizing content, learning resources, managing the learning process, and conducting assessments that can facilitate the creation of human resources that meet national standards and the demands of the global era. The teacher personality competency standards, according to Abdullah Nashih Ulwan, namely: sincerity, piety, forgiveness, courtesy, and responsibility, have relevance to education in Indonesia which are described as follows:

1. Relevance to PP No. 19 of 2005 concerning National Education Standards
From the national policy perspective, the government has formulated four types of teacher competencies, as stated in the explanation of government regulation No. 19 of 2005 concerning National Education Standards: pedagogical, personality, social, and professional competencies.

Pedagogical competence is the ability the management of students which includes: understanding in the management of students which includes: understanding of insights or educational foundations; understanding of learners; curriculum/syllabus development; lesson planning; implementation of educational and dialogical learning; Evaluation of learning outcomes and development of students to actualize their potential.

Personality competencies Personality abilities include a whole, virtuous, honest, mature, brahman, moral personality; self-actualization abilities such as discipline, responsibility, sensitivity, objectivity, flexibility, broad-minded, and ability to communicate with others; The ability to develop professions such as creative thinking, reflection, willing to learn throughout life, and being able to make decisions. Personality competence is more about a teacher's identity, such as a good person, responsibility, openness, and continuous willingness to learn to progress.

Social competence is the ability of educators as part of society to communicate orally and in writing; use communication and information technologies functionally; get along effectively with students, fellow educators, educators, parents/guardians of students; and get along politely with the surrounding community.

Professional competence relates to the ability to master learning materials broadly and deeply, which includes the concepts, structures, and scientific methods of technology/art that are coherent with the teaching material; teaching materials in the school curriculum; concept relationships between related subjects; application of scientific concepts in everyday life; and professional competition in a global context while preserving national values and culture.

2. Relevance to Law No. 4 of 2005

Furthermore, in Law Number 4 of 2005, it is stated that teachers who have professional positions must be able to carry out their duties following the principles of their duties, namely: (1) have talents, interests, vocations, and idealism, (2) are committed to improving the quality of education, noble morals, faith, and piety, (3) have educational backgrounds and qualifications following their fields, (4) are responsible for their professional duties, (5) earn a salary following his work performance, (6) have the opportunity to develop the profession continuously with lifelong learning, (7) have legal guarantees in carrying out their duties, and (8) have a professional organization authorized to regulate matters concerning their profession.

3. Relevance to the Regulation of the Minister of Religious Affairs Number 16 of 2010 concerning the Management of Religious Education

Furthermore, in the Regulation of the Minister of Religious Affairs Number 16 of 2010 concerning the Management of Religious Education in schools, among others, it is explained that the social competence of an educator is:

a) Be inclusive.

Inclusive teacher attitudes are attitudes related to adjustment to students who have differences in knowledgeability, (affective) attitudes, psychomotor, intelligence, and socioeconomic background of students by supporting student learning needs.

b. Act objectively.

Acting objectively means that a teacher must act reasonably, wisely, and wisely toward students. In addition, a teacher must act objectively in saying, behaving, doing, and providing value to student learning outcomes. Having an objective attitude for teachers is very important. Therefore, this attitude must be applied appropriately in the school environment and community.

c. Do not discriminate against students.

A teacher in an educational setting should not be discriminatory. Teachers who treat students somewhat are teachers who do not discriminate; the meaning of fair here is to pay attention and provide assistance based on student needs regardless of the student's educational background.

d. Be adaptive.

As an educator is in charge of the social and cultural environment, adjusting to the environment is one of the skills required for an educator. Adapting to teachers' socio-cultural environment is an integral part of communicating. Therefore, to communicate, teachers must use easy-to-understand and accept language to create a conducive, pleasant, familiar, and enthusiastic atmosphere when learning takes place.

e. Be communicative with fellow teachers, school residents, and the community.

Communication skills are needed in the learning process at school because teachers interact daily with school residents, fellow teachers, principals, and the community. Therefore, in order for his responsibilities to be carried out, an educator must be able to understand these environments.

Looking at the explanation above relates to teacher competence in the context of laws and ministerial regulations that classify teacher competencies into (1) pedagogic competence, (2) personality competence, (3) social competence, and (4) professional competence.

Furthermore, it is compared with Abdullah Nashih Ulwan's explanation of teacher competence which provides criteria, namely sincerity, piety, knowledge, courtesy, forgiveness, and realizing responsibility, which does not specifically group the competencies referred to in the current competence of Indonesian teachers.

Furthermore, if explored further, the criteria for teacher competence described by Abdullah Nashih Ulwan can be grouped as follows:

1. Sincerity can be grouped into personality competencies, with indicators: (a) carrying out educative tasks without any coercion, (b) carrying out educative tasks continuously, (c) always trying to improve the quality of education, and (d) not merely expecting rewards.
2. Taqwa can be grouped into personality competencies, with indicators: (a) try as much as possible to free themselves from evil deeds, (b) always adorn praiseworthy behavior to students, (c) occupy themselves for the improvement of student morals.

3. Science can be grouped into professional competencies, with indicators:
(a) knowing the points of education that have been outlined in Islamic law,
(b) mastering things that are halal and haram, (c) mastering moral principles, (d) understanding globally Islamic rules and sharia rules.
4. Courtesy and forgiveness can be grouped into social competence, with indicators: (a) displaying good words when teaching, (b) avoiding excessive anger and emotions, (c) showing noble temperament through words and deeds, and (d) prioritizing compassionate punishment.
5. Competence is aware of responsibility can be grouped into pedagogic competence, with indicators: (a) responsibility of faith education, (b) responsibility of moral education, (c) responsibility of physical education, (d) responsibility of intellectual education, (e) responsibility of psychic education, (f) responsibility of social education, and (g) responsibility of sexual education.

If examined further, actually what was explained by Abdullah Nashih Ulwan above is very similar to what is stated in the Regulation of the Minister of Education Number 35 of 2010, in which there are several indicators used to measure the mature personality and example of teachers, as listed below:

1. Teachers behave politely in speaking, looking, and acting toward all students, parents, and colleagues.
2. Teachers are willing to share their experiences with colleagues, inviting them to observe their teaching methods and provide feedback.
3. Teachers can manage learning, which proves that teachers are respected by students so that all students always pay attention to the teacher and actively participate in the learning process.
4. Teachers are mature in receiving student input and providing opportunities for students to participate in the learning process.
5. Teachers behave well to image the good name of the school.

Although not explicitly described in detail the competence of a contemporary teacher, Abdullah Nashih Ulwan's thoughts can be interpreted as giving his spirit and relevance to Islamic education in Indonesia. The relevance of Abdullah Nashih Ulwan's thought can be described as follows:

Each teacher has a personality according to the personal characteristics they have. These characteristics distinguish a teacher from other teachers. Personality is an abstract problem; it can only be seen through appearance, actions, speech, dress, and dealing with every problem. Personality is an element that significantly determines the familiarity of the teacher's relationship with students. The teacher's personality is reflected in his attitude and actions in fostering and guiding students. (Harahap et al., 2019)

For example, teachers must have personalities that can be used as idol profiles so that all aspects of their behavior are complete. So, teacher personality competence is a personality ability that must be possessed by an educator, namely that teachers should have a steady and stable personality, mature, wise, and noble character. It is also expected to grow teacher independence in carrying out duties and get used to building a work ethic until all these traits positively influence the teacher's daily life. (Ramayulis, 2008)

Abdullah Nashih Ulwan's thoughts regarding teacher mastery of science, especially the use of educational methods, are still relevant as a foothold or guideline in educating children, especially character education, by applying exemplary education, habituation, advice, supervision, and punishment so that sholeh and cholera children will be created. (Ulwan & Hasyim, 2012)

Educating faith and morals physically, reasonably, and socially so that they become sholeh protégés cannot be formed only by lessons, instructions, and prohibitions because the character of the soul to accept that virtue is not enough with only a parent or a teacher saying do this and do not do it, but the child needs a figure or example of parents who have practiced the teachings of Islam well.

According to Abdullah Nashih Ulwan, a teacher whose daily life does not display a friendly, polite, and polite personality is usually disliked by his students. This personality does not only appear when dealing with students but should be applied in every condition and action. If the teacher is polite, children will easily listen and respond politely and courteously.

Likewise, the basics must be taught to children following the concept of Islamic education. Three points of Islamic education must be taught to children: faith education, moral education, and creed education. The three basics of Islamic

education should be given to children from an early age to familiarize children with positive things. In addition to habituation, there must be continuity in carrying it out to become a provision in his future life when he grows up.

Abdullah Nashih Ulwan's thought has relevance to Islamic education in Indonesia. Several points of Islamic education show this for children, such as aqidah education with Abdullah Nashih Ulwan faith education, moral education in line with moral and psychological education, worship education in line with sexual education, intellectual education, physical and social education presented by Abdullah Nashih Ulwan. Therefore, the basics of Islamic education for children are taught and familiarized as early as possible, hoping it will be a preventive measure for children's current problems.

CONCLUSION

After the researcher analyzed and reviewed Abdullah Nashih Ulwan's thoughts, especially related to teacher competence, it can be concluded that:

1. A teacher must have competencies from Abdullah Nashih Ulwan's perspective in the Book of *Tarbiyatul Awlad Fii Islam* are sincerity, taqwa, knowledge, forgiveness, and realize responsibility. Through these competencies, a teacher is expected to become an educator who can develop students' potential. In this case, the professional duty of teachers is to nurture and direct students to carry out Islamic teachings well. Through the competencies delivered by Abdullah Nashih Ulwan, teachers are expected to have competence in the profession undertaken.
2. Kitab *Tarbiyatul Awlad Fil Islam* itself has contributed to Islamic education, namely Abdullah Nashih Ulwan offers Methods of Moral Education for Children in the family, including 1) Education by example, 2) Education with customs, 3) Education with Advice, 4) Education with Attention, 5) Education by giving punishment.

In addition to the above methods, other contributions of Abdullah Nashih Ulwan's thought were related to teacher competence in Islamic education: 1) Understanding the responsibility of educators, 2) Strong commitment from educators, and 2) Learning from the noblest example in Islam. 3) Understand the

conditions of the school environment. 4) Not being an arrogant educator. 5) High work ethic and responsible in children in the family environment. This concept is still relevant to be applied in life in the progress of this modern era.

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