

Abdullah Nasih Ulwan's Philosophy of Islamic Education: A Critical Study of Its Relevance to Modern Educational Challenges

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Abstract

The contemporary landscape of education faces critical challenges marked by moral degradation, shifting social values, and the extensive influence of digital culture. These conditions demand a philosophical framework of Islamic education that is capable of responding holistically to the intellectual, spiritual, moral, and social needs of learners. This study critically examines Abdullah Nasih Ulwan's philosophy of Islamic education and analyzes its relevance in addressing modern educational challenges. Using a qualitative approach and library research method, this study explores Ulwan's fundamental educational concepts through textual analysis of his principal works—particularly *Tarbiyat al-Aulad fi al-Islam*—alongside contemporary academic publications. The findings show that Ulwan's educational philosophy promotes a holistic and integrative framework covering objectives, curriculum, teaching methods, and the functional role of educational institutions, especially the family, school, and society. Moreover, Ulwan's emphasis on moral and spiritual development, character formation, and parental responsibility demonstrates significant relevance for countering the negative impacts of globalization, digital exposure, and individualistic values. The study concludes that Ulwan's philosophical perspective remains highly applicable to modern education when contextualized and adapted to contemporary pedagogical approaches. This research contributes theoretically by mapping Ulwan's educational philosophy within the discourse of Islamic educational philosophy and practically by offering conceptual insights for the development of character-based Islamic education in the digital era.

Keywords: Abdullah Nasih Ulwan, Islamic Philosophy of Education, Character Education, Modern Educational Challenges, Digital Era.

Abstrak

Lanskap pendidikan kontemporer menghadapi tantangan serius yang ditandai dengan terjadinya degradasi moral, pergeseran nilai sosial, dan kuatnya pengaruh budaya digital. Kondisi ini menuntut hadirnya kerangka filosofis pendidikan Islam yang mampu menjawab kebutuhan peserta didik secara holistik, baik pada aspek intelektual, spiritual, moral, maupun sosial. Penelitian ini bertujuan mengkaji secara kritis filsafat pendidikan Islam Abdullah Nasih Ulwan serta menganalisis relevansinya dalam menghadapi tantangan pendidikan modern. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan melalui analisis tekstual terhadap karya-karya utama Ulwan—khususnya *Tarbiyat al-Aulad fi al-Islam*—serta publikasi akademik kontemporer yang relevan. Hasil penelitian menunjukkan bahwa filsafat pendidikan Ulwan menawarkan kerangka pendidikan Islam yang komprehensif dan integratif, meliputi tujuan, kurikulum, metode pembelajaran, serta peran institusi

pendidikan, terutama keluarga, sekolah, dan masyarakat. Penekanan Ulwan pada pendidikan moral dan spiritual, pembentukan karakter, serta tanggung jawab pendidikan orang tua terbukti relevan dalam menghadapi dampak negatif globalisasi, paparan digital, dan dominasi nilai individualistik. Penelitian ini menyimpulkan bahwa pemikiran filosofis Ulwan tetap aplikatif terhadap kebutuhan pendidikan modern apabila diimplementasikan secara kontekstual dan adaptif. Secara teoritis, penelitian ini memberikan kontribusi berupa pemetaan sistematis pemikiran Ulwan dalam diskursus filsafat pendidikan Islam; secara praktis, penelitian ini menawarkan wawasan konseptual bagi pengembangan pendidikan Islam berbasis karakter pada era digital.

Kata Kunci: Abdullah Nasih Ulwan, Filsafat Pendidikan Islam, Pendidikan Karakter, Tantangan Pendidikan Modern, Era Digital.

Introduction

Islamic philosophy of education serves as an essential foundation in formulating the direction, objectives, and methods of education rooted in Islamic values.¹ In facing the complexities of modern educational challenges—such as moral crises, shifting social values, and the dominance of digital culture—a comprehensive and holistic Islamic educational approach is urgently required.² Social realities indicate that moral degradation among younger generations is becoming increasingly evident. Data from the Online Information System for Women and Children Protection (SIMFONI-PPA) recorded 1,993 cases of violence against children from January to February 2024, while the National Commission for Child Protection reported 3,547 complaint cases throughout 2023, with hundreds occurring within educational institutions.³ Meanwhile, survey results from UNICEF and the Center for Educational and Cultural Policy Research (Puslitjakdikbud) in Asmaunizar's study show that 2 out of 3 students in Indonesia have experienced cyberbullying.⁴ In terms of digital literacy, Indonesian adolescents are exposed to online content containing hate speech or pornography, which can significantly influence their values and behaviour.⁵ These facts indicate that Islamic education cannot rely solely on cognitive aspects; instead, it must holistically embrace spiritual, moral, social, and cultural dimensions.

One prominent figure contributing significantly to this field is Abdullah Nasih Ulwan, a Syrian scholar and educator widely known for his monumental work *Tarbiyat al-*

¹ Glory Islamic et al., "Character Education through Philosophical Values in Traditional Islamic Boarding Schools," *Kasetsart Journal of Social Sciences* 45, no. 1 (2024): 31–42.

² Irfan Setia Permana W and Naomi Ainun Hasanah, "Opportunities and Challenges for Islamic Education in Society 5.0," *Islam Transformatif: Journal of Islamic Studies* 8, no. 2 (December 2024): 264–81, <https://doi.org/10.30983/it.v8i2.8650>; Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (November 2018): 335, <https://doi.org/10.3390/rel9110335>.

³ Pusat Penelitian Badan Keahlian DPR RI, *Isu Sepekan I-Puslit Februari 2024* (Jakarta: DPR RI, 2024), https://berkas.dpr.go.id/pusaka/files/isu_sepekan/Isu%20Sepekan---I-PUSLIT-Februari-2024-190.pdf.

⁴ Asmaunizar et al., "Fantasi Versus Imitasi Kasus Cyberbullying Di Media Sosial Tinjauan Menjaga Hak Anak Dalam Dunia Pendidikan Di Indonesia," *Jurnal Komunikasi Dan Media* 2, no. 1 (2025): 65–83.

⁵ Dhea Ayunanda Astrieta Pradja et al., "Pengaruh Paparan Pornografi Terhadap Perilaku Seksual Berisiko Remaja di Indonesia Kajian: Literature Review," *Jurnal Bidang Ilmu Kesehatan* 15, no. 2 (June 2025): 117–28, <https://doi.org/10.52643/jbik.v15i2.6170>; Muhammad Saud et al., "Influence of Social Media on Teenagers Sexual Behaviors; Insights from Indonesia," *Saúde e Sociedade* 34 (November 2025): e240732in, <https://doi.org/10.1590/S0104-12902025240732in>.

Aulad fi al-Islam (Education of Children in Islam).⁶ Ulwan's educational thought offers an approach that not only emphasizes cognitive knowledge but also strengthens children's morality, physical health, spiritual resilience, and social intelligence.⁷ He asserts that Islamic education must involve all aspects of life holistically.⁸ His contribution presents a complete educational structure, encompassing philosophical foundations, objectives, curriculum, learning methods, and the role of educational institutions.

Several previous studies have examined specific aspects of Ulwan's ideas, particularly concerning child education in normative and practical contexts. Research focusing on Abdullah Nasih Ulwan's Islamic educational thought emphasizes that *Tarbiyat al-Aulad fi al-Islam* provides a holistic framework highly relevant in addressing modern educational challenges. Najmi and Rochimah (2021) describe Ulwan's concept of social education, which includes the cultivation of piety, affection, brotherhood, and social ethics as the basis for character building amid the dynamics of contemporary change.⁹ Meanwhile, Hidayat & Hair (2024) highlight the relevance of Ulwan's perspective on child education to current Islamic educational needs, especially through the strengthening of faith, morality, and social intelligence.¹⁰ Similar findings were reported by Tanjung et al. (2024), who concluded that Ulwan's thought aligns with contemporary educational demands due to its comprehensive nature and emphasis on balance among spiritual, moral, and physical values.¹¹ Fatmela et al. (2021) also examined Ulwan's five educational methods—exemplary behaviour, habituation, advice, supervision/attention, and punishment—as strategies for shaping children's character.¹² Furthermore, Tafiudin (2021) attempted to link Ulwan's thought with the broader perspective of the philosophy of education by highlighting the relationship among values, educational objectives, and the Islamic education curriculum.¹³ More recently, Muharor et al. (2025) emphasized the central role of role-modelling as the core of moral education within Ulwan's framework in the modern context.¹⁴

⁶ Abdullah Nasih Ulwan, *Pedoman Pendidikan Anak Dalam Islam* (Semarang: Penerbit Asy-Syifa', 1988).

⁷ Edi Iskandar, "Abdullah Nasih Ulwan dan Tujuan Pendidikan Islam: Mewujudkan Generasi Berakhlak dan Cerdas," *Instructional Development Journal (IDJ)* 7, no. 1 (2024): 83–92.

⁸ Dede Darisman, "Konsep Pendidikan Anak Menurut Abdullah Nasih Ulwan," *Online Thesis* 9, no. 3 (2020): 61–92.

⁹ Ahmad Najmi and Nur Apriliya Rochimah, "Konsep Pendidikan Sosial Dalam Kitab *Tarbiyatul Aulad fil Islam* Karya Abdullah Nasih 'Ulwan," *Suhuf* 33, no. 2 (October 1, 2021): 111–24, <https://doi.org/10.23917/suhuf.v33i2.16581>.

¹⁰ Nur Al Hidayat and Moh Aifiul Hair, "Konsep Pendidikan Anak Menurut Abdullah Nasih Ulwan Dalam Kitab *Tarbiyatul Aulad Fi Al-Islam* Dan Relevansinya Dengan Pendidikan Islam Masa Kini," *Ahsana Media: Jurnal Pemikiran, Pendidikan Dan Penelitian Ke-Islaman* 10, no. 1 (February 2024): 85–103, <https://doi.org/10.31102/ahsanamedia.10.1.2024.85-103>.

¹¹ Yumni Febriani Tanjung, Yusnidar Gea, and Azizah Hanum, "Relevansi Pemikiran Pendidikan Abdullah Nashih Ulwan Dalam Pendidikan Islam Kontemporer," *Tarbiatuna: Journal of Islamic Education Studies* 4, no. 2 (June 2024): 723–35, <https://doi.org/10.47467/tarbiatuna.v4i2.6932>.

¹² Cut Reva Fatmela et al., "Analisis Metode Pendidikan Anak Menurut Abdullah Nashih 'Ulwan Dalam Kitab *Tarbiyatul Aulad Fi al-Islam*," *Jurnal Ilmiah Mahasiswa Pendidikan Anak Usia Dini* 6, no. 3 (2021), <https://jim.usk.ac.id/paud/article/view/18453>.

¹³ Muhammad Tafiudin, "Children Education in the Book of *Tarbiyatul Aulad Fil Islam* Based on Abdullah Nashih Ulwan's and Philosophy of Education Perspectives," *Tadibia Islamika* 1, no. 1 (May 2021): 21–32, <https://doi.org/10.28918/tadibia.v1i1.5311>.

¹⁴ Mohammad Zaki Muharor et al., "Example-Based Moral Education in Abdullah Nashih Ulwan's Thought and Its Contemporary Relevance," *Peradaban Journal of Interdisciplinary Educational Research* 3, no. 2 (August 2025): 106–19, <https://doi.org/10.59001/pjier.v3i2.321>.

However, most previous studies have predominantly focused on practical implementations or normative discussions of child education, while the philosophical dimension of Ulwan's thought has rarely been examined in depth. In fact, the philosophy of Islamic education plays a strategic role in strengthening the conceptual framework, direction, and theoretical foundations of Islamic education in the modern era. This academic gap indicates the need for research that explicitly explores Ulwan's thought from the perspective of the philosophy of Islamic education and analyzes its relevance in addressing contemporary educational challenges.

Thus, there exists an academic gap requiring an in-depth investigation of Abdullah Nasih Ulwan's concept of Islamic education through the lens of the philosophy of Islamic education. This article aims to fill that gap by comprehensively analyzing educational objectives, curriculum, learning methods, and the role of educational institutions, and by critically examining their relevance to educational challenges in the contemporary era. This study is expected to contribute scientifically by providing a more systematic mapping of Ulwan's thought and offering novelty in integrating Islamic philosophy of education with the demands of today's educational realities.

Research Method

This study employs a qualitative approach using a library research (desk study) method, since its primary focus is to explore the conceptual thought of Abdullah Nasih Ulwan on Islamic education and to examine its relevance in the context of modern Islamic education. This method does not involve direct participation of field subjects; rather, it relies on literature as the main data source. The literature reviewed includes Ulwan's principal works such as *Tarbiyatul Aulad fi al-Islam*, alongside scholarly articles, nationally or internationally accredited journals, and relevant digital sources that discuss Ulwan's thought and contributions to Islamic education.

Data were collected through systematic searches of bibliographic sources encompassing both classical and contemporary works by Ulwan and other authors discussing his thought. The located literature was then screened according to explicit inclusion–exclusion criteria.¹⁵ Inclusion criteria were: (1) literature that directly addresses Abdullah Nasih Ulwan's educational thought; (2) sources published by reputable (academic or accredited) institutions or publishers; and (3) articles/journals published within the last five years, whereas Ulwan's classical works were included regardless of publication date due to their historical significance. Exclusion criteria were: (1) popular sources (blogs, opinion pieces lacking scholarly foundation); (2) secondary literature without clear references; and (3) works that only briefly mention Ulwan without substantive elaboration.

The collected data were analyzed using qualitative content analysis and descriptive techniques following the Miles, Huberman, & Saldaña model, which comprises three main stages: data reduction, data display, and conclusion drawing. During data reduction, information from various sources was filtered and condensed according to thematic relevance. During data display, the information was organized systematically into narratives

¹⁵ Muannif Ridwan et al., "Pentingnya Penerapan Literature Review Pada Penelitian Ilmiah," *Jurnal Masohi* 2, no. 1 (2021): 42–51.

and themes to reveal Ulwan's conceptual structure and educational vision. Finally, during conclusion drawing, in-depth interpretation of the findings was conducted. The validity of the results was maintained through critical reading, source triangulation, and cross-verification among the reviewed literatures.¹⁶

Results and Discussion

Biography of Abdullah Nasih Ulwan

Abdullah Nasih Ulwan (1928–1987) was one of the most influential Muslim scholars and educators of the 20th century who made a significant contribution to the development of Islamic educational thought. Born in Aleppo, Syria, he grew up in a religious family that instilled strong scholarly traditions from an early age. After memorizing the Qur'an in his youth, he continued his studies at Al-Azhar University in Egypt, which later shaped his intellectual foundation and methodological approach in the fields of da'wah and education.

His life journey was inseparable from the socio-political dynamics of the Arab world during his era. Political pressures in Syria compelled him to migrate to several countries, including Jordan and Saudi Arabia, yet this displacement ultimately broadened the reach of his da'wah and scholarly influence. In academic forums and wider society, Ulwan became known for emphasizing the integration of faith, morality, and knowledge in the educational process.

His monumental work, *Tarbiyat al-Aulad fi al-Islam* (Child Education in Islam), became one of the classical references in Islamic education, outlining comprehensive principles of child upbringing based on the Qur'an and the Sunnah. Ulwan's thought represents an Islamic educational paradigm that holistically emphasizes spiritual, moral, and social dimensions, making it highly relevant to the challenges of modernity. With this intellectual legacy, he is remembered as a *murabbi*—an educator who not only transmitted knowledge but also played a formative role in shaping the direction of contemporary Islamic educational philosophy.¹⁷

Islamic Educational Thought According to Abdullah Nasih Ulwan

In the view of Abdullah Nasih Ulwan, Islamic education is not merely a process of transmitting knowledge, but a comprehensive effort to shape the human being as a whole (*insān kāmil*). Education, according to him, must encompass and balance three core dimensions: intellectual, spiritual, and physical. He emphasizes that education must be grounded in Islamic principles rooted in *'aqidah*, ethics (*akhlāq*), and the development of the child's inherent nature (*fitrah*).¹⁸

One of the fundamental bases of his thought is the importance of equilibrium between reason (*fikriyyah*), the soul (*rūhiyyah*), and the body (*jasadiyyah*). Neglect of any one dimension results in an incomplete human development. Ulwan criticizes educational approaches that are overly oriented toward academic achievement alone, as authentic Islamic education must instill faith and moral character as the foundation of personality. He also

¹⁶ Matthew B. Miles, A. M. Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, Third edition (Thousand Oaks, California: SAGE Publications, Inc, 2014).

¹⁷ Abdullah Nasih Ulwan, *Tarbiyatul Aulad fil Islam*, trans. Arif Rahman Hakim (Solo: Insan Kamil, 2016).

¹⁸ Darisman, "Konsep Pendidikan Anak Menurut Abdullah Nasih Ulwan."

stresses that children cannot grow and develop correctly without guidance from parents or educators; they need direction so as not to go astray in determining their life path.¹⁹

The goal of education, in Ulwan's perspective, is not only to prepare children for life in this world, but also to guide them to be ready for the life after death. The world is a place to strive, while the hereafter is a place of eternal accountability. Therefore, education must mold individuals who are capable of navigating worldly life successfully while being spiritually prepared for the eternal life to come.²⁰

Islamic education, according to Ulwan, is comprehensive and not limited to empirical matters. It involves belief in the unseen—such as God, angels, the Day of Judgment, and destiny.²¹ Consequently, his educational approach is normative because it is grounded in moral and religious values; formative because it aims to shape character; selective in equipping learners to choose what is good; determinative in instilling clear value boundaries; integrative in uniting worldly and religious knowledge; and applicative in ensuring these values manifest in real action.²²

With respect to curriculum, Ulwan formulates an Islamic educational structure designed to produce a generation strong in faith, solid in morality, healthy in body, intelligent in mind, and pure in soul. He begins faith education from the moment a child is born by reciting *kalimah tayyibah*, teaching halal and haram, introducing acts of worship, and modeling the example of the Prophet.²³ Moral education is developed through habitual noble behavior, whereas physical education is ensured through proper nutrition, exercise, and a good lifestyle.²⁴ Intellectual education focuses on sharpening reasoning and clarity of thought, while spiritual and emotional education aims to cultivate courage, responsibility, and resilience. Social education shapes a child's ability to interact courteously in accordance with Islamic norms, and sexual education is provided gradually and appropriately to help children protect themselves and understand moral purity from an early age.²⁵

Ulwan also highlights that Islamic education requires support from relevant educational institutions. The family is the first and most influential institution, as children are entrusted by God and must be raised with love and responsibility.²⁶ Traditions such as the *adhān* at birth, shaving the newborn's hair, giving a good name, and *'aqīqah* hold

¹⁹ Nazaruddin Nazaruddin, "Pembinaan Akhlak Siswa Sekolah Dasar Di Era Digital," *Ihsan : Jurnal Pendidikan Islam* 2, no. 2 (2024): 213–26, <https://doi.org/10.61104/ihsan.v2i2.169>.

²⁰ Deni Sopiansyah, Nurwadjah Ahmad Eq, and Andewi Suhartini, "Kehidupan Dunia Dan Akhirat Dalam Perspektif Pendidikan Islam," *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 3, no. 1 (April 2021): 1, <https://doi.org/10.47467/as.v3i1.463>.

²¹ Abdul Fattah and Lestari, *Nalar Filsafat Pendidikan Islam* (Nusa Tenggara Barat: LP2M UIN Mataram, 2020).

²² Mohamad Maulidin Alif Utama, "PAI Learning Media in The Perspective of Abdullah Nasih Ulwan in The Society Era 5.0," *Southeast Asian Journal of Islamic Education* 4, no. 2 (November 27, 2022): 249–59, <https://doi.org/10.21093/sajie.v4i2.4607>.

²³ Edi Iskandar, "Mengenal Sosok Abdullah Nasih Ulwan Dan Pemikirannya Tentang Pendidikan Islam (Bagian Pertama Dari Dua Tulisan)," *Akademika* 8, no. 1 (2019): 50–67.

²⁴ Ulwan, *Tarbiyatul Aulad fil Islam*.

²⁵ Siti Amaliati, "Konsep tarbiyatul Aulad Fi Al-Islam Abdullah Nasih Ulwan Dan Relevansinya Dengan Pendidikan Islam Untuk 'Kidz Jaman Now,'" *Child Education Journal* 2, no. 1 (June 30, 2020): 34–47, <https://doi.org/10.33086/cej.v2i1.1520>.

²⁶ Ulwan, *Pedoman Pendidikan Anak Dalam Islam*.

profound educational meaning.²⁷ The child's social environment is also crucial, as peers and society influence character development; therefore, parents are responsible for guiding children to choose good associations.²⁸ Meanwhile, madrasahs and mosques serve as formal institutions that reinforce intellectual and spiritual learning—schools develop rational and scientific understanding, while mosques deepen faith and ethics. Collaboration among these three institutions is essential to ensure balanced and complementary education.²⁹

Regarding educational methods, Abdullah Nasih Ulwan proposes strategic and profound approaches. He emphasizes exemplary conduct (*uswah hasanah*) as the primary method because children learn most effectively through real models demonstrated by parents and teachers. Habit formation (*ta'lim wa ta'wīd*) is also essential in building consistent character. In addition, sincere counsel delivered with gentleness and affection helps shape the child's consciousness. Attention and emotional care foster security and a sense of being valued, which strengthens emotional bonds and facilitates the success of the educational process.³⁰

Through this holistic approach, Abdullah Nasih Ulwan presents an Islamic educational model that is not only cognitively oriented but also encompasses spiritual, emotional, social, and physical dimensions. Education, for him, is a path toward forming a complete human being capable of facing the challenges of both worldly and eternal life with strong foundations of knowledge, faith, and morality.

The Relevance of Abdullah Nasih Ulwan's Thought to the Challenges of Islamic Education in the Modern Era

Amid the rapid advancement of technology and the massive wave of globalization, Abdullah Nasih Ulwan's ideas on Islamic education remain highly relevant and provide a normative foundation for responding to contemporary educational problems. Modern challenges are no longer limited to knowledge transmission but extend to character building, filtering the negative impacts of globalization, and strengthening religious identity—areas in which Ulwan places strong emphasis on moral education,³¹ the role of the family, and the collective responsibility of society and the state.³²

First, Ulwan's emphasis on moral and spiritual education is especially relevant in an era where materialistic and individualistic values increasingly dominate. Modern education is often oriented toward cognitive development and technical competence, while character formation is neglected.³³ Empirical findings support the urgency of character education:

²⁷ Dwi Haryanti and Romli, "Pendidikan Islam dalam Keluarga Perspektif Abdullah Nasih Ulwan," *EDUGAMA: Jurnal Kependidikan dan Sosial Keagamaan* 7, no. 2 (2021): 191–208.

²⁸ Angi Ramdania Hermawan, Oyoh Bariah, and Khalid Ramdhani, "Pendidikan Moral Pada Keluarga Muslim Perspektif Abdullah Nasih Ulwan Dalam Kitab *Tarbiyatul Aulad fil Islam*," *Edumaspol: Jurnal Pendidikan* 5, no. 2 (2021): 812–22.

²⁹ Irfan Fadhlullah, *Pengembangan Kepribadian Pada Anak Menurut Agama Islam (Studi Pemikiran Abdullah Nasih Ulwan)* (Gueoedia, 2021).

³⁰ Khamam Khaerudin and Agus Supriyanto, "Pemikiran Abdullah Nasih Ulwan Tentang Metode Pendidikan Anak: Telaah atas Buku *Tarbiyah al-Aulad fil Islam*," *Turats* 11, no. 1 (2015): 15–28.

³¹ Achmad Peter Royyan, "Metode Pendidikan Akhlak Anak Dalam Perspektif Abdullah Nasih Ulwan Dan Relevansinya Di Era Society 5.0," September 28, 2022, <https://dspace.uui.ac.id/handle/123456789/41168>.

³² Tafiudin, "Children Education in the Book of *Tarbiyatul Aulad fil Islam* Based on Abdullah Nasih Ulwan's and Philosophy of Education Perspectives."

³³ Dodi Ilham et al., *Pendidikan Islam Indonesia Konstruksi Kritis Masyarakat Multikultural dalam Era Globalisasi* (Cipta Media Nusantara, 2024).

value-based educational programs have been proven to strengthen students' moral behavior and resilience, making them consistent with Ulwan's concept of education grounded in faith and morality.³⁴

Second, Ulwan asserts that the family is the primary institution of children's education. In the digital age, where children are exposed to information from various sources without filters, the role of parents becomes increasingly crucial. Studies show that parental mediation and digital literacy significantly contribute to protecting children from online risks such as harmful content, misinformation, and cyberbullying. The findings of Purnama et al. (2021) provide empirical evidence that students' digital literacy and parental involvement directly influence their level of exposure to online risks.³⁵ This reinforces Ulwan's view that education must begin at home—not merely in schools.³⁶

Third, Ulwan's concept of holistic education—which encompasses intellectual, emotional, and spiritual development—aligns with the demands of 21st-century education. Many schools today remain trapped in academic pragmatism without balancing the need for character development. Ulwan's approach promotes the integration of modern scientific knowledge with Islamic values so that children excel not only intellectually but also spiritually and socially.³⁷

Fourth, Ulwan emphasizes that education is a shared responsibility between the family, society, and the state. This perspective aligns with modern educational frameworks based on multi-actor collaboration. The meta-analysis of Castro et al. (2015) indicates that parental involvement significantly affects students' academic achievements and behavior.³⁸ Practically speaking, this implies that the application of Ulwan's concept can be reinforced through synergy between schools, families, social institutions, and government policies.

Finally, although Ulwan did not live in the digital era, his principles remain applicable in the context of digital literacy. His emphasis on value cultivation, role modelling, social ethics, and social control can be translated into the concept of value-based digital literacy.³⁹ This enables young people to use technology wisely, avoid negative effects, and maintain their Islamic identity. Thus, Ulwan's educational thought is not only relevant but also adaptable to the challenges of Islamic education in the modern era—as long as it is implemented contextually and responsively according to societal development.

Conclusion

The study of Islamic educational thought according to Abdullah Nasih Ulwan shows that the educational concept he offers is holistic and integrative, encompassing all aspects of

³⁴ Hidayat and Hair, "Konsep Pendidikan Anak Menurut Abdullah Nasih Ulwan Dalam Kitab Tarbiyatul Aulad Fi Al-Islam Dan Relevansinya Dengan Pendidikan Islam Masa Kini."

³⁵ Sigit Purnama et al., "Does Digital Literacy Influence Students' Online Risk? Evidence from Covid-19," *Heliyon* 7, no. 6 (June 2021), <https://doi.org/10.1016/j.heliyon.2021.e07406>.

³⁶ Budi Handrianto and Anung Al Hamat, "Orang Tua Sebagai Pendidik Dalam Perspektif Abdullah Nasih Ulwan," *Tawazun: Jurnal Pendidikan Islam* 14, no. 1 (2021): 15–28.

³⁷ Agus Masykur, "Sekularisme: Ajaran Dan Pengaruhnya Dalam Dunia Pendidikan," *Pelita - Jurnal Pendidikan Dan Keguruan* 3, no. 1 (January 29, 2025), <https://doi.org/10.69839/pelita.v3i1.63>.

³⁸ María Castro et al., "Parental Involvement on Student Academic Achievement: A Meta-Analysis," *Educational Research Review* 14 (February 2015): 33–46, <https://doi.org/10.1016/j.edurev.2015.01.002>.

³⁹ Amaliati, "Konsep tarbiyatul Aulad Fi Al-Islam Abdullah Nasih Ulwan Dan Relevansinya Dengan Pendidikan Islam Untuk 'Kidz Jaman Now.'"

human life — spiritual, moral, intellectual, physical, psychological, social, and sexual. Ulwan emphasizes the importance of Islamic education that begins early within the family environment, continues through formal and non-formal educational institutions such as madrasahs and mosques, and is reinforced by a supportive social environment. Various educational methods such as role-modelling, habituation, advice, attention, and gradual discipline become the strategic approaches he proposes in nurturing children comprehensively.

These findings indicate that Ulwan's ideas remain relevant in the context of Islamic education in the modern era, especially in addressing moral crises and the challenges of digital globalization. His approach, which emphasizes active family involvement and the integration of Islamic values in every aspect of education, offers an adaptive solution to the needs of the 21st century. Therefore, collaborative efforts between families, educational institutions, communities, and the state are required to implement these principles contextually.

As a recommendation, future research can be directed toward examining the practical implementation of Ulwan's ideas in contemporary educational institutions and exploring how his proposed methodologies can be synergized with modern technology-based learning approaches and the needs of the digital generation.

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