

STRENGTHENING RESILIENCE IN CHILDREN'S PSYCHOLOGICAL DISORDERS OF ABDULLAH NASHIH ULWAN'S PERSPECTIVE

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Abstract

Psychological disorders in children such as inferiority, cowardice, low self-esteem, feelings of anxiety, and hasad need to find solutions and antidotes. This study aims to describe the antidote to psychological disorders through the concept of Abdullah Nashih 'Ulwan. This study uses library research, data collection techniques use documentation techniques, while data analysis techniques use content analysis. The results of this study state that the concept of psychological education of Abdullah Nashih 'Ulwan in his essay entitled Tarbiyatul Aulad Fi Al-Islam, revealed that there are four factors of mental problems or disorders in a child that must be prevented and even treated by educators. The four factors are inferiority, cowardice, feelings of deficiency or low self-esteem, and hasad nature. Abdullah Nashih 'Ulwan also explained the antidote concept for these four factors as described in the explanation in this article. Theoretically, practically and empirically the research is expected to provide benefits for teachers and parents in strengthening resilience in children's psychological disorders by using the concept of psychological education by Abdullah Nashih 'Ulwan.

Keywords: *Strengthening, Resilience, Abdullah Nashih 'Ulwan*

INTRODUCTION

According to Helton & Smith, resilience is a person's ability to survive, get up, and get used to difficult situations. Resilience means the ability to recover from a condition, return to its original form after being bent, pressed, or stretched. When used as a psychological term, resilience is a person's ability to quickly recover from change, illness, adversity, or hardship. Resilience is influenced by internal aspects which include cognitive skills, gender, and the attachment of people to culture, and external aspects of family and community. People who are resilient, have the ability to control emotions, behavior and attention in

experiencing problems. On the other hand, people who have difficulty in regulating emotions find it difficult to adjust.¹

People who have resilience are able to quickly return to their previous state of deterrence, appear immune and resilient from various unpleasant life events or negative events, and are able to adapt to extreme stress and adversity.² Newcomb views resilience as a protective mechanism that modifies people's reactions to dangerous situations at critical points throughout a person's life.³

The concept of resilience is actually the basis of a person's capacity to not refuse, dare to face and transform the problems that have been, are and will be faced throughout one's life. Resilience can be used to provide assistance to someone in dealing with and overcoming difficult situations and can be used to survive and improve the quality of life.⁴

According to Block, resilience is conceptualized as a personality type with the characteristics of having the ability to adapt well, having self-confidence, not depending on others, proficient in speaking, having full attention, and likes to help others and the task is the center of attention.⁵ While Garmezy declares a concept that is not the same as what Block said, resilience is not only seen as an immovable trait in a person, but it is the result of a fluctuating transaction between external forces and one's internal strength.⁶ Resilience is not seen only as a definite attribute or a specific outcome but it is sometimes on the contrary a changing process that develops over time.⁷

Every child born into the world, almost all of them can be said to be very vulnerable to various problems. The problems experienced by children, in general, are related to obstacles in the development process. If these obstacles are

¹ Lonnie R Helton and Mieko Kotake Smith, *Mental Health Practice With Children and Youth: A Strengths and Well-Being Model* (Routledge, 2014).

² Margot Holaday and Ruth W McPhearson, "Resilience and Severe Burns," *Journal of Counseling & Development* 75, no. 5 (1997): 346–56.

³ Teresa D LaFromboise et al., "Family, Community, and School Influences on Resilience Among American Indian Adolescents in the Upper Midwest," *Journal of Community Psychology* 34, no. 2 (2006): 193–209.

⁴ Erlina Listyanti Widuri, "Regulasi Emosi Dan Resiliensi Pada Mahasiswa Tahun Pertama," *HUMANITAS (Jurnal Psikologi Indonesia)* 9, no. 2 (2012).

⁵ Diane E Papalia, *Human Development Eight Edition* (New York: McGraw Hill, 2001).

⁶ W. Damon, *Handbook of Child Psychology*, 5th ed., vol. Vol. 4 (New York: John Wiley & Sons. Inc, 1998).

⁷ Robin D Overall, K Jessica Altrows, and Barbara L Paulson, "Creating a Future: A Study of Resilience in Suicidal Female Adolescents," *Journal of Counseling & Development* 84, no. 4 (2006): 461–70.

not immediately overcome and left unchecked until they continue, the next phase is the growth phase of school-age children. In turn, these obstacles can limit the process of maximum child growth.

Thus, it is important for parents and teachers to master the problems of children so that they can reduce the emergence and consequences of these cases and can provide appropriate encouragement. In order to recognize whether a child is facing a problem or not, educators (parents, teachers, and people aged around the child) need to master the stages of child growth in all aspects. This description can help in assessing, analyzing, identifying and classifying children in the type of problem or not as well as ensuring the right treatment immediately, so that growth problems in children do not continue until they are old. Cases experienced by children can be classified into 4 types, namely problems related to physical, psychological, learning difficulties and social cases.

Children's psychological obstacles such as insecurity, or discomfort, can be interpreted as a sense of worry about something that is triggered by dissatisfaction and distrust of one's own abilities. And in the end, this sense of insecurity stimulates children to produce a 'mask' so that the other side that we want to hide is not seen by others. Not only that, other psychological obstacles in children include fear, low self-esteem, shyness, anxiety ⁸

On the other hand, Kuswanto and Na'imah grouped them into 2 types of psychological problems in children ⁹. He responded from the comments of Nicole and Eka, et al. If the child's psychological problems are divided into 2 parts. First, problematic behavior that comes from within, indicated by the characteristics of the attitude of being very controlling of emotions and impulses so that behaviors that arise such as withdrawing, feeling afraid, feeling like there is strong pressure, staying away, and being oversensitive. Universally, the child suffers more than the people in his environment.¹⁰ Second, problematic behavior, especially from external problems, refers to behavior that is shown by signs of the child's failure to control his emotions and impulses, which lead to several behaviors such as rude, disobedient, harassing, hostile, resisting, and deviant behavior. .

⁸ Uyu Mu'awwanah, "Perilaku Insecure Pada Anak Usia Dini," *As-Sibyan: Jurnal Pendidikan Anak Usia Dini* 2, no. 01 (2017): h. 47.

⁹ Anggil Viyantini Kuswanto Na'imah, "Analisis Problematika Prilaku Perkembangan Anak Usia Taman Kanak-Kanak," *Bunayya: Jurnal Pendidikan Anak* 6, no. 2 (2020): h. 112.

¹⁰ Van As Nicole M.C, *Familu Functioning And Child Behavior Ploblem Thesis* (Netherland: Nijmehen University, 1999).

Universally, this behavior causes the environment, such as parents, relatives, peers, and school to become disorganized and stagnant.¹¹

Basically, children are gifts from God given to parents. Children are noble and very valuable servants of God. For Anisah, children are weak and noble creatures, whose appearance is the authority of God's will that has gone through the process of creation. Its role is very noble, so that children must be treated well, and educated properly in accordance with the values of religious teachings and applicable norms. Later the child when it grows and develops so that the child becomes a child who has noble character who has a spirit of responsibility in socializing himself to reach his life needs in the future.¹²

In the Qur'an, the letter Hajj verse 5 explains, when Allah calls a child the word "Thiflan", the verse implies the phases of a child's growth. In this phase of child growth, parents need to be good listeners to their children, how their children are growing. So that if there is an error during their development, there are signs that can be recognized in advance, so that it requires some attention to help them improve the phases in the stages of their development. Continue to be good parents observe and maintain their child's growth period, so that a child is able and able to go through the next phases of growth perfectly.

Various kinds of problems and psychological obstacles in children above so that children need to strengthen resilience so that they are able to adapt and can always improve themselves better in accordance with their competencies. People's ability to survive, get up, and get used to adversity can protect people from the negative effects of adversity. This kind of resilience means a lot to a person.¹³

Abdullah Nashih Ulwan, through his book *Tarbiyat al-Awlad*, describes strategies for strengthening resilience, especially in children who experience several psychological problems. According to Abdullah Nashih 'Ulwan, there are several things that educators must know to free children and students from it. Here Abdullah Nashih 'Ulwan has presented everything by explaining each factor in detail. Furthermore, he also explained how the solutions and strategies offered by Islam then he also showed the steps and the main factors influencing its success.

¹¹ Rita Eka Izzaty et al., "Model Konseling Anak Usia Dini," *Bandung: Rosda Karya*, 2017.

¹² Ani Siti Anisah, "Gangguan Prilaku Pada Anak Dan Implikasinya Terhadap Perkembangan Anak Usia Sekolah Dasar," *JPSd (Jurnal Pendidikan Sekolah Dasar)* 1, no. 2 (2015): 5–20.

¹³ Widuri, "Regulasi Emosi Dan Resiliensi Pada Mahasiswa Tahun Pertama," h. 149.

This study aims to describe and describe psychological disorders in children and their solutions to strengthen children's resilience from the perspective of Abdullah Nashih 'Ulwan. This study uses library research (Library Research), data collection techniques using documentation. While the analysis technique uses content analysis, with the steps of collecting materials in the form of books, journals and supporting things. Then compiled, analyzed and finally drawn conclusions.

RESEARCH METHODS

This research is a type of library research. What is referred to as library research or is often called library research, which is a series of activities related to the procedures for collecting library information, reading and taking notes and digesting research materials..¹⁴ On the other hand, for Mahmud, library research is a type of research that is attempted by reading books or magazines and other sources of information to gather information from various literatures, both bibliotek and other places..¹⁵ The method of collecting information uses the documentation method, the documentation method is a method that is tried by finding information about things or variables in the form of notes, transcripts, novels, news messages, magazines, inscriptions, meeting minutes, legers, schedules, and so on. ¹⁶. Furthermore, the information analysis method uses the content analysis method. Content analysis or content analysis is a research methodology that uses a set of procedures to draw valid conclusions from a novel or document ¹⁷. The author uses an information analysis method in the form of content analysis because this type of research is a type of library research, where the source of information is in the form of documents or literature in other forms.

RESULTS AND DISCUSSION

Abdullah Nashih Ulwan is a religious scholar, preacher and educator. He was born in the Qadhi 'Askar region located in the city of Halab, Syria in 1347 H/1928 M. He has the full name Abdullah Nashih Ulwan. He is the son of Said Ulwan, at the age of 15 he has memorized the Koran and understands Arabic well.

¹⁴ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008), h. 3.

¹⁵ Mahmud, *Metode Penelitian Pendidikan* (Bandung: Pustaka Setia, 2011), h. 31.

¹⁶ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2010), h. 202.

¹⁷ Lext J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2013), h. 220.

He lives and grows in a family that firmly holds religion and pays great attention to Islamic morals in socializing and contemplating fellow human beings.¹⁸

As an observer of learning problems, Ulwan always tries to gain knowledge very seriously for the sake of the future generation of the nation that is his goal.¹⁹ The level of learning he went through was, he completed Elementary School and Middle School, after that he continued his education to the Sharia High School in Halab in 1943. He studied with great teachers such as, Raghīb Ath-Thabbakh, Ahmad Asy-Syama, and Ahmad Izzuddin Al-Bayanuni. There he also met Mustafa As Siba'I²⁰. He is known as someone who is very brave in the truth and has expertise in association and da'wah. When he was young, he was impressed by the text written by the cleric Mustafa As-Siba'i.

After obtaining a Sharia High School diploma. Ulwan then continued studying at Al-Azhar University in Egypt taking the Faculty of Usuluddin, which ended in 1952, with a bachelor's degree. Continuing his master's degree, he graduated in 1954 and received a specialist diploma in the field of learning, equivalent to a Master of Arts (MA). While in Egypt, he visited many assemblies of scholars and was close to the movement, namely the Muslim Brotherhood movement. Exactly in the same year 1954 Ulwan had never achieved a doctorate at the great academy, because he was expelled from Egypt because he was an activist in the Muslim Brotherhood organization which was known to have radical teachings. He joined the movement of the Muslim Brotherhood contemporaries 'Abd Qadir' Audah and Sayyid Qutb. This movement was thought to be critical of the existence of the Egyptian government at that time. because the Muslim Brotherhood continues to be strong so that the activists of this movement become enemies of the government.²¹

After that he continued his doctoral studies and successfully obtained a doctorate diploma at Al-Sand University Pakistan in 1982 with the dissertation "Fiqh Da'wah wa Daiyah".²² After successfully studying, he wanted to devote

¹⁸ Mustofa Rohman, "Abdullah Nashih Ulwan: Pendidikan Nilai," in *Pemikiran Islam Kontemporer* (Yogyakarta: Jendela, 2003), h. 30.

¹⁹ Abu Muhammad Iqbal, *Pemikiran Pendidikan Islam: Gagasan-Gagasan Besar Para Ilmuwan Muslim* (Pustaka Pelajar, 2015), h. 203.

²⁰ Abdullah Nashih Ulwan, *Tarbiyat Al-Awlad Fi al-Islam* (Kairo: Darussalam, 1992), h.22.

²¹ Fathi Yakan, "Revolusi" *Hasan al-Banna, Alih Bahasa Fauzan Jamal Dan Alimin* (Jakarta: Harakah, 2002), h. 17.

²² Mustofa Rohman, *Abdullah Nashih Ulwan: Pendidikan Nilai, Dalam A. Khudori Soleh, Pemikiran Islam Kontemporer* (Yogyakarta: Jendela, 2003), h. 34.

himself to the people by becoming a teacher. He specializes in the field of Islamic Learning.²³

Upon his return from Al-Azhar, Ulwan chose to be involved in the world of education and da'wah, namely being a teacher and preacher in his hometown, Bandar Halb. He also taught a lot at various universities in all countries. Ulwan often finds invitations as guest lecturers, listed at the Syrian University. He also has close ties with Syrian scholars and is a member of the Syrian Ulema Council. In madrasa learning institutions, he was the one who first practiced the Tarbiyyah Islamiyyah subject as the main module, which later became the main module that middle-level madrasa students in all Syria had to teach.

As a Muslim scholar and scholar, he has written many books, including prolific writers, issues of da'wah, shari'ah and the field of tarbiyah. As a specialty, he is known as a writer who always reproduces Islamic facts, both those contained in the Qur'an, as-Sunnah, and the atsars of the pious Salaf, especially in his book entitled "Tarbiyatul Aulad fil Islam". This is in accordance with the comments of Sheikh Wahbi Sulaiman al-Ghawaji al-Albani who said that Ulwan was a pious and intelligent believer..²⁴

Ulwan has written several of Belliau's works that can be studied and studied by the younger generation of Islam and Muslims in general. The majority of his writings revolve around da'wah and learning issues. Among his works are: At-Takaful Al-Ijtima'i fi Al-Islam (Social Security in Islam), Ta'addud Az-Zaujah fi Al-Islam wa Hikmah Ta'addud Zaujah An-Nabi (Polygamy in Islam) , Sholahuddin al-Ayyubi Bathal Hithin wa Muharrir Al-Quds min Ash-Shalibiyyin, Hatta Ya' Lama Asy-Syabab (Until the Youth Knows) and Tarbiyatul Al-Aulad fi Al-Islam (Children's Education in Islam) and many more works related to Islamic studies²⁵.

After returning from preaching in Pakistan, Ulwan felt pain in the chest. Doctors have reported that he has a disease in the liver and lungs. He was admitted to the hospital to receive treatment from a doctor. Ulwan finds treatment a little longer in the hospital. After he was discharged from the hospital. He always taught even though he was sick, this activity was always tried by him with enthusiasm. Pain in the lungs and heart did not prevent Ulwan from continuing to actively deliver lectures at the University and da'wah majlis and seminars. He forgot the pain he felt for the Islamic Generation. Ulwan died at the age of 59

²³ Abu Muhammad Iqbal, *Pemikiran Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 2015), h. 204.

²⁴ Abdullah Nashih Ulwan, *Tarbiyatul Aulad Fil Islam Diterjemahkan Oleh Arif Rahman Hakim Dan Abdul Halim, Dengan Judul, Pendidikan Anak Dalam Islam* (Solo: Insan Kamil, 2012), h. xxv.

²⁵ Ulwan, h. 906.

years on Saturday at 9.30 am, 5 Muharram 1408 H, along with 29 August 1987 AD at the Malik Abdul Aziz University Hospital, Jeddah, Saudi. His body was taken to the Grand Mosque to be prayed and buried in Mecca. As for the kifayah prayer, it is done after the Asr prayer. The world feels the loss of a scholar and a murobbi who are truly sincere in their struggle to uphold Islam. He has given his whole body and soul to Islam with great sacrifice and jihad. Even though he has gone to meet Allah swt, his da'wah always continues through the essays and books that he has produced He has given his whole body and soul to Islam with great sacrifice and jihad. Even though he has gone to meet Allah swt, his da'wah always continues through the essays and books that he has produced He has given his whole body and soul to Islam with great sacrifice and jihad. Even though he has gone to meet Allah swt, his da'wah always continues through the essays and books that he has produced.²⁶

According to Abdullah Nashih 'Ulwan, what is meant by psychological education is educating a child from an early age to be brave and bright, not worried, independent, likes to help others, able to regulate emotions, and adorn himself with all forms of self-glory both psychologically and absolutely morally.

The target of this learning is to shape the child, perfect, and balance his personality so that when he reaches the age of a young person he is able to carry out his obligations as well as possible and meaningfully.

Since children are born into the world, children have become a mandate for educators, Islam instructs them to instill the basics of health from a young age so that children become human beings who have perfect minds, have straight thoughts, balanced actions, and have strong desires. big. Likewise, the direct educators for children from all aspects who blinded his glory, destroyed his personality, and made him view the world with cynical, hateful, and pessimistic thoughts.

According to Abdullah Nashih 'Ulwan, one of the important tasks that must be carried out by educators is to strengthen the resilience of children to be more resilient and resistant to various kinds of trials and tests. Here Abdullah Nashih 'Ulwan presents several types of psychological disorders in children, then he also explains how the solutions offered by Islam and shows the main steps and factors to strengthen resilience in these children.

The following is the explanation put forward by Abdullah Nashih Ulwan about the types of psychological disorders and strategies for strengthening resilience in children to be more resilient in dealing with problems and trials.

1. Inferior

²⁶ Ulwan, h. 905.

Lack of confidence or in other words referred to as inferior is the nature of small children. This feeling is usually obvious when they are a year old. For example, when the child turns his face away, covers his eyes or face with the palms of his hands when he is talking to other people. Likewise, when he was three years old, he felt inferior when he went into an unfamiliar house, usually he would just sit on his mother's lap without speaking a word.²⁷

Among the factors that influence the emergence of a sense of inferiority in children according to Abdullah Nashih 'Ulwan are heredity factors and environmental factors. Children who are used to hanging out and hanging out with other people tend to have a smaller sense of inferiority than children who don't want to join and hang out with other people. Thus, the most appropriate solution according to Abdullah Nashih 'Ulwan is to train them to get used to getting along with other people. This can be done by calling a friend to come to the house as often as possible, or often accompanying their parents when visiting other siblings. With a habit like this, of course, there is no need to hesitate anymore,

In Islamic literature, there are many examples that have been exemplified by the Prophet and the righteous salaf in educating their children to be brave and confident and eliminate feelings of inferiority from children. Among them is what Umar said to his son Abdullah bin Umar when he was embarrassed to speak about the Prophet's question about date palms. Abdullah bin Umar felt insecure to answer, but Umar his father said "If you say, I like it more than I have a red camel. Likewise, what Umar did when he asked Ibn Abbas, who was a child at that time, to explain the interpretation of Surah An-Nasr verse 1. When generally friends interpret the verse with orders from Allah so that we glorify and pray to Allah when we win, then it turns out that Abdullah Ibn Abbas interprets that the verse is an address that the death of the Prophet is near. So Umar also supported the opinion of Abdullah Ibn Abbas.

In addition to the examples in these stories, there are many other stories that are exemplified by the Salaf generation in educating children to free themselves from feelings of inferiority, cowardice and dependence on others. This is because they are accustomed to being educated to be brave and are always involved in meeting activities, friendship, and motivating them to dare to appear to speak in front of adults. They are also motivated to speak fluently and are invited to solve scientific problems with experts and scholars. These methods are quite effective for eliminating feelings of inferiority and fostering a sense of self-confidence in children.

²⁷ Ulwan, *Tarbiyat Al-Awlad Fi al-Islam*, h. 302.

However, this education must still be controlled. Education to foster a sense of self-confidence should be put in proportion. Do not let their attitude of courage exceed the limits of decency and glory. If they are not controlled and educated properly, their fear will turn their brave attitude into shamelessness and overconfidence will make them have no manners towards others.

There must be a distinction between inferiority and shame. The nature of inferiority as previously mentioned is a feeling of fear, pessimism and keeps the child away from meeting other people. While shame is holding the child to the noble qualities and manners in Islam. Minder 'don't', but shy 'should'.

Among the examples of shame and not being said to be inferior are the habits of children who have grown since childhood to be ashamed of doing evil, ashamed to sin, accustomed to lowering their eyes because they are ashamed to see something that is forbidden, ashamed to hear something secret or ashamed to reveal something that should be hidden.

Among the ways to instill shame is to clean the mouth so as not to sink into falsehood, prevent the stomach from eating unlawful food and take advantage of time to obey Allah and seek His pleasure.

Rasulullah SAW said in a hadith narrated by Imam Malik: *"Indeed, every religion has morals, while the morality of Islam is shame."*

2. Afraid

Worry in children is a psychological obstacle that afflicts children and aged people, both men and women. Indeed, basically this worry is actually recommended at the right time and condition. Worry is a facility that can protect children from various events and prevent them from various dangers. But if it is too late and exceeds the limits of reasonableness, it can cause psychological problems in children. This situation is a mental problem that must be addressed. Fear in children continues to increase along with the increase in the child's imagination.

Among the factors that cause continued anxiety is the mother's habit of giving fear to shadows, darkness, or strange creatures; mother's routine of pampering children and dictating too much; routine confinement of children; and often describe imaginary stories such as ghosts and jinn.

The solutions that parents should pay attention to for this phenomenon are as follows:

First, Increasing faith in God in children from an early age rather than developing, worshiping and submitting to Him in every condition and time. Undoubtedly, if the child already has high faith and is accustomed to physical and spiritual worship, he does not need to worry and be afraid when he finds a test, and does not worry if disaster strikes.

Second, giving children freedom of action, but at the same time adapting them to be responsible for their every action. Not only that, it adapts to them to carry out the work according to their growth.

Third, Don't scare the child, especially when he cries because he's worried about ghosts, demons, jinn or things that can scare them. Cultivate courageous and strong behavior in them.

Rasulullah SAW said: *"Verily the strong believer is better and more beloved to Allah than the weak believer"* (HR Muslim)

Fourth, give opportunities for children to make friends with other people, meet and interact with them, so that he feels that he is the center of affection, love, and respect for others. Thus, they want to suppress the child's worries.

Among the suggestions suggested by psychologists and learning experts is, "There is nothing wrong with introducing children to what they are afraid of. For example, if a child is worried about the dark, we can turn off the light and then turn it on again. If you are worried about water, we can let him play with a little water that has been put in a vessel or something else. If you are worried about electronics, such as electronic brooms, why not let children play with some of the parts, then let them play the whole thing; so it goes on."

Fifth, Directing children about the art of fighting the Messenger of Allah, the heroic behavior of the righteous salaf. Directing children to imitate and have commendable morals of great figures, commanders, conquerors and follow traces of friends and physicians. Children are taught to understand the biographies of heroes, stories about commanders and conquerors. This is so that they have great courage, heroism, love for jihad and the spirit to raise the word of Allah.²⁸

3. Feelings of Having Weaknesses

The feeling of having a deficiency is a child's mental state that comes to childhood for several reasons. Among them are innate aspects, mental stress, learning or economic aspects. This condition is included in a very worrying condition for the soul because it can lead to deviations and changes in lifestyle leading to humiliation, disaster, covered in sin.

Factors that cause low self-esteem in childhood include bullying and ridicule, spoiling children too much, comparing them with other children, disability, absence of parents, and poverty.

With Allah's permission, we will discuss these factors in detail and we will also explain the solutions offered by Islam to these problems.

a. Insults

²⁸ Ulwan, h. 308.

Insults are such big things that trigger psychological deviations in children. In fact, this is the biggest factor in the emergence of low self-esteem in children. Often we hear the treatment of a mother or father who is not good for their child. For example, when a mother or father sees a deviation in a child for the first time, assume that the child, for example, is lying, the child is immediately called a liar. When a child mocks his sister, he is called a bad boy. When tricking his sister to get an apple, he was called a fraud. When he took the pen from his father's pocket, he was immediately called a thief. When he refused when asked, he was immediately called lazy.

Children are often nicknamed with bad nicknames just because they made the first mistake. Although initially wanting to prevent the child and wanting the child to have a noble character, by criticizing the child, it will actually cause mental stress, make the child feel humiliated and despicable, make the child feel like a person who has been disabled and has no self-esteem anymore. This will have a negative impact on the child. Children will tend to be jealous and hate other people they see. As a result he will run away from life and unable to bear the burdens and responsibilities. Preventing children's disgraceful actions with dirty and ugly sentences will actually have a bad and severe impact on children.

The right way to prevent children from disgraceful acts is to remind them of mistakes that were made gently and gently, these are the ways that the Prophet Muhammad SAW in many hadith narrations. Calm him down with a proper explanation that something that is done is not worthy of being done by someone who is endowed with reason, understanding and righteous thoughts. If he can accept it, it means that our goal of straightening it has been achieved. If he can't accept it, we can take another way with punishment, which is explained in the discussion on "Educating with Punishment" in the third chapter of this book. Among the ethics if you want to remind children, apart from having to do it well, gentle and gentle, it should also not be done in front of many people.

b. Over-pampering

Pampering children too much also includes aspects that are at risk in stimulating deviance in children, both psychologically and morally. This is because the majority of people like this will feel inferior and think they don't care about life. Usually this will give birth to a child who is shy, obedient but runs out of officer behavior and courage, lacks self-confidence, will eventually become stubborn, and avoids his friends. There are some mistakes in educating that mothers often feel are not giving permission or forbidding the child to do a job that he is already able to do with the alibi of feeling uncomfortable with the child; continues to take care of the child, and does not have time to leave him even a little even though he is still loose; a mother does not let her child escape from her

thoughts for fear that something bad will happen; and a mother does not want to reprimand the child when the child is climbing on the table, or when crossing the room.

Then, what is the solution of Islam in overcoming these indications?

First, Strengthen parents' belief in God's destiny. Thus, parents believe that everything that is felt by the child, whether it is healthy or sick, gets a sense of pleasure or a sense of misery, all of it is destiny from Allah.

Second, Gradually educate children. If the method of giving advice and warning has been useful for children, educators no longer need to use the isolation method. And if the isolation method has been useful for children, educators no longer need to use a punch. If the educator is no longer able to use various methods to correct and replace the damage in children, it is permissible to punish with a painless blow.

Third, Educate children from childhood to live simply, confident, bear the burden, and be brave. Thus, children want to feel their existence and to be able to carry out their responsibilities and obligations well.

Fourth, Followed the Prophet Muhammad in his childhood until he became a young man until Allah sent him to be a Prophet.

c. Play favor

Discrimination against children is also a big aspect in giving birth to dishonesty in the child's psyche, be it in giving, treating, or loving. This phenomenon results in more unfavorable things in causing mental attitude deviations in children, because it can trigger envy and hatred. Not only that, it also causes feelings of worry, shame, inferiority, and likes to cry. This can urge children not to greet each other and not to get along, have disputes, and commit sins. They feel worried at night, don't want to go through the same thing again, and feel inferior.

d. Physical disability

There is also a physical disability, which is a big aspect in giving birth to a child's mental deviation. Because the majority leads to a sense of inferiority and views life cynically. There are also children who since childhood have physical disabilities such as blindness, squint, mute, deaf, lack of ideas or stuttering, it is better if anyone who lives side by side with him, whether father, mother, relatives, friends, neighbors, or other family members share every form of care, motivation, enthusiasm, advice, compassion and gentleness.

e. Absence of Parents

There is also an orphanage which is also a very risky factor in giving rise to mental deviations in children. Especially if the orphan is located in an area that no one pays attention to. The religion of Islam pays great attention to orphans from all sides. Whether learning, interaction or. On the other hand, one of the

manifestations of the Prophet's attention to orphans is contained in the hadith narrated by Tirmidhi Rasulullah said: I and those who take care of orphans in this kind of paradise, he displays with his fingers (i.e. the middle and index fingers).

f. Poverty

Poverty is also a big aspect that can cause mental disorders in children to become deviant. His influence will continue to be strong when he initially sees his parents in a pinch and with nothing. This situation will continue to get worse when he sees other children his age or his friends at school in good condition. Both in appearance and enjoy luxury. If a child is born in this condition, then it is possible that the child will face envy and hatred when looking at life and other people. In tackling poverty, Islam implements 2 main things. That is, Islam pays attention to human degrees, and guides the existence of social security.²⁹

4. Jealousy

Hasad is the will to get the favors out of other people. This character is a dangerous social disease, if an educator does not immediately try to overcome it during his childhood, of course it will continue to carry over into adulthood and have a bad influence.

Indications of hasad sometimes are not obvious to the family at first. Some of the things that can give rise to the character of hasad are:

- a. The fear of running out of some privileges in himself and his family. A kind of love, affection, existence as a person who is expected, etc.
- b. Comparing with each other.
- c. Distribute attention to one student / child and not to others.
- d. Understand or love students who are loved, even if they hurt or annoy and give sanctions to other students who are not loved when doing the same thing
- e. There are children who live always surrounded by wealth and prosperity, on the other hand the opposite.

Guidelines for educators in tackling hasad problems are:

- a. Pour out love to all the children.
- b. Creating justice among fellow children.
- c. Eliminate the factors that give rise to hasad.

²⁹ Ulwan, h. 315.

- d. Save attention and find solutions for angry students. Among other things, you can change positions when you are angry; quickly take ablution water when angry; ask Allah for help from Satan's temptations.³⁰

CONCLUSION

Each child or student certainly has different psychological or psychological conditions that require parents or educators to provide different services according to their needs. In Abdullah Nashih' Ulwan's concept of psychological learning in his essay entitled *Tarbiyatul Aulad Fi Al-Islam*, it is revealed that there are 4 aspects of psychological problems or obstacles in a child that must be prevented or overcome by educators. The four aspects are inferior character, cowardly character, feeling of deficiency or inferiority, and hasad character. Abdullah Nashih 'Ulwan also described the concept of an antidote for these 4 aspects as described in the description above.

³⁰ Ulwan, h. 339.

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