

Child education in islam: A study of abdullah nashih 'ulwan's thoughts in *tarbiyatul aulad fil islam* from the perspective of axiology and the rahmatan lil 'alamin curriculum

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ABSTRACT

This study examines the thought of Abdullah Nashih 'Ulwan in Tarbiyatul Aulad fil Islam through the lens of axiology and the Rahmatan lil 'Alamin curriculum to understand the relevance of Islamic child education values in contemporary contexts. Arising from the need to integrate moral, spiritual, and humanistic values into curriculum development, this research aims to identify the foundational principles of child education according to 'Ulwan and evaluate their contribution to constructing an Islamic curriculum oriented toward the common good. Using a qualitative library research approach and content analysis of 'Ulwan's work and supporting literature on educational axiology and the Rahmatan lil 'Alamin paradigm, the study reveals that 'Ulwan's educational concept encompasses strengthening faith, cultivating morality, physical well-being, intellectual development, psychological stability, social competence, and sexual education, all of which axiology positions as essential to forming morally grounded individuals who contribute to civilization. Integration with the Rahmatan lil 'Alamin perspective highlights the importance of a curriculum that is inclusive, humanistic, and transformative, emphasizing compassion, justice, and respect for human dignity. The study concludes that synthesizing 'Ulwan's ideas with the Rahmatan lil 'Alamin paradigm can produce a comprehensive and contextually relevant model for Islamic child education that is adaptive to global challenges.

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Introduction

Child education in Islam is a highly significant field of study because it concerns the formation of character, morality, and the quality of human civilization. In the context of rapid social, cultural, and technological development, the discourse on child education has become increasingly complex and requires a comprehensive approach capable of responding to contemporary challenges. Islam, as a universal and *Rahmatan lil 'Alamin* religion, provides foundational values and guiding principles on how children should be nurtured, protected, and developed. Abdullah Nashih 'Ulwan's seminal work *Tarbiyatul Aulad fil Islam* is one of the most influential references in understanding the Islamic conception of child education rooted in spiritual and moral values. Numerous previous studies highlight the

contribution of 'Ulwan's thought to moral development, character formation, and the strengthening of religiosity in children (Cichocka, 2016; Ikhwan, 2019; Madjid, 2002). However, research that integrates his ideas with axiological perspectives and the Rahmatan lil 'Alamin curriculum paradigm remains limited.

Axiology, as a branch of philosophy concerned with values, plays a crucial role in evaluating the purposes of Islamic education, particularly in identifying the meaning, benefits, and orientation of the educational principles proposed by 'Ulwan. Prior research has demonstrated that Islamic education goes beyond the mere transmission of knowledge; it emphasizes holistic character formation, moral cultivation, and spiritual maturity (Rakhmat, 1989; Hidayat & Khalika, 2019). Similarly, the Rahmatan lil 'Alamin curriculum paradigm which promotes compassion, justice, inclusivity, and public welfare has become increasingly relevant to the needs of contemporary child education (Kamba, 2018; Marchlewska et al., 2019). This paradigm aims to establish an educational process that humanizes individuals, liberates them from ignorance, and develops their potential holistically.

Within this framework, 'Ulwan's thought provides a strong conceptual foundation for the multidimensional development of children, encompassing faith, morality, intellect, physical well-being, social sensitivity, and psychological stability. Nevertheless, to effectively implement these concepts within modern educational systems, there is a need for reinterpretation based on axiological analysis and integration with the Rahmatan lil 'Alamin curriculum. Although numerous studies have examined the moral and religious dimensions of 'Ulwan's ideas, few have explored how his axiological values can be contextualized into an adaptive, humanistic, and globally relevant curriculum framework.

Thus, this study is significant for addressing this academic gap and contributing to the development of Islamic educational theory and practice. It seeks to critically analyze 'Ulwan's thought from an axiological perspective and connect it with the principles of the Rahmatan lil 'Alamin curriculum. This study further examines how the child education values proposed by 'Ulwan can be transformed into a more contextual and responsive curriculum model aligned with the demands of the present era. Consequently, this research enriches the intellectual discourse on Islamic education and offers new insights for educators, policymakers, and educational institutions in designing curricula oriented toward human welfare and universal Islamic values.

Overall, the primary aim of this study is to identify the axiological values embedded in Abdullah Nashih 'Ulwan's conception of child education and to analyze their relevance to the Rahmatan lil 'Alamin curriculum paradigm. The study concludes that synthesizing these two perspectives produces a comprehensive, adaptive, and modern model of Islamic child education. With a strong theoretical foundation and clear value orientation, this work is expected to serve as a scholarly reference for future developments in Islamic education.

Moreover, situating this study within the broader landscape of contemporary Islamic education reveals increasing scholarly interest in integrating classical texts with modern educational reforms. Researchers such as Hidayat & Khalika (2019) emphasize the importance of aligning Islamic pedagogical heritage with competency-based education, while Ikhwan (2019) highlights the need to bridge traditional frameworks with global pedagogical models. These works demonstrate that Islamic education must evolve alongside shifting epistemological paradigms without compromising its foundational values. In this context, 'Ulwan's emphasis on moral development and spiritual grounding provides a timeless anchor capable of guiding modern curriculum development.

Another important dimension concerns the philosophical debates surrounding the purpose of education. Madjid (2002) argues that Islamic education should nurture intellectual freedom rooted in responsibility and moral consciousness. This aligns with Miller & Josephs (2009, p.12), who state that meaningful education must foster identity formation and ethical awareness. Integrating these perspectives with 'Ulwan's child-rearing principles allows for a more comprehensive interpretation of educational aims—one that balances spiritual depth, moral integrity, and global citizenship. Through this philosophical lens, axiological analysis becomes more than a theoretical framework; it transforms into a practical tool for evaluating curriculum relevance and effectiveness.

Furthermore, the need for child education based on the *Rahmatan lil 'Alamin* paradigm becomes increasingly evident as global challenges intensify. Issues such as social polarization, digital misinformation, declining moral values, and mental health concerns require educational responses anchored in compassion, justice, and balance. Kamba (2018) highlights that Islamic values provide ethical foundations capable of guiding society through moral complexity, while Marchlewska et al. (2019) demonstrate that identity-based education contributes to social harmony and empathy. These insights reinforce the urgency of developing an Islamic curriculum that prepares children to face contemporary realities with resilience and wisdom.

Building on these arguments, this research positions 'Ulwan's educational philosophy as a critical resource for addressing modern educational concerns. His detailed discussions on spiritual nurturing, ethical discipline, and psychological well-being align with contemporary research calling for holistic educational models that support children's mental health and emotional stability. The universality of his principles suggests that classical Islamic pedagogy possesses the adaptability necessary to serve as a foundation for curriculum design across cultural and social contexts.

Additionally, the relevance of integrating classical Islamic educational philosophy with contemporary curricula becomes clearer when considering global discourses on value-based education, peacebuilding, and sustainable development. Scholars increasingly recognize that religious and ethical frameworks play a crucial role in fostering responsible citizenship and mitigating social fragmentation.

Cichocka (2016) notes that identity and belief systems significantly influence social behavior, suggesting that education rooted in strong moral values can promote cohesion and reduce conflict. In the Islamic context, the Qur'anic emphasis on justice, mercy, and wisdom provides a rich foundation for nurturing learners who contribute positively to society.

Rakhmat (1989) further asserts that moral and emotional development is inseparable from cognitive growth, reinforcing the argument that child education must prioritize the cultivation of empathy, discipline, and ethical judgment. When viewed alongside the *Rahmatan lil 'Alamin* paradigm which underscores universal compassion and coexistence 'Ulwan's pedagogical insights offer a comprehensive blueprint for Islamic education that is not only spiritually grounded but also socially transformative. This synthesis reveals that the future of Islamic child education lies in harmonizing classical teachings with modern pedagogical insights, thereby producing generations equipped with both strong moral compasses and the intellectual capacity to navigate contemporary global challenges.

In conclusion, the integration of 'Ulwan's pedagogical insights, axiological inquiry, and the *Rahmatan lil 'Alamin* curriculum paradigm provides a robust analytical framework for understanding and advancing Islamic child education. This expanded approach not only addresses gaps in existing scholarship but also contributes to the development of a curriculum model that is philosophically grounded, ethically driven, and contextually responsive. By building upon classical scholarship while engaging critically with contemporary educational discourse, this study underscores the enduring relevance of Islamic pedagogical values in shaping future generations who embody compassion, integrity, and intellectual excellence.

Method

This study employed a qualitative library-based research design supported by document analysis, a method widely recognized as appropriate for philosophical and conceptual inquiry in Islamic education (Madjid, 2002; Hidayat & Khalika, 2019). Document analysis allows researchers to systematically examine written sources to extract meanings, identify theoretical constructs, and interpret value structures embedded within texts. The primary source of this study is Abdullah Nashih 'Ulwan's *Tarbiyatul Aulad fil Islam*, analyzed alongside Qur'anic verses, Hadith literature, and classical Islamic works relevant to child development. Secondary sources include contemporary research articles on Islamic pedagogy (Ikhwan, 2019; Rakhmat, 1989), scholarly books, dissertations, and studies on curriculum development and the *Rahmatan lil 'Alamin* paradigm (Marchlewska et al., 2019). In addition to these sources, the study also draws upon foundational works on Islamic moral psychology and educational thought, which provide deeper insight into the philosophical grounding of value-based instruction.

The document analysis followed three sequential stages: (1) skimming to identify central themes and relevant sections; (2) close reading for conceptual interpretation and extraction of axiological values; and (3) evaluative synthesis to categorize findings into coherent analytical units. This multi-stage procedure ensures that interpretations remain anchored in textual evidence and scholarly rigor (Cichocka, 2016). The iterative nature of this analysis also enabled the

researcher to revisit earlier interpretations for refinement, ensuring that emergent themes accurately reflect the underlying philosophical intent of the primary texts. This recursive process strengthens analytical precision and deepens conceptual understanding.

Axiology the philosophical study of values – served as the main analytical lens. Through axiological analysis, the study identified explicit and implicit educational values within ‘Ulwan’s framework, focusing on spiritual, ethical, social, and psychological dimensions. These values were classified into axiological domains and subsequently interpreted to determine their relevance and applicability to the *Rahmatan lil ‘Alamin* curriculum. The interpretive process also examined how these values align with contemporary educational needs, particularly in cultivating empathy, justice, responsibility, and humanization (Miller & Josephs, 2009). Additionally, the analysis explored how ‘Ulwan’s concerns regarding environmental, social, and moral challenges in child development resonate with global educational discourses on holistic and values-based learning.

To ensure systematic evaluation, a conceptual correlation procedure was applied by mapping the alignment between ‘Ulwan’s value structures and the principles of the *Rahmatan lil ‘Alamin* curriculum. This non-statistical correlation was expressed using the logical model: $C = V_u \cap V_R$, where V_u represents values extracted from ‘Ulwan’s work and V_R denotes curriculum values. The intersection (C) reveals areas of integrative potential useful for developing contemporary Islamic educational models. The correlation process also involved cross-referencing thematic categories with modern curriculum theories to identify pedagogical strategies that can effectively embody these integrated values in learning environments.

Research rigor was strengthened through triangulation of sources – both classical and contemporary and theoretical triangulation across Islamic pedagogy, curriculum theory, and educational philosophy. An audit trail was maintained to document analytical decisions, ensuring transparency and enhancing reliability (Kamba, 2018). Credibility was further supported through repeated validation of findings using multiple scholarly interpretations of ‘Ulwan’s work. Overall, this methodological design integrates document analysis, axiological evaluation, and conceptual correlation to provide a robust foundation for examining the relevance of classical Islamic pedagogical thought in modern educational contexts while ensuring that the analysis remains comprehensive, systematic, and philosophically grounded. This study employs a qualitative research methodology designed to explore and interpret Abdullah Nashih ‘Ulwan’s educational philosophy within an axiological framework and its relevance to the *Rahmatan lil ‘Alamin* curriculum paradigm. As qualitative inquiry prioritizes depth, context, and meaning, this approach enables a comprehensive understanding of the values embedded in *Tarbiyatul Aulad fil Islam* and their implications for contemporary Islamic education. The methodological components include data collection techniques, data sources, and data analysis procedures tailored to philosophical and textual investigation.

Results and Discussion

1. Islamic Child Education as a Value-Based System in Ulwan's Thought

The findings indicate that Abdullah Nashih 'Ulwan conceptualizes Islamic child education not merely as a technical pedagogical process, but rather as a holistic and axiological system rooted in Qur'anic ethics, prophetic practices, and spiritual-humanistic values. In *Tarbiyatul Aulad fil Islam*, Ulwan emphasizes that every educational action must be grounded in noble values (*al-qiyam al-fadhilah*) that aim to form a righteous, balanced, and morally upright generation. This perspective aligns with axiological principles in philosophy of education, which place values, ethics, and moral orientations as the foundation of all educational goals.

Ulwan states that children are a divine trust (*amanah ilahiyyah*) whose education must lead them toward servitude to Allah, social responsibility, and moral excellence (Ulwan, 1981). His framework reflects the broader Islamic worldview that education is an integration of *tarbiyah* (nurturing growth), *ta'lim* (instruction), and *ta'dib* (moral cultivation), consistent with the positions of Al-Attas (1991) and Al-Ghazali (2014). The findings highlight that Ulwan's theory is deeply axiological because it prioritizes the formation of character (*akhlaq*) above technical knowledge. This aligns with contemporary Islamic education scholars who argue that the essence of education lies in inculcating values of justice, compassion, and wisdom (Husaini, 2020; Al-Faruqi, 2012).

2. Components of Child Education in Ulwan's Framework: Moral, Social, Emotional, Intellectual, and Faith Development

The study found that Ulwan's educational structure comprises five main components: moral education, social education, emotional nurturing, intellectual development, and faith-based (spiritual) formation. These components are not segmented; rather, they form an integrated system that directs the growth of the child in a balanced manner (*tawazun*).

Moral education (*tarbiyah khuluqiyah*) is central in Ulwan's vision. Children must be cultivated with values of honesty, trustworthiness, humility, modesty, and respect for others. Ulwan emphasizes that moral formation is inseparable from faith; a strong spiritual foundation fosters ethical behavior (Ulwan, 1981). This is consistent with Ibn Miskawayh's earlier assertion that character is formed through continuous habituation guided by intellect and revelation.

Social education is also essential, particularly in teaching children social responsibility, care for the community, and adherence to justice. Ulwan highlights the family as the primary institution of socialization and states that parents must model exemplary conduct. This finding resonates with Qur'anic verses on family guidance (Qur'an 31:13-19), which emphasize parental

responsibility in moral upbringing. Intellectual education (*tarbiyah 'aqliyyah*) is another critical component. Ulwan encourages inquiry-based learning, reflection (*tafakkur*), and knowledge seeking, aligning with prophetic traditions advocating that seeking knowledge is an obligation for all Muslims (Hadith, Ibn Majah). Emotional education focuses on compassion, psychological stability, and emotional sensitivity, reflecting the Prophet Muhammad's approach of nurturing children with gentleness and empathy.

3. Axiological Foundations of Child Education in Islam According to Ulwan

A significant finding of this study is the strong axiological character embedded in Ulwan's educational philosophy. In axiological terms, Ulwan's concept affirms that the purpose of education is not merely cognitive mastery but the realization of divine values within the individual. The primary values identified in Ulwan's framework include *tawhid*, *rahmah* (compassion), *'adl* (justice), *amanah* (trust), and *akhlak karimah* (noble character). These values reflect the Qur'anic mandate of shaping humans as agents of mercy and goodness.

The research findings demonstrate that Ulwan sees education as a means to shape a generation that embodies the Qur'anic principle: "*And We have not sent you, O Muhammad, except as a mercy to all worlds*" (Qur'an 21:107). This verse underpins the axiological orientation of the Kurikulum Rahmatan lil 'Alamin, which emphasizes inclusivity, compassion, and human dignity. The findings reveal that Ulwan's framework strongly aligns with the curriculum, as both center on values that encourage peace, coexistence, and cross-cultural respect. Furthermore, Ulwan's moral-oriented education connects deeply with Noddings' ethics of care, although grounded in Islamic theology rather than secular philosophy. The study identifies this as evidence that Ulwan's ideas are both timeless and relevant to modern pedagogical frameworks that prioritize empathy, social harmony, and ethical development.

4. Discipline, Protection, and Ethical Boundaries in Ulwan's Educational Framework

The study found that Ulwan places considerable emphasis on discipline (*ta'dib*) as a complementary value to compassion (*rahmah*). Discipline in Ulwan's view is not punitive; rather, it serves as a moral compass guiding children toward responsible behavior. He advocates balanced discipline grounded in fairness, clarity, and consistency.

Ulwan also discusses the importance of protecting children from harmful influences, immoral environments, and negative peer pressure. This protective dimension reflects the axiological principle of safeguarding human dignity and purity. It aligns with the broader Islamic concept of *hifz al-nafs*

(preservation of the self), part of the objectives of Islamic law (maqasid al-shariah).

The findings suggest that this protective approach integrates seamlessly with the Kurikulum Rahmatan lil 'Alamin, which promotes child-friendly environments, psychological safety, and positive discipline. Both frameworks encourage educational practices that nurture rather than harm, support rather than punish, and empower rather than restrict.

5. **Integration of Rahmatan lil 'Alamin Values into Ulwan's Educational Principles**

This research uncovered strong compatibility between Ulwan's educational principles and the Kurikulum Rahmatan lil 'Alamin. Both prioritize mercy, justice, inclusivity, and universal well-being as central educational values. The curriculum emphasizes cultivating learners who embody compassion, peace, tolerance, and respect for diversity—values explicitly aligned with Ulwan's teachings. His emphasis on moral excellence, social responsibility, and spiritual awareness reflects the ultimate Qur'anic ideal of Muslims as "a just and balanced community" (Qur'an 2:143).

Furthermore, Ulwan's emphasis on tawhid as the foundation of education aligns with the curriculum's philosophical basis that all learning must lead to harmony, unity, and divine awareness. The findings suggest that Ulwan's framework can serve as a practical and philosophical backbone for implementing the Kurikulum Rahmatan lil 'Alamin in modern Islamic schools, as both aim to produce learners who contribute positively to humanity.

Analysis/Discussion

The analysis of Abdullah Nashih 'Ulwan's educational concepts in *Tarbiyatul Aulad fil Islam* demonstrates a strong coherence with the aims outlined in the Introduction, particularly regarding how children's education in Islam is rooted in axiological values, and how these values can be integrated into the contemporary framework of the Kurikulum Rahmatan lil 'Alamin. The findings reveal that Ulwan's thought is fundamentally value-oriented and principle-based, shaping his recommendations on moral training, spiritual development, psychological nurturing, and social responsibility. This section interprets those findings in light of previous scholarship, examines the implications, and identifies potential directions for future research.

Alignment with Research Objectives

The primary research objective was to investigate how Ulwan's pedagogical framework reflects axiological principles and how these principles align with the broader philosophy of Rahmatan lil 'Alamin. The findings clearly show that Ulwan

views child education as a comprehensive process of value internalization. This directly relates to the Introduction's emphasis on the moral and spiritual aims of Islamic education. From an axiological standpoint, education functions to transmit essential values, shape ethical identity, and guide learners toward ultimate goodness a view consistently supported by Islamic philosophers such as Al-Ghazali, Ibn Miskawayh, and Al-Attas.

The study confirms that Ulwan constructs his educational philosophy on the basis of these same values. He places spiritual purification, moral refinement, and behavioral discipline at the front of child development. This supports the hypothesis stated in the Introduction that Ulwan's educational philosophy is not merely prescriptive but deeply value-infused, making it highly relevant for integration into modern education systems seeking to foster compassion, inclusivity, and global ethics. Thus, the results of the study strongly answer the initial guiding questions.

Interpretation of Findings in Light of Previous Studies

The interpretation of the findings reveals several points of convergence between Ulwan's framework and the Rahmatan lil 'Alamin paradigm. Scholars such as Hidayat & Khalika (2019) and Ikhwan (2019) also argue that Islamic education must be grounded in universal moral values that cultivate peace and social harmony. These scholars emphasize that the Rahmatan lil 'Alamin model requires learners to embody empathy, humanism, and ethical responsibility.

Ulwan's focus on compassion (*rahmah*), justice (*'adl*), moral discipline (*akhlaq*), and emotional stability aligns closely with this perspective. His emphasis on treating children with gentleness and dignity reflects the Prophet Muhammad's pedagogical approach, which modern researchers identify as a form of "prophetic humanism." For example, Marchlewska et al. (2019) note that value-centered approaches to education enhance socio-emotional development, reduce aggressive tendencies, and promote cooperative learning—findings that support Ulwan's assertion that love and empathy are essential educational tools.

Furthermore, contemporary curriculum theorists assert that education in the 21st century must integrate moral learning with cognitive development to produce well-rounded individuals. Ulwan's holistic framework, which harmonizes intellectual, emotional, moral, and social development, is consistent with this modern educational philosophy. Indeed, the study's findings reinforce the argument that classical Islamic thought offers significant insights for addressing current global challenges such as moral erosion, child neglect, and educational fragmentation.

Comparative Analysis with Modern Educational Theories

The results of this study also indicate several meaningful intersections between Ulwan's ideas and contemporary educational theories. Ulwan's emphasis on the central role of the family aligns with ecological systems theory (Bronfenbrenner), which asserts that the family environment is the most influential developmental context for children. His belief that children learn primarily through observation and modeling resonates strongly with social learning theory (Bandura), which states that behavior is acquired through imitation of significant role models.

Moreover, Ulwan's insistence on nurturing children with emotional warmth and stability aligns with attachment theory, which emphasizes that emotionally responsive and caring environments promote healthy psychological development. These similarities demonstrate that Ulwan's ideas remain academically relevant and compatible with the direction of modern child psychology. However, one notable difference between Ulwan's framework and certain secular educational theories lies in the centrality of spirituality. While Western models often separate spirituality from psychology or pedagogy, Ulwan views spiritual development as inseparable from personal growth. This difference highlights the unique contribution of Islamic education: it offers a moral-spiritual dimension that can enrich and deepen character formation beyond cognitive or behavioral frameworks.

Consistency with Other Islamic Educational Thinkers

The findings of the present study show strong consistency between Ulwan and other major Islamic scholars. For instance, Al-Ghazali's assertion that the heart must be purified before knowledge can be beneficial aligns with Ulwan's emphasis on spiritual and moral foundations. Likewise, Ibn Khaldun's view that education must be gradual, compassionate, and adapted to the learner's developmental stage is mirrored in Ulwan's recommendations for parental gentleness.

Furthermore, Al-Attas' concept of *adab* as the core of education resonates strongly throughout Ulwan's work. Both scholars argue that the purpose of education is to instill proper manners, ethical awareness, and recognition of one's position in the order of creation. These consistencies strengthen the interpretation that Ulwan's work stands within a long intellectual tradition that emphasizes the inseparability of knowledge, virtue, and spiritual refinement.

Implications for the Rahmatan lil 'Alamin Curriculum

The findings of this research have significant implications for modern educational practice. The Rahmatan lil 'Alamin curriculum aims to produce learners who are compassionate, just, respectful, tolerant, and capable of contributing positively to global society. Ulwan's pedagogical model provides a strong theoretical and practical foundation for implementing such a curriculum in Islamic educational institutions. By integrating Ulwan's axiological principles, schools can:

- Adopt child-centered, compassionate teaching methods that prioritize emotional and spiritual well-being.
- Strengthen parental involvement and promote family-school collaboration.
- Build moral values into academic subjects through interdisciplinary approaches.
- Create school cultures emphasizing empathy, justice, and respect.
- Promote cross-cultural understanding and prepare students to engage constructively with global challenges.

These implications support the idea that Ulwan's thought is highly applicable to contemporary education and relevant beyond its classical context.

Comparison with Other Empirical Research

The study's results are consistent with empirical research showing that value-based education enhances student motivation, emotional resilience, and ethical awareness. Numerous studies argue that students in compassionate, supportive environments demonstrate higher academic achievement and lower behavioral problems. Ulwan's emphasis on emotional warmth, moral dialogue, and spiritual guidance reflects these findings.

However, some studies emphasize the importance of evidence-based teaching strategies, which are less explicitly discussed in classical Islamic texts. While Ulwan provides strong philosophical and ethical foundations, future research may explore how his principles can be translated into practical teaching methodologies that align with modern pedagogical standards.

Limitations and Future Research Directions

Although the study provides significant insights, several limitations must be acknowledged. First, Ulwan's work is classical and primarily textual; therefore, practical implementation requires contextualization to contemporary educational environments. Second, this study focuses on conceptual and axiological analysis rather than empirical application. Future research could involve field studies or classroom-based evaluations to test how Ulwan's principles influence student outcomes.

Future research may also explore:

- Comparative studies between Ulwan and modern Islamic thinkers.
- Empirical testing of value-based approaches in schools.
- Integration models for Rahmatan lil 'Alamin curriculum.
- Parent-teacher partnership models inspired by Ulwan's framework.

Conclusion

This study concludes that Abdullah Nashih 'Ulwan's educational framework in *Tarbiyatul Aulad fil Islam* represents a comprehensive, value-based model of Islamic child education that remains highly relevant to contemporary educational discourse. Through an axiological analysis, the research demonstrates that Ulwan's pedagogical principles rooted in spiritual development, moral refinement, emotional stability, intellectual cultivation, and social responsibility form a coherent set of values that align closely with the philosophical foundations of the Kurikulum Rahmatan lil 'Alamin. This curriculum, which emphasizes universal compassion, humanization, justice, inclusivity, and holistic character formation, provides an effective contemporary platform for contextualizing Ulwan's classical insights in modern educational environments.

The findings affirm that Ulwan's thought extends beyond prescriptive moral instructions; it embodies a deeply integrated vision of human development where knowledge, virtue, and spiritual awareness function as interdependent components. His insistence on the roles of family, community, and environment in child development reinforces current understandings in modern psychology, educational sociology, and values-based learning. The study reveals significant points of convergence between classical Islamic teachings and contemporary educational theories particularly those related to character education, socio-emotional learning, and holistic pedagogy indicating the enduring universality of Islamic pedagogical values.

Importantly, the research objectives have been adequately addressed. The axiological dimensions within Ulwan's work have been systematically identified and classified, their relevance to the Rahmatan lil 'Alamin curriculum has been critically examined, and an integrative framework has been proposed to harmonize classical Islamic values with contemporary curricular needs. The study also highlights that Ulwan's value system can serve as a moral compass for designing educational programs that not only transmit knowledge but also cultivate ethical identity and social harmony an outcome that aligns with global educational aspirations for peaceful and compassionate societies.

While the study offers significant theoretical contributions, it is limited by its conceptual and textual analysis. Future research should extend this work through empirical investigations to observe how Ulwan's values are applied in real educational settings. Classroom-based studies, teacher training programs, and curriculum development initiatives can help translate the theoretical model into measurable educational practices. Comparative research between Ulwan's framework and other Islamic or global educational models may also deepen understanding of value-based pedagogy and contribute to the development of more inclusive, ethical, and holistic educational systems.

In conclusion, Abdullah Nashih 'Ulwan's educational philosophy—when viewed

through the lens of axiology and the Rahmatan lil 'Alamin paradigm – provides a robust and timeless foundation for shaping future generations. Its emphasis on compassion, morality, spirituality, and holistic development affirms the essential role of Islamic pedagogy in building a just, peaceful, and flourishing global society.

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