

Moral Education for Youth in the Modern Era Perspective of Abdullah Nashih Ulwan

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ABSTRACT

This study aims to analyze Abdullah Nashih Ulwan's thoughts on adolescent moral education in Islam in the modern era and its relevance in answering the problems of adolescent life. This research is library research with the main source of the book *Tarbiyah al-Aulad fi al-Islam*, written by Abdullah Nashih Ulwan. The analysis technique uses content analysis. This study found five methods of moral education, namely the exemplary method, habituation, advice, attention and monitoring, and punishment. Second, deviations that occur in adolescents are caused by poverty, orphanage disasters, parental disharmony, divorce, poor parental treatment and example, excessive pampering of children, favouritism towards children, neglect of children's education, and negative associations. Third, the solution to the problems of Muslim youth is to provide religious education, provide a decent life, give responsibility for freedom, make teenagers comfortable, spend time together, and become friends.

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1. INTRODUCTION

The glory of a nation lies in its morals as long as the nation still adheres to the norms of morality and decency firmly and well, so long as that nation is victorious and happy (As, 1994). On the other hand, moral decay can wipe out the nation (Assegaf, 2011; Lestari, 2017). At present, the decline in adolescent morals is very evident in society. We can see many households that have lost peace, and there are officials who have lost their positions because of their children's behavior (As, 1994).

Youth today are children who have grown up. They are the fruit of a plant that has been watered in years past. That's why we have to give all our attention and support, as well as study the fundamentals so that they can become strong roots for our youth. The method of educating children in their infancy is what really shapes the characteristics of youth. The basic strength that must be done in educating youth. If it is not done from an early age (childhood), then the efforts put forth (to improve youth) will be in vain, and the rules focused on it will be lost (Zuhaili, 1999). Then, in fact the child is a trust from Allah who must be nurtured, cared for and cared for carefully and perfectly so that one day he will become an excellent human being, useful for religion, nation and state and in particular can be a consolation for parents, soothing the hearts of fathers and mothers and as pride family (Al-Ghazali,

1980). In the process of parenting should be guided by Islamic teachings so that they are in accordance with human nature (Abdullah Nashih Ulwan, 2016).

Currently, many parents still entrust their children's religious education to schools because schools provide religious education and religious teachers. Parents feel that these efforts have been sufficient even though the time for studying religion in public schools in particular is very little, only 2 hours per week (Rouf, 2016). Parents need to add religious education to their children in Islamic boarding schools, Islamic boarding schools, or bring religious teachers to school (Fuadi, 2019; Munirah, 2015). This method is an alternative in adding religious education to children so that they become pious, faithful and pious children. Parents' actions like this are not sufficient in instilling religious education in children. In order for the education process to be successful, collaboration between groups such as families, schools and communities is needed in creating a conducive educational environment (Badry & Rahman, 2021).

The family is the smallest social unit (Saifuddin, 2014; Setiardi, 2017). Father and mother function as natural educators. This means that by nature they are educators for their children. And thus the burden that is given to both of them, to be responsible for the education of their children which indeed grows from the instincts of their parents (innate factors). Fathers and mothers have an important influence and a direct impact on the course of fate and the future of their children, as an influence on childhood, youth and adulthood. Because of that, Islam considers the task of educating children as an obligation that must take precedence (Mujadiyah, 2019).

According to Al-Qurtubi, Islam has explicitly and clearly taught that community development must start from the smallest life, namely the family as in the letter at-Tahrim verse 6. This verse explains the importance of the role of the family in keeping away from sin and immorality (Amran, 2013). The main education that must be carried out in children is moral education as Allah sent Muhammad to perfect morals (Arif, 2018). However, in reality, Muslims are losing the example taught by Rasulullah SAW, in society there is a multidimensional crisis in all aspects of life such as corruption, stupidity, tyranny, oppression, injustice, moral decline, increased crime and various forms of social disease are an integral part from the life of especially teenagers in society who in fact are students.

The development of adolescents towards maturity does not run smoothly, and many teenagers fall into moral decadence in the form of juvenile delinquency, which develops into juvenile delinquency, one of which is called a social disease (Social Pathology). The most dominant factor that causes all of this is the influence of the house, environment, peers, and other negative factors that arise from outside himself (Kartono, 2010; Tjukup, Putra, Yustiawan, & Usfunan, 2020). Juvenile or child delinquency is easier to do because it is caused by a stage of development of the mind or reason of adolescents who are still not qualified enough. In criminology, this stage is described as the theory of development developed by Kohlberg's, namely the Pre-conventional Stage (age 9-11 years); Conventional Stage (age 12-20 years); and the Post-conventional Stage (Santoso & Achjani, 2003).

Seeing the increasing phenomenon of juvenile delinquency, the importance of moral education takes precedence. In this regard, it is necessary to re-examine Abdullah Nasih Ulwan's thoughts as a scholar and educational figure as contained in his book *Tarbiyatul Awlad fil Islam* which is known to have extensively explored the concept of children's education in Islam which contains moral messages..

Several studies on Abdullah Nasih Ulwan have been carried out, such as sex education for adolescents (Saputra, 2016), child education (Istiadie & Subhan, 2013; Yatim & Sa'ari, 2020), model of parental education (Saâ, Muhsin, Ahmad, & Abd Latif, 2019), moral education (Ernawati, 2018; Istiadie & Subhan, 2013), parents as educators (Parina, Handrianto, & Al Hamat, 2021), and other research. However, research related to adolescent moral education in Islam in the modern era from Abdullah Nashih Ulwan's perspective has never been studied. This research is important to do to be an alternative for parents or schools in tackling juvenile delinquency through moral education. Therefore the purpose of this study is to analyze Abdullah Nashih Ulwan's thoughts about adolescent moral education in Islam in the modern era and its relevance in addressing the problems of adolescent life.

2. METHODS

This research is library research in nature, meaning research on written materials published in book form, especially books by Abdullah Nashih Ulwan, here focusing more on the internal elements of Abdullah Nashih Ulwan's thoughts. The source of data in this study is a book written by Abdullah Nashih Ulwan, among others *Children's Education in Islam; Towards Piety; Biography of Abdullah Nashih Ulwan; Walk the Path to Liberation of Palestinian Land; Children's Social Education; Islamic Activities Facing Global Challenges; Facing Satan's Challenges; Self and Desire; and Islamic Youth in Facing the Challenges of the Moral Crisis*. The secondary sources used include a book by Mustofa Rahman (*Abdullah Nashih Ulwan: Value Education*), Zainal Muttaqien (*Method of Child Education According to Nashih Ulwan*), as well as other supporting sources in the form of articles, websites and others.

Data was collected through a literature study. In this regard the collection of selected library materials as a data source contained the concept of education, especially moral education according to Abdullah Nashih Ulwan. After going through the data collection process then, the data is processed by processing the data by grouping according to the subject matter of each. After the materials are grouped, they are arranged. Thus the discussion to be studied can be arranged systematically for further use in the data analysis process. The method used to analyze the data is the content analysis method. The content analysis method is a method used to analyze all forms of content conveyed, be it in the form of books, newspapers, speeches, regulations and so on.

3. FINDINGS AND DISCUSSION

3.1. *Abdullah Nashih Ulwan's Concept of Thought on Moral Education for Youth in the Modern Era*

3.1.1 The definition and purpose of moral education

Morals are images and deep states of the soul from which actions arise easily without the need for thought or reflection (Al-Ghazali, 1980). As for moral education, there are a number of moral principles and moral values that must be instilled in children, so that children can make it a habit from an early age and then reach maturity and slowly reach adulthood (Abdullah Nashih Ulwan, 2013). According to Abdullah Nashih Ulwan (2013), The main purpose of education is to straighten noble character. He believes that with noble character a strong child will be created, the child will grow and develop well both physically and mentally. Therefore moral education must be applied from an early age by exemplification and habituation.

According to Law Number 20 of 2003 concerning the National Education System, formulating the functions and objectives of national education is that national education functions to develop abilities and shape dignified national character and civilization in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, be healthy, knowledgeable, capable, creative, independent, and be a democratic and responsible citizen (Indonesia, 2003).

Thus, it is clear that the concept offered by Abdullah Nashih Ulwan is in line with the goals of national education where moral formation is the main element in educational goals. Abdullah Nashih Ulwan's thoughts in formulating educational goals are truly based on Islamic law. This can be seen from the many verses he quoting from the Qur'an and Hadith.

For Abdullah Nashih Ulwan, faith in Allah swt. is the basis of moral and psychological education for children. There is a close relationship between faith education and moral education. Based on several thoughts from world-renowned education and moral experts, Abdullah Nashih Ulwan concluded that faith in Allah swt. is the basis of remedial education and education for children both morally and psychologically and there is a close affinity between faith, morals, creed and deeds (Abdullah Nashih Ulwan, 2013).

In order for children to have noble character, parents are responsible for improving the soul, rectifying deviations, lifting (avoiding) humiliation, advocating good association with others, getting

used to behaving right from childhood, getting used to being trustworthy, teaching goodwill, educating to prioritizing other people, getting used to helping people who need help, educating to respect (respect) parents, educating to respect guests, getting used to doing good to neighbours since childhood, teaching to love others, cleaning children's tongues from dirty words, teaches to love and care for orphans, the needy, widows, and the poor.

A. Malik Fadjar stated that there are three serious challenges currently being faced: First, how to defend against crisis attacks and what we have achieved should not be lost. Second, we are in a global atmosphere in the field of education. According to him, competition is something that is inevitable, both on a regional, national and international scale. Third, make changes and adjustments to the national education system that support a more democratic education process, pays attention to the diversity of regional needs or conditions and students and encourage increased community participation (Jumari & Umam, 2022; Putra, 2019).

In addition to the obstacles above, there are a number of problems faced by our education, including the management of education in the past which put too much emphasis on the cognitive dimension and ignored other dimensions, in fact giving birth to Indonesian people with split personalities. Besides that, the challenge faced by Islamic education in facing the era of society 5.0 is the unavailability of adequate resources in the world of education such as teachers, lecturers and other education personnel. To overcome these challenges, must have the ability to solve problems, critical thinking, and creativity (Putra, 2019).

The three abilities that must be owned by each individual are expected to be able to solve problems faced in society and in the world of education, especially Islamic education. Islamic education must be able to face the challenges posed by the emergence of the era of society 5.0 which inevitably will be faced. therefore, each individual component, must be able to solve various problems encountered. must be able to defend and deal with various crisis attacks and what has been achieved by Islamic education should not be lost. Islamic education must always improve competence in all fields, especially education. and Islamic education must always be able to innovate for the better and not to be left behind and eroded by the increasingly developing times and current technological advances.

3.1.2 Methods of moral education

The methods of moral education, according to Abdullah Nashih Ulwan, are exemplary methods, habituation methods, advice methods, attention and monitoring methods, and punishment methods. The method offered in Islamic education is the same as the method put forward by Abdullah Nashih Ulwan. What distinguishes the two is that the moral education method includes the story method; where this method does not exist in Abdullah Nashih Ulwan's concept of thought instead it includes the method of attention and monitoring.

This is the strength of Abdullah Nashih Ulwan's thought in which he chose the attention and monitoring method as the method that must be applied in the education and moral development of youth. The principle of this method is that children need good attention and supervision from their parents in the fields of faith, morals, and mental and social readiness (Abdullah Nashih Ulwan, 2013).

3.1.3 Youth in Islam

Islam views youth as an age to be proud of. This pride is manifested in making teenagers as Muslim youth who are able to bring about changes in their environment. The following will further explain the Islamic view of youth according to Abdullah Nashih Ulwan:

1) Teenagers are Baligh age

The adolescent phase according to Abdullah Nashih Ulwan is a child aged 10-14 years (Abdullah Nashih Ulwan, 2013). Parents and educators must try to keep children at this age away from sexual stimulation. Because at this age is the most dangerous phase for human life. Meanwhile, according to the science of psychology, adolescence is the age of 13-22 years and is a period that will determine one's future and life, because it is full of tests and challenges, a period that is difficult to understand but must be understood, a vibrant period that must be experienced by the youth themselves. and those who have

an interest in it, so it needs to be carried out and prepared as well as possible (Soejatno, 2005).

According to al-Mighfari (2006), Adolescents have special characteristics, namely; an important period, a period of transition, a period of change, a period of trouble, a period of searching for identity, a period of fear, an unrealistic period, and a period towards adulthood. Children at the age of adolescence experience a very complex development both in terms of physical development and psychological development. Physical development is characterized by changes that occur in the reproductive organs, menstruation in women and others. Psychological development is characterized by changes in self-concept, intelligence development, social role development, and moral and religious development (Sarwono, 2012).

2) Adolescence is a period of searching for identity

The period of searching for identity in adolescents needs guidance, because this period is a vulnerable period, where they face physical and psychological conditions. If he is unable to fortify himself and takes a wrong step in finding his identity, he will fall into despicable deeds. The formation of identity is not easy, but it is very important that the formation of collective self-identity can become a social identity that shapes the dynamics of society (Hidayah & Huriati, 2016). Nashih Ulwan (2013) states that children are their parents' mandate. And his pure heart is a precious jewel. If he is taught and accustomed to goodness, then he will grow in goodness, then he will grow in goodness and will get happiness in this world and in the hereafter. However, if he is accustomed to doing evil and is left like an animals, then he will be miserable and perish. The way to raise a good child is to educate and teach him noble character.

Therefore, the formation of self-identity is carried out by adolescents by continuing to search, so that they find their identity, then the formation of this identity must be based on a solid religious basis. According to Sarmono, the characteristics of the attitude of adolescents in religion are sequential belief, conscious belief, doubtful belief and disbelief in God. Adolescence as a period of transition between childhood and adulthood (Sarwono, 2012). During the search for identity, adolescents begin to show their existence to others. The teenager begins to wonder about himself. In this case he begins to search for identity through peer approval which is mutually beneficial and coaching which must be based on a solid religious foundation.

3) Teenagers are the hope of society

Teenagers usually have very beautiful ideals and dreams for the country and society. Because of that the desire of adolescents to play a role in society is highly expected. Adolescents' desire to play a role in society is a social impulse that is formed because of the demands of advances in technology, culture and science in general (Willis, 2005).

Teenagers play a role in society must have a positive impact on society. According to Nashih Ulwan (2013), Teenagers contribute to fostering a primary Islamic society that is centered on high Islamic faith, morals and norms. All that is not difficult to make it happen. In this case, adolescents are the hope of society, if they are able to realize themselves as Muslim youths who give a good role in society. The conclusion is that youth is the hope of society, realized by distancing themselves from deviations, carrying out positive activities, preventing evil and having brotherly bonds.

4) Youth is a connecting generation of believers

A believer is a person who always fears Allah and keeps away from an act that Allah does not approve of. In this case, every human being wants youth as a generation of believing Muslims. The causes of youth as a continuation of the generation of believers include 1) the example of Rasulullah SAW, youth as a continuation of the generation of believers are teenagers who make the example of the Prophet Muhammad saw, in their lives in realizing the glory of Islam, and 2) descendants of parents, According to Nashih Ulwan (2013), parents must fear Allah, because with their piety parents will witness their children as the sun of improvement, the full moon of guidance, so that others can enjoy its light and reflect on noble morals. Teenagers as a link to the next generation of believers are teenagers who make the Prophet Muhammad. as an example in his life and continue the struggle of parents who believe in bringing the message of Islamiyyah in the world.

3.2. *The Relevance of Abdullah Nashih Ulwan's Concept of Moral Education in Answering the Problems of Youth Life in Islam in the Modern Era*

3.2.1 **Problems of Muslim Youth according to Abdullah Nashih Ulwan**

- 1) Poverty. Poor is an dominant factor that can cause child psychiatric deviations. Because he saw his family poor. And this situation will be even worse if teenagers see that some of their relatives, neighbors' children, or school friends are in good condition, while themselves are in a state of poverty, barely getting enough food and clothing. This clearly makes teenagers filled with envy, hatred, he feels disturbed, his ideals are cut off and become pessimistic..
- 2) Orphanage. The fundamental factor in adolescent problems is the orphanage that befalls children when they are still teenagers. Orphans if they are in an environment where they don't get anyone who loves and cares for them, don't get people who elevate them and cover their needs, then slowly teenagers will fall into delinquency and crime. Therefore, orphanage that occurs in adolescents is a problem that has an impact on adolescent psychology. Because no one loves and loves her like a complete family that has a father and mother.
- 3) Parental disharmony. The problem that occurs in adolescents is the quarrel of their parents. Family is a place to gather and meet. Teenagers spend more time in the family. Because time in the family is a long time. At school, teenagers only spend about 7 hours, while teenagers play in an uncertain society, maybe around 3 hours, the rest is in the family. In this case the child will often witness what is happening in his house. Teenagers watched in the house and saw clearly the fight between father and mother. Then teenagers will run away from a boring home atmosphere and a chaotic family. Teenagers will look for friends to hang out with who can eliminate their anxiety. If teenagers make friends with bad friends, they will slowly be dragged into delinquency and fall into bad morals and habits. This delinquency can add up and transform into a destroyer of the state and nation.
- 4) Divorce. Another important problem that occurs in adolescents is the divorce situation. At a young age, he did not see a mother who did not love him, nor did he see a father who met all his needs and always looked after him. Then teenagers will easily fall into crime and grow up in delinquency and delinquency
The problem of divorce is bad for teenagers. Teenagers do not get love from their mothers and fathers, because both of them are divorced. In addition, each parent earns a living for the necessities of life, this results in adolescents not getting supervision and attention from their parents.
- 5) Bad treatment of parents towards teenagers. The problem that is almost agreed upon by education experts is that if adolescents are treated by both parents with cruel treatment, educated with harsh blows and caustic ridicule, and filled with humiliation and ridicule, then what will arise is a negative reaction that appears in the behavior and morals of adolescents. Fear and anxiety will appear in adolescents. Bad treatment from parents causes teenagers to dare to kill their parents or leave their homes to save themselves from cruelty, tyranny and painful treatment.
- 6) Bad example from parents. The problem of exemplary is an important factor in determining the good or bad of teenagers. If parents are honest, trustworthy, have noble character, are courageous and distance themselves from actions that are contrary to religion, then youth will grow in honesty, are formed with noble character, are courageous and distance themselves from actions that are contrary to religion. And vice versa if the parents are a liar, traitor, miser, coward and despicable, then the child will grow up in lies, betrayal, lawlessness, miserliness, cowardice and contempt.
- 7) Parents pamper teenagers excessively. Pampering children excessively is a problem that

can damage a child's psyche. The mother often overreacts to her child, the misgivings of which push her to overdo the upbringing of the child and lead him beyond the boundaries of balance.

- 8) Parents are picky about their children. The attitude of parents who are favoritism towards their children can cause psychological deviations in children. These symptoms can cause adolescents to have feelings of envy, fear, alienation, inferior, sad, happy to fight and hostile.
- 9) Negligence of both parents to youth education. Negligence of both parents, namely parents forget their responsibilities in improving, directing and educating children. A mother must not forget her role in carrying the mandate and responsibility for the children under her supervision.
- 10) Negative association. Adolescence is a period of searching for identity through peers. At this time teenagers will look for friends who according to him fit. This will affect the mindset of teenagers. If he is friends with good friends, it will encourage him to do good too, but the problem is that teenagers make friends with bad friends, which can lead teenagers to delinquency. According to Nashih Ulwan, negative associations can lead teenagers to evil and delinquency which will become the character and habits of teenagers. If the teenager has low knowledge, weak faith and is easily swayed by his morals. Then they will be quickly influenced by friends who are naughty and quickly follow bad habits and morals. Thus it is difficult to return him to the straight path and difficult to save him from misguidance and misery.

3.2.2 The Relevance of Abdullah Nashih Ulwan's Thoughts on Adolescent Moral Education in Answering the Problems of Modern Society

The characteristics formed in the generation in the Society 5.0 Era are internet addiction, self-confidence, high self-esteem, more open, flexibility, tolerance of change, as well as a much better level of education and knowledge than the previous generation. The successor who lives in the Era of Society 5.0 has a distinctive character. Since he was in school, he has used gadgets and made the internet a basic necessity (Wurianto, 2018). Currently, everyone has the flexibility to participate in conveying their judgment to others using online social media. This has the effect of creating high dependence on the use of digital information media.

Character education has become one of the ways to return someone to their moral awareness and requires monitoring by all parties, both from family, educational institutions, mass media, society, and the government must create cooperation in carrying out this responsibility (Nasution, 2021). Without the involvement of all parties, the ideas of implementing character education will only end at the level of discourse and ideas. For this reason, a comprehensive action program is needed from all components of this nation. Instilling the values of *akhlakul karimah* must be done from an early age. The position of the teacher has a very important and strategic function, because he is responsible for giving direction to students in terms of mastery of knowledge and providing a good example for students in relation to Islamic Religious Education considering the teacher's duties as an educator (Bali & Hajriyah, 2020).

In this Era, Society 5.0 needs to be prepared by instilling character education to prepare the millennial generation to face challenges in the era of globalization. There needs to be more attention from the government in the education sector that is more effective and planned so that the results can be felt and used for the benefit of the country. The preparation given by the state to the millennial generation in facing the era of globalization is by implementing a patterned and measurable character education program. Developed countries have implemented this program and succeeded in creating quality human resources with superior competence. So it is hoped that with the seriousness of the government in carrying out this character education program in the education sector, Indonesia's millennial generation can compete and have good competence to face Era Society 5.0 (Samsudin, 2019).

The phenomenon that occurred in the industrial revolution 4.0 had a very impactful influence on life both in the fields of industry, technology, and even more so in the field of education which did not

escape the impact of the industrial revolution. So the challenge for all of us is "disrupting or being disrupted", which means surviving or being destroyed by the system and industrial revolution that has been found. The challenge ahead is not to become someone who is destroyed by the development of Era Society 5.0. So it is necessary to take action, intensive thinking in managing the world of Islamic education in this era, so that educators and students remain the main focus in Islamic education, and technology in any form is still a tool to facilitate the application of learning and teaching in the world of Islamic education. . So that humans can predict the needs needed in facing the wave of the industrial revolution 4.0 (Pihar, 2022).

The moral challenges faced by today's Muslim generation are many and varied. Some of them are in the form of customs, some come from within themselves, some come from foreign influences, some come through the mass media and some come from laws. To save people from problems in the modern era, it is necessary to have the intensity of moral education instilled in children from an early age. According to Jalaluddin Rahmat (1991), Nowadays, there is awareness around the world of how important it is to pay attention to ethics or morals in the development of science. In some developed countries, "moral guard" institutions have been established for science. The most well-known institution is The Institute of Society Etics and Life Science in Hastings, New York. It has now been realized, as Sir Mac Farlance Burnet, an Australian biologist, said: "It is difficult for an experimental scientist to know what he must not know. In fact, science cannot be separated from ethics, if humans don't want weapons to eat you.

At present the world agrees that science must be based on moral ethics, but because even ethics has its roots in philosophical thought, namely thoughts that contain strengths and weaknesses, ethical issues still contain problems. For this reason, what is needed is morality based on the Al-Quran and Hadith. Related to this, it is very relevant if the concepts and principles of moral education put forward by Abdullah Nasih Ulwan are instilled in students from an early age or from childhood. This will prevent children from being exposed to disintegrating knowledge when they grow up, because the knowledge they have is based on ethics or morals. Such moral teachings will also protect humans from attitudes and actions that misuse science and technology.

Moral education, according to Abdullah Nasih Ulwan (2007) is a series of basic moral principles and the virtues of attitude and character (*tabiat*) that must be owned and made into habits by a child from a beginner's time until he becomes a mulatto, that is, ready to sail the ocean of life. Thus the method can be in the form of habituation, role models, reading exemplary stories from pious or pious children, and internalizing or inculcating good moral values..

Abdullah Nasih Ulwan (2007) bases all his moral thoughts based on the guidance of the Qur'an and Hadith as well as the exemplary behavior of salafush shalihin. Besides that, Abdullah Nasih Ulwan bases his moral education on faith in Allah swt. If since childhood, a child grows and develops on the basis of faith in Allah SWT. and educated to always fear, remember, surrender, ask for help and surrender to Him, he will have the ability and provision of knowledge in accepting every virtue and glory, besides being accustomed to noble moral attitudes. Because Allah is one, people who have character based on faith in the monotheism of Allah SWT will avoid the problems of split personality (multiple personalities) and avoid the temptations and deceptions of the devil. Abdullah Nasih Ulwan's moral teachings will also be able to prevent a person from shallow faith, because Abdullah Nasih Ulwan's moral education is always based on faith, trying to be a believer who trusts and seeks protection from Allah SWT.

Moral education must also be exemplified by the habit of remembering Allah. According to Abdullah Nasih Ulwan, a religious stronghold that is rooted in the heart, the habit of remembering Allah swt. which has been internalized in him and self-introspection that has mastered all thoughts and feelings, has separated children from bad traits, sinful habits, and corrupted traditions of ignorance. Every good will be accepted as one of habit and pleasure, and nobility will be the foremost character and quality. So, the basis of moral education for Abdullah Nashih Ulwan is the values of faith and piety

to Allah swt. Thus Abdullah Nashih Ulwan's moral teachings will be able to prevent a person from being stressed and frustrated and will keep people from a hedonistic and materialistic lifestyle.

4. CONCLUSION

The relevance of Abdullah Nashih Ulwan's thoughts about moral education in answering the problems of modern society is that the concept offered about moral education can be used as a guide in solving the problems of social life. There are five methods put forward by Abdullah Nashih Ulwan, namely the exemplary method, the habituation method, the advice method, the attention and monitoring method and the punishment method. This side is the added value of Ulwan's thoughts in which he chose the attention and monitoring method as a method that must be applied in the education and moral development of youth. The principle of this method is that children need good attention and supervision from their parents in the fields of faith, morals, mental and social readiness. According to Abdullah Nashih Ulwan, solutions to the problems of Muslim youth include providing religious education, providing a decent life, giving freedom of responsibility, making teenagers comfortable, spending time together, and becoming friends.

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