

# The Concept of Children's Education Perspective of Ibn Qayyim al-Jauziyyah

Arizqi Ihsan Pratama<sup>1\*</sup>, Didin Saefuddin<sup>2</sup> Adian Husaini<sup>3</sup> Hasbi Indra<sup>4</sup>

<sup>1,2,3,4</sup> Universitas Ibn Khaldun Bogor, Jawa Barat, Indonesia

\* Corresponding Author:

Email: [arizqihsanpratama@gmail.com](mailto:arizqihsanpratama@gmail.com)

---

## Abstract.

*Children's education consciously guides and guides the condition of the soul, especially so that it can cultivate good morals and habits from the beginning of its growth and development, until it reaches puberty, so that a personality is formed in accordance with educational goals. In order to study the concept of children's education, it is necessary to study the thoughts of previous scholars, because it is undeniable that there have been many contributions made by previous scholars, especially in the world of education. Educational figures who are used as research objects are scholars of interpretation, hadith, ushuluddin, and Arabic, but not much research has been done on the concept of education. The concept of the figure's education is outlined in his books, but the world of education does not recognize him as an educational figure. Ibn Qayyim Al-Jauziyyah, with his characteristics and personality as a knowledgeable person, we will undoubtedly find some hints, views and instructions about education, in addition to his sincerity in discussing various other fields of knowledge. We certainly find advice about the concept of education in the books written by these figures. Therefore it is very interesting if it is discussed more deeply regarding the concept of children's education according to Ibn Qayyim Al-Jauziyyah. The type of research used in collecting data is library research, namely a series of activities related to library data collection methods, reading and recording and processing research materials. There are three important aspects in the concept of children's education according to Ibn Qayyim al-Jauziyyah, namely the goals of children's education, children's education materials, and educational methods. In terms of children's education goals, Ibn Qayyim al-Jauziyyah explained that the main goal of Islamic education is to grow and develop all of the child's potential, maintain nature, and protect it from deviations and realize the meaning of worship to Allah. In the aspect of children's education material, Ibnu Qayyim revealed that there are seven children's education materials namely Faith Education, Mental Education, Intellect Education, Moral Education, Social Education, Physical Education and Sex Education. In terms of educational methods, Ibn Qayyim explained several methods that can be used in children's education including the habituation method, the exemplary method, the advice method, and the punishment method.*

**Keywords:** Concept, education, children and Ibn Qayyim al-Jauziyyah.

---

## I. INTRODUCTION

Educating and teaching kindness is the best gift and the most beautiful jewelery that parents give to their children. Its value is better than the world and everything in it.<sup>1</sup> People who are sincere should roll up their sleeves and work diligently and sincerely to form a generation that is in accordance with the generation that was educated by the Prophet Muhammad SAW and this will not be realized without following the method that He applied. Education is in line with human endeavors from birth to death, consciously guiding and guiding the condition of the soul, especially so that it can cultivate good morals and habits from the beginning of its growth and development, until it reaches puberty, so that a personality is formed in accordance with the goals of education. In order to study the concept of education it is necessary to examine the thoughts of the former scholars, because it is undeniable that there are not a few contributions made by the former scholars, especially in the world of education. Educational leaders who are used as research objects are scholars of interpretation, hadith, ushuluddin, and Arabic, but not much research has been done on the concept of children's education from the perspective of Ibn Qayyim Al-Jauziyyah. The concept of the figure's education is outlined in his books, but the world of education does not recognize him as an educational figure.

Ibn Qayyim Al-Jauziyyah, with his characteristics and personality as a knowledgeable person, we will undoubtedly find some hints, views and instructions about education, in addition to his sincerity in discussing various other fields of knowledge. We are sure to find advice about the concept of education in the piles of books written by these figures. Education in the view of Ibn Qayyim, especially children's education, is their need for morals education.<sup>2</sup> In fact, any character must be formed through habituation in

childhood. Ibn Qayyim said: "A child really needs extra attention during his moral development. He will grow and develop according to the habits of his parents when he was small; as in terms of temperament, anger, hardness of character, haste, fondness for lust, weakness of memory, and gluttony, so that it is very difficult for him to get rid of these qualities when he grows up. And, these morals will become characters and habits that will be firmly rooted in him. Therefore, even though the child is very careful to control these traits, they will still affect him one day."<sup>3</sup> This statement clearly proves the great attention to education. Therefore it is very interesting if it is discussed more deeply regarding the concept of children's education according to Ibn Qayyim Al-Jauziyyah. Besides that, the reason why you have to research this character is because in the book written there are several things that are important in the process of children's education.

## II. METHODS

The type of research used to collect data is library research. According to Mahmud, library research is a type of research that is carried out by reading books or magazines and other data sources to collect data from various literature, both libraries and other places.<sup>4</sup> Meanwhile, according to Mestika Zed, literature study is a series of activities related to methods of collecting library data, reading and recording and processing research materials.<sup>5</sup> From the explanation above, it can be understood that library research is not only reading and recording the data that has been collected. But more than that, researchers must be able to process the data that has been collected with the stages of library research.

The author chose a library research study, because the data collection in this study is qualitative in nature and also in this study it does not intend to test hypotheses, in the sense that it only describes and critically analyzes a problem that the author examines, namely the concept of children's education according to Ibn Qayyim Al- Jauziyyah and its relevance to education in the digital era. Thus, the discussion in this study is based on a literature review of books related to the concept of children's education according to Ibn Qayyim al-Jauziyyah as well as several writings that are relevant to the object of study in this study.

## III. RESULT AND DISCUSSION

### A. The Concept of Children's Education According to Ibn Qayyim Al-Jauziyyah

#### 1. Children's Education Goals

In Ibn Qayyim's view, the main goal of Islamic education is to grow and develop all of the child's potential, maintain nature, and protect it from deviations and realize the meaning of worship to Allah Ta'ala.<sup>6</sup> That is because Allah SWT did not create His servant except to worship Him. So, worship is the main purpose of creating a servant. Allah S.W.T Says:

*"And I did not create the jinn and humans except that they serve Me." (Q.S. adz-Dzariat: 56)<sup>7</sup>*

All educational activities of a person while in the world that can bring love and be pleased by Allah will be worth worship and the perpetrators will get a reward, because the scope of worship includes all dimensions of human activity. Ibn Qayyim said that among the goals of education is to maintain the sanctity (fitrah) of humans and protect them from falling into deviations and realizing in themselves 'ubudiyah (servitude) to Allah. Nature is the basic innate human. According to Hasan Al-Hajjaj: Ibn Qayyim is of the view that a child is born in a state of nature, it's just that the child who is born does not know the religion in detail.<sup>8</sup> Ibn Qayyim himself stated that , among the things that should be known when it is said that a child is born in a state of fitrah, or Islam, or in a state of Haniif (straight and clean), it does not mean that a child when born from his mother's stomach then knows religion and want it. However, the fitrah in question is the

nature to accept Islam, so that a natural soul usually believes in its creator and only worships Him, the content and continuity of this nature gradually adjusts to its perfection and if it is safe from various forms of deviation.<sup>9</sup>

## 2. Children's Education Materials

According to Ibn Qayyim al-Jauziyyah, there are seven important things related to children's education materials, including: faith education (*tarbiyah imaniyyah*), soul education (*tarbiyah ruhiyyah*), reason education (*tarbiyah fikriyyah*), moral education (*tarbiyah khuluqiyyah*), social education (*tarbiyah ijtimaiyyah*), physical education (*tarbiyah badaniyyah*) and sex education (*tarbiyah jinsiyyah*). Below will be explained in more depth about children's education material according to Ibn Qayyim al-Jauziyyah.

### a. Faith Education (*Tarbiyah Imaniyyah*)

Faith is a word, deed and intention.<sup>10</sup> Faith education is a number of activities and work carried out by educators on their students in maintaining their faith, improving quality and perfecting it.

So, faith education is an effort to make a child someone who obediently does all the commands of Allah SWT and follows the instructions of Rasulullah SAW. As for the types of people who are the work of this faith education, there are many varieties. Their nature and character vary greatly according to the level and volume of their faith.<sup>11</sup> But in fact the various types and human characters really help the work of an educator. Because educators who already know the character of their students will find it easier to determine the form of education that is in accordance with these characters, so that educators can easily raise their students to a higher and better level than before.

Departing from the meaning of *tarbiyah imaniyyah* above, we can determine the *ghayah* (objectives) of *tarbiyah imaniyyah*, namely as follows:

- 1) Serving humans only to Allah SWT, because Allah did not create humans except to worship Him.
- 2) Realizing righteous individuals who only believe in Allah Ta'ala and have a set of useful knowledge, then this knowledge is proven by good deeds.
- 3) Recognizing that *ubudiyah* which is carried out with perfect submission and humility with perfect love is also one of Allah Ta'ala's *uluhiyyah* demands.
- 4) Maintain and protect the mouth, limbs and heartbeat of anything that brings the anger of Allah S.W.T.
- 5) Making all one's movements and activities in harmony with the pleasure of Allah S.W.T.<sup>12</sup>

Meanwhile, the means in educating faith according to Ibn Qayyim al-Jauziyyah are as follows:<sup>13</sup>

- 1) Acknowledge the signs of Allah's power and the Essence of the Creator and the extent of His Grace and Wisdom of deeds.
- 2) Remembering death.
- 3) Exploring the meaning of worship, that worship is one of the means of faith education.

In addition, faith education (*tarbiyah imaniyah*) will also produce results, including:<sup>14</sup>

- 1) A person who carries out *tarbiyah imaniyyah* will receive a reward from Allah S.W.T and will gain His pleasure and will enjoy the beauty of heaven that no ear has ever heard of, no eye has ever seen and it never crossed the mind.

As Allah S.W.T says:

"No one knows what is hidden for them, namely various kinds of favors that are soothing to the eye in return for what they have done." (Q.S. As-Sajdah:17)<sup>15</sup>

- 2) People who carry out tarbiyah imaniyyah will be broadened in their chests and will feel the beauty of their life in the world and will get eternal pleasure in the hereafter.
- 3) People who carry out tarbiyah imaniyyah will have a face that is always radiant, their life will be happy and will gain the favors of heaven in the hereafter.
- 4) Their hearts will be safe from diseases of doubt and doubt and from all other diseases of the heart.

Those who carry out faith education (*tarbiyah imaniyyah*), their souls will be calm and peaceful, this is because repentance is done because in repentance there is calm as the opposite of immorality which keeps shock and anxiety.

b. Spiritual Education (*Tarbiyah Ruhhiyyah*)

Ibn Qayyim has great attention to spiritual education (*tarbiyah ruhiyah*). This is evident from several of his books, one of which is entitled "*Ar-Ruh*", which specifically discusses the ins and outs of the spirit, or from the pages of another book written by Ibn Qayyim, which includes discussion of *Ar-Ruh*.

Ibn Qayyim defines this spirit by saying:

"The soul is a *jism* (substance) whose shape and essence is different from the human *jism* that can be perceived by the senses, it is a *jism* that is light (conscience) which is very high, light, moves and dissolves in the body and all its members, it flows in the body, like the flow of water in a river or like fire in coals."<sup>16</sup>

So it is clear that the spirit according to Ibn Qayyim is a created object (*jism*), which has its own shape and substance and has different characteristics and specificities from the body, it cannot be perceived by the five senses, only the effects of its work and its essence on the human body can be witnessed.

Ibn Qayyim is of the opinion that the perfection of the spirit (*nafs*) which guarantees his happiness lies only in his understanding of Allah, loving Him, placing more importance on His pleasure than the pleasures of lust and lust. Worship Him and obey all His commandments. That is the highest goal of *tarbiyah ruhiyah* according to Ibn Qayyim al-Jauziyyah.<sup>17</sup>

A good education is one that is able to create a balance in human life, that is, to provide the elements that exist within humans as an education that will lead them to perfection, so that they are able to carry out their obligations and responsibilities as well as possible. The means in spiritual education (*tarbiyah ruhiyah*) are as follows:<sup>18</sup>

- 1) Deepen faith in unseen things.
- 2) Return to Allah and be busy with things that please Him.
- 3) Loving Allah, the Essence who created all souls and existing creatures.
- 4) Dhikr remembering Allah and establishing prayer.
- 5) Do muhasabah every day before going to bed.
- 6) Ponder Allah's creatures which hold many evidences of power, monotheism and perfection of His nature.

Such is the benefit of *tarbiyah ruhiyah*, it will make humans always close to Allah and always feel happiness, enjoyment and joy.

c. Intellect Education (*Tarbiyah Fikriyyah*)

Intellect Education is exerting power and ability to develop reason (thinking power), educating and broadening horizons of thinking, whether that ability is directed by educators by educating others or deployed by individuals against themselves in order to develop and educate their minds and broaden their horizons of thinking.<sup>19</sup> Children have different IQ from one another. There are those who have a brilliant IQ, good and precise analysis, there are also those who have low thinking abilities below them, but there are also children who have weak thinking abilities or are called idiots, they simply cannot use their minds to think about something, let alone draw conclusions like other people, This group is only able to think about something that is very easy and simple. So if now we witness many *tarbiyah fikriyyah* (special schools) institutions being established, none other than to accommodate and educate this last group of children,

namely those who are nicknamed "people with mental disorders," these educational institutions in educating them play a role in two positions, namely educating the mind and educating the body.

As we know that humans are nothing but a combination of spirit, mind and body, so that these humans are able to live and grow perfectly, straight and balanced, they also need a balanced form of *tarbiyah*, namely an education that pays attention to all elements elements of existence, namely mind, spirit and body. While what is meant by an orderly way of thinking is one that is built on a basis and simulation, then realized in an orderly form, until finally it is able to lead to the intended goal without overlapping between one program and another, besides that it does not contradict with a sound mind (straight) and *fitrah* that is safe and shari'ah sent down by Allah S.W.T<sup>20</sup>

Ibn Qayyim has many methods and methods for *tarbiyah fikriyyah*. Among others are:<sup>21</sup>

- 1) By observing and paying attention to Allah's creatures and signs of His power with pure eyes to know His majesty, the greatness of His power and the gentleness of His wisdom.
- 2) By memorizing the readable verses of Allah S.W.T, namely the Qur'an and mentadabburi His Shari'at which was revealed to humans.
- 3) By carrying out all of Allah's commands and istiqamah on His *manhaj*.
- 4) Increase awareness of obstacles that hinder the development of the mind, and be aware of the dangers of immorality.
- 5) Evidence of Ibn Qayyim's attention to the development of the human mind is his reproach and denial of the culture of imitation, because this imitation will freeze the mind and mind and empty it from useful activities.

d. Moral Education (*Tarbiyah Khuluqiyyah*)

Discussions about moral education include all that is brought by Islamic teachings in the form of the basics of fostering faith, morals, manners and behavior. From Abu Hurairah r.a. narrated that Rasulullah S.A.W. Said: "*Indeed I was sent to perfect the glory of morals*"<sup>22</sup>

What is meant by moral education is training children to have noble character and have commendable habits, so that these morals and customs are formed into characters and traits that are firmly embedded in the child,<sup>23</sup> with which the child is able to achieve happiness in life in the world and in the hereafter and free from the bondage of bad morals. It should be noted that a child develops above what educators are used to in his childhood. The purpose of moral education according to Ibn Qayyim is to realize *ubudiyah* to Allah who is the main cause for human happiness, for which Allah creates humans, glorifies them and makes them caliphs on earth.<sup>24</sup> There is no happiness and no luck for humans except by distancing themselves from despicable morals and adorning themselves with the main morals, in fact the person who pollutes himself with despicable and corrupt morals, he has really thrown away the happiness of the world and the hereafter. In fact, moral education is really needed by society, because its positive and beautiful influence will be felt by individuals and society in the same portion, as its negative impact when underestimated will spread to individuals and society. Therefore, this moral education must be considered from the beginning of the human age phase, namely from childhood.

Included in the method of moral education are:<sup>25</sup>

- 1) *Uslub takhliyyah* (emptying) and *tahaliyyah* (decorating).
- 2) Activate and involve children in doing good.
- 3) *Uslub* training and habituation.
- 4) Gives a bad picture of despicable morals.
- 5) Show good results thanks to good morals.

e. Social Education (*Tarbiyah Ijtimaiyyah*)

Social Education mentioned by Ibn Qayyim aims to build strong relationships between individuals in a society by implementing a bond that is built on love as the realization of the words of the Prophet S.A.W. From Abu Hamzah Anas bin Malik, the khadim (helper) of Rasulullah S.A.W., from the Prophet SAW., He said: "*One of you is not perfect in faith until he loves his brother as he loves himself.*" (H.R. Bukhari).<sup>26</sup> Good social education, according to Ibn Qayyim, is one that always pays attention to the feelings of other people, invites them to make their brothers and sisters happy and happy. Then he mentioned the rights of society, one of which is that a sick person has the right to be visited.<sup>27</sup> Including the benefits of pilgrimage, the benefit of returning to a sick person is that pilgrimage is able to restore his strength, awaken happiness in his soul, please his heart and bring something that makes people happy who are sick.

Ibn Qayyim made a will to parents and educators who are responsible for the affairs of a child so that they keep their children away from places that are scattered in society by implementing a bond that is built in evil and misguidance, because actually a child is in a state of nature, pure. His soul and clean heart are like a white sheet on which anything can be written. A child's hearing can be filled with anything that enters him and a child at this age if something rings in his ear such as a bad singing voice, then it will be difficult for him, as well as for his parents and educators to let go and save him from this ugliness.<sup>28</sup> It should be noted that basically interacting with society is not dangerous, but allowing children to interact with society for too long can bring great harm to them and hinder them from getting the good of the world and the hereafter.

f. Physical Education (*Tarbiyah Badaniyyah*)

Physical education is an attempt to educate the body by providing nutrition, medication and exercise.<sup>29</sup> Nutrition must be paid attention to the type and amount needed and treatment can occur from the nutrition given or with drugs in moderate doses, then with high-sized ones, but the best is the first, namely with nutrition, while the most dangerous is the third, namely drugs that high dose. Exercise is an appropriate means in bodily education, but with the condition that it must be far from excessive elements, and it should be done at a time that suits the body and its condition and you need to know that sport is a means to obey Allah, so it is not the main goal. In physical education, Ibn Qayyim also said that children should not consume food continuously because it will endanger health and cause disease in the body.

<sup>30</sup> Such is the very observant mind of an expert teacher. That is because the body really needs perfect nutrition according to its various needs such as vitamins, proteins, sugars and so on. With his views like this it is as if he is living in the present, when doctors today are also asking him to consume perfect nutrition and contain all the elements the body needs. Even with this view, Ibn Qayyim can be said to be the imam of doctors today who invites things like this. The proper means for *tarbiyah riyadhiyah* are syiar (forms) of *ta'abuddiyah* which Allah has commanded for His servants, such as: prayer, fasting, jihad and pilgrimage. If all of this is done sincerely for the sake of Allah, then all of it will be beneficial for the soul and body.

g. Sex Education (*Tarbiyah Jinsiyyah*)

Sex education is an effort to provide good knowledge about sex to children, which guides them and makes them able to behave well when interacting with issues related to sex in their future lives.<sup>31</sup> Sex education is also an attempt to protect a Muslim from sexual deviation, so that he is protected from things that are forbidden and only what is permitted is sufficient.<sup>32</sup>

As for the things that are able to direct students into guarding like that are:<sup>33</sup>

- 1) Knowing the value of sperm, that it may not be issued except in the context of looking for offspring.

- 2) Whoever is unable to restrain his lust, while he is unable to marry, then fasting is obligatory upon him, because fasting is the best medicine for him.
- 3) Refrain from excessive sexual intercourse because it will harm his health.

Meanwhile, there are two kinds of facilities that support the success of jinsiyyah tarbiyah, including preventive and curative facilities:

- 1) Give warnings and explanations about the dangers and damage caused by *liwath* (homosexual) acts.
- 2) Instilling belief in the existence of God's supervision (*muraqabatullah*).
- 3) Pay attention and always keep your eyes, thoughts, speech and every step taken so that they are not directed in the slightest towards what is forbidden by Allah S.W.T.
- 4) Keep their children away from being lazy, like being unemployed, and not wanting to work otherwise parents should always keep their children busy with something useful in filling their time.

While the means of curative (healing) include:

- 1) Reducing lustful passions by reducing foods that contain lust-generating elements, and suppressing urges by fasting.
- 2) Control the eyes.
- 3) Entertain yourself with things that are permissible as a substitute for things that are forbidden.
- 4) Thinking about the damage that will happen in the world, if he gives vent to his desires.<sup>34</sup>
- 5) Treating the spirit by performing worship.

These are some of the panacea and curative remedies for lust that will kill one's self and heart. All of this was clearly explained and discussed by Ibn Qayyim al-Jauziyyah.

### 3. Children's Education Method

Among the methods recommended by Ibn Qayyim in educating children include:

#### a. Habituation method

Including what is needed for a child is the attention of parents to their morals (daily behavior). Ibn Qayyim said:

"A child will grow and develop according to the habits of those who educate him when he is small; as in terms of temperament, anger, hardness of character, haste, fond of lust, weak memory, and gluttony, so it is very difficult for him to get rid of these traits when he grows up. And, these morals will become characters and habits that will be firmly rooted in him. Therefore, even though the child is very careful to control this trait, it will still affect him one day."<sup>35</sup> From this opinion, it can be seen that the method of moral education for students is the habituation method. Habituation since childhood is the right way to form a child's character or character. It is not only moral education that must be familiarized by educators in the method of educating children, but also habituation since childhood, children are invited to always worship Allah. With habituation from childhood, when the child grows up, the traits from childhood will be more attached when they reach adulthood.

#### b. The exemplary method

The exemplary method is a method taken in the words of Allah SWT:

*"Indeed, the Messenger of Allah has a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment and He mentions Allah a lot." (Q.S al-Ahzab :21)<sup>36</sup>*

This method is the main method used by Rasulullah SAW in Islamic education, especially children's education. The application of educational methods carried out by Rasulullah SAW achieved good glory, because Rasulullah SAW himself showed the model and implementation of aspects of Islamic education that he wanted to convey by him.<sup>37</sup> Ibn Qayyim said, role models will give birth to obedience which eventually grows and grows. Like a seed that you plant, it will grow and then become a tree, then bear fruit, you eat the fruit, and you plant the contents again. Every tree that grows will produce fruit and its contents will grow again and will become a tree and so on. So is a bad example. Then you should meditate on this parable. The

reward of goodness is good afterward, and the result of ugliness is ugliness afterward.<sup>38</sup> Educators are mirrors or role models for children, because a child will always imitate what educators do in their daily lives.

c. Advice Method

Someone sometimes prefers to listen to or pay attention to the advice of people he loves and he makes it a place to complain about all his problems. In such a situation, advice will really have a profound effect on him, especially if it is delivered with great affection and from heart to heart.<sup>39</sup> Ibn Qayyim said that a child really needs extra attention during his moral development. parents need to keep their children away from the habit of lying, betrayal, stealing, laziness, the danger of lust, drugs, and keep their children away from people who have bad morals.<sup>40</sup> Then the advice method is one of the methods that need to be applied to educate children so they don't fall into these bad things.

d. Punishment method

If the methods of habituation, exemplary and advice are incapable and ineffective in educating children, then firm action must be taken that can put the problem in the right place, namely a method of punishment. Ibn Qayyim suggested using the method of punishment, quoting from a hadith from the Prophet SAW especially in the matter of prayer. When a child reaches the age of ten and misses the prayer, then the punishment that applies to him is being beaten. However, this blow is a blow that educates and trains him to perform worship. With this punishment, it is hoped that the child will feel deterred and will no longer leave the prayer.<sup>41</sup>

From the above studies we can summarize in a table as follows:

<b>The Concept of Children's Education Perspective of Ibn Qayyim al-Jauziyyah<sup>42</sup></b>	
<b>Goals</b>	In the view of Ibn Qayyim the main goal of Islamic education is to grow and develop all the potential of the child, maintain nature, and protect it from deviations and realize the meaning of worship to Allah.
<b>Material</b>	<ol style="list-style-type: none"> <li>1. Faith Education (<i>Tarbiyah Imaniyyah</i>)</li> <li>2. Mental Education (<i>Tarbiyah Ruhhiyyah</i>)</li> <li>3. intellect Education (<i>Tarbiyah Fikriyyah</i>)</li> <li>4. Moral Education (<i>Tarbiyah Khuluqiyyah</i>)</li> <li>5. Social Education (<i>Tarbiyah Ijtimaiyyah</i>)</li> <li>6. Physical Education (<i>Tarbiyah Badaniyyah</i>)</li> <li>7. Sex Education (<i>Tarbiyah Jinsiyyah</i>)</li> </ol>
<b>Method</b>	<ol style="list-style-type: none"> <li>1. The habituation method</li> <li>2. exemplary method</li> <li>3. Advice method</li> <li>4. method of punishment</li> </ol>

#### IV. CONCLUSION

There are three important aspects in the concept of children's education according to Ibn Qayyim al-Jauziyyah, namely the goals of children's education, children's education materials, and educational methods. In terms of children's education goals, Ibn Qayyim al-Jauziyyah explained that the main goal of Islamic education is to grow and develop all of the child's potential, maintain nature, and protect it from deviations and realize the meaning of worship to Allah. In the aspect of children's education material, Ibnu Qayyim revealed that there are seven children's education materials namely faith education (*Tarbiyah Imaniyyah*), mental education (*Tarbiyah Ruhhiyyah*), intellect Education (*Tarbiyah Fikriyyah*), moral education (*Tarbiyah Khuluqiyyah*), social education (*Tarbiyah Ijtimaiyyah*), physical education (*Tarbiyah Badaniyyah*), and sex education (*Tarbiyah Jinsiyyah*). In terms of educational methods, Ibn Qayyim explained several methods that can be used in children's education including the habituation method, the exemplary method, the advice method, and the punishment method.



## REFERENCES

- [1] Abdurrahman Al-Nahlawi, **Pendidikan Islam di Rumah, Sekolah dan Masyarakat**, Jakarta: Gema Insani Press, 2010, hlm. 119
- [2] Fitri Ramadhini, **Pemikiran Ibnu Qayyim Al Jauziyyah Tentang Pendidikan Anak Usia Dini**, Darul Ilmi Vol 09 No. 02, 2021, hlm. 205
- [3] Ibnu Qayyim Al-Jauziyyah, **Tuhfah Al Maudūd Bi Ahkām Al Maulūd, “Hanya Untukmu Anakku Panduan Lengkap Pendidikan Anak Sejak Dalam Kandungan Hingga Dewasa”**, Terj. Harianto, Jakarta; Pustaka Imam Asy-Syafi’i, 2018, hlm. 442-443
- [4] Mahmud, **Metode Penelitian Pendidikan**, CV Pustaka Setia, Bandung, 2011, hlm. 31.
- [5] Mestika Zed, **Metode Penelitian Kepustakaan**, Yayasan Obor Indonesia, Jakarta, 2008, hlm. 3
- [6] Ibnu Qoyyim al-Jauziyyah, **Miftaah Daaris Sa’adah**, KSA: Daar Ibnu ‘Afwaan lin Nasyri waat-Tauzii’, 1996, Jilid I hlm. 112
- [7] Dtpeduli, **Al-Qur’an dan Terjemahnya AT TAUHIID**, Bandung, emqies publishing. hlm. 523
- [8] Hasan bin Ali Hasan Al-Hajjaajiy, **Al-Fikru At-Tarbawi ‘Inda Ibnul Qayyim**, Riyadh: Daar Haafidz li Nashri Wa Tauzi’, 1988, hlm.119
- [9] Ibnu Qayyim al-Jauziyyah, **Syifaul ‘Aliil Fii Masaailil Qadha wal Qadar wa Ta’liil**, Jeddah: Maktabatus Sawaadi li Tauzii’, 1991, Hlm. 308
- [10] Ibnu Qayyim Al-Jauziyyah, **Ighasatul Lahfan min Mashidis Syaithan**, Kairo: Daar Ibnul Jauzi, 1320 H, Jilid 1, hlm. 46
- [11] Mudzakkir Yusuf, **Ilmu Pendidikan Islam**, Jakarta: Kencana, 2005, hlm. 99
- [12] Hasan bin Ali Hasan Al-Hijazy, **Manhaj Tarbiyah Ibnu Qayyim**, terjemahan Muzaidi Hasbullah, Jakarta:Al-Kautsar, 2001, hlm. 114
- [13] Sulaiman Rasjid, **Al-Fiqh Al-Islami**, Bandung: Sinar Baru Algensindo, 2000, hlm. 188
- [14] Abdullah Nasih Ulwan, **Tarbiyatul Aulad fi Al-Islam**, Semarang, Penerbit Asy-Syifa, 1981, hlm. 77
- [15] Dtpeduli, **Al-Qur’an dan Terjemahnya AT TAUHIID**, tt, Bandung, emqies publishing. hlm. 416.
- [16] Ibnu Qayyim A-Jauziyyah, **Roh**, Jakarta:Al-Kautsar, 2001, hlm. 178.
- [17] Hasan bin Ali Hasan Al-Hijazy, **Manhaj Tarbiyah Ibnu Qayyim**, terjemahan Muzaidi Hasbullah, Jakarta:Al-Kautsar, 2001, hlm. 134
- [18] Ibnu Qayyim Al-Jauziyyah, **Mukhashar Raudhatul Muhibbin**, terjemahan Tengku Azhar, Solo:Pustaka Al-Arafah, 2005, hlm.174
- [19] Toto Tasmara, **Kecerdasan Ruhaniyah, Transcedental Intelligence**, Jakarta: Gema Insani Press, 2008, hlm. 111
- [20] Hasan bin Ali Hasan Al-Hijazy, **Manhaj Tarbiyah Ibnu Qayyim**, terjemahan Muzaidi Hasbullah, Jakarta:Al-Kautsar, 2001, hlm. 156
- [21] Nata Abuddin, **Akhlaq Tasawuf**, Jakarta: Rajawali Press, 2002, hlm. 89
- [22] Hussein Bahresi, **Al-Jamiush Shahih:Hadits Shahih Bukhari-Muslim Pilihan**, Surabaya:Karya Utama, hlm. 2
- [23] Hasan bin Ali Hasan Al-Hijazy, **Manhaj Tarbiyah Ibnu Qayyim Al-Jauziyyah**, terjemahan Muzaidi Hasbullah, Jakarta: Al-Kautsar, 2001, hlm.203-204.
- [24] Ibnu Qayyim Al-Jauziyyah, **Al-Fawaid Menuju Pribadi Takwa**, terjemahan Munirul Abidin, Jakarta:Al-Kautsar, 2008, hlm. 79
- [25] Ali Abdul Halim Mahmud, **Akhlaq Mulia**, Jakarta: Gema Insani Press, 2004, hlm. 119
- [26] Hussein Bahresi, **Al-Jamiush Shahih:Hadits Shahih Bukhari-Muslim Pilihan**, Surabaya:Karya Utama, hlm.6
- [27] R. H. Su’dan, **Al-Qur’an dan Panduan Kesehatan Masyarakat**, Yogyakarta: PT Dana Bakti Pruma Yasa, 1979, hlm. 100
- [28] Ahmad Zayadi, **Manusia dan Pendidikan**, Bandung: Remaja Rosdakarya, 2006, hlm. 88
- [29] Ahmad Syauki Al-Fanjari, **Nilai Kesehatan dalam Syariat Islam**, Jakarta: Bumi Aksara, 1996, hlm 99.
- [30] Abd. Rahman Al-Maidany, **Akhlaq iyah**, Beirut: Ma’arif Press, 1967, hlm. 277
- [31] Ibnu Qayyim Al-Jauziyyah, **Thibbun Nabawy**, Beirut: Maktabah Al-Manar Al-iyah, 1982, hlm. 194
- [32] Save M. Dagon, **Psikologi Keluarga Peranan Ayah dalam Keluarga**, Jakarta, Rineka Cipta, 1990, hlm. 110
- [33] Abdul Ghani, **Keluarga Muslim dan Berbagai Masalahnya**, Bandung, Pustaka Setia, 1995, hlm. 160
- [34] Khairiyah Husain Taha Shabir, **Peran Ibu dalam Mendidik Anak**, Jakarta: Firdaus, 2010, hlm. 99
- [35] Hamzah Ya’kub, **Etika Islam**, Bandung: Diponegoro, 1990, hlm. 83
- [36] Ibnu Qayyim Al-Jauziyyah, **Tuhfah Al Maudūd Bi Ahkām Al Maulūd, “Hanya Untukmu Anakku Panduan Lengkap Pendidikan Anak Sejak Dalam Kandungan Hingga Dewasa”**, Terj. Harianto, Jakarta; Pustaka Imam Asy-Syafi’i, 2018, him. 442-443

- [37] Dtpeduli, Al-Qur'an dan Terjemahnya AT TAUHIID, tt, Bandung, emqies publishing. hlm, 420
- [38] Kamarul Azmi Jasmi, **Pendidikan Islam: Kaedah Pengajaran dan Pembelajaran**, Johor Bahru: Johor Darul Ta'zim, 2007, hlm. 87
- [39] Ibnu Qayyim al-Jauziyyah, **Al-Fawa'id "Terapi Mensucikan Jiwa"**, terj. Dzulhikmah, hlm. 63
- [40] Fadhil Al-Jamali Muhammad, **Al-falsafah At-Tarbiyyah Fil Qur'an, Konsep Pendidikan Qur'ani**, terj. Judi Al-falasan, Solo: Ramadhani, 1993, hlm. 130-131
- [41] Ibnu Qayyim Al-Jauziyyah, **Tuhfah Al Maudūd Bi Ahkām Al Maulūd, "Hanya Untukmu Anakku Panduan Lengkap Pendidikan Anak Sejak Dalam Kandungan Hingga Dewasa"**, Terj. Harianto, Jakarta; Pustaka Imam Asy-Syafi'i, hlm, 442-445.
- [42] Ibnu Qayyim Al-Jauziyyah, **Tuhfah Al Maudūd Bi Ahkām Al Maulūd, "Hanya Untukmu Anakku Panduan Lengkap Pendidikan Anak Sejak Dalam Kandungan Hingga Dewasa"**, Terj. Harianto, Jakarta; Pustaka Imam Asy-Syafi'i, hlm, 416.
- [43] Diolah dari Buku Ibnu Qayyim al-Jauziyyah, **Tuhfah Al Maudūd Bi Ahkām Al Maulūd, "Hanya Untukmu Anakku Panduan Lengkap Pendidikan Anak Sejak Dalam Kandungan Hingga Dewasa"**, Terj. Harianto, Jakarta; Pustaka Imam Asy-Syafi'i.