

# **The Principles of Islamic Education According to Abdul Rahman Al-Nahlawi in 'Usūl Al-Tarbiyah Al-Islāmiyyah wa Asālibuha Fi Al Bayt wa Al Madrasah wa Al Mujtama'**

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## **ABSTRACT**

*The principles of Islamic education have privileges that are not possessed by other educational systems. However, in this age, the Muslim community is more influenced by Western theories in everything that is said to be more superior in the West, especially in the field of education. The Muslim community seems to have forgotten that the principles of Islamic education and attention to great personal formation have long been introduced by the Prophet Salallahu 'alaihi wasallam, his companions and the great scholars in Islamic history. This paper aims to shed light on the educational principles of Abdul Rahman Al-Nahlawi, an Islamic scholar who produced several books that are widely cited in the field of education. This study uses a content analysis approach and is only focused on one of the well-known al-Nahlawi's book that has been translated into Indonesian. As a result of this analysis, al-Nahlawi concluded that education in Islam should be based on the Quran and the Sunnah. In addition, there are five basic elements of education that must be taken into consideration by the Muslim community in order to produce a true Muslim generation.*

**Keywords:** *Abdul Rahman al-Nahlawi, Principles of Education, The Book: 'Usūl Al-Tarbiyah Al-Islāmiyyah wa Asālibuha Fi Al Bayt wa Al Madrasah wa Al Mujtama'.*

## **INTRODUCTION**

Abdul Rahman al-Nahlawi was one of the leading Muslim scholars who contributed multitude of ideas and notions in order to improve the quality of education for Muslims. The fundamental principles of Islamic education he composed were largely from the fundamental teachings of the Quran and Hadith. The results of his notions are recognized at a high level, not only in Islamic education but also in other fields such as civilization, history and psychology. This is attested by the fact that his notions have been studied and referred to by scholars not only in Middle East countries but also in Indonesia and Malaysia.

Al-Nahlawi produced several books that were mostly used as references for scholars of education. Istikhori (2017) listed 20 books authored by al-Nahlawi and most notably the book '*Usūl Al-Tarbiyah Al-Islāmiyyah Wa Asālibuha Fi Al Bayt Wa Al Madrasah Wa Al Mujtama'*'. This book was published on 9 Dzulhijjah 1398 H / 1977. As of 2015, this book has been reprinted 30 times. This 238 paged book was printed by Dar al-Fikr, Syrian Damascus and Dar al-Fikr al-Mu'asir, Beirut, Lebanon.

The book was originally intended to be the textbook for the "Usul al-Tarbiyah al-Islamiyyah" course at the Islamic University of al-Imam Muhammad Ibn Sa'ud, Istikhori (2017). This book contains

important articles on educating children and Islamic education such as sources, basics, purposes, institutions, methods found in Islamic education as well as comparisons of Islamic education with Western education methods. The foundation for the draft of this book is based on al-Nahlawi's frustration with the current world education system, which he believed is based on ideologies that deviates from the natural tendency of education and science of reasoning that is used in the Western world. He criticized modern education that contradicts Islamic education (Istikhori, 2017). This is expressed by him in the book's *muqaddimah*. (*prologue*)

This book has been translated into Malay language with the title "Principles and Methods of Islamic Education in Families, Schools, and Society" or "*Prinsip-Prinsip Dan Metode Pendidikan Islam Dalam Keluarga, Sekolah, Dan Masyarakat*" by Henry Noer Ali and edited by H.M.D Dahlan and Dr H.M.I Soelaeman. The book, published by the publisher cv.di Ponegoro in 1989, has been reprinted several times.

For this study, the researcher used the book '*Usūl Al-Tarbiyah Al-Islāmiyyah Wa Asāliyyuha Fi Al Bayt Wa Al Madrasah Wa Al Mujtama'* 30<sup>th</sup> edition (2015), a total of 238 pages and translation books that were published in 1996. This 428 pages translated book is used as a reference to most scholars involved in the world of education as well as being studied and being used as the subject of a thesis or scholarly dissertation by students of higher education.

## LITERATURE REVIEW

There are several studies based on al-Nahlawi's book "Usul al-Tarbiyah al-Islamiyyah wa Asalibuha fi al-Bayti wa-al-Madrasati wa al-Mujtama' ". The book "*Dasar, Asas dan Prinsip Pendidikan Islam*" by H. Kamrani Buseri (2014) cited many statements that are in line with al-Nahlawi's thinking in Islamic education. Similarly in the Journal of Islamic Education published in 2017, Istikhori studied "*Pemikiran Abd Rahman Al-Nahlawi Tentang Pendidikan Berbasis Masjid*". This article discusses only one of the sections contained in the books above, focusing only on the role of mosques in education. Studies have found that mosques have a variety of functions if used well to educate the community .Meanwhile, in an article written by Maulana Arafat Lubis (2019) titled "*Profesionalisme Guru Mata Pelajaran Pendidikan Agama Islam dan Budi Pekerti Sd 200205 Padangsidempuan*", it touches on educational methods taken from the above-mentioned al-Nahlawi book. In addition, Ali Ridho Alatas (2017) in his article titled "*Liberalisasi Kebijakan Pendidikan di Indonesia Terhadap Metode Targhib Tarhib*", has focused on targhib and tarhib methods based on al-Nahlawi's thinking.

## RESEARCH METHODOLOGY

This article is a qualitative research. The technique is using conventional and summative content analysis method. Hsiu-Fang Hsieh, Sarah E. Shannon (2005) explained that in conventional content analysis, coding categories are derived directly from the text data. With a directed approach, analysis starts with a theory or relevant research findings as guidance for initial codes. A summative content analysis involves counting and comparisons, usually from keywords or content, followed by the interpretation of the underlying context. The research technique used to make replicable and valid inferences by interpreting and coding textual material. By systematically evaluating texts (e.g., documents, oral communication, and graphics).

## FINDINGS

### About Abdul Rahman Al-Nahlawi

In a study conducted by Ali Rido (2014) and Nur Muhammad Abdulloh Mubaroq (2003) stated that Abdul Rahman al-Nahlawi had the full name of Abd al Rahman Abdal Karim Uthman Muhammad al Arqaswasi al Nahlawi. He was born on 7 Safar 1396 H / 1876M in a district called Nahlawi city of Medina, Saudi Arabia. Although this statement is widely shared in studies conducted by researchers from Indonesia, this opinion differs from the notes in the books that al-Nahlawi himself produced.

In al-Nahlawi's writings, his full name is not mentioned. However, it is said that he was born on January 1, 1927 in Damascus, Syria and grew up in the country and received his doctoral degree in Philosophy from Dar al-Mu'allimin University, Syria. According to the record in al-Nahlawi's another book "*Al-Tarbiyyah Bi Al-Targhib Wa Al-Tarhib* ", he died in 2001M.

In researching the history of Al-Nahlawi's education, he completed his studies in philosophy at the College of *Adab* and at *Dar al-Mu'allimin al-'Ulya*. He majored in education at a young age, and has been a lecturer at several Universities such as *Dar al-Mu'allimin, University of Damascus, Morocco*. He holds the title of Professor at the *Scientific Kulliyah* in Riyadh and the University of Imam Muhammad ibn Sa'ud al-Islamiah of Saudi Arabia and the University of Damascus. He was also the director of *Mu'assasah Sa'd Muhammad ibn Ladin al-Tijariyyah* (Istikhori, 2017).

Al-Nahlawi spent most of his life writing works in various fields, especially in education. Istikhori (2017) in his study stated that through al-Nahlawi's writing pattern, it was concluded that he was a conservative and a *hafiz* and strongly adhered to the Quran and al-Sunah, as well as a genuine adherent of Mazhab Ahli Sunah wal Jama'ah.

Among the well-known al-Nahlawi writings are a series of educational books based on the Quran and Hadith. In addition, he also wrote educational books on Islamic scholars such as *Ibn Taimiyah and al-Zahabi*. Al-Nahlawi also serves as a supervisor of higher education theses in Arab and Gulf countries. It is not surprising then that his notions serve as a source of reference for scholars and are valuable scientific sources in the field of education.

### Al-Nahlawi Books and Essays

Al-Nahlawi has authored a series of educational books. (1) *Al-Tarbiyyah bi al-Hiwâr* (2) *Al-Tarbiyyah bi al-'Ibrah*: (3) *Al-Tarbiyyah bi-Dharbi al-Amthâl*, (4) *Al-Tarbiyyah bi al-Ayât*, (5) *Al-Tarbiyyah bi al-Targhib wa al-Tarhib*, (6) *Al-Tarbiyah al-Ijtima'iyah fi al-Islâm*

The book "*Tarbiyyah Wa Thuruq al-Tadrîs*," published by al Kulliyat Wal Ma'ahid al Ilmiyyah, Riyadh, 1392 H. is a collection of articles that debates the problems of education and its teaching methods. In this book, al Nahlawi and Abdul Karim Uthman, and Muhammad Khair Arqaswasi, have criticized the modern education system as well as explaining its impact on the Islamic world, especially in their own country. (Ratna: 2010).

Al-Nahlawi not only wrote books regarding on education, but also authored a book in the field of psychology, *Nafs (Psychology)*, while the book *A'lâm al-Tarbiyyah Fi Tarikh al-Islam, Dirasatun Maudu'iyatun Tahliliyatun Tarbiyatun*, 1986 Dar al Fikr's publications are a series of books that explain the

views of Islamic scholars on education, such as views of Ibn Qayyim al-Jauziyah, Yussuf bin Abdul Bar, al-Zahabi and Ibn Taimiyah. Similarly, the book entitled *Mau'izhah al-Qulub*, 1998 discusses ways to cure the heart by practicing the verses of the Quran and the Sunnah.

### The Principles Of Islamic Education According To Abdul Rahman Al-Nahlawi In 'Usūl Al-Tarbiyah Al-Islāmiyyah Wa Asālibuha Fi Al Bayt Wa Al Madrasah Wa Al Mujtama'

In the book 'Usūl Al-Tarbiyah Al-Islāmiyyah wa Asālibuha Fi Al Bayt wa Al Madrasah wa Al Mujtama', al-Nahlawi generally explains that the principles of education contain five important principles of Islamic education:

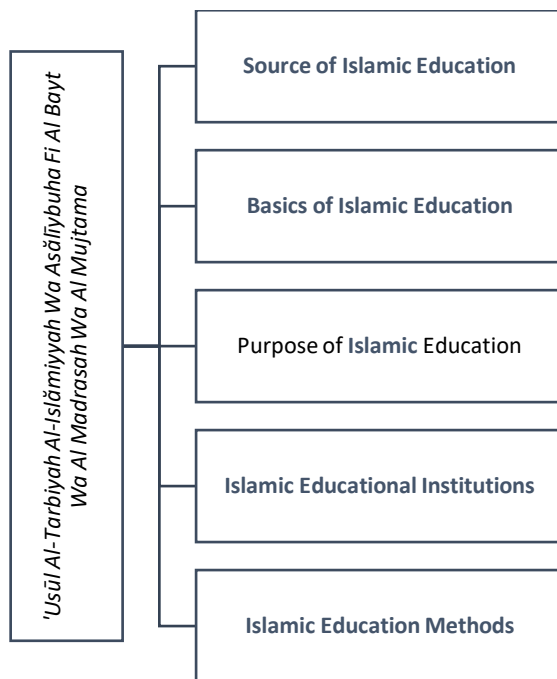


Fig 1: Essential Aspects of Islamic Education According to al-Nahlawi (1996)

#### 1- Source of Islamic Education

Al-Nahlawi states that the Quran and al-Sunnah are the most important sources of Islamic education. He added that in order to live an ideal life, the most impactful source of education is the personality of the Prophet Muhammad *Sallallaahu 'alaihi wasallam*. Al-Nahlawi had given a guide on how this resource can be applied in the field of education.

- *The Quran is the primary source of education*

The results of the Quranic education are clearly reflected in the personality of the Prophet *SallalLāhu 'alaihi wasallam* as described by Saidatina' A'ishah r.a:

كان خلقه القرآن

Meaning: His moral (Rasulullah *SallalLāhu 'alaihi wasallam*) is the Quran (Narrated by Muslim)

Al-Nahlawi explained how to apply sources from the Quran in teaching and learning. Among these are in verse 32 surah al-Furqān,

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ۝ ٣٢

Translation: " and those who disbelieve say, "why was the Qur'an not revealed to him all at once?" thus [it is] that we may strengthen thereby your heart. And we have spaced it distinctly. " (al-Furqan, 25:32)

Some of the lessons from the above verse are:

- Strengthening the heart and strengthening the faith must be done before beginning the lesson.
- The teaching should be done gradually or step by step.
- Prohibition of haste in teaching and learning as mentioned in surah *al-Qiamah* verses 16-19

لَا تُحْرِكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ ۝ ١٦ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝ ١٧ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۝ ١٨ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۝ ١٩

Translation: "(O Prophet), do not stir your tongue hastily (to commit the Revelation to memory). Surely it is for Us to have you commit it to memory and to recite it. And so, when We recite it, follow its recitation attentively; then it will be for Us to explain it." (Al-Qiamah, 75: 16-19)

- Apply everything learned to life as practiced by the Companions. According to one story told by Ibn Mas'ūd, the companions will practice in real life ten verses of what they have learned from the Quran before furthering their knowledge.

“كنا في عهد رسول الله صلى الله عليه وسلم - لا نجاوز السورة من القرآن حتى نحفظها ونعمل بها، فتعلمنا العلم والعمل جميعا“

Meaning: During the Prophet Sallallaahu 'alaihi wasallam's time, we never passed a surah of the Quran (to learn the next surah) before we memorized and implement it in our life. So, we learned the knowledge, and practiced everything in real life.

In addition to the above method there are several methods in the Quran that are the best method and can serve as a guide in educating emotions. They include repetition methods to stimulate behavior and stimulate emotions. As in surah *al-Rahman's* verse,

فَبِأَيِّ آءَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝ ١٣

Translation: "Which of the favors of your Lord would you deny?" (Ar-Rahman 55:13)

This verse is repeated 31 times in surah *Ar-Rahman* to remind people of the blessings and proofs of Allah's supremacy. Each repetition of this question has a different stimulus in the context of the previous verse.

- Hadith as The Second Source Of Education

Al-Nahlawi argues that in Hadith there are various approaches to providing education such as stir up the spirit, giving hope, the promise of reward (*targhīb*) and the threat of torture (*tarhīb*), storytelling as well as taking benefits and morals from events that happened (Najati, 1987 , Nasir, 2002). The Prophet *Sallallaahu 'alaihi wasallam* also used the method of touching and praising his companions to give encouragements and strengths. (M. Abdel Haleem, 2002)

Scholars studying the personality of the Prophet *SallalLāhu 'alaihi wasallam* found that he was a great educator. The Prophet *SallalLāhu 'alaihi wasallam* gave examples of some of the educational methods that can be applied in teaching and learning. These are:

- Always pay attention to the needs and habits of those you are educating.
- Always speak accordingly to the age and level of thinking of the person who is being talked to.
- Always pay attention to the differences between the people who study, their willingness and their authority without ignoring the call to worship Allah *Sub'ānahu wa Ta'ala* not to deviate from the true religion.
- Direct all the intellectual, physical, and spiritual potential of students to achieve the highest Islamic educational goals

## 2- Basics of Islamic Education

According to al-Nahlawi, in Islam, education is divided into three main aspects:

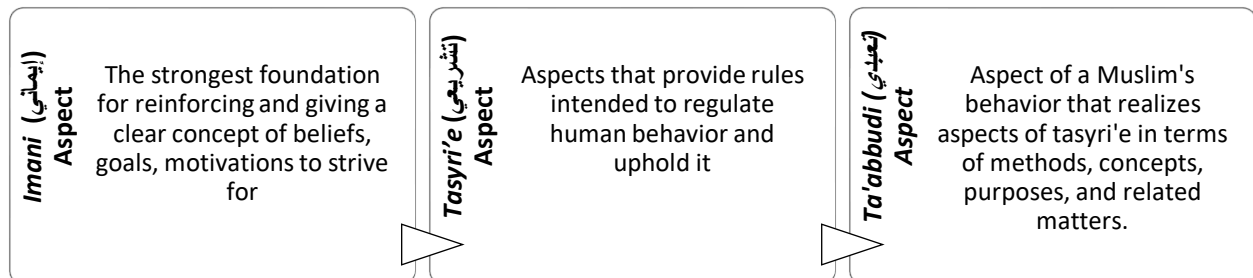


Fig 2: Basics of Islamic Education According to al-Nahlawi (1996)

- **Imani (إيماني) Aspect**

Belief is the most important aspect of human behavior. Faith is the foundation of all beliefs. Therefore, in order to reinforce the belief, in the Quran there are many verses that point to the call for people to think about the greatness of Allah *Sub'ānahu wa Ta'ala*, the creation of nature, the creation of man and life, to remind man of supremacy of the creator of all beings in existence in this earth. Among them are the verse in surah *az-Zumar*,

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَانزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَةَ أَزْوَاجٍ يَخْلُقَكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَاتَىٰ تُصْرَفُونَ ٦

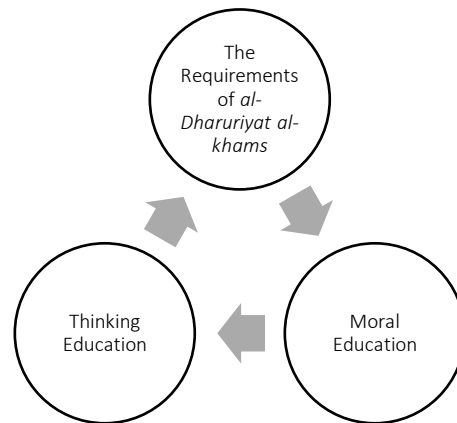
*Translation: He created you from one soul. Then He made from it its mate, and He produced for you from the grazing livestock eight mates. He creates you in the wombs of your mothers, creation after creation, within three darkness's. That is Allah, your lord; to Him belongs dominion. There is no deity except Him, so how are you averted? (az-Zumar 39:6)*

By observing the concrete arguments surrounding mankind, it will surely provide knowledge that will transform into a movement of reflection and emotion that makes man submissive to Allah who created all the events on this earth.

- **Tasyri'e (تشريعي) Aspect**

According to al-Nahlawi what is meant by *syara'* is:

i) Executing Islamic orders; ii) Explain the beliefs that must be obeyed; iii) Worshiping Allah; iv) Relying on the commands and prohibitions that have been dedicated to Allah alone. It is on this basis that this aspect affects the human race in several ways.



**Fig 3: Impact of Tasyri'e Aspects (al-Nahlawi 1996)**

- The impact of *Tasyri'e* aspects on education thinking: Through logical thinking, it gives the impression that Islamic teaching is flexible and beneficial to human life.
- Impact of *Tasyri'e* aspects on moral education: In terms of the values used in their methodology and their applicability,
- According to *Fuqaha jumhur*, the main task of Islamic *Shari'a* is to fulfill the five human needs (*al-Daruriyat al-Khams*) which is to preserve religion, soul, wealth, honor and intellect.

- **Ta'abbudi (تعبدية) Aspect**

Worship in Islam teaches people to be aware of their thinking. All acts of worship in Islam have a high function in regulating a Muslim's daily life. The worship that is performed is intended only for the pleasure of Allah *Sub'ānahu wa Ta'āla*. In addition, worship should be performed in the manner prescribed by the Prophet *SallalLāhu 'alaihi wasallam*.

### 3- Purpose of Islamic Education

Islamic education according to al-Nahlawi, is *Rabbani* education, because defining purpose is a necessary part of the educational process intended to shape generations, build up the people and determine how to behave in life. Al-Nahlawi has linked three main things which are revenue, encouragement, and purpose. According to him, outcomes are things that people achieve because of behaviors that are created with the intention of realizing their purpose or not. Encouragement is something that can motivate a person to do

something and empower them to realize their purpose. Whereas the purpose is what is intended by humans and is the center of attention.

Putting purpose in something makes one think about how to do it better. Especially when accompanied by a strong encouragement will surely produce something to be hoped for. This is why al-Nahlawi believed that purpose is important in all matters, especially in Islamic education.

Al-Nahlawi repeatedly mentioned in his book that human purpose was created on this earth to worship and to obey Allah *Subhanahu wa Ta'ala* and to be the caliph responsible for the prosperity of the land and to perform *Shari'ah*. This purpose is very clear in the words of Allah *Subhanahu wa Ta'ala*.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦

Translation: "And I did not create the jinn and mankind except to worship Me." (al-Dzariyat. 51:56)

This is why according to al-Nahlawi, the purpose of Islamic education is to develop four aspects of the human body, namely intellectual, physical, social and professional development. All these developments, he said, would eventually create a feeling of 'sacredness to Allah *Subhanahu wa Ta'ala* in the human being.

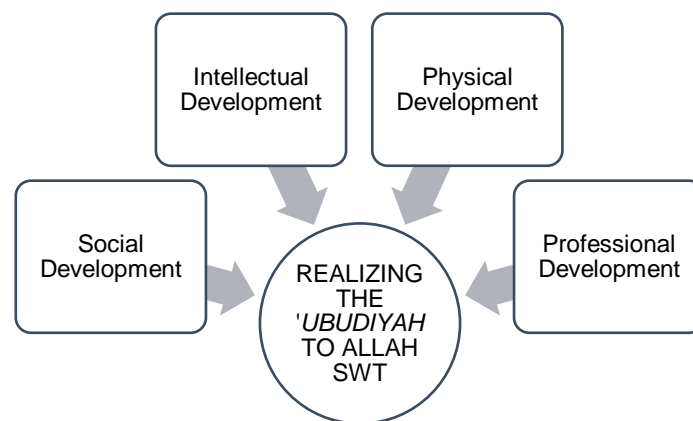


Fig 4: Purpose of Islamic Education (Al-Nahlawi 1996)

- **Islamic Education and Intellectual Development**

From the Islamic point of view, intellect is the most important human ability. Therefore, the whole principle of Faith is based on understanding. In the Quran there are several places that invite people to use their minds to think. If you count the number of words that use the word "*ta'qilûn*" (understand) in the Quran there are 46 places. While the words "*tatafakkarûn*" (think) are 14 places and "*yafqahûn*" (understand) 13 places. All of these passages direct people to think, understand, and deepen their senses.

Islamic education aims to develop the human intellect so that people can think healthily, submit to the truth, keep upholding academics, and seek the truth without following their desires and so on. Although Islamic education does not clearly outline the development of the intellect, its purpose is to encompass intellectual and physical development.



- **Islamic Education and Physical Development**

Physical development is one of the purpose of education in Islam. Physical strength is required for worship and obedience. Prophet Muhammad *SallalLāhu 'alaihi wasallam* strongly encouraged activities that could strengthen and develop physical activities such as swimming, archery, horse riding, running and so on. In a hadith narrated by Abu Hurairah, the Prophet *Sallalāhu 'alaihi wasallam* said,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (( الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، ))

Meaning: *From Abu Hurairah Radhiyallahu 'anhu, he said, Rasul Sallallāhu 'alaihi wasallam said, Strong believers are better and loved by Allāh Azza wa Jalla than weak believers;” (Narrated by Muslim)*

Physical strength and development are important because it leads to something that pleases Allah *Subhānahu wa Ta'āla*, such as helping people in need, fighting in the way of God and so on.

- **Islamic Education and Social Development**

Social development is meant in terms of social feelings, experiences and social concepts. Social feeling education aims to make the person sincere, submissive and obedient to Allah alone throughout his life. This concept of togetherness has a huge impact on shaping a Muslim's thinking. According to al-Nahlawi, people have great power in preserving the beliefs and beliefs of a group. That is why the concept of counseling and the concept of “*amal makruf nahi mungkar*” have become the basis of educational thinking in Islam. The same is true of brotherhood among fellow Muslims, as long as faith is a catalyst for brotherhood.

Islamic education combines a balance between individual personality education and social tendency education. The two must work together to ensure that their educational goals can be reached.

- **Islamic Education and Professional Development**

Islam does not prevent its people from studying at the highest level with the aim of gaining a social position or position. Al-Nahlawi argues that education that ignores this purpose will prevent humans from reaching a higher standard of morality, thinking and culture. Islam has also made the pursuit of wealth an act of worship and a personal approach to Allah *Sub'ānahu wa Ta'āla*, provided that it is a will or a means of making a living for the family, oneself, in addition to giving alms to the poor and giving alms. The words of Prophet Muhammad *SallalLāhu 'alaihi wasallam*

عن النبي ﷺ: الساعي على الأرملة والمسكين كالمجاهد في سبيل الله وأحسبه قال: (( وكالقائم الذي لا يفتر ، وكالصائم الذي لا يفطر )) متفق عليه

Meaning "One who strives to help the widows and the poor is like the one who fights in the way of Allah, or those who stands up (for prayer) without rest and as the one who observes fasts continuously".

Based on *Rabbani* Islamic educational goals, al-Nahlawi states that among the advantages of *Rabbani* goals are:

- **Perfection:** Because it springs from divine perfection
- **Broad:** Because the purpose covers all aspects of life
- **General:** Because it is not for the benefit of the people.
- **Permanent and eternal:** Because that education comes from Allah *Sub'ānahu wa Ta'āla.*
- **According to Human Nature:** Because human nature will not change.
- **Fertility:** Because it always produces advantages.
- **Clear:** Because it is easy for everyone to understand.
- **Balance:** Because it unites all-purpose to life.
- **Realistic:** Because it's easy to implement.
- **Flexible:** Because it is not hindered by human lifestyle.

Islamic education puts everything in accordance with the situation and makes this education a means of achieving the highest goal of obedience and worship only to Allah *Subhānahu wa Ta'āla.* In addition, the purpose of Islamic education is also to enable people to practice the law of Allah in all matters of life. Therefore, the development of physical, intellectual, emotional, social and other aspects leads to the achievement of the highest educational goals.

#### 4- Islamic Educational Institutions

The main aim of Islamic education is to create and develop human potential in all aspects so that the person is born as the best human. In this regard al-Nahlawi suggested that Islamic educational institutions play a role and influence in realizing the purpose of Islamic education. Among the institutions intended to play a role in education are:

- ***Role of Mosque in Education***

Al-Nahlawi outlined that the mosque has two main functions. The first serves as a place to educate and the second serves as a place for socializing. When the prophet Muhammad *SallalLāhu 'alaihi wasallam* reached Medina in the early days of Islam, the first thing he did was to build a mosque. .

In addition to functioning as a center of education and as an institution of religious knowledge that covers the areas of faith, worship, morals and all aspects of Islamic knowledge, the main role of the mosque at that time was also to serve as a place of worship and to seek the peace, strength and help of Allah *Sub'ānahu wa Ta'āla.* The mosque also serves as a place to hold meetings to organize the affairs of the Muslims, be it in the war, independence movement, liberation of the people from idolatry, and so on.

Through the institution of mosques, people are taught to love knowledge, to recognize social responsibility and to feel responsible for themselves and society. The illiterate intervention during prophet *SallalLāhu 'alaihi wasallam*'s time also began in the mosque. However, things changed slightly after that time as worldly affairs took time for mosque visitors.

Thus, al-Nahlawi proposed that the mosque be the most important institution in Islamic education and restore the function of the mosque in education and social life. Some of the positive impacts that can come from this are:

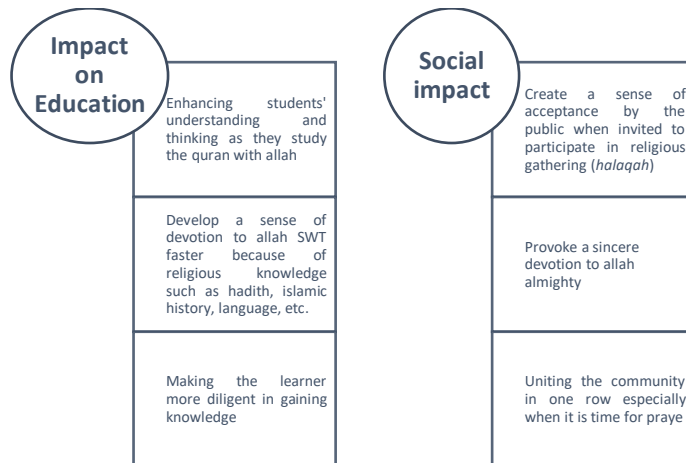


Fig 5: Impact of Mosque Institutions on Education and Socialism according to al-Nahlawi (1996)

- **The Role of Family in Education**

Family is the first institution responsible for realizing the purpose of Islamic education. Building a family is something that is practiced in Islam. Among the goals of a family are:

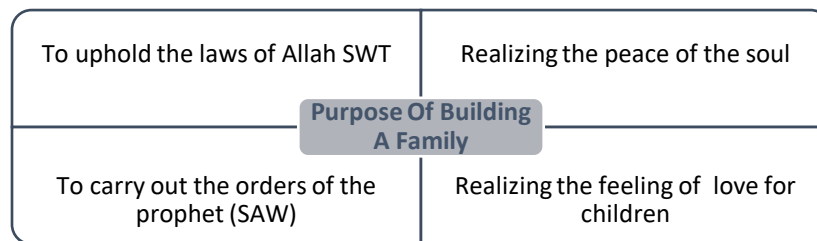


Fig 6: Purpose of Family Building According to Al-Nahlawi (1996)

According to al-Nahlawi, Islam has laid out two fundamentals in Islamic education: - i) the clear purpose which are believing and worshipping Allah *Subhanahu wa Ta'ala*, ii) the curriculum which outlines the mindset and behavior by taking the example of the Prophet *SallalLahu 'alaihi wasallam*'s personality to be followed and practiced in order to continue to follow for generations.

- **The Role of Schools in Education**

Schools play a central role in presenting knowledge to students. Al-Nahlawi has made it clear that the school's task in educating the future generation is very heavy. Thus, as an important institution in education, al-Nahlawi cautions against avoiding factors that could undermine the role of school institutions, including:

- a- School That Separates People from Society.

The function of the school as a place to educate the community is no longer practiced as it was practiced in the times of the *kutab-kutab* and *halaqah* mosques. Today, the entire effort is made solely for the students to achieve good performance in line with the school's goals.

This is contrary to the purpose of education in Islam, because Islamic education calls on schools to be active in the community such as giving advice, reminders, and encouraging them to abide by the rules of community.

b- The Fanaticism of Western Culture and Philosophy.

At this time most of the reference books are from Western scholars. That is why most of these books are more oriented to the research done by Western scholars. Although most of these books are from Islamic scholars, however, the basis of research that uses logical reasoning is sometimes contrary to Islamic beliefs such as the concept of the existence of nature which Western scholars do not associate with Allah SWT.

It is the duty of the teacher to formulate the structure of student thinking so as not to be influenced by Western ideology and to return to Islamic education.

c- Unstable Child Personality.

This is due to the tendency of Western scholars to focus more on "*positivism*" which only studies facts without linking them to religion.

So, the most effective way to address this problem is to review and reorganize the education system, write books based on Islamic teachings and implemented by teachers who are able to put students in the right direction.

d- Make Degree and Test as Educational Purpose.

Graduate awards in ancient times were based on the testimony that a student was a believer and capable of teaching everything he had learned. The award process takes place after the student has been with his teacher for a long time to delve into a field of knowledge with the aim of disseminating it.

But in this age, students are more focused on the value of a degree than a rewarding job. Once you have it, the importance of spreading knowledge will be forgotten.

e- Generating Passive Employees

The limited supply of knowledge gained from one's schooling influences student behavior after graduation. This student will be a passive employee because his original desire to become someone is fulfilled. They only work by order and the ability to think, to express opinions and to solve problems is reduced by priority because they only work by command.

## 5- Islamic Education Methods

According to al-Nahlawi the closest word to the method is *thariqah*, which is the strategic step that must be taken in order to do a job. Al-Nahlawi proposes an educational method based on the Quranic and al-Sunnah methods. In order to use Islamic education method, there are several principles to be applied. The principles are:

- **Easy**

The educational method used by educators should provide the opportunity for students to appreciate and practice it. In addition, educators should be able to communicate well so that the lessons presented are easily absorbed, understood and mastered by the students.

- **Continued**

Islamic education is an ongoing process. Therefore, educators should be aware of the continuity of teaching implementation.

- **Flexible and dynamic**

Implementation of the education system is not complete without the use of appropriate methods. If the content of the Qur'an is examined in depth, almost all of it contains the *Qurani* education method or something related to it. According to al-Nahlawi, in the Qur'an there are eleven places where Allah *Subhanahu wa Ta'ala* swears humans are beings who can be educated, sanctified and glorified. In these verses there are also numerous references to educational methods that can stimulate people to understand, learn and appreciate what they see, observe and learn. This is where it is important to understand and use the educational method especially the *Qurani* and *Nabawi* education methods as it is a testament or means of communicating to educational goals.

Al-Nahlawi summarized some of the most prominent *Qurani* education methods in his book. Among the methods mentioned by al-Nahlawi in the book are:

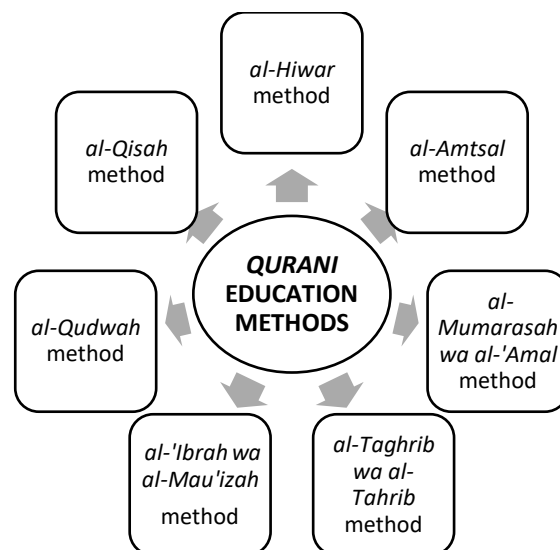


Fig 7: Islamic Education Method According to al-Nahlawi (1996)

- ***Al-Hiwâr (Dialogue) method***

This method is defined as a discussion between two or more parties conducted through a question and answer session on a topic that is aimed at one purpose. This method is also used as a connecting point of thought and exchange of ideas, which can lead to a certain conclusion or sometimes may not lead to the expected conclusion. Al-Nahlawi has pointed out that the different types of *al-hiwar* methods in the Quran have an impact on education. There are several types of *hiwâr* methods called al-Nahlawi in his book.

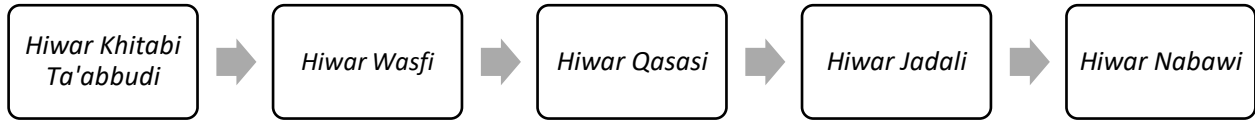


Fig 8: Types of *Hiwar* Methods (al-Nahlawi 1996)

Al-Nahlawi concludes that all these types of *hiwâr* have an impact on education as it can educate in teaching, as this method can arouse students' curiosity and thus focus on the content delivered by the teacher.

- ***Al-Qissah (Storytelling) Method***

According to al-Nahlawi, the use of the *al-Qissah* (storytelling) method in education can encourage one to change behavior and renew the will in accordance with the demands and lessons learned from the story. (Kamarul Azmi Jasmi, 2010) states that in Islamic education, *al-Qissah* method has a profound effect that cannot be substituted for other forms of teaching. This method has privileges that can impact the listener psychologically, such as the story of Prophet Yusuf '*Alaihis-salam* which contains teaching on aspects of life and contains pure values to emulate.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِن كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ٣

Translation: *We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware. (Yusuf: 12:3)*

- ***Al-Amtsâl (Parable) Method***

This *Qurani* method of education is also named as a *metaphor*. Al-Nahlawi has stated that the meaning of *al-Amtsâl* is to explain something that is appropriate and resembles something else while uncovering the advantages and disadvantages of the matter. This method is best used to influence and give impact to the listeners. In surah *al-Baqarah* verse 26:

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ٢٦﴾

Translation: *"Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient."* (al-Baqarah 2:26)

- ***Al-Qudwah (Exemplary) Method***

This method is also referred to as an exemplar method. Islam has made the Prophet *SallalLâhu 'alaihi wasallam* a lifelong example for all educators, parents and people in general. Exemplify through the personality of the Prophet not only to admire or admire, but to apply to the soul and the act.

Allah *Subhânahu wa Ta'ala* pressed this in His word in surah *al-Ahzâb* verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۚ ٢١

Translation: “There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often”. (al-Ahzâb :21)

- ***Al-Mumâratsah Wa-Al-'Amal (Training And Practice) Methods***

Education with training and practice is the method practiced by the Prophet *Sallallâhu 'alaihi wasallam* in educating his companions. There are many hadiths that tell about the ways in which the Prophet *SallalLâhu 'alaihi wasallam* taught his companions through this method. These include how friends learn how to perform ablution, prayers and other practices that are practiced continuously.

The practice of this method should be done gradually and not only in the practice of positive things but also in changing negative habits. This method will allow the student to always do the right thing with a teacher who sets the example and supervises the student. In addition, it will create a sense of responsibility among the students as all of these familiar acts involve all aspects of knowledge, namely cognitive, affective and psychomotor aspects.

- ***Al-'Ibrah wa Al-Mau'izah Method (Discipline and Advice)***

The method of *'ibrah* means taking lessons from something witnessed, observed, evaluated and measured so that it can mobilize or educate the *Rabbaniyah* (divine) feeling which instills, reinforces, and cultivates monotheistic beliefs, obeys the commands of *sharia'* and obeys all the instructions of Allah *Subhânahu wa Ta'âla*.

The use of this method in the Quran and Hadith varies. Among them are the *'ibrah* derived from the story of the Quran, *'ibrah* derived from the creation of Allah *Sub'ânahu wa Ta'âla* and the gifts He has bestowed, *'Ibrah* of historical events which all aim to make people think and reveal the secrets behind it, as well as stories and events that explore the wisdom of human creation and His creatures. The word of Allah *Subhanahu wa Ta'ala* in surah *Yusuf*,

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ١١١

Translation: “There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.” (Yusuf 12:111)

The method of *mau'izah* is to give advice and reminders about good and truth in a way that can touch feelings. The goal is for the listener to practice what they hear. These methods also come in many forms and meanings include advice and *tadzkir*.

- ***Al-Targhîb wa Al-Tarhîb (Motivation and Threat) Methods***

The *targhîb* and *tarhîb* methods are based on the nature of human creation, which is the desire for happiness, the enjoyment of life and the good of eternal life and the fear of hardships, sorrow, and misery. *Al-targhîb* means a good promise that motivates one to do good and commendable things, while

*al-tarhīb* has the opposite meaning to a bad promise aimed at keeping one from doing what is forbidden and despised.

Al-Nahlawi also mentioned some of the benefits of this method in education. Among them are to educate the *Rabbaniyyah's* feeling of *khawf* which is the fear of Allah *Subhānahu wa Ta'ala*, the sense of *khusyu* 'which means humble, submissive, and self-sacrificing to Allah *Subhānahu wa Ta'ala*, *hubb*, the feeling which is the love and desire of man to love and and *roja*' the feeling is the deep desire of God's mercy.

## DISCUSSION

Discussions and studies on Abdul Rahman al-Nahlawi's thinking, particularly in the field of education focusing on the book "'*Usul al-Tarbiyah al-Islamiah wa asalibuha fi al-Bayti wa al-Madrasah wa al-Mujtama*,'" have been widely studied by scholars. Therefore, this study only explains the principles of al-Nahlawi's thinking as reference for educators, whether formally or informally.

One of the things that educators need to keep in mind is always making the Quran and al-Sunah the primary reference in education, since the main principles in al-Nahlawi education are the Quran and al-Sunah. The word of Allah *Subhānahu wa Ta'ala* in surah *al-Nisa*' (4:59)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٥٩

Translation: "O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result".

The Quran and al-Sunnah are the most important sources of Islamic education in order to live an ideal life. The most impactful source of education is the personality of the Prophet Muhammad *Sallallahu 'alaihi wasallam*. Al-Nahlawi thinks both sources can provide solutions to the many problems that plague society today. Rasulullah *Sallallahu 'alaihi wasallam* has urged us to emulate him. Educators are encouraged to implement the *Qurani* method as suggested by al-Nahlawi because it has been proven that this method can shape the perfect morals and keep people from receiving bad consequences.

In the basics of Education, there are three aspects:-

- *Imani* -the strongest foundation for reinforcing and giving clear concepts of belief, goals, motivation.
- *Tasyri'e* – provide rules intended to regulate human behavior and uphold it.
- *Ta'abbudi* – a Muslim's behavior that realizes tasyri'e in terms of methods, concepts, purposes and related matters.

Defining purpose is a necessary as part of the education process intended to shape generations, build up the people and determine how to behave in life. The main aim of Islamic education is to create and develop human potential in all aspects so that the person is born as the best human. Islamic educational institutions play a role and influence in realizing the purpose of Islamic education. Among the institutions intended to play a role in education are:

- *Mosque* - serves as a place to educate and as a place for socializing.



- Family– As first institution responsible for realizing the purpose of Islamic education.
- Schools– A central role in presenting knowledge to students.

Lastly the Islamic education methods where according to al-Nahlawi is *thariqah*, which is the strategic step that must be taken in order to do a job. In order to use Islamic education method, there are several principles to be applied as follows:-

- Easy - should provide the opportunity for students to appreciate and practice it.
- Continued – is an ongoing process.
- Flexible and dynamic - In couple of Quran verses there are also numerous references to educational methods that can stimulate people to understand, learn and appreciate what they see, observe and learn.

This is where it is important to understand and use the educational method especially the *Qurani* and *Nabawi* education methods. Bajuri et al. (2012) said that one of the examples of methods that need to be used in teaching is the *targhīb* of good promises (positive rewards) and *tarhīb* of bad promises in the form of threats (punishments), as they are primarily intended to arouse the spirit, as well as increase people's faith in practicing religious teachings and strengthens their faith in Allah Almighty exactly as al-Nahlawi says. However, educators should better understand the issues involved with *targhīb* and *tarhīb* methods to ensure their effectiveness.

This also applies to using exemplary methods in teachings. For example, teachers should provide good reading examples for students to follow, or teach the proper way of prayer in order to gain the interest of students in practicing the correct form of prayer. Educators not only set an example in the classroom but also in everyday life. As such, students will not hesitate to imitate or emulate good things such as prayer, social work and social activities (Sri Minarti: 2013).

In addition, educators should take into account the differences between individuals. Al-Rumi (2001) has commented on identifying differences between individuals in education. A teacher must identify the student's thinking level before beginning the lesson, in order to suit their thinking ability. This is because the delivery of lessons that do not fit the student's thinking ability may result in the student not being interested in learning. In summary, al-Nahlawi's educational thinking can be summed up by the following important facts:

- i) The true and absolute educator is Allah *Subhānahu wa Ta'ala*.
- ii) Education is a purposeful activity.
- iii) Education should have a gradual planning through the stages of educational and teaching activities.
- iv) The role of an educator should be in accordance with the purpose of Allah *Subhānahu wa Ta'ala* creating it. An educator should follow the religion of Allah.

Zaini (2018) says that Islamic education is a process that leads people to a good life and raises the degree of humanity according to basic ability (nature). Planning should therefore be in line with the systematic education system, which can increase the level of ability and potential of a student from one development to another.

The effects that come from the methods used in education can be seen in the cognitive aspects of the intellect, the affective aspects of behavior and feelings as well as the psychomotor aspects of each individual society. Thus, educators need to know the principles of Islamic education. The effect can only be felt when the educator acts in stages as suggested by al-Nahlawi and according to the ability to think and understanding what wants to be conveyed.

This is supported by Wahid Bakhsh Shaikh (1999) who states that humans do not equal one hundred percent physically, intellectually and emotionally. Therefore, diversifying approaches is very important in the process of education and teaching, hence should vary according to individual needs (al-Isra'17: 84)

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ٨٤

Translation: Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."

Therefore, the preservation of human nature should be given attention in education. According to al-Nahlawi, the natural features of human beings who are ready to accept the true religion, piety and adherence to the teachings of *syari'ah* should always be preserved so as not to deviate from the straight path. As a Muslim, al-Nahlawi suggested that the scholars reiterate the history of Islamic civilization according to the correct facts as highlighted in the Quran. History has proven that Muslims are the source of the rise of knowledge and culture in the world.

## CONCLUSION

The principle of education enumerated by al-Nahlawi in his book to educate children from childhood to adulthood is a well-thought-out idea because his source of thought is through the Quran and al-Sunnah. Therefore, research on Islamic scholars' thinking, discussion and writing on Islamic education needs to be taken into consideration and not be ignored. The mindset of focusing on only modern education should be limited to only the long-term benefits and benefits to children that modern education brings.

Education is not only the responsibility of teachers, it is the responsibility of all. The responsibility of educating begins at home, then at school with the provision of appropriate and useful curriculum based on the age and ability of the students as well as the teacher's strategies in selecting methods that are relevant to teaching and learning. The role of society in education either through the institution of mosques as explained by al-Nahlawi is also important to produce successful individuals and generations in the world and in the hereafter. Through this educational principles stated by al-Nahlawi, he hopes to benefit everyone, especially children being educated. Embracing the true values of a good Muslim should be a priority in education.

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