

Concept Analysis of the Tarbiyatul Aulād fī Al-Islām Abdullah Nashih Ulwan; Children's Social Education Paying Attention to the Rights of Others in Forming Independent Character

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Abstract

This study aims to explain the concept of children's social education responsibility in the perspective of Abdullah Nashih Ulwan, which is focused on analyzing the material by paying attention to the rights of others to form children's independent character. This type of research is non-interactive qualitative with a concept analysis approach. The results showed that there are six concepts of children's social education responsibility in paying attention to the rights of others to form an independent character. First, the rights of both parents, namely to introduce the rights of both parents to their children by being filial to them. Second, sibling rights, namely the rights of people who have lineage or kinship. Third, the right of neighbors, namely all people next to their house on the right, left, front, and back, about forty houses. Fourth, the teacher's right, namely to educate children to respect the teacher, be reluctant to him, and fulfill the teacher's rights. Fifth, the rights of friends, namely choosing friends who are faithful and pious for their children. Sixth, the rights of older people, namely the rights of people who are older, have more knowledge, have higher piety and religion, and are more dignified, noble and have status.

Keywords: *Independent Character, Social Education, Tarbiyatul Aulad*

Abstrak

Penelitian ini bertujuan untuk menjelaskan konsep tanggung jawab pendidikan sosial anak dalam perspektif Abdullah Nashih Ulwan yang difokuskan pada telaah materi memperhatikan hak-hak orang lain untuk membentuk karakter mandiri anak. Jenis penelitian ini adalah kualitatif non-interactive dengan pendekatan analisis konsep. Hasil penelitian menunjukkan bahwa ada enam konsep tanggung jawab pendidikan sosial anak dalam memperhatikan hak-hak orang lain untuk membentuk karakter mandiri. Pertama, hak kedua orang tua yaitu mengenalkan hak kedua orang tua kepada anak-anaknya dengan berbakti kepadanya. Kedua, hak saudara yaitu hak orang-orang yang memiliki garis keturunan atau kekerabatan. Ketiga, hak tetangga yaitu semua orang yang bersebelahan dengan rumahnya disebelah kanan, kiri, depan, dan belakang, sekitar jarak empat puluh rumah. Keempat, hak guru yaitu mendidik anak untuk menghormati guru, segan kepadanya, dan menunaikan hak si guru. Kelima, hak teman yaitu memilihkan teman yang beriman dan saleh untuk anak-anaknya. Keenam, hak orang yang lebih tua yaitu hak orang yang usianya lebih tua, lebih banyak ilmunya, lebih tinggi ketakwaan dan agamanya, dan lebih berwibawa, mulia dan berkedudukan.

Kata Kunci: *Karakter Mandiri, Pendidikan Sosial, Tarbiyatul Aulad*

Introduction

One of the important attitudes that must be instilled in every Muslim is an attitude of respect and respect for others. Respect and respect for others is an effort to respect and respect yourself. Parents generally have a desire to have children who are

good, polite, good character, honest, tolerant, hard work, trustworthy, have good character and have a personality according to religious teachings.¹ To form a good Muslim personality in children, it is not as easy as turning a hand, but must go through several stages and methods and must pay attention to the factors that influence it, one of which is environmental or social factors.

Social education in Islam is an activity to educate children from an early age to commit to good social ethics and the foundations of a noble soul, which originates from the eternal Islamic faith and deep feelings of faith. Thus a child can live in society with good associations and manners, mature thinking, and acting wisely.² Every child has a different nature from other children, that nature is the embryo of the characteristics of each individual. The nature of each child will also grow and develop in accordance with their social environment because basically humans are social creatures.³

It is undeniable that the responsibility of social education is very important for parents and teachers in preparing a child. Research results and empirical facts prove that the building strength of society is very dependent on individual members of the community. Social education is very important and necessary in building a society that is aware of its surrounding environment. Through social education, it is hoped that being able to educate and form humans who know and are aware of their rights and obligations towards various groups of society and accustom them to good social behavior as members of society are the main characteristics of a social education.

The social emotional development of children is a very important factor and must be of particular concern to parents and educators. When their social emotional development is hampered or disturbed, a child will experience disturbances in friendship, social adjustment, behavior and academics, so that the child feels socially isolated, isolated, withdrawn, embarrassed and lonely.⁴ With the intensity of social education in a child, things that are negative behavior can be avoided in his life, and in the end they have an independent character.

¹ Dianis Izzatul Yuanita, "Membangun Karakter Anak Yang Islami Di Sekolah Dasar," *Tribakti: Jurnal Pemikiran Keislaman* 29, no. 1 (2018): 100–121.

² Abdul Hamid al-Hasyimi, *Mendidik Ala Rasulullah* (Jakarta: Pustaka Azam, 2001), 203.

³ Yasin Nurfalah, "Penanaman Nilai-Nilai Pendidikan Agama Islam Terhadap Anak", *Tribakti: Jurnal Pemikiran Keislaman*, *Tribakti: Jurnal Pemikiran Keislaman* 29, no. 1 (2018): 85–99.

⁴ M. Arif Khoiruddin, "Perkembangan Anak Ditinjau Dari Kemampuan Sosial Emosional," *Tribakti: Jurnal Pemikiran Keislaman* 29, no. 02 (2018): 425–38.

Character includes attitudes, behaviors, motivations, and skills.⁵ The format of character education as an instrument needs to be adapted in moral education, so that students are not shackled in narrow local insights and can enter the life of global society.⁶ The formation of an independent character in each individual child in the current era of globalization needs to be a serious concern, considering that along with the times, technology and people's lifestyles have had an impact on children's independence.⁷

The formation of an independent character in each individual child and adolescent in the modern era now needs serious attention, considering that along with the times, technology and people's lifestyles have also developed which more or less have had a negative impact on the independence of children and adolescents. Delinquency or independence in children and adolescents is one of the problems that often creates social anxiety, so that the need for strict guidance and supervision from various parties to save the next generation. Character includes attitudes, behaviors, motivations, and skills.⁸ The formation of an independent character can be interpreted as a process of internalizing the main characteristics into a special characteristic in a society into students so that they can grow and develop into complete human beings according to the cultural structure of the local community.⁹

One of the Islamic education leaders who discussed the responsibility of social education for children is Abdullah Nashih Ulwan who was born in Syria in the 20th century (1928-1987 AD), who has given an idea or concept about the responsibility of children's social education in paying attention to their rights other people. This concept is contained in the book *Tarbiyat al-Aulād fī al-Islām*, where he reveals that Islam has educational methods and systems to improve society. He understands that social education is the teaching of children since their childhood to adhere to the main social ethics and noble spiritual foundations derived from the eternal Islamic faith and sincere feelings of faith. The purpose of this social education is for a child to appear in society

⁵ Suciati, "Islamic Education Of Children With Parents As Indonesian Migrant Workers (Case Study In Karangwulan Village, Pati, Central Java)," *QIJIS: Qudus International Journal Of Islamic Studies* 4, no. 2 (2016): 137–51.

⁶ Imam Sutomo, "Modification of character education into akhlaq education for the global community life," *IJIMS: Indonesian Journal of Islam and Muslim Societies* 4, no. 2 (2014): 291–316.

⁷ Almuhibir, "Organizing Sumber Daya Panti Asuhan Muhammadiyah Lhokseumawe dalam Pembinaan Akhlak Anak Asuh," *TADBIR: Jurnal Studi Manajemen Pendidikan* 4, no. 1 (2020): 17–38.

⁸ Suciati, "Islamic Education Of Children With Parents As Indonesian Migrant Workers (Case Study In Karangwulan Village, Pati, Central Java)," 137–51.

⁹ Bagus Mustakim, *Pendidikan Karakter: Membangun Delapan Karakter Emas Indonesia Menuju Indonesia Bermartabat* (Yogyakarta: Samudra Biru, 2011), 29.

as a generation capable of good social interaction, civilized, balanced, mature minded, and behaving wisely.¹⁰

Based on the above thought, the authors analyzed how the concept of children's social education responsibility in the perspective of Abdullah Nashih Ulwan which is focused on studying the material paying attention to the rights of others to form the independent character of children which is the responsibility of education for parents and educators, both in the family, school, and community.

Research methods

All studies in this study use the character study method, namely the systematic study of the thoughts or ideas of a Muslim thinker, in whole or in part,¹¹ in the context of this research is exploratory by reading the main work of Abdullah Nashih Ulwan. This type of research is non-interactive qualitative, namely research on concepts through a document analysis with the stages of identifying, studying, and then synthesizing the available data to provide an understanding of the concept under study,¹² in social education material, children pay attention to the rights of others in forming independent characters.

The approach used is a concept analysis approach with the object of study of Abdullah Nashih Ulwan's thoughts contained in one of his works, namely *Tarbiyat al-Aulād fī al-Islām*. To obtain accurate data with high validity, primary data sources are used, namely the book *Tarbiyat al-Aulād fī al-Islām*, Emiel Ahmad's translation, published by Khatulistiwa Press, Jakarta in 2013, and then supported by secondary data sources, namely books and articles or journals that discuss the concept of children's education.

Result and Analysis

Short Biography of Abdullah Nashih Ulwan

Abdullah Nashih Ulwan was born in Bandar Halb, Syria in 1928. He was raised in a 'pious family which was respected by the surrounding community. His father, Sheikh

¹⁰ Abdullah Nashih Ulwan, *Tarbiyat al-Aulād fī al-Islām*, trans. Emiel Ahmad (Jakarta: Khatulistiwa Press, 2013), 289.

¹¹ Syahrin Harahap, *Metodologi Studi Tokoh Pemikiran Islam* (Jakarta: Istiqamah Mulya Press, 2015), 5.

¹² James H. McMillan dan Sally Schumacher, *Research in Education: A Conceptual Introduction* (New York: Longman, 2001), 38.

Said Ulwan, is a respected scholar and traditional medicine expert in the city of Halb. Abdullah Nashih Ulwan studied primary and secondary education in his hometown. He already memorized the Koran and mastered Arabic well at the age of 15, so his father enrolled him in a special religious madrasa, one of his teachers was Sheikh Raghib Al-Tabhakh, a hadith scholar in Halb.

Then continued at Al-Azhar University (Egypt) taking the Faculty of Ushuluddin, which was completed in 1952 completed for 4 years, with a bachelor's degree and continued his Masters in college graduated in 1954 and received a specialist diploma in education, equivalent to the Master of Arts (MA). In 1979 Abdullah Nashih Ulwan left Syria for Jordan, where he continued to carry out his preaching and in 1980 he left Jordan for Jeddah, Saudi Arabia after receiving an offer as a lecturer at the Faculty of Islamic Teaching at Abdul Aziz University and he became a lecturer there.

He succeeded in obtaining a doctorate at the University of Al-Saud Pakistan in 1982 with the title of dissertation of *Fiqh Dakwah wa Da'iyyah*. Abdullah Nashih Ulwan died on Saturday 29 August 1987 AD to coincide with the 5th Muharram 1408 H at the Malik Abdul Aziz University Hospital Jeddah Saudi Arabia at the age of 59 years. His body was taken to the Grand Mosque to be worshiped and buried in Mecca.

Children's Social Education in Paying Attention to the Rights of Others

There are six important things that concern parents and educators in cultivating and introducing the rights of others to form the independent character of children as a form of social education responsibility in the perspective of Abdullah Nashih Ulwan, namely:

1. The rights of parents

Abdullah Nashih Ulwan explained that the most important obligation of educators is to introduce the rights of both parents to their children, namely by being devoted to him, obeying him, doing good to him, serving him, caring for him in old age, not raising his voice above his voice, praying for both of them after death and other obligations.¹³

From his explanation, he shows that filial piety to parents for a law is obligatory, and if it does not mean he is a sin because he violates this obligation. In the Koran, it has been explained a lot about filial piety towards parents, as previously explained. Even

¹³ Ulwan, *Tarbiyat al-Aulād fi al-Islām*, trans. Emiel Ahmad, 219.

though they are not commanded to love their children, automatically the parents love their children. A father, especially a mother, is very fond of his child. They are able to labor hard day and night, pouring out their energy and mind. All of that for the benefit and future of their children.

According to Abdul Qadir Jawas, doing good to both parents must take precedence over fardlu kifayah, sunnah practices, jihad in the way of Allah SWT and doing good to parents does not mean that you have to abandon your obligations towards your wife and children, the obligation to provide for your wife and children are still fulfilled even though their parents must come first.¹⁴ Parents are defined as individuals who provide care, protection and direction from infancy to adulthood.¹⁵

Islam highly respects the act of filial piety to parents. However, there is a limit to serving one's parents as long as the act of filial piety does not violate the provisions outlined by Allah SWT, both those described in the Koran and the hadith. For example, if a parent forces a child to commit shirk or commit a crime, the parent's order must be opposed, but remember, it must be done in a good way so that they do not get offended.

The main evidence that filial piety is one of the highest teachings of Islam after faith in Allah SWT is the repetition of the command to serve parents after the command to worship Him in several verses, including surah Al-Baqarah verse 83, An-Nisa' verse 36, Al-Anam verse 51, and Al-Isra' verse 23. According to Nurudin, the verses about filial piety to both parents show a serious appeal to all humans (the children of Adam) to always behave well to both parents. This can be seen by repeating the command. In fact, explicitly these orders are often coupled with a sentence prohibiting worship other than Allah SWT (musyrik) or coupled with a sentence command to be grateful for his favors. Regarding this, it can be understood that doing good to both parents is almost strictly equated with the prohibition of associating partners with Allah SWT with something other than Him.¹⁶

In the context of filial piety to parents, a child must give something better and more than what the parents have given. The criterion for "good" here certainly includes both material and mental aspects, for example the child shows a happy expression and

¹⁴ Yazid bin Abdul Qadir Jawas, *Berbakti Kepada Orang Tua* (Jakarta: Darul Qalam, 2005), 34.

¹⁵ Budiarti Santoso Meilanny, Nurliana Cipta Apsari, dan Budi M. Taftazani, "The Involvement Of Parents In The Children's Care Process; A Comparison Of Various Countries," *EMPATI: Jurnal Ilmu Kesejahteraan Sosial*, 7, no. 1 (2018): 1–8.

¹⁶ Nurudin, *Kuliyah Akhlaq* (Jakarta: Pustaka Pelajar, 1999), 147.

speaks politely when he hears his parents call him or say something to him. If parents do wrong, the child should not repay the injustice, a child must be patient and keep the feelings of the parents. Patience here is of course not only silent, but also makes efforts so that parents are free from this wrongdoing attitude.

Muhammad Hasan Rukaid emphasized that when they are successful and get a job, children must also be more understanding in paying attention to the needs of their parents, both in terms of physical and mental living. Do not let gifts to parents be preceded by requests or suffering from parents.¹⁷

From the explanation above, it can be concluded that exercising rights or filial piety to parents means having a good relationship with parents based on love and inferiority complex, not based on fear of being threatened or not fulfilling their needs. The devotion must be truly sincere for both parents, not accompanied by profit-seeking motives or compulsion, so that the child will form an independent character in devotion to both parents in the form of awareness. One of the effects of a child who always fulfills the rights of his parents properly, as desired by Islam, undoubtedly the independent character of a child will be even better in exercising the rights of others, so that it can be stated as a statement, that the virtue of being dedicated to both parents is the source of all social virtues.

2. The Rights of Brothers (Arham)

Abdullah Nashih Ulwan explained that brothers (arham) are people who have lineage or kinship, called Arham for two reasons, first, it is formed from the word Rahm and the name ar-rahman. Obviously, this form is a generator of grace, and an impetus for compassion and compassion towards people with kinship and lineage ties. Second, because the kinship line descends from the origin (lineage) that humans hold on to.¹⁸

His statement above shows that a relationship with a relative is a type of relationship that lasts for a long time. The relationship patterns that are developed in childhood can last into adulthood. Relationships with siblings can affect individual development, positively or negatively depending on the pattern of relationships that occur. The relationship pattern between siblings is also influenced by the way the parents treat them. Islam does not only regulate the relationship between parents and

¹⁷ Muhammad Hasan Rukaid, *Uququl Walidain* (Jakarta: Remaja Rosdakarya, 2009), 18.

¹⁸ Ulwan, *Tarbiyat al-Aulād fi al-Islām*, trans. Emiel Ahmad, 227.

children, but also the relationship between brothers and sisters. The relationship between brothers and sisters is one that is based on respect and love for each other.

According to Sanders, sibling relationships affect how children develop especially socially and emotionally, together with siblings, children experience for the first time the competition for parental affection, food and approval.¹⁹

As younger siblings are entitled to be loved by their siblings and older siblings have the right to be respected by their younger siblings. Between brothers and sisters must also be willing to help each other when one party is in trouble. In addition, brothers and sisters must remind each other about kindness, provide mutual support, and maintain friendship. Rasulullah SAW said, "Devote to your mother and father, then to your sister and brother, then to the one closest to you and the one closest to you." (H.R. Al-Hakim). The hadith above shows that doing good deeds to intimate relatives or relatives should be done sequentially, namely sisters, new brothers, relatives who are more closely related, and finally relatives who are more distant. The relationship between brothers and sisters does not always go well, there are always problems that arise between them that can lead to conflicts, what is of concern is their attitude after a conflict, whether they can introspect themselves, dare to admit mistakes and want to apologize and forgive.²⁰

A research shows that a good sibling relationship has positive impacts, including: (1) Avoid depression in adulthood and are able to live a happier life, (2) Friendly relationships will also make them stronger in facing traumatic events or illnesses, (3) Brothers and sisters will support each other emotionally, socially and psychologically even though they may later live far apart.²¹

In Islam, the law of doing good to older siblings is the same as the law of doing good to parents, which is obligatory in other than haram cases. It is the same as the duty of children to serve their parents, siblings must also respect and love each other. Thus, a harmonious family is formed that is warm, close, understands and supports each other. The relationship between siblings is the total interaction of two or more individuals who have the same biological parents where they have an attachment to knowledge,

¹⁹ Sanders R, *Sibling Relationships: Theory and Issues for Practice* (New York: Palgrave Macmillan, 2004), 2.

²⁰ "Hukum Adit Durhaka Kepada Kakak," diakses 5 November 2020, <https://dalamislam.com/hukum-islam/anak/hukum-adik-durhaka-kepada-kakak>.

²¹ "Bagaimana Menguatkan Hubungan Antara Kakak dan Adik dalam Islam," diakses 5 November 2020, <https://sekolahumroh.com/bagaimana-menguatkan-hubungan-antara-kakak-dan-adik-dalam-islam/>.

perceptions, attitudes, beliefs and feelings throughout the ages since a sibling realizes the presence of another sibling where the relationship is intertwined. Influence each other's development.

From the above explanation, it can be concluded that when an educator puts the virtues of protecting the rights of his siblings (*arham*), a child will undoubtedly form an independent character in interacting with his siblings, so that he is motivated to love the intimacy of his relatives, connect the brotherhood between them, together with they are in joy and sorrow, and help them get out of the squeeze of poverty and hardships of life, and can live independently without absolute dependence on their siblings (*arham*).

3. The Rights of Neighbors

Abdullah Nashih Ulwan explained that neighbors are all the people next to you on the right, left, front, back, up, down, about forty houses. All of these are your neighbors who have rights over you.²² The rights of neighbors in the view of Islam return to four points, namely not to interfere with, to protect them from people who want to do evil to them, to repay their rudeness gently and politely.²³

His statement above shows that besides life in the family, a human being generally also relates to other people in the community at large, in this case, with neighbors. Neighbors are the closest families in the existing environment, and live side by side with each other. In relation to neighbors, neighbors are interpreted as an attitude to be able to live together in society by upholding the values of friendship, harmony, and freedom to carry out the principles of each other's togetherness by not disturbing, suspecting, and prejudice both in social interactions. Humans not only establish a vertical relationship with Allah SWT but also build an intimate horizontal relationship with other creatures, with the principles of mutual need, respect, respect and mutual help among humans.

A household, there must be neighbors, and neighbors vary. There are times when you get a neighbor with bad behavior, sometimes you get a good one. A good neighbor is someone who likes to help and pay attention to the situation of his close neighbors. An ugly neighbor is someone who likes to be hurtful, jealous, proud and shows off his wealth. But whatever the neighbor's name is, if something goes wrong, usually the one who will come to help the earliest.²⁴

²² Ulwan, *Tarbiyat al-Aulād fi al-Islām*, trans. Emiel Ahmad, 229.

²³ Ulwan, 230.

²⁴ Mochtar Husein, *Etika Islam Meneladani Perilaku Rasulullah SAW* (Yogyakarta: UII Press, 2002), 56–57.

According to Muhsin, Muslims in society have their own guidance, including living next door. Neighbors means living with other people in a certain environment near or far. What is meant by close neighbors is that there is an opinion stating that they are people who live near their home, or relatives and their own families, or fellow Muslims. The distant neighbors are other people or those of different religions even though their houses are close together.²⁵

Hamzah Ya'qub formulates that neighbors are families that are close to our homes that need special attention in morality. Neighbors are our closest friends after our family members. He is the one who knows our joys better and he is the one who can provide first aid more quickly if we have trouble, compared to our families who live far away from us.²⁶

Yunahar Ilyas revealed that after our own family members, the people closest to us are neighbors. They are the first to be expected to provide assistance if we need it. If suddenly we are hit by a death tragedy, for example, it is the neighbor who first comes to the takziah and provides assistance. Likewise, if we hold a 'aqiqahan or walimahan event, then the neighbors will also provide assistance first compared to relatives whose homes are further away. It is also to our neighbors that we leave our homes if we as a family travel far out of town or outside the region.²⁷

A Muslim in general is ordered by Allah SWT to have the nature of helping others, especially neighbors. Help is very broad in nature, both from material and immaterial aspects. In material assistance, such as not being stingy, feeding the poor, caring for orphans, and so on. Help in non-material forms, such as visiting a neighbor who is sick or stricken by a disaster, attending his invitation, and so on. In general, a Muslim in the community is obliged to have great social concern, especially with neighbors.²⁸

From the explanation above, it can be concluded that parents or educators must exert all their abilities to form the independent character of students in interacting with neighbors and protecting their rights. When they grow up and have a family, the child can understand between their rights and obligations in neighbors by showing an attitude of protecting them from injustice and hostility, giving help and doing good to them, even

²⁵ Muhsin, *Bertetangga dan Bermasyarakat dalam Islam* (Jakarta: Al-Qalam, 2004), 1.

²⁶ Hamzah Ya'qub, *Etika Islam* (Bandung: Diponegoro, 1996), 155.

²⁷ Yunahar Ilyas, *Kuliah Akhlak* (Yogyakarta: LPPI UMY, 2004), 199–200.

²⁸ Fuad Amsyari, *Islam Kaafah: Tantangan Sosial dan Aplikasinya di Indonesia* (Jakarta: Gema Insani Press, 1995), 82–83.

bearing the difficulties and burdens of their life. Thus, the most important independent attitude for children to be cultivated in neighboring social interactions is to be kind to their closest neighbors, regardless of ethnicity, religion, language and customs.

4. The Rights of Teachers

Abdullah Nashih Ulwan explained that among the very important social obligations that educators pay attention to is educating children to respect the teacher, be reluctant to him, and fulfill the teacher's rights. This is so that children can grow up on high social ethics towards their education, especially teachers who are good, pious, and have a noble character. Rasulullah SAW has provided good directions for educators in honoring teachers and scholars, so that people know their virtues, and for their students to fulfill the rights of teachers. Every student is expected to be able to practice good manners or manners when interacting with them.²⁹

His statement above shows that students and teachers are like children and parents in school which should be applied to students' manners towards teachers. Students need the presence of the teacher as someone who has more knowledge and is able to teach it to students. No matter how small they are taught, teachers are still teachers who must be respected and respected. The communication and interaction that exists between students and teachers must be accompanied by manners as high respect for the teacher. Forms of respect both in verbal and in behavior must always be applied and become an obligation for every student.

In this case, Mohamad Kharis Umardani explained that a student should honor their teacher by respecting them, always paying attention to them, and obeying them. Because if a student does not glorify the teacher and instead has bad character towards the teacher, this will eliminate the blessing of the knowledge he gets, the knowledge gained will not be put into practice, and those are some of the effects that students get if they do not have noble character towards their teacher.³⁰

The teacher's role is very significant in shaping the character of a child apart from their parents. A teacher or teacher is the second parent of students other than parents who must be obeyed. Because, the role of a teacher is the same as the role of parents, namely educating and teaching good things to students. Children who initially don't

²⁹ Ulwan, *Tarbiyat al-Aulād fi al-Islām*, trans. Emiel Ahmad, 234.

³⁰ Mohamad Kharis Umardani dan Lusy Liyan, "Penyuluhan Perlindungan Hukum Guru dan Adab Siswa Sebagai Peserta Didik Tingkat Sekolah Menengah Atas (SMA)," *Jurnal Balireso* 2, no. 2 (2017).

know anything can become smart too because of the contribution of a teacher. So great is the service of a teacher to his students, it is proper for a student to appreciate and respect his teacher as a token of gratitude. In addition to teachers who have great responsibility towards their students, students also have responsibilities to their teachers. If this can be implemented, teaching and learning activities can run well and be balanced.

Sa'id bin Muhammad Da'ib Hawwa explained several important points that a child must pay attention to in ethics with his teacher, including: (1) Not being arrogant towards knowledgeable people and not acting arbitrarily towards teachers, even having to surrender all His business and obey his advice, (2) Students should guard themselves from listening to disputes between them, whether they are engaged in the world or the hereafter, (3) An applicant of knowledge may not leave a commendable branch of knowledge, or one type of knowledge. , unless he must consider carefully and pay attention to his goals and objectives, (4) A student should not pursue all fields of knowledge at once but start with an easier one, (5) A student should not enter a branch of knowledge before mastering a branch of knowledge that is previous.³¹

To gain useful knowledge does not only depend on the intelligence of a student, but also depends on the pleasure of a teacher. Students should also pay attention to their duties and responsibilities towards their teachers, namely that in dealing with their teachers there should be courtesy, because this is one of the requirements that students want to have in studying and apply it in their daily life both in class and outside the classroom.

Students who have adab, their daily behavior tend to lead to syari'at or social norms, for example students who respect and patiently listen to teacher explanations, in the souls of the students will grow and have a respectful attitude towards their parents and patiently face all the problems they face, and attentive attitude in listening to parental advice. In contrast to students who do not have adab towards teachers, their attitudes tend to deviate from the teachings of the Shari'ah or social norms, for example students who are not humble (*tawaduk*) towards their teachers and knowledge, so their attitude tends to be arrogant towards anyone who right in front of him.

³¹ Sa'id bin Muhammad Daib Hawwa, , "Al-Mustakhlas fi Tazkiyatul Anfus", trans. Annur Rafiq Shalch Tamhid, Mensucikan Jiwa; Konsep Tazkiyatun Nafs Terpadu(Jakarta: Robbani Press, 200M), 20–24.

According to Muhamad Abdurahman there are several important things that are of special concern or obligation of a student to their teacher: (1) A student must have good morals and avoid disgraceful morals, (2) A student must try to respect teachers both in the school complex and in the school complex, outside of school, (3) A student must be obedient to the teacher as obedient to parents, (4) A student must be disciplined in studying.³²

From the above explanation, it can be concluded that parents or educators must instill in children that they must be humble to their teachers and not out of sight and direction and must view their teachers as noble and confident in their level of ability. Also must understand in children the rights of their teachers and must not forget their virtues and must know that their low attitude towards teachers is a strength and glory. Thus the independent character formed in children is understanding the rights of a teacher and not forgetting his virtues and services, and always praying for the teacher whether he is alive or has passed away, respecting his family and closest people who he loved.

5. The Rights of Friends

Abdullah Nashih Ulwan explained that among the important things that educators should pay attention to in their children is choosing friends who are faithful and pious for their children. Because, friends will have a big influence on the uprightness of children's morals and behavior. From all these directions, an educator must choose for his child pious peers, to socialize, play and learn with him, this will develop social tendencies which are the nature of every child and in the future can become children who are able to act in balance (harmony). , which can properly enforce community rights in accordance with the provisions of Islamic teachings.³³

His statement above shows that a friend has additional rights other than the right of Islam (the right as a Muslim), in the form of the right to be assisted in matters of religion and his world, to receive advice, to be loyal to him (not to betrayal) in a field or narrow situation, when happy or difficult. , pleased for him what was pleasing to himself, and hated for him what he hated. The closer the friendship or friendship, the more emphasized this right and growing. Hanging out with good friends, undoubtedly will lead us to good deeds too. Because, good friends will always provide the best.

³² Muhamad Abdurahman, *Akhlaq* (Jakarta: Raja Grafindo Persada, 2016), 194.

³³ Ulwan, *Tarbiyat al-Aulād fi al-Islām*, trans. Emiel Ahmad, 240.

Choosing good friends is something that cannot be underestimated. Therefore, Islam teaches us not to make the wrong choice. Rasulullah SAW said: "A person depends on the religion of his friend. Therefore, one of you should pay attention to whom he makes friends", (H.R Abu Dâwud and At-Tirmidzi). It is certain, that a friend has a very big influence on his friend. Friends can influence a person's religion, outlook on life, habits and characteristics. According to Tohirin, peers that occur among children are social and moral development, namely the process of mental development related to changes in the way children communicate with others, both as individuals and as groups. The peer environment is an interaction with people who have the same age, social status, hobbies and thoughts, in their interaction they will consider and prefer to join people who have the same in this regard.³⁴

Islam recommends looking for friends with good backgrounds, it does not mean not hanging out with people with bad characters, but association with them must be based on the desire and intention to preach and improve them. In this case, one must see and consider the side of benefit (goodness) and *mudharat* (danger) that will happen to a person and to others around him when associating with them. If it does not bring benefits but instead brings harm, then associating with them becomes a matter of prohibition.

Muhammad Abdurrahman Tuasikal argued that as a Muslim you must pay attention to friendship rights, including being friendly because of Allah, doing Itsar (putting world matters first) on your friends, helping your friends who are in trouble, and guarding the honor of your friends.³⁵ Abdullah Nashih Ulwan emphasized that there are two types of obligations towards believers in general, namely obligations towards permanent believers and temporary friends. What is meant by temporary friends, for example, is a friend who accompanies you while traveling, studying, or working. This is what the Koran reveals as *ash-shahib bil jambi* (a colleague). Friends like this should also get love, attention, respect, help, prioritization, gentleness, and noble morals. Rasulullah SAW as a good role model gave a good example to his ummah on how to be polite to their friends while traveling and staying, in a state of peace and war.³⁶

From the explanation above, it can be concluded that the basic principles and principles regarding the rights of friends and respect for friends, which must be taught

³⁴ Tohirin, *Psikologi Pembelajaran PAI* (Jakarta: Sarana Mandiri Offset, 2003), 37.

³⁵ Slavin Robert E, *Psikologi Pendidikan* (Jakarta: Indeks, 2011), 114.

³⁶ Ulwan, *Tarbiyat al-Aulād fi al-Islām*, trans. Emiel Ahmad, 243.

to students from their childhood. The formation of an independent character in this case is the most important factor in fostering social tendencies and strengthening feelings of love for Allah SWT in children in interacting with peers. This tendency, when standing on the basis of love, sincerity, loyalty, prioritizing others, and helping each other, then the foundation of harmony, peace and tranquility will be firmly planted in Muslim society when they grow up in social interaction.

6. The Rights of Elder

Abdullah Nashih Ulwan explained that an older person is someone who is older than you, has more knowledge, has higher piety and religion, and is more authoritative, noble and has a position. If they are Iklhas in religion and committed to God's law, then people must understand their virtues, fulfill their rights and respect them. This is an implementation of the order of the Prophet Muhammad which introduced their priorities and rights to society.³⁷

His statement above shows that for parents always guide, provide understanding and supervision as well as proper direction regarding respect for elders, in order to create a harmonious atmosphere in the family environment and in the community and teach their children how to be polite. to adults, either to older siblings or to older strangers. Islam strongly recommends respecting older people by allowing people who are older and more mature than us in worldly matters.

Being civilized with older people can also mean respect for existence, dignity, and dignity, Rasulu said: "It is not our group who do not love the younger or do not respect the older." (H.R at-Tirmidhi). This hadith shows the obligation to have good morals and the obligation to love among fellow Muslims, explaining about the adab or manners in Islam when we associate with young people or the elderly, each of whom has the right that he deserves. For those who are older, let us respect and glorify them, because they have virtues. As for those who are younger, let us love and be gentle with them, because in the younger self, they lack intelligence and knowledge. They need to be guided and have their needs met and not punish them for making mistakes.³⁸

Lufaefi said that there are many morals in Islam that must be considered by someone in being civilized to older people, including placing parents in a more

³⁷ Ulwan, 243.

³⁸ "Menghormati Lebih Tua dan Menyayangi Lebih Muda," diakses 5 Desember 2020, <https://bulletin-alilmu.net.menghormati-lebih-tua-dan-menyayangi-lebih-muda>.

appropriate place when in an assembly, not joking much with older people, welcoming their arrival with words that are more appropriate. well, do not put your legs in while sitting with him, do not precede speech when speaking, and do not interrupt his speech when speaking.³⁹

From the explanation above, it can be concluded that teaching and instilling the basics of the rights of older people in the soul of the child is the formation of the child's independent character in respecting and honoring those who are older than them with full awareness without coercion or intervention. The civilized attitude of the older person possessed by a child is a hope for the creation of harmony and harmony between human life, so that a life of mutual respect and respect with various levels of society can be realized.

Conclusion

Among the rules laid down by Islam in educating children socially is to accustom them from an early age to social ethics and shape their morals on educational principles based on the Koran and Hadith. With an expectation they will interact with others with the aim of forming a noble and beneficial independent character for others. In the educational process, an educator must pay attention to his interaction in fulfilling the rights of others by the child. If a child neglects the rights of his parents, siblings, friends, neighbors, teachers or adult rights, it must be explained the impact of that action. Children need to be trained to be able to understand, listen, pay attention, and not neglect these rights, not forgetting manners, and deny responsibility.

There are six forms of responsibility for children's social education in paying attention to the rights of others to form the independent character of children according to Abdullah Nashih Ulwan, namely: introducing the rights of both parents to their children, introducing sibling rights (*arham*), namely people who have a lineage or kinship, introducing the rights of neighbors, namely all people next door to their house on the right, left, front and back of about forty houses, introducing teachers' rights by respecting shari'ah, choosing friends who are faithful and pious for their children, and introduce rights Older people are people who are older, have more knowledge, have higher piety and religion, and are more dignified, noble and have status. If they really do

³⁹ "Adab Kepada Orang yang Lebih Tua Kamu Harus Tau," diakses 11 November 2020, <https://akurat.co/rahmah/id-1197661-read-adab-kepada-orang-yang-lebih-tua-kamu-harus-tahu>.

this, then Muslims will grow up to become people who have high social morals and high Islamic ethics.

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