

Analysis of Childhood Education Program at Early Ages: The Study of The Thinking of Abdullah Nashih 'Ulwan

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Abstract. This study aims to find out the description of the analysis of the PAUD program Abdullah Nashih 'ulwan's thoughts on relevance in the 4.0 era. research data collection is library research. This test aims to obtain data on the relevance of the PAUD program according to Abdullah Nashih Ulwan with the current 4.0 era. Data analysis techniques through data reduction, data presentation and drawing conclusions. The research results obtained from testing 5 questions.

INTRODUCTION

For humans, education is very important, because through education we can achieve a noble life and good insight. Then, the origin of the word "education", in Arabic it can mean "At-tarbiyah", (fertilize, grow, develop) comes from the word "Rabb" which means (God). The word explains the basis of the word education has a superior value that can never be ignored in the life of every human soul. If education is kept away from elements of human life, it will give birth to an imbalance. Islamic education is Islamic education that produces good Muslim characters in each lesson that will produce good personality potential. Islamic education is not just a process of inculcating character values to protect oneself from destruction. But the most important thing is how the personality values embedded in Islamic education can be freed from the pressure of financial shortages, lack of knowledge, socio-cultural and economic backwardness (1).

Of course, this section can realize quality education for mankind. Islamic education itself must produce people who have a high level of piety before Allah SWT, are able to think intelligently and measuredly, have a social spirit and are responsible for everything he has done (2).

The era of the Industrial revolution 4.0 and the road to demographics for Indonesia, the biggest challenge for Islamic education, is how to prepare and educate children well. Educating children requires energy, mature minds, because they are under the age of gods. Moreover, this age is characterized by very rapid changes. Among them is the existence of digitalization in the line of life which certainly has an impact on individuals as well as on society. Such as the lack of strict and strict care for the use of communication tools (Gadgets) or smartphones very freely. Finally they are addicted to the digitalization of cyberspace, its impact leads to real life. There was skepticism and cynicism because of the widespread addiction to technology. It's like a two-way blade (3).

The existence of the internet can have a positive impact such as increasing knowledge because the internet provides many sources of information, reading skills, as a means of communication, entertainment and forming a network. However, there are three bad effects that will occur if they have been addicted to the internet. i.e., first; grow up to be a child who is not optimal due to the impact of being engrossed in gadgets for too long, secondly; Our children and teenagers have become addicted to gadgets, not only looking for information but also for playing, having fun with other people and the dangers of pornography.

How important is the education of this child, then as parents, educators in both formal and non-formal institutions, the community to the government in an area should understand how educational methods and systems are to improve society, especially in children's education. Because children are the golden generation (Golden age). Children are the successors of their parents' struggle. Children are the next generation for community life. Children are the forerunner to become the leader of a nation. Children are our shared responsibility. So it is fitting that we understand the methods of educating children with the aim of creating generations that bring noble civilization.

In one hadith related to the command to parents to educate their children in a good direction. Narrated by Abdur Razzaq Sa'id bin Masur, Rasulullah SAW, joked.

((علموا أولادكم وأهليكم الخير وأدبواهم))

Meaning: Teach kindness to your children and your family. And educate them with good character.

Parents are role models and the most important thing for the future of children through family education. Parents are a reflection of their children. They see, they hear, they record from the attitudes and behavior of both parents. If what they see is good, then the children tend to behave well. If parents behave badly then the child also tends to behave in a bad direction. All of that cannot be separated from the events they catch at every moment that occurs in the family.

Prof. Dr. Abdullah Nashih Ulwan (1928-1987 AD) was a great scholar from Syria, who last taught at Malik Abdul Aziz University (Jeddah) (4). He gave many lectures on the importance of Islamic education in the family. Also writes in journals, newspapers and even his books are also widely published. The book *Tarbiyatul Aulad Fil Islam* (Children's Education in Islam) is a phenomenal book. Lots of praise from the great scholars for the work of his thought.

In Abdullah Nashih Ulwan's thought, Islamic education has relevance in Era 4.0. Of course this shows that there are important points in Islamic education for children such as Aqidah education with faith education, moral education in accordance with moral and psychological education, worship education in line with sexual education, intellectual education, physical and social education that presented by Abdullah Nashih Ulwan. Therefore, the basics of Islamic education for children are taught and familiarized as early as possible with the hope of being a solution to the problems of children in Era 4.0, which will have a positive impact on the generation of mankind (2).

From the message conveyed by our prominent thinker Abdullah Nashih 'Ulwan, we can see at a glance that its aim is to offer the concept of child education that is appropriate in Islamic teachings based on the Qur'an and Sunnah. His thoughts are concocted on education for children in families that produce the best generations for world civilization. Therefore, the researcher wants to integrate his thoughts on the education of children in the family which will later be beneficial for Muslim families and better education, especially in the State of Indonesia in Era 4.0.

RESEARCH METHOD

This research uses a descriptive qualitative approach. Qualitative research is research that obtains data from a natural setting through the scientific method and is carried out by naturally interested people or researchers (5). Then the descriptive sense is something that describes a certain object or event which is then followed by efforts to draw general conclusions based on certain historical facts (6). There are two types of qualitative research, namely empirical studies (field studies) and normative studies (literature studies). In this study, the authors conducted library research, namely research that was sourced from the results of library data collection (library research).

RESULT AND DISCUSSION

Early Childhood Education Program According to Abdullah Nashih 'Ulwan

Motivating Children to Earn Income the Noble Way

One of the responsibilities that must be carried out by an educator to his child is to motivate him to become an entrepreneur, whether in the field of industry, agriculture or trade. The prophets also practiced entrepreneurship, and specialized in one skill and industry. They set a good example for their people on how to be entrepreneurship and earn a good income (4).

Here are some prophets and apostles who run a business to get a lawful income and da'wah:

Prophet Noah taught the shipping industry. Then Allah Ta'ala ordered him to build a ship. The Word of Allah SWT, "And build the ship with the supervision and guidance of Our revelation, and do not talk to Me about the wrongdoers. Verily they will be drowned."

And he (Noah) began to build a ship. Whenever the leader of his people walked past him, they mocked him. He (Noah) said, "If you mock us, we will mock you as you mock (us)."

Prophet David as. Forge metal and make armor. "And We taught (also) Dawud how to make armor for you, to protect you in battle. Are you grateful (to Allah)?"

Prophet Musa as. Offered himself to herd goats for eight years for the prophet Shu'aib as. To be able to marry one of Allah's daughters. He (Syuaib) said, "Indeed I intend to marry you to one of my two daughters, provided that you work for me for eight years and if you complete ten years then it is (a kindness) from you, and I do not mean burden you. God willing, you will find me one of the good people."

While our prophet Muhammad saw. Also herding goats, and doing business before being sent as a prophet. As he said in his saying, "I once herded the goats of the people of Mecca to get some coins." (HR. Bukhari)

He also twice went to Syria to trade. The first time was with his uncle, Abu Talib, when he was twelve years old.

He even motivated to seek halal sustenance. Prophet Muhammad SAW said, "Seeking halal sustenance is an obligation after the (Five) obligations." (HR. Thabrani and Baihaqi)

From these texts, it is clear that Islam is very concerned about income from one's own business. Therefore, an educator must encourage his child from childhood to practice acting as a profession, skill and industry, studying Arabic, calligraphy, and the sciences of history, sharia and science. It is needed to get income from sweat and own efforts.

Paying Attention to Children's Talents

The Importance of Educator's Attention to Children's Talents. The important thing that educators must know and pay attention to is knowing the child's talents, the appropriate profession for him, as well as his goals and objectives. Every child is different in character, intellectual, ability and balance. A wise educator and a good father will put his child in the right place for him, according to his interests, and in the right environment that brings him good.

In a history Aisha ra. said, "Rasulullah SAW, ordered us to put people according to their position." (HR. Muslim).

The Prophet directed education to pay attention to the interests of children and put them in their place. Therefore, Islamic education experts led by Ibn Sina emphasized the importance of paying attention to the mind, talents, and natural abilities of children when guiding children to their chosen profession.

Ibn Sina said, "Not all skills desired by children can be suitable for him, but must be in accordance with his talents and character."

Abdurrahman bin al-jauzi (died 597 H) gave his support by explaining the urgency of children's talents. He said, "Sport will only be good for talented people. Wild animals will not leave their savagery even though they are educated since childhood.

Therefore, an educator must have a way of knowing the psychological condition of children, the level of intelligence and skills that they are interested in to achieve a future for them with the perseverance and abilities they have.

Providing Opportunities for Children to Play and Entertain

Islam is a religion of reality and life that treats humans as creatures who have a longing heart, soul desire, and human character. Islam indeed recommends all their words as remembrance, their silence as thoughts, their reflections as lessons and all their free time as worship. However, Islam also understands all the demands of human nature to have fun, have fun, joke, play and relax. With the condition that it remains within the limits of Allah's shari'ah and Islamic ethics.

In the view of Islam, one form of game and entertainment that is permissible is physical exercise which is a must for a Muslim. And this must be done by children at an early age. This is due to two things:

First, because when a child is a child, he or she will be more receptive to learning than when he is an adult. Rasulullah saw. Said, "Learning at a young age is like carving on a stone." (HR. Baihaqi and Thsbrani)

Second, children need to play, have fun, and entertain themselves more than adults, "The energetic nature of children in their childhood is a (sign) of excess intelligence in their adult years." (HR.at-Tirmidhi)

It was narrated from Anas bin Malik ra., he said, "The Messenger of Allah. He is the best human being. One day he sent me for a purpose, then I said, 'By Allah, I don't want to go

Let's look at the words of Imam al-Ghazali in *Ihya' Ulumuddin* regarding this right, "The child should be allowed after reading the book to play with a good game, so that he can rest after being tired of reading, because he will not get tired of playing. Forbidding a child to play and forcing him to learn can kill his heart, destroy his intelligence, and make his life difficult. Eventually he will find a way to leave the lesson altogether."

We know that playing for children is useful for eliminating boredom, boredom, fatigue, and to renew the spirit, cleanse the heart, and keep the body from getting sick.

However, education must pay attention to two things in this children's game:

First, the game does not make children more tired and difficult, because this can weaken and harm the body. Rasulullah saw. Said, "Do not seek danger and do not harm others."

Second, the game should not be detrimental to other obligations that must be learned. Because it will take time and eliminate the benefits. The Prophet Said, "Be excited about things that can benefit you. Ask Allah for help, and do not be weak." (HR. Muslim)

Cooperation Between Homes, Mosques, and Schools

Among the factors that are quite influential in the formation of a child's personality in the aspects of science, spirituality, and physical are holding close cooperation between homes, schools and mosques.

We all know that the main function of the house is physical education. It is a great sin for people to ignore the rights of their children and their family's support. Rasulullah saw. He said, "It is enough for a person to reap sin when he abandons those who are his dependents." (Narrated by Abu Dawud)

The most important function of a mosque in Islam is for spiritual education, with congregational prayers and reading the Qur'an which is an outpouring of Rabbani and God's grace that will not end and will not be interrupted.

It was narrated from Abu Hurairah, he said that Rasulullah saw. said,

"If a people gather in a house of Allah to read Allah's book (the Qur'an) and study it, surely tranquility will be sent down to them and mercy will cover them. The angels will surround them, and their Allah to those around Him." (Narrated by Muslim)

Among the things that have been agreed upon is that the main function of schools is focused on scientific education because of the existence of knowledge which greatly influences the formation of personality and elevates human dignity. The virtue of knowledge is very large in the view of Islam, including:

Rasulullah saw. Said, "Whoever goes out to seek knowledge, it means he is in the way of Allah until he returns." (HR. at-Tirmidhi)

With the cooperation between home, mosque and school, the child will have a perfect personality in terms of spiritual, physical, intellectual, and mentality. In fact, he will become a useful member of society for the progress of the people and the honor of his religion.

However, this collaboration will not work perfectly without two main conditions, first, there should be no dualism and conflict between direction at home and at school. Second, the goals of cooperation are so that the development of the child's Islamic personality can be perfect and balanced.

If the cooperation with these two conditions is carried out, the child will be spiritually and physically perfect, as well as intellectually and mentally formed. In fact, he will become a balanced and normal human, who is admired by humans and becomes the center of their attention.

Strengthening Relationships between Educators and Children

One of the rules of public education according to social experts. Psychology, and education is to strengthen the relationship between educators and children. It is needed so that educational interactions can be carried out as well as possible, and the formation of knowledge, mental and morals can be perfect with noble values.

If there is a gap between children and educators, or between students and their lecturers, then the learning process will not be carried out, or education will not be realized. Therefore, parents and educators must look for positive ways to make children like them, strengthen the relationship between them, create cooperation between them, and give sympathy to them.

Among the tools needed are:

- Education should not hold a smile from his mouth. It was narrated from Abu Dharr, the Messenger of Allah. Said, "Your smile in front of your brother is charity." (HR. at-Tarmidhi)
- Motivate the child with a reward for all the positive things he does, or for achievement in studies. Narrated from Aisha ra. Marfu', "If you give each other gifts, then you will love each other." (HR at-Tabrani)
- Make the child feel important and sympathetic to him. Narrated from An-nas ra. In a marfu' manner, "Who does not care about the (nasbi) of the Muslims, then he is not one of them." (HR al-Baihaqi)
- Treat children with good morals, and in a gentle way. Rasulullah saw. He said, "The believer with the most perfect faith is the one with the best character and the gentlest with his family."
- Education must respond to the child's interest, so that it can help him to be devoted to his parents. Narrated by Abu Sheikh from the Prophet. That he said. "Allah has mercy on a father who helps his son to serve him."
- Be one with the child and have fun with him. In the narration of Fari Jabir, he said, "I entered to meet the Prophet, when he was walking with his legs and hands (like a horse). On his back were Hasan and Husayn, he said, "The best camel is for you, and the best passenger is you." (HR at-Tabrani)

Rasulullah SAW. is the first educator and a good role model for all human beings. He is the best example in applying these positive tools to his friends, family and children.

TABLE 1. Results Evaluation

No	Children's Education Program According to Abdullah Nashih 'Ulwan	Reasons and Goals According to Abdullah Nashih 'Ulwan
1	Motivating Children to Earn Income the Noble Way	The Prophets also run Entrepreneurship, so that the future of children can be independent Be diligent with business and produce halal sustenance for him later Education needs to encourage children to pursue interests according to their talents Able to guide them to achieve their goals
2	Paying Attention to Talent (Child's Talent)	Talents support children's careers in the future and get a proper position for them and are a form of devotion to both parents An educator must have a way of knowing the psychological condition of children, the level of intelligence and skills they are interested in to achieve a future for them Games for children are part of the right for children to rest from studying (According to the hadith and opinions of scholars such as Imam Ghazali)
3	Providing Opportunities for Children to Play and Entertain	Early childhood souls tend to want to play Able to put time to play and study Playing for children is useful to eliminate boredom, boredom, fatigue, and to renew the spirit Home is physical education (Live
4	Cooperation between Home, Mosque and School	Mosque is Spiritual education School is intellectual education The virtue of people seeking knowledge out of the house according to the hadith Educators must make good relations with children to create knowledge, mental and moral formation. and do good
5	Strengthening Relationships between Educators and Children	things as follows: 1) Giving smile to children, 2) Motivate children, 3) Treat them with noble character, 4) Unite with children in happy and sad times, 5) Giving Gifts. Morning: 1) Morning prayer and dhikr, and 2) Teach etiquette at home
6	Daily Education Program	Evening: 1) Maghrib prayer, and 2) Reciting Al-Qur'an Night: 1) Storytelling, and 2) Study together and discussion

7	Providing Cultural Facilities That Are Beneficial for Children	Cultural tools are useful in all fields of science: 1) Library for children (Home library), 2) Using Film and projector, 3) Using props, 4) Visit the museum, and 5) Visit the public library
8	Raising children's desire to read	Motivate them to be more passionate about learning and reading by: 1) Comparing science with ignorance, 2) Hold a competition with children, 3) Instill a sense of sincerity in learning, 4) Providing books for children, and 5) Make them aware that knowledge can be useful for them
9	Making children feel responsible with Islam	Explain to them that they are required to learn and practice Islamic teachings by: 1) Telling stories of friends, and 2) Talks about good and bad conditions, the impact of our actions in carrying out Allah's commands and staying away from His prohibitions
10	Instilling the Spirit of Jihad in Children	Instilling Islamic values starting from the urgent thing, namely faith Instilling the spirit of jihad by seeking knowledge Instilling the Islamic struggle with wealth, namely sharing for the needy.

CONCLUSION

Based on the data exposure and research results above, it can be concluded that:

- The early childhood education program according to Abdullah Nashih 'Ulwan is a good program that can be poured into early childhood education both at home, in schools, in mosques and in the community. The children's education program conveyed by the author can be read and realized by educators.
- The results of this study indicate that every program presented by Abdullah Nashih 'Ulwan needs comparisons, references from books related to children's education programs so that they can be tested and utilized for many people.

Through the results of the research above, there are several things that need to be discussed through the suggestions below, among others:

- Seeing from the program built by Abdullah Nashih 'Ulwan, it is very good to be able to apply how it can be noticed by educators. Especially educational institutions in Indonesia.
- The thoughts of Abdullah Nashih Ulwan in planting this educational program can be used as embryos to produce maximum results in early childhood education.

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