



# The Concept of Educating Righteous Children from the Perspectives of Shaykh At-Tihami and Shaykh Nawawi al-Bantani: Relevance to Islamic Education in Indonesia

Miftahus Surur

STAI Miftahul Ula Nganjuk

[Miftahus070998@gmail.com](mailto:Miftahus070998@gmail.com)

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## Abstract

*This study, entitled "The Concept of Educating Righteous Children from the Perspectives of Shaykh At-Tihami and Shaykh Nawawi al-Bantani: Relevance to Islamic Education in Indonesia", aims to describe the scholars' concepts of child education, the strategic role of parents, and the relevance of their ideas to current Islamic education in Indonesia. Using a qualitative approach with a library research method, data were obtained from Qurratul 'Uyun by Shaykh Muhammad At-Tihami and Uqud al-Lujain by Shaykh Nawawi al-Bantani, supported by relevant literature. Descriptive-comparative analysis identified similarities and differences in their perspectives. Shaykh At-Tihami emphasizes education before birth, including spouse selection and marital etiquette, while Shaykh Nawawi focuses on parental responsibility in instilling Islamic values and exemplary conduct. Both agree that family is the foundation of moral and spiritual education, and their ideas remain relevant to Indonesia's Islamic education, which places the family as the primary environment for nurturing faith and character.*

**Keywords:** Child Education, Shaykh At-Tihami, Shaykh Nawawi al-Bantani.

## Abstrak

Penelitian berjudul "Konsep Pendidikan Anak Saleh Perspektif Syaikh At-Tihami dan Syaikh Nawawi al-Bantani: Relevansinya dengan Pendidikan Islam di Indonesia" bertujuan mendeskripsikan konsep pendidikan anak menurut kedua ulama, peran strategis orang tua, serta relevansi pemikiran mereka terhadap pendidikan Islam di Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka. Data diperoleh dari kitab Qurratul 'Uyun karya Syaikh Muhammad At-Tihami dan Uqud al-Lujain karya Syaikh Nawawi al-Bantani, dilengkapi literatur pendukung. Analisis deskriptif-komparatif digunakan untuk menemukan persamaan dan perbedaan pandangan keduanya. Syaikh At-Tihami menekankan pendidikan sejak sebelum anak lahir, termasuk pemilihan pasangan dan adab pernikahan, sedangkan Syaikh Nawawi menitikberatkan tanggung jawab orang tua dalam menanamkan nilai-nilai syariat dan keteladanan. Keduanya sepakat keluarga adalah fondasi pendidikan moral dan spiritual, dan pemikiran mereka relevan dengan pendidikan Islam di Indonesia yang menempatkan keluarga sebagai lingkungan utama pembinaan iman dan akhlak.

**Kata kunci:** Pendidikan Anak, Syaikh At-Tihami, Syaikh Nawawi al-Bantani.



## **INTRODUCTION**

Education is a fundamental aspect of human life, playing a crucial role in shaping the character, morals, and civilization of a nation. In the Islamic perspective, child education holds a strategic position, as childhood is the most effective phase for instilling faith and moral values (Ali bin Abi Thalib, as cited in Ibnu Katsir, n.d.). The Qur'an emphasizes the role of parents in protecting and guiding their families, as stated in Surah At-Tahrim [66]:6, which serves as a primary foundation for family-based education. Proper education fosters righteous generations, whereas neglecting education may lead children toward destructive behaviors.

The thoughts of Shaykh Muhammad At-Tihami in *Qurratul 'Uyun* and Shaykh Nawawi al-Bantani in *Uqud al-Lujain* highlight that child education must be holistic, encompassing spiritual, emotional, and social development, with exemplary conduct as the main method. Shaykh At-Tihami stresses the importance of education before birth, including spouse selection and marital etiquette, while Shaykh Nawawi emphasizes parental responsibility in instilling Islamic values and shielding children from the negative influence of free association. These perspectives remain highly relevant amid the currents of globalization, which often erode traditional values.

Previous studies demonstrate serious attention to child education from the viewpoint of classical scholars. (Wijaya, 2022) examined the role of the family according to Shaykh Nawawi, yet the focus remained general; (Salam, 2023) analyzed Islamic educational content for children in *Qurratul 'Uyun* but did not address the parental role; while (Shalehah et al, 2024) compared Shaykh Nawawi and Abdullah Nashih 'Ulwan without discussing Shaykh At-Tihami. This study fills that gap by comparatively examining the concept of educating righteous children according to Shaykh At-Tihami and Shaykh Nawawi al-Bantani and its relevance to Islamic education in Indonesia.

The purpose of this study is to describe the educational ideas of both scholars, explain the strategic role of parents, and explore the relevance of their concepts to current Islamic educational practices in Indonesia. This research is theoretically significant in enriching the study of family-based Islamic education and practically valuable as a reference for parents, educators, and educational institutions in shaping a morally upright generation.

## **METHOD**

This study employed a qualitative method with a library research approach to explore in depth and obtain meaningful information regarding the concept of educating righteous children according to Shaykh Muhammad At-Tihami and Shaykh Nawawi al-Bantani as presented in *Qurratul 'Uyun* and *Uqud al-Lujain*. The data sources consisted of primary data in the form of the original works of both scholars, and secondary data comprising various supporting literatures such as Qur'anic exegesis, Islamic education books, and relevant previous studies by other



scholars. Data collection involved gathering relevant literature, classifying books based on primary and secondary sources, identifying educational values within the concept of educating righteous children, conducting cross-checks of the obtained information, and organizing the data according to the theoretical framework (Hamzah, 2020). Data analysis was carried out through descriptive analysis, content analysis, and inductive analysis to describe the research object, draw conclusions from the available data, and examine the relationship and relevance between the thoughts of the two scholars and Islamic education in Indonesia (Sujarweti, 2014).

### ***Stages of Literature Research***

Library research is conducted through several systematic stages. The first stage involves identifying the topic and formulating the research problem specifically based on a preliminary literature review. The next step is collecting relevant data sources, both from primary sources in the form of the original works of the scholars or authentic documents, and from secondary sources such as books, journals, articles, and other scholarly works that support the research topic. These sources are then classified and organized into primary and secondary categories to facilitate the analysis process. The subsequent stage is conducting a critical reading of each source, recording important information, and highlighting relevant sections. The collected data are then analyzed using content analysis, descriptive analysis, or inductive analysis to elaborate on the literature, compare findings, and identify patterns or relationships between concepts. Data validation is then carried out through cross-checking among sources to ensure accuracy and consistency of information. The final stage is compiling the research report systematically in accordance with academic standards, which includes the background, methodology, discussion, and conclusion, following a format appropriate for scholarly publication (Aris Dwi Cahyono 2021).

### ***Research Approach***

This study employed a qualitative approach using the library research method. The qualitative approach was chosen to obtain an in-depth and comprehensive understanding of the object of study, namely the concept of educating righteous children according to Shaykh Muhammad At-Tihami and Shaykh Nawawi al-Bantani. The library research involved a critical examination of the primary works of both scholars, namely Qurratul 'Uyun and Uqud al-Lijain, along with various relevant supporting literatures. This approach enabled the researcher to explore the meanings, principles, and values contained in the texts and to compare them within the context of Islamic education in Indonesia (Mackiewicz 2018).

### ***Data source***

This study utilizes two types of data sources, namely primary and secondary sources. The primary sources consist of the original works of the figures under study, which contain their direct thoughts on the concept of educating righteous children. Meanwhile, the secondary sources include various supporting literatures,



such as books, articles, and previous research, which serve to enrich the analysis and provide context to the discussion. Both types of sources are used in an integrated manner to obtain a comprehensive understanding of the concept of educating righteous children according to the scholars studied, as well as to compare and relate it to the views of other experts in the field of Islamic education(Lubis, Azizan, dan Ikawati 2020).

## **RESULTS AND DISCUSSION**

### **A. Results**

This study aims to determine the relevance of the concept of pious child education from the perspective of Sheikh Muhammad At-Tihami and Sheikh Nawawi Al-Bantani to Islamic education in Indonesia. The results of the data analysis are presented in two main parts: (1) The concept of pious child education from the perspective of Sheikh At-Tihami, and (2) The concept of pious child education from the perspective of Sheikh Nawawi Al-Bantani.

#### **1. The concept of pious child education from the perspective of Sheikh At-Tihami**

The results of this study indicate that Shaykh Muhammad At-Tihami's concept of educating pious children is built within a family education framework based on Islamic values. His emphasis covers three main stages: premarital education, postmarital education, and child education. In the premarital stage, he emphasized the importance of understanding the laws, virtues, and consequences of marriage, including the rights and obligations of husband and wife(Belakang 2010). The postmarital stage focuses on managing marital relations in accordance with Islamic law, with the belief that proper procedures will influence the quality of offspring. The child's education stage is directed at developing pious character through instilling faith, morals, etiquette, and social skills from an early age.

According to Sheikh At-Tihami, children's education is based on the principles of role modeling, gentleness, and justice. Parents are encouraged to always supervise their children, provide affection, and teach them proper manners in eating, drinking, dressing, speaking, and social interaction. He also emphasized the importance of choosing a good social environment for children, as well as prohibiting favoritism between boys and girls(At-Tihami, 2010). Sharia values serve as the primary foundation, encompassing the teaching of religious obligations and prohibitions that are internalized and ingrained in the child's heart, along with the *targhib wa tarhib* method to motivate positive behavior(At-Tihami, 2010).

These findings indicate that the concept of pious child education from the perspective of Sheikh Muhammad At-Tihami is highly relevant to



contemporary Islamic education, particularly in strengthening the role of the family as the primary center of education. This model positions parents as role models, caregivers, and spiritual educators, actively contributing to the formation of a generation with noble character and prepared to face the challenges of the times(JASMINE 2014).

## **2. The concept of pious child education from the perspective of Sheikh Nawawi al-Bantani**

The results of this study reveal that the concept of educating pious children according to Sheikh Nawawi al-Bantani, as stated in Uqūd al-Lijain, places the family as the first and foremost center of education. This role concerns not only physical and material aspects, but also spiritual, moral, and social responsibilities(Pratiwi dan Ladamay 2023). The mother is positioned as the madrasah al-ūlā (first school) which has a major influence in shaping the child's character, while the father is seen as the leader of the family who is obliged to guide and protect his family members(Ardiati 2018).

Sheikh Nawawi emphasized that every parent has the obligation to educate their children with the teachings of sharia and noble morals from an early age(Nawawi, 2002). This education includes teaching religious obligations, such as prayer, as well as instilling moral values, including manners, politeness, and social ethics(Widiatmika 2015). He quoted Ibn Abbas's interpretation of QS. At-Tahrim [66]:6, which instructs parents to teach their families the teachings of sharia and good morals to avoid the torment of hell(Tafsir Al-Qurtubi).

In Sheikh Nawawi's view, parental negligence in educating children will have serious consequences, and can even make them among those who receive the most painful punishment in the afterlife(Nuhdi 2018). Fathers have a great responsibility, not only to provide a living, but also to ensure that the moral and religious education of children goes well(Hidayat dan Fasa 2019). Therefore, the concept of educating pious children from Sheikh Nawawi al-Bantani's perspective is rooted in a balance between role models, spiritual guidance, and the fulfillment of parental responsibilities as a whole.

## **B. Discussion**

The results of this study indicate that the concepts of educating pious children according to Sheikh Muhammad At-Tihami and Sheikh Nawawi al-Bantani have strong convergence, despite their differing focuses and approaches. Both place the family as the primary educational center that shapes a child's character and morals, with parents especially fathers as the primary educators and primary role models for their children.

Sheikh At-Tihami, through his work Qurratul Uyun, emphasized that a child's education begins long before birth, namely from the process of choosing a pious



partner, maintaining household manners, to instilling Islamic values in children from an early age. Pre-marital education is an important phase because the piety of both parents is believed to bring blessings and protection to their offspring, as indicated by the Qur'an, Surah Al-Kahfi verse 82 and its interpretation, which emphasizes the influence of parental piety on their children (Rokhmatika 2020).

Meanwhile, Sheikh Nawawi in Uqudul Lujain emphasizes the sharia responsibility of a husband/father in guiding the family. He emphasized that the husband is the leader of the household who will be held accountable in the afterlife, referring to the Prophet's hadith "Each of you is a leader, and each of you will be held accountable for his leadership" (Narrated by Bukhari and Muslim) (Hidayat dan Fasa 2019). In his view, educating children must be carried out through discipline, role models, and the habit of worship.

The similarities between the two figures are their shared emphasis on compassion, role models, and moral education as the core of raising pious children. However, Shaykh At-Tihami emphasized a more holistic approach from prenatal stage, while Shaykh Nawawi emphasized a structural and normative approach after birth.

Their relevance to Islamic education in Indonesia is clear. The Indonesian education system still places the family as the foundation of moral and spiritual education, in line with the values espoused by both figures. Their views are also relevant for application in the Islamic parenting movement, character education curriculum, and family development in Islamic boarding schools (pesantren) and madrasahs (Islamic schools) (Muhammad, Ariani, dan Idris 2024).

Thus, the teachings of Qurratul Uyun and Uqudul Lujain remain relevant in the modern era. Both can serve as guidelines for building harmonious families that produce generations with noble character, faith, and responsibility in line with the goals of Islamic education and Indonesian national education.

## **CONCLUSION**

Based on the results of research and analysis of the concept of pious child education according to Sheikh Nawawi al-Bantani in Uqudul Lujain and Sheikh Muhammad at-Tihami in Qurratul 'Uyun, it can be concluded that child education begins with parental piety. Sheikh Muhammad at-Tihami emphasized that the piety of fathers and mothers is the main foundation for the formation of pious children, which is not only beneficial for themselves but also becomes a spiritual investment for their children. This is in line with QS. Al-Kahfi verse 82 which shows that parental piety can bring blessings and protection to their offspring so that children grow under the guidance and care of Allah SWT. Meanwhile, Sheikh Nawawi views the family as the core of the formation of a child's character, with parenting as a spiritual and social mandate that requires parental example, especially the role of the father as the leader of the family in instilling faith, morals, and supervising children's social



interactions. This responsibility is not only borne by the mother, and parental negligence in educating children will be accounted for in the afterlife. The teachings contained in *Uqudul Lijain* and *Qurratul 'Uyun* have strong relevance to Islamic education in Indonesia, which emphasizes the importance of non-formal education within the family environment. The values contained in these two books provide practical guidance for building harmonious families that support the growth of a generation of faith, piety, and noble character. Reviving these teachings will strengthen the foundation of Islamic education at the household level, thereby producing a generation that excels spiritually, morally, and intellectually.

### **SUGGESTION**

The suggestion that can be given is that the educational values of pious children from *Qurratul 'Uyun* and *Uqudul Lijain* be applied in the lives of Muslim families in Indonesia, by starting guidance from pre-marriage, building a harmonious household, and strengthening the role of fathers as role models and moral guides. Islamic educational institutions are advised to integrate this concept into parenting and character education programs, while further research can be conducted empirically to measure its effectiveness in forming a generation of faith and noble morals.

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