

# Revisiting the Value Education in the Field of Primary Education (A Study on Abdurrahman An-Nahlawi's Perspective)

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## Abstract

*This study aims to describe the thoughts of Abdurrahman An-Nahlawi in education, how the educational methods are used, and what is the relevance of An-Nahlawi's educational thinking in revisiting value education of the primary education in Indonesia. This research is qualitative research with a type of library research, while the approach used is discourse analysis. The results obtained are that to develop the potential of students to create value education, An-Nahlawi offers six varied learning methods sourced from the scriptures (the Qur'an and Hadith). An-Nahlawi also requires that education must be tiered. An-Nahlawi emphasizes that education is a shared task or responsibility, namely the school environment, the community environment (including student's digital social environment), and the family environment. Therefore, herein lies the relevance of the value education concept on An-Nahlawi's perspective with primary education in Indonesia, especially in the context of the current millennial era.*

**Keywords:** Value Education, Primary Education, Abdurrahman An-Nahlawi

## Abstrak

*Penelitian ini bertujuan untuk menguraikan pemikiran Abdurrahman An Nahlawi dalam pendidikan, bagaimana metode mendidik yang dipakai, dan apa relevansi pemikiran pendidikan An Nahlawi dalam menelaah kembali pendidikan nilai di ruang pendidikan dasar di Indonesia. Penelitian ini adalah penelitian kualitatif dengan jenis library research, sedangkan pendekatan yang dipakai adalah analisis wacana. Hasil yang didapatkan bahwa untuk mengembangkan potensi peserta didik sehingga tercipta pendidikan nilai, An Nahlawi menawarkan enam metode pembelajaran yang variatif dengan bersumber dari kitab suci (Al Qur'an dan Hadist). An Nahlawi juga mensyaratkan bahwa pendidikan harus berjenjang. An Nahlawi menekankan bahwa pendidikan merupakan tugas atau tanggung jawab bersama, yakni lingkungan sekolah, lingkungan masyarakat (termasuk lingkungan pergaulan digitalnya), dan lingkungan keluarga. Maka dari itu, di sinilah letak relevansi konsep pendidikan nilai An Nahlawi dengan pendidikan dasar di Indonesia, khususnya dikaitkan dalam konteks era milenial saat ini.*

**Kata Kunci:** Pendidikan Nilai, Pendidikan Dasar, Abdurrahman An Nahlawi

## Introduction

All realize that education is a necessity of human life, in which focus on one's self. In the end, the existence of education in a person can provide benefits for others. Here, education aims to develop the qualities, potentials, and talents of oneself in one's life, so the goal of education itself is to try to establish a quality person both physically and spiritually.

Conceptually, education has an important and strategic role in constructing students to become qualified human beings, not only in their cognitive, affective, psychomotor context but also it can provide their spiritual quality. Not infrequently, education is used as an alternative solution that is preventive from human beings.<sup>1</sup>

Once the importance of education, it has a big hand in directing humans (especially students) in developing themselves based on their potential and talents. Through education, students make it possible to be a pious and quality person cognitively, affectively, psychometrically, and spiritually.

But the reality in society proves that education has not been able to produce quality students as a whole. This fact can be observed by a large amount of dishonorable behavior occurring in the community, for example in some media showing how the elementary school student's mischief was excessive, such as fighting, manipulation, sexual harassment, to the murder.<sup>2</sup> This

gives rise to the assumption an educational institution has not been able to produce students with a perfect personality. In the still unstable condition of the education 'space' in Indonesia, it is time for all education stakeholders (both academics, government, practitioners, activists, and education researchers) to realize fully to review the meaning of "value education", so that it can become one important solution in improving the world of education.

We realize that someone who has enough education, the resources which he has also have good quality because education involves all aspects of human life both in thought and inexperience. Therefore, education is not enough to only think of one aspect, but it has many aspects of it.

In thinking about the reality of education in the context of value education, there needs to be deep reflection accompanied by theoretical and practical thinking. Theoretical thought includes the essence, principles, and concepts of the material in question to provide a deep and comprehensive understanding. The practical thought is carried out to discuss the implementation of education including education and teaching methodology. Therefore, many Muslim thinkers have tried to decipher the meaning of education and how education values are implemented in the public sphere (especially in primary education). One Muslim thinker who devotes his life in terms of education is Abdurrahman An-Nahlawi, known as An-Nahlawi.

<sup>1</sup> Muslim Ansori, etc. *Pendidikan Karakter*, (Batam: Penerbit Andi, 2007), 2

<sup>2</sup> Here are some mischief elementary school students in the last three years, among other things: 1) Murder in Kediri East Java by "anak punk/punk children" whose perpetrators were mostly Elementary School students (Tribun, 15 September 2017), 2) The incident of elementary school student molestation by his friend because of an own goal when playing football. The victim suffered a critical condition at the Hospital (Kompas, 29 January 2018), 3) The incident of elementary school student was raped by six students in Bogor (Tribun, 28 February 2018) and repeated rapes

by one elementary school girl victim in Semarang by six children (www.liputan6.com), 4) Elementary School student hits his friend until his eyes go blind in Lubuklinggau (www.harianterbit.com), 5) Many cellphones belong to Elementary School students in Yogyakarta which contain pornographic images and videos (2017), 6) There are still a number of similar incidents which are not exposed by the public and media.

An-Nahlawi is a figure whose thoughts are comprehensive in explaining about education, especially in value education (in Islam).<sup>3</sup> He has provided many practical and theoretical ideas in the implementation of Islamic education through various books so that examining his thoughts in the context of contemporary education becomes very interesting. Here, the researcher tries to decipher An-Nahlawi's educational thoughts, what methods of educating are used, and what is the relevance of An-Nahlawi's educational thought in revisiting the value education in the 'space' of primary education in Indonesia.

The purpose of this paper is to develop a scientific treasure about education. This paper is also expected to provide a solution to the educational problems in Indonesia, especially in Elementary School/Madrasah Ibtidaiyah. It also serves as a warning for stakeholders, both in religious organizations and the government as policymakers, to undertake to see and be aware of good value education based on Abdurrahman An-Nahlawi's thoughts.

## Method

This paper is a type of qualitative research using library research methods. Researcher uses Abdurrahman An-Nahlawi's books as a primary reference. The researcher also strengthens other references, namely several books, journals, and other scientific studies to obtain data in analyzing objects. In qualitative research using library research methods, the researcher limits the activities to library collection materials without the need for field research.<sup>4</sup>

<sup>3</sup> See more [www.fikr.com/fikrauthor/xxxxx](http://www.fikr.com/fikrauthor/xxxxx) [www.fikr.com/fikrauthor/](http://www.fikr.com/fikrauthor/) عبد الرحمن النحلاوي. Accessed on 2 July 2019 at 19.40 WIB.

<sup>4</sup> Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2004), 1-2

In this research, the researcher used a critical discourse approach, in which the researcher sought to explain of a text studied by someone who had a specific goal to get what he wanted and for his interests. The resulting analysis can be realized by the researcher from various factors and perspectives. Discourse analysis using critical analysis shows integration between one another, namely 1). Text analysis, 2). Analysis of the process, production, consumption, and distribution of texts, 3). Sociocultural analysis that develops in the discourse.<sup>5</sup>

Here, the researcher try to take and read carefully Abdurrahman An-Nahlawi's books, both the original book and the translated book. After that, it is analyzed comprehensively so that it produces scientific and objective conclusions.

## Findings and Discussion

### A. The Concept of Value Education

There are three philosophical dimensions in education, namely ontology, epistemology, and axiology. Ontology deals with the nature of knowledge, epistemology focuses on the source of knowledge, and axiology assesses the benefits of knowledge in life. For the value education itself, it refers to the philosophical axiology. If we liken the rupiah currency, for example Rp. 5,000,000 (five million rupiahs), the value does not lie in the nominal value, but the benefits are behind the nominal obtained from the money. This point is understood in the value of axiology.<sup>6</sup>

So here value education can be formulated into two meanings, namely education and values. But if the two are combined, they will have different

<sup>5</sup> Eriyanto., *Analisis Wacana*, (Yogyakarta: LKiS, 2011), 6

<sup>6</sup> Sehat Sultoni Dalimunthe, *Filsafat Pendidikan Islam: Sebuah Bangunan Ilmu Islamic Studies*, (Yogyakarta: Deepublish, 2018), 142

understanding. According to Mulyana (2004), value education is the inculcation and development of values in a person. Value as an aid for students to realize and experience it and place the value integrally in every life.<sup>7</sup> Meanwhile, according to Winecoff in his book explained that values education pertains to questions of both moral and non-moral judgement toward object; includes both aesthetics (ascribing value objects of beauty and personal taste) and ethics (ascribing values of right and wrong in the interpersonal realm).<sup>8</sup>

## B. Education in An-Nahlawi's Perspective

Humanity is currently being hit by a big disaster, namely the uprooting of their children in the spirit of life. The disaster is seen that there are at least some basic analysis, including: 1). Too much in giving freedom and pampering children in everyday relationships, 2). There is no control in treating children due to lack of parental awareness, and 3). Too much in obeying the will of children, causing the loss of millions of children who are separated by family and social life. So according to An-Nahlawi, at least children's education must include three things, 1). Family education, 2). School education, and 3). Community education.<sup>9</sup>

Therefore, here we will explain some of An-Nahlawi's critical views on general education, which include::

### 1. Definition of Education

Education is an activity to develop all aspects of human personality for life. Abdurrahman An-Nahlawi defines education from the word "*at-Tarbiyah*". Etymologically

<sup>7</sup> Tim Pengembang Ilmu Pendidikan, *Ilmu dan Aplikasi Pendidikan*, (Bandung: Imtima, 2007), 64

<sup>8</sup> Winecoff, H.L. & Bufford, C. "*Toward Improved Instruction: A Curriculum Development Handbook for International Schools*", (Newyork: AISA, 1985), 1-3

<sup>9</sup> Abdurrahman An-Nahlawi, *Pendidikan Islam di Rumah, Sekolah, dan Masyarakat*, (Jakarta: GIP, 1995), 144-179.

the word comes from 1). *Rabba Yarbu*, which means increasing, 2). *Rabiya Yarba*, which means to be great, and 3). *Rabba Yarubbu*, which means repairing, controlling, and protecting.

From the three words above, An-Nahlawi concluded that education consists of four elements, namely: 1). Maintaining the nature of children before adulthood. 2). Developing all kinds of potential and readiness. 3). Directing all this nature and potential towards the goodness and perfection that deserves it. 4). All processes must be carried out in stages, as indicated by Al Baidlawi and Ar Raghrib with "little by little".

It is important to understand that education must have at least: *First*, education should humanize human beings. Everyone in the world has its uniqueness and intelligence, so that human nature must be maintained properly. *Second*, education must be structured and systematic. In a sense, education must include clear goals, accountable targets, and tangible objects. *Third*, education is not only a matter of mastery of Iptek (science and technology), but Imtaq (faith and piety) in a person must be well guarded. *Fourth*, education must go through a long process. In a sense, he must pass tiered programs, from the lowest level to the highest level. This must be adjusted to the development of students themselves.

### 2. Primary Education

An-Nahlawi outlines in detail how to interpret education based on the basics. But here the researcher will only explain briefly, sort and choose according to the educational context. There are at least four primary educations offered by An-Nahlawi, including: 1). Human nature. According to him, humans come from two origins. First: *Ashlul Ba'id*, it means that the first creation from the ground, then God gives perfection by blowing the

spirit. Second: *Ashlul Qorib*, it means that the creation of humans from *nutfah* (a drop of 'water'). 2). Universe. According to him, the universe is seen as *dalil Qat'i* (symbol of the Greatness of God). Contemplation of the universe should be done scientifically. 3). Life Meaning. Understanding world life will bring and educate humans from various other understandings. 4). Educational Resources. Education (especially Islamic education) must focus on structuring human life, both individually and socially. The more educated people are, the more they realize that humans must continue to optimize what is in themselves. Educated Muslims, they must apply their religion comprehensively and in totality. They must continue to base their educational resources on the holy books, namely the Qur'an and Hadith.

### 3. Educational Goal

In An-Nahlawi's perspective, the educational goals must be directed to the fundamental purpose of human existence created in the world by God. In a sense, humans are required to serve Him and become leaders on earth to prosper human life.

Therefore, education must have a clear purpose. So that the existence of education is to develop all human potential and be able to regulate their behavior and feelings based on human nature as God's creation. Thus, the ultimate goal of education is basically to realize total devotion both within the individual human being and the wider social community.<sup>10</sup>

### 4. Tasks and Functions of Educator

An-Nahlawi also focused on discussing the tasks and functions of

educator. An educator can implement his tasks and functions properly, so he must at least have the following characteristics:

- a. The purpose, behavior, and mindset of an educator should be Rabbani (devotion willingly to get God's blessing);
- b. An educator should continue to be patient in educating and teaching knowledge to their students;
- c. An educator must have an honest and nature character as is in delivering knowledge;
- d. An educator should have the 'thirst for knowledge' character by equipping himself to learn and familiarize each of the sciences studied comprehensively;
- e. An educator must be able to apply various learning methods creatively by the potential of students;
- f. An educator should be able to manage class well, be firm in his attitude, and put various educational problems proportionally and objectively;
- g. An educator should also learn and be aware of the psychology of each student and adjust teaching according to student's development periods;
- h. An educator should be fast and responsive in facing various dynamics of education and current development;
- i. An educator should continue to be fair in all matters.<sup>11</sup>

<sup>10</sup> Abdurrahman An-Nahlawi, *Prinsip-Prinsip dan Metode Pendidikan Islam* translation of the original title *Ushulut Tarbiyah Islamiyah Wa Asalibiha fii Baiti wal Madrasati wal Mujtama'*, (Jakarta: Gema Insani, 1996), 161-164

<sup>11</sup> Abdurrahman An-Nahlawi, *Prinsip-Prinsip dan Metode Pendidikan Islam* translation of the original title *Ushulut Tarbiyah Islamiyah Wa Asalibiha fii Baiti wal Madrasati wal Mujtama'*, (Jakarta: Gema Insani, 1996), 238 - 246

### C. Educational Methods for Abdurrahman An-Nahlawi

Abdurrahman An-Nahlawi reveals that in fostering and improving value education (especially the student's morality in basic education), effective, efficient and appropriate methods of education are needed. The method is not only used as a learning motivation, but at the same time as a bridge in receiving guidance from God, as the Creator of All.

An-Nahlawi offers several methods of education that can be used as a reference in implementing value education to students. According to An-Nahlawi, the educational methods which can be applied in education are the dialogue method, the storytelling method of exemplary people, the advice method, the habituation method, the exemplary method, and the *targhib* and *tarhib* method.<sup>12</sup>

From each method of An-Nahlawi above, the researcher will explain in detail and reflect it in the context of current educational dynamics. The number of methods offered by An-Nahlawi is expected to be able to shape the personal character of students in carrying out value education in totality.

#### 1. The Dialogue Method

The dialogue method here is the question and answer method (can be two or more people), where the discussion context has a specific topic and purpose of the conversation. This method seeks to connect one's thoughts with others and has benefits for himself and his listeners. An-Nahlawi said that people who dialogue will benefit based on the characteristics of the dialogue itself, because the topic of dialogue is presented in a dynamic pattern, so that the material is not boring and constantly updated. Here, each

speaker can carry out the dialogue process with enthusiasm.

Dialogue is very important in primary education. Through dialogue, readers' feelings and emotions will be aroused and topics of conversation realistically presented while upholding human values. If we relate it to current learning, the dialogue method is a separate technique in improving students' critical thinking skills. With dialogue, people will express their opinions to one another. Not only that, with the dialogue method as well, students are required to determine values which are considered good according to their perspectives in dealing with problems. So with this method, a free and open learning atmosphere will be created.<sup>13</sup>

In the context of Islam, this dialogue method is often used by the Prophet Muhammad in educating the educational values to his friends. The dialogue will be able to provide equal opportunities for all people to ask questions and provide feedback on something they have and do not understand. This is the essence of how the method of dialogue must continue to be promoted in education.

#### 2. The Story Telling's Method

An-Nahlawi said that a storytelling contains aspects of education, namely activating and awakening the reader's awareness, fostering feelings of God (faith) by influencing emotions, directing emotions, engaging psychics which bring the reader into the emotional setting of the story, and the topic of the story can satisfy the reader's mind.

This storytelling method will provide excellent opportunities for students to continue to think, feel, and reflect on what is told, so that with that, they will have their

<sup>12</sup> Abdurrahman An-Nahlawi, *Pendidikan Islam di Rumah, Sekolah, dan Masyarakat*, (Jakarta: GIP, 1995).

<sup>13</sup> Thursan Hakim, *Belajar Secara Efektif*, (Jakarta: Puspa Swara, 2005), 57

role in the story. The existence of a student's emotional connection to the story told will provide opportunities for students to imitate good characters, and try to leave the behavior for people who have bad attitudes and characters.

The story has its strengths and attractiveness in attracting the sympathy of students, so that feelings within themselves can be active. This illustrates that the storytelling method has always been loved by many people. So, the story in the Qur'an is not just providing entertainment, but it is expected to be a material for reflection, because its story is an inspiring story and filled with stories of value education for human beings in the world, especially for students who are seeking knowledge and experience.

Therefore, it becomes important that the storytelling method of revealed by An-Nahlawi can continue to be implemented in primary education in Indonesia today (both in kindergarten and in elementary schools/Madrasah Ibtidaiyah). In storytelling, students can train to be creative and critical listeners. Storytelling activities also provide a unique and interesting learning experience. With that, the student's feelings can be vibrated, the spirit of being good can be nurtured, and it will be a good experience for themselves.<sup>14</sup>

### 3. The Advice Method

In Al Manar's Tafsir as quoted by An-Nahlawi, it is stated that advice has several important forms and concepts in human life, that is, advice is given with provisions in the form of clarifying the goodness, not the badness. Advisor should describe advice that can arouse feelings of affection and emotion, such as pain warning. In a sense, when

someone is in good health should be put to good use, and a few other examples.

In education, the advice of educators should occupy a high position because basically education itself is advice. As the Prophet Muhammad, he gave three times the advice to his friends. Therefore, the wisdom of an educator is needed because giving advice must be adjusted to the situation and conditions, both from students, and from the time and place used as advice. The advice method should be done proportionally. But it must be realized, if this method is implemented excessively, students tend to be passive and do not have the space to optimize their abilities. Conversely, if this method is done wisely, the students' thoughts will be more directed, they will know which ones should take precedence and which ones should be abandoned.

According to An-Nahlawi, educators must also always be patient in delivering advice and not feel bored or discouraged in reminding students in the advice. Here, this method should not only be carried out inside the school, outside the school also needs to be implemented, so there is a special closeness for educators and students. By paying attention to the conditions of students and accompanied by understanding the right time and place, it will provide opportunities for students to be willing to accept advice well. From this point on, value education will be implicated in them.

### 4. The Habituation Method

Human birth in the world in a holy and clean condition. They should readily accept the things that are included in him, both good and bad things. So the role of parents (as the first educational institution) is very strategic and important, because according to Al-Ghazali, children are the

<sup>14</sup> Moeslichatoen, *Metode Pengajaran di Taman Kanak-Kanak*, (Jakarta: PT Adimahasatya, 2004), 169

mandate of God given to their parents.<sup>15</sup> If children are accustomed to good things, they will get used to the goodness in living their adult life, and vice versa.

Al-Ghazali's statement above shows how important the position of habituation methods for improving education. This method is a way of education with the process of planting habits early on. These habits are consciously almost unknown to students. The more they get used to, the more entrenched they are in their behavior, thoughts, and character.

Al-Ghazali's statement affirms An-Nahlawi's thought that the habituation method increasingly clarifies its position for the improvement and formation of students' character. Thus, if the academic community (Elementary School / Madrasah Ibtidaiyah) make habituation early on to students, such as praying before starting activities, respecting the country's flag, smiling greetings to everyone, and so on, it will have an extraordinary impact on the student's personality and has a profound effect on value education in society at large.

### 5. The Exemplary Method

Values education will be implemented well if there is an exemplary of education stakeholders. Exemplary is not only a matter of how to search for knowledge, but also accompanied by ethics and aesthetics in implementing it into the reality of life. Educators are the central figure of their students, what they see from their educators, that is what they will imitate. So in Javanese philosophy, educators are also called *guru* (teachers), namely *digugu lan ditiru* (emulated and imitated). This exemplary is the most effective method of value education, especially education that instills character in students.

<sup>15</sup> Al-Ghazali, *Ihya Ulumuddin*, Juz II, (Beirut: Muassasah Al Hilby, 1967), 213

An-Nahlawi's thought in prioritizing this exemplary method became very interesting. On the religious side, the Prophet Muhammad was sent to the world purely as a good role model for mankind. So in Islam, the most perfect role model is him. As educators, they are demanded to emulate the Prophet Muhammad in the hope that students will also be able to have figures who are used as role models in carrying out their lives as adults.

In the education process, this exemplary method can be carried out in two forms, namely directly or indirectly.<sup>16</sup> Directly, educators must actualize themselves as good role models for their students. In attitude and speech, educators must maintain the ethics and aesthetics which apply (both in religion, and in the existing social-culture). Every step, every action, and every utterance will be an important highlight to be followed by students directly.

While indirectly, educators are required to continue to provide exemplary stories to students, such as the inspiring story of the nation's hero, the story of the Prophet, and other stories. It is hoped that students will make the figures told as role models for their future life.

### 6. Targhib and Tarhib Method

The purpose of targhib and tarhib is an educational method in the form of reward and punishment to students in doing certain things. In education, this method is still being debated in its implementation. According to researcher, this method is still very good to do by considering several aspects and must be done wisely.

In its understanding, according to An-Nahlawi, targhib is a promise which is accompanied by persuasion and makes

<sup>16</sup> Taklimudin & Fabri Saputra, "Metode Keteladanan Pendidikan Islam dalam Perspektif Al Qur'an", *Jurnal Belajea*, Vol. 3 No.1 (2015), 5

happy towards something, so that it happens mutual benefit and good pleasure. The existence of *targhib*, someone will be more enthusiastic in carrying out good actions and avoiding bad actions. While *tarhib* implies a threat from God to show fear in doing actions which are not by applicable teachings, so that someone will be more careful in thinking, doing, and making other mistakes.<sup>17</sup>

If it is related to education today, the meaning of *targhib* and *tarhib* is different from what is conceptualized in the form of reward and punishment. This is because the concept offered by An-Nahlawi is not only satisfaction and success in *duniawi* (the world), but more on the deepening of values in a person and is accompanied by a promise of satisfaction in *ukhrawi* (hereafter). This is important to be 'reanalyzed' because the *targhib* and *tarhib* methods are still very effectively implemented in education, especially in primary education. Many families and teachers pay little attention to children's behavior and actions, so that what children do does not have any effect on their daily life.

This becomes an evaluation in education to revive the importance of appreciation and other attention from the people closest to students. If students have done good things, parents and teachers should give appreciation in the form of praise, 'warm' smiles, kisses, and hugs. It is because appreciation is not always in the form of material, goods or money. The slightest appreciation of parents and teachers for students, it will encourage them to continue to do something extraordinary. With appreciation, students have been taught to interpret the meaning of respect, so that one day they will respect everyone.

<sup>17</sup> Abdurrahman An-Nahlawi, *Prinsip-Prinsip dan Metode Pendidikan Islam* translation of the original title *Ushulut Tarbiyah Islamiyah Wa Asalibiha fii Baiti wal Madrasati wal Mujtama'*, (Jakarta: Gema Insani, 1996), 251

With appreciation, students have also been taught the meaning of compassion, so that they will do the same thing later. From this point on, value education will be embedded in students from an early age and has an excellent effect on their lives.

For students who violate norms and rules, parents and teachers should pay attention to student's violation. They can be punished based on their educational values. Here, there are at least three stages of punishment which need to be considered in primary education at this time, namely:

- 1) Requirement stage. This punishment can be in the form of facial gestures or other body gestures, such as silent gesture, and so on.
- 2) Speech stage. This punishment can be a reprimand (both of the most subtle words, and the words of threat). It can also be a form of warning through speech, such as assertiveness in calling the name of student who get the punishment.
- 3) Action stage. This punishment is the last stage if the two previous stages do not have implications towards the awareness of students, so this form of punishment can be carried out by force. Although forced, the form of the punishment imposed is still in the corridor of the formation of educational values for students. It is such as memorizing subject matter, memorizing or reading verses of the Qur'an, and other educational punishments.

The three stages indicate that in carrying out the punishment required must continue to use the stages. With that, at least continue to uphold a sense of justice and humanity. Therefore, *targhib* and *tarhib* method have a strong foundation

in improving the quality of education (especially Islamic education based on the Qur'an and Hadith).<sup>18</sup>

#### D. The Relevance of Abdurrahman An-Nahlawi's Thought of Value Education in the Millennial Era

In the current millennial-global-digital era, at least we need to rethink the concept of value education from Abdurrahman An-Nahlawi. It is because in some areas there has been a lot of moral degradation in the nation, even the moral degradation has spread to students of the Elementary School/Madrasah Ibtidaiyah. So with that, the community is difficult to apply the character of Nationality, religiosity, and eastern culture to them. Here, it becomes relevant if An-Nahlawi's educational thoughts can be reviewed in the current concept of character education in Indonesia.

In delivering material, the use of learning methods has an important role. In a sense, monotonous teaching in the classroom is increasingly irrelevant to apply. The existence of learning methods can create oral, written, and action traditions in a pleasant classroom situation. In Curriculum 2013, educational methods are already explained, but here An-Nahlawi's thought has contributed constructively how to implement varied educational methods based on the holy book (The Qur'an) as a solution.

An-Nahlawi views that education demands a tiered program through increased education and teaching activities in line with the systematic upward sequence which takes students from one development to another.<sup>19</sup> This is following the National Education System Law (*UU Sisdiknas*) 2003 Chapter VI on Pathways, Levels and Types of Education in Article 14. An-Nahlawi's education

curriculum also has conformity with the Indonesian National Education Standard, and the contrivance of his thought also has relevance to the National Education Law chapter X Article 36 Article 36 Paragraphs 1-3.

Therefore, an educator must have certain conditions according to An-Nahlawi's thought above. That as a teacher competency by Government Regulation (PP) Number 19 of 2005 concerning National Education Standards Article 28 Paragraphs 1-3, which was perfected by Government Regulation (PP) Number 32 of 2013. From these regulations, it seems to be the core of education, among others:

- a. *Pedagogy*, namely an educator must be able to use various methods by the conditions. An educator should also be able to manage their students in class;
- b. *Professional*, namely an educator must equip himself with knowledge and continue to study his knowledge, and he must also have psychological knowledge which is used to study the situations and conditions of each student;
- c. *Social*, namely an educator must be fair and be responsive to the conditions and developments of the world (especially in the current millennial era);
- d. *Personality*, namely an educator must continue to deepen his religiosity in devotion to God, maintain sincerity and patience in educating;
- e. *Kepemimpinan*, namely an educator must continue to be a role model, so that all his words and attitudes will always be imitated by their students.<sup>20</sup>

<sup>18</sup> Kaharuddin, *Mencetak Generasi Anak Sholih dalam Hadist*, (Yogyakarta: Deepublish, 2012), 140

<sup>19</sup> Hadari Nawawi, *Pendidikan dalam Islam*, (Pontianak: Al Ikhlas, 1993), 154

<sup>20</sup> Processed from Presidential Regulation (PP) No.19 of 2005 and PP No.32 of 2013 concerning Amendments to National Education Standards.

An-Nahlawi gives awareness to all of us that there is a moral responsibility in maintaining the quality of the educational future and its values around us. Education is not only charged to an educational institution, but also is charged to the community, family, and the digital social environments. At this point, the family has a big contribution in the 'first place' of value education. The family must have an example and equip itself with good attitudes, so that it can provide an atmospheric effect on students' education as well. Educational institutions (schools), especially Elementary Schools/Madrasah Ibtidaiyah, must be able to control, maintain, and provide guidance as early as possible to their students to act in accordance with statutory standards, character education systems, and existing religious rules.

While the educational goal initiated by An-Nahlawi is to serve God and become a leader on earth. It gives a signal that humans are weak and low creatures who have the Essence of the Most Powerful and the Essence of the Most High, Allah SWT. The educational implication of its value is to awaken human optimism (which in this case is students) in optimizing their potential and fully responsible in navigating their lives. So with this awareness, it will create the whole people who have good character and worship, and have benefits for all God's creatures around them.

### **Conclusions and Suggestions**

From some of his thoughts, Abdurrahman An-Nahlawi is very concerned about education. This is evident in many of his books which discuss on education. To develop the student's potential (to create value education in primary education), An-Nahlawi offers varied methods which are sourced from the holy book (the Qur'an and Hadith).

An-Nahlawi also requires that education be carried out in stages. It is very important to consider in education, because education must follow the development of students and must also be adjusted in their potential. An-Nahlawi emphasized that education is a shared task or responsibility, namely the school environment, the community environment (including its digital social environment), and the family environment. Therefore, herein lies the relevance of An-Nahlawi's value education to education in the current millennial era.

Based on the results, there are a few suggestions to realize together, namely:

1. For educators (or prospective educators) and the government as an authority, it is better to continue to deepen and re-examine the philosophy of education of the ancient "Educational Philosophers", in this case of Abdurrahman An-Nahlawi's thought. Because with that, the relevant educational values can be used as a reference to continue to improve education in Indonesia, especially in primary education (Elementary Schools/Madrasah Ibtidaiyah) as the foundation of early formal education.
2. For parents, understanding and awareness is needed that the best education is education based on the values of the nation's character, and religious scriptures (the Qur'an and Hadith). Because with that, every student can develop their intellectual, emotional, and spiritual well. Therefore, parents routinely have to communicate with the academic community (school) to monitor and supervise every attitude, personality, and development (in all respects) of their children from day to day.

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