

## ANALYSIS STUDY OF CHILDREN'S EDUCATION IN ISLAM'S VIEWPOINT CHILDREN'S EDUCATION IN ISLAM PERSPECTIVE ABDULLAH NASIH ULWAN IN THE BOOK OF TARBIYATUL AULAD FILL ISLAM

Zaidul Hudri<sup>1</sup>

Ahmad Khumaidi<sup>2</sup>

Taufiqurohman<sup>3</sup>

Islam Zainul Hasan University Genggong Probolinggo

E-mail: <sup>1</sup>[zaidelhudri@gmail.com](mailto:zaidelhudri@gmail.com) <sup>2</sup>[adi765316@gmail.com](mailto:adi765316@gmail.com)

<sup>3</sup>[taufiqurohmanrifai@gmail.com](mailto:taufiqurohmanrifai@gmail.com)

### ABSTRACT

*The weakening of children's education that occurs in Indonesia as well as the problems experienced by national education and Islamic educators as well as the increase in delinquency committed by children. identifying the need to improve children's education, education that is not only focused on intellectual intelligence but education that reaches the areas of morals and personality according to religious teachings. This research aims to explain the methods and material presented by Abdullah Nasih Ulwan. This type of library research uses a qualitative approach. The data collection technique is document and content analysis as an analysis technique. There are several findings from this research, namely Abdullah Nasih Ulwan believes that children's education in Islam pays more attention to children's morals and aqidah. According to Ulwan, there are several materials, namely: faith, morals, intellectual, physical, psychological and social education. He believes that educational methods include: the example method, the habituation method, the advice method, the attention method, and the punishment method.*

**Keyword:** Islamic Education, Children, Abdullah Nasih Ulwan

### INTRODUCTION

The present condition of child education in Indonesia can be described as inadequate. The current evident indicator of cause is the students' lack of interest in literature. Indonesia has obtained a score of 359 on the Programme for International Student Assessment (PISA) by 2022. This figure is significantly lower than the average value observed in other nations, which typically falls within the range of 472 to 480. As stated by Ahdiat (2022). Furthermore, the insufficiency of resources in nearly all schools, the exorbitant cost of education, the imprecision of educational outcomes, and the inadequacy of the educational system are further indications of the inadequate state of education in Indonesia. (Fitri & Fadia, 2021).

Islamic education is a component of the Indonesian educational system. The principal objective of Islamic education is to cultivate the character and caliber of the human capital in Indonesia. Nevertheless, Islamic education encounters several obstacles. These include the polarity of scientific inquiry, which creates a dichotomy and neglects integration between theology and

global science; the limited scope of research conducted by practitioners of Islamic education, as evidenced by the scantiest research findings that can be consulted for reference purposes; and the global nature of science, which provides little insight into the endeavors to address the issue (Awwaliyah and Baharun). Islamic education in Indonesia must confront several challenges. These include the constant evolution of curriculum issues to align with the development of teaching materials, the insufficient quality of human resources, suboptimal management of Islamic education, and certain sizable compositions and educational institutions that have yet to be refined competently. (Rozi, 2019).

Talking about education is not free for the child because the child is the object of education. Nowadays, however, we often encounter childhood behavior that crosses the line between the line between the values of crimes and religious customs. The problem with children nowadays is their misconduct, which can cause them to engage in unethical acts such as violence, alcohol consumption, and disturbing society. According to the data of the study, there were 16 people who consumed alcohol, 22 who were suspected of committing assault, 3 who facilitated assaults, 15 who abused drugs, and 12 who suffered from mental illness, which reached 60% of the total violations committed by underage children who accompanied, and almost all classifications of crime. (Rozi, 2019).

Seeing the facts indicates the need to build a child's education, education that is not only informative and scientific insight but also extends to the field of morality and is characterized by strict teaching. One of the figures among Islamic researchers, in particular Abdullah Nashih Ulwan, who is an outstanding expert in Islamic education with a special focus on child education, opened the way for teachers to apply appropriate teaching strategies in accordance with the ethics of Prophet Muhammad SAW. He comprehensively exposed these techniques in his outstanding work, "Tarbiyatul Aulad Fil Islam" ("Education of Children in Islam"). This book will be a diamond, complete and autonomous, tracing the early educational adventures of children, ranging from birth and infancy to puberty and adulthood. Ulwan outlines the optimal approach for parents, experts, and anyone responsible for directing, guiding, and giving orders.

Previous research related to this research has been carried out by Imroatun, with the title "Purposes in Islamic Education According to Abdullah Nashih Ulwan (Analysis Against the Book of Tarbiyatul Aulad Fil Islam)". The research focuses only on the perspective of Abdullah Nashih Ulwan on the type of punishment that can be given to children who do not impose a mental burden and consider the educator's understanding of the child's habits and character before giving the penalty. In addition, the study was conducted by Eka Nirmalasari, entitled "Pola Asuh Orang Parent in Forming the Emotional Intelligence of Children" (Case Study of Tarbiyatul Aulad Fil Islam Karanganyor Abdullah Nashih Ulwan). The study focused on the responsibility of parents in building the emotional intelligence of children through moral education and the cultivation of a high social sense in children. A similar study was conducted by Nur Muhammad Abdulloh Mubaroq, entitled "The Comparative Study of the Concepts of Islamic Education in the Family According to Abdurrahman An-Nahlawi and Abdullah Nashih 'Ulwan". The study examines the operationalization of the concept of Islamic education in the family sphere as well as comparing approaches to family education based on the thinking of two different figures.

From the above description, the connection of the previous studies with the studies carried

out by the researchers is equally conceptual Islamic education from the perspective of Abdullah Nasih Ulwan. However, what separates this research from previous research is the central point of research on the education of children in Islam from the material and methodological sides, which is investigated through the book "Tarbiyatul Aulad fil Islam" by Abdullah Nasih Ulwan, which is based on the Al-Qur'an and Hadith as essential roots.

## METHODS

The researchers utilized a qualitative methodology to examine the topic of library research in this research, selecting a quality-based approach for the descriptions and analyses of concepts. Direct data that is subsequently constructed in a written format. A library study entails conducting research utilizing previously examined literature, which may consist of scientific journal articles or novels. And the focus of this study was Abdullah Nasih Ulwan's Tarbiyatul Aulad fill Islam's expression of thought regarding the materials and methodologies of education for children in Islam. The book "Tarebah al-Ful Islam" will serve as the principal source of information for this research, which will be supplemented by important academic publications as secondary sources. In library research, documentation serves as the mechanism for gathering and analyzing support materials, including both print and electronic media. The present study employs content analysis as its analytical approach. The purpose of this analysis is to examine and comprehend the educational materials and approaches that Abdullah Nasih Ulwan envisioned (Amaliati, 2020).

## RESULT AND DISCUSSION

The historical origin of the term "education" is the Greek word "paedagogie," which signifies guidance provided to a child, and the noun "educated," which signifies parenting and teaching education (guidance, teaching, and education). Education provides the mechanism by which the behaviour of an individual or group is modified with the ultimate goal of developing self-reliance through instruction and practice. (KBBI, 2001). As a requirement for getting a higher education, Act No. 20 of 2003 and Islamic law on the education of children state that a comprehensive development of the child's intellectual and spiritual capacities should begin at a young age so that the child may mature into a person who is fearless, knowledgeable, skilled, moral, healthy, imaginative, and democratic as stated by Nurhayati (2020).

Regarding the interpretation of the child's education from an Islamic perspective, certain individuals expressed their viewpoints. An exceptional individual such as al-Ghazali believes that Islamic education is, in fact, a path to lifetime perfection for every child, facilitated by the education-acquired knowledge of a variety of kinds. Elders and the people are obligated to bring humanity closer to God. (Syarnubi, Sukirman, & Baiti, 2023). Furthermore, Suwarno believes that Islamic education attempts to develop learners and children into individuals who have the following qualities: temerance, integrity, sound judgement, capability, originality, democracy, and accountability as stated by Nabila (2021).

Through the lens of Abdullah Nasih Ulwan, the Islamic theory of child education is not interpreted in a limited sense; rather, Ulwan examines the educational context in its entirety. As a priority in the development of a child's personality, Ulwan argues that education is perceived to be

more than an activity performed by teachers and students to reach a specific destination at a specific level, but rather an achievement in the formation of solid beliefs, morality, and emotional competence (Ulwan, 2020). Abdullah Nasih Ulwan determined the universal and foundational content of education from this. Furthermore, Abdullah Nasih Ulwan devised a successful strategy for mentoring children.

## Education Materials According to Abdullah Nasih Ulwan

In realising the success of the educational objectives of the child, one of the most important factors in the achievement of the educational objectives is the material of education. Because educational material is an instrumental input of one unit of educational curriculum, teachers, media, and means of advocacy can influence the output of the students or children. (Hatta, 2019). Ulwan presses universal and fundamental death materials, such as faith education, akhlaq education, physical education, intellectual education, psychic/mental education, and social education.

### Education of Faith

Young children, who are just beginning to think for themselves, should receive an important education in faith. Religious education teaches children how to use the material of religion, especially the rite of faith and Islam, which are the foundations of faith. The child will become more acquainted with God through the education of faith, which includes faith and worship. In the view of Ulwan, the education of faith is also meant universally, which covers all aspects of other religions, namely religiousness, by optimising the quality of Akhlaq Mahmudah (noble), ubudiyah (worship), as well as the cultivation of commitment and awareness of the diversity of the law of Islamic Shariah. (Ulwan, 2020). Thus, the knowledge of God is not a good thing, but it is a good knowledge, and it is the knowledge that is in the heart of God. (Arisanti & Lahut, 2021). In the hope that the child will have an association with Islam from every aspect, so that the son will know the religion of the true religion (kaffah), teach the Qur'an and hadith in his life, and make the Prophet a guide, the following is the explanation:

- a. Starting a child's life with a nice word like la ilaaha illa Allah (There is no God but Allah). It was proclaimed by Hakim and Ibn Abbas that the Prophet (peace be upon him) said:

اِفْتَحُوا عَلٰى صِبْيَانِكُمْ اَوَّلَ كَلِمَةٍ بِلَا اِلٰهَ اِلَّا اللهُ

*Meaning: "Open to your children the first time with the word of Allah: Lailahaillallah (There is God to worship but Allah SWT)".*

- b. Introducing legal and illegal laws against childhood. As described by Ibn Jarir and Ibn Munzir of the Hadiths Ibn Abbas indeed He said:

اَعْمَلُوا بِطَاعَةِ اللهِ وَاتَّقُوا مَعَا صِيَّ اللهِ وَ مَرُّوا اَوَّلًا دُكْمًا بِاَمْتِنَالِ الْاَوَامِرِ وَاجْتِنَابِ النَّوَاهِي فَذَالِكَ وَقَايَةٌ لَهُمْ وَلكُمْ مِنَ النَّارِ

*Meaning: "And command them to obey Allah, and to be afraid of Him, and command your children to abide by His commandments, that they may protect them and you from the fire of Hell."*

- c. Instructing the child to worship. As recited by al-Jahim and Abu Dawud of the Hadiths Ibnu Amru bin al-'ash that the Prophet said:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاصْرِبُوا لَهُمْ عَلَيْهِمْ وَعَهُمْ أَبْنَاءُ عَشْرِ وَفَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

Meaning: "When your son is seven years old, you shall pray, and when he is ten years old you shall strike him if he doesn't, and you shall break his bed."

- d. Teaching children to praise the praised Akhlaq of Rosulullah SAW, love him, his family and love to study the Qur'an. As explained by the ath-Thabrani of Ali Bin Abi Thalib that the Prophet saith:

أَدَّبُوا أَوْلَادَكُمْ عَلَى ثَلَاثِ خِصَالٍ : حُبِّ نَبِيِّكُمْ وَ حُبِّ أَهْلِ بَيْتِهِ وَ قِرَاءَةِ الْقُرْآنِ فَإِنَّ حَمَلَةَ الْقُرْآنِ فِي ظِلِّ اللَّهِ يَوْمَ لَا ظِلَّ ظِلَّهُ مَعَ أَنْبِيَائِهِ وَأَصْفِيَائِهِ

Meaning: "Guide your son in three things: love the prophet, love the family of the Prophet, and prophesy the Qur'an. Those who obey the Quran will find refuge in Allah on the Day when there is no refuge except from him, with the Prophets and the worshippers."

### Moral Education

Moral education is the process of cultivating and developing the foundations of morals and moral qualities in the child, thus becoming an inherent habit and character. Akhlaq education is an important commitment that parents and educators need to make to teach children to behave well in everyday life, and this should be implemented from an early age (Ulwan, 2020). Various ways can be used to educate morality, such as teaching goodwill, decency, honesty, cultivating faith, and avoiding dumbness. Basically, the responsibility for this moral education is quite broad because it covers everything related to the privilege of the child's soul. Al Ghazali argues that mankind is subjected to an inherent moral nature and can undergo changes as time progresses; with education and strong spirit drive, moral improvement becomes better (Wardanik, Muhammad, & Susandi, 2021).

### Intellectual Education

Intellectual education is an essential component to be given to children to enlighten and clarify their minds by providing a variety of skills and interpretations about various things that are useful, such as religious knowledge, social knowledge, cultural knowledge, and science (Ulwan, 2020). The knowledge and understanding acquired by children through intellectual and intelligence education will help them to have intelligence and be able to think critically and creatively. Sudikmata stated that intellectual intelligence includes the ability to understand information, recognize concepts, judge things, analyze situations, and solve problems with reason. (Rokhman, 2020).

One can compare the human ability to identify names to the ability to interpret a concept, which offers two advantages. First, it gives space for thinking. Concepts empower people to study their thinking processes. Second, conceptual science is the ability that empowers people to remember past events. Man records a series of experiences; the ability to read history causes man to have the highest capacity from a certain angle of view. (Saihu, 2022).

### Physical Education



Islam entrusts parents with the great responsibility of raising their children well through physical education. This physical education aims to ensure the growth of a strong and healthy child by providing them with a fair and quality livelihood, teaching ethics in proper eating, drinking, sleeping, maintaining their fitness, and caring for them when sick, as well as teaching physical exercise habits. (Ulwan, 2020). Physical education is one of the most important aspects of human fitness. Everyday life requires life skills closely related to physical fitness. Physical education aims to develop the physical capacity of a person to live optimally in the realities of life that require him to have the power, strength, and ability to fulfill his spiritual duties on earth. (Murjani, 2022). Muhammad Quthb said that physical education aims to develop a person's physical abilities in a comprehensive way, including the health of the sensory organs and glands in humans. (Amaliati, 2019).

### *Mental Education*

Psychological education is an important aspect of children's education that focuses on the development of their soul and character. This education aims to form a more perfect and balanced child's personality so that they can portray individuals who are independent, responsible, and able to make a concrete contribution to society. Psychological education is to educate children to be brave, powerful, helpful, tolerant, and able to control emotions. (Ulwan, 2020). From birth, children are valuable treasures for parents and educators. They are responsible for laying the foundation of mental health in the child. This foundation will be a foundation for the child to grow up to be a reasonable man, to have a healthy mind, to be wise in action, to be considerate, and to be strongly determined to do good. (Rohman, 2020). Basically, humans are created with powerful mental potential. A strong mindset is the formation of people to live different parts of life like thinking, developing, communicating, making money, and enjoying life. (Afifah & Rodiah, 2022).

### *Social Education*

Social education plays a crucial role in human life, advancing the individual's ability to interact with others. (Saihu, 2020). Emile Durkheim's theory of functionalism asserts that man is a social being. It can be understood that correlation with others is always needed by humans. Social interdependence is an important foundation in the formation of human relationships and the creation of harmonious societies. (Khoiroh, 2022). Therefore, Abdullah Nasih Ulwan stressed that social education was implanted from the earliest by inserting commitment to the main social ethics, accustomed to a high character based on Islamic doctrine, and based on a solid sense of brotherhood. The purpose is for children to be able to show noble morality in society, to cultivate social ethics, to develop reason, and to act with wisdom and humanity. (Ulwan, 2020).

### **Education Method According to Abdullah Nasih Ulwan**

Educational methods are essential for achieving academic success. Method is a presentation concerning benchmarks and learning strategies. The method of education taught by Langgulung is a means of accomplishing the educational mission. As stated by Noegraha in 2014. Wina Sanjaya stated that the approach is an essential component in attaining the established objectives. It is incumbent upon the educator to develop and implement instructional approaches that are

congruent with the subject matter. Consider Sanjaya (2008). According to Abdullah Nasih Ulwan, the following are five effective methods of education for children:

### *The equality method*

The equality method is widely regarded as an exceptionally intriguing and efficacious strategy for molding a child's moral and social development. The most apt illustration is the figure of the educator as perceived by a child. Hence, it is imperative that parents or educators possess the expertise to set a positive example for their children, as this can profoundly influence the development of their character. This is due to the fact that it is in the child's nature to emulate the behavior of their parents, instructors, and environment. An instructor who embodies virtuous character and conduct will serve as a model for the pupils under his tutelage. Young learners have a tendency to emulate the conduct of their educators when they observe them consistently exhibiting integrity, fairness, and accountability. Conversely, an instructor whose morals and character are flawed will represent his student poorly. As is the case in psychology, it has been known since infancy, particularly in children, that humans have a desire to exemplify others and a strong inclination to identify with them, independent of their parents and educators. As stated by Ramyatulis in 2006.

### *Daily education*

In Islam, the method of educating children is an essential component. Ensuring that children develop good character and sound morals is the principal objective. Islam presents a comprehensive approach to this effort by integrating two fundamental pillars: instruction and development. Teaching assumes a purely theoretical nature, focusing on the spread of information and understanding. In contrast, customization is a functional element that emphasizes the development of constructive character traits and routines (Ulwan, 2020). Young children have a high capacity for absorption and are readily formed. Now is an imperative period for parents and educators to concentrate on instilling virtue and acclimating children to appropriate conduct. The method of cultivation, which is also referred to as "operan conditioning" in educational psychology, teaches children to become accustomed to being virtuous, self-controlled, diligent readers, tough, honest, genuine, assured, and dedicated to the assigned task as stated by Mulyasa (2012).

One may employ the method of cultivation as a strategy to influence the conduct, disposition, and frame of mind of children. By implementing this approach, children can develop more consistent routines for engaging in a particular activity, thereby significantly contributing to their overall personality development. Repetition is the foundation of the customization method. Thus, discussions pertaining to habitation consistently underscore the significance of engaging in a single activity on a daily basis. The method of reproduction is highly effective at shaping behavior in children due to the positive environment it creates. As stated by Abidin (2012).

### *Courteous Counseling*

Methods accompanied by courteous counseling An additional beneficial approach to cultivating the child's self-assurance, psychological well-being, and social outlook is the integration of counseling with a teaching methodology. It results from the fact that offering guidance

substantially influences a child's foundational comprehension, thereby empowering them to develop a more comprehensive outlook and execute appropriate judgments. Suggestional advice can additionally inspire children to modify their attitudes in a positive direction (Ulwan, 2020). It therefore does not come as a surprise that the Qur'an implements this method to counsel every human being.

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلَىٰ خِزْفٍ ثُمَّ تَتَفَكَّرُونَ مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ

Meaning: "Say (unto them, O Muhammad): I exhort you unto one thing only: that ye awake, for Allah's sake, by twos and singly, and then reflect: There is no madness in your comrade. He is naught else than a warner unto you in face of a terrific doom." (Al-Qur'an Surat Saba'; 46).

The Quran presents various methods and styles of worship, with the view that Allah gives guidance through the words of the Prophets and those passed on by their followers. Everyone agreed that the advice was very broad and influential. When accepted by a clear mind and a wise mind, such advice will be promptly disclosed and have substantial consequences. Abdullah Nashih Ulwan, in his work, affirms that the method of counseling is considered a robust educational approach for building faith, character, psychological, and social interaction in children. This is because the method of counseling has a significant influence on helping children understand the essence of goodness and develop noble morals.

### Monitoring and attention methods

Education that accompanies the child's growth and monitors the cultivation of his faith, morality, inner, and social abilities is called education with attention or supervision. This education also keeps an eye on the child's condition, both in terms of education (physical and academic). (Ulwan, 2020). Driven by comprehensive and unlimited Islamic principles, parents and educators have a duty to continuously monitor and observe the development of their children throughout their activities and education. There are a number of factors that are motivating to streamline the monitoring and attention of the child. Allah SWT states in the letter at-Tahrim verse 6 as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Artinya: "O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded." (Al-Qur'an Surat at-Tahrim; 6).

Parents cannot protect their families and their children from the dangers of hell except by guiding them to good deeds, preventing them from engaging in evil behavior, and monitoring and observing their condition. Ali bin Abi Thalib explains that the meaning of the commandment "keep your" is to educate and teach them. Umar bin Khattab stressed the importance of preventing them from all that God forbade and instructing them against what God commanded us. This is what will keep them from the dangers of hell.



## *Punishment Method*

The punishment method is implemented in response to disrespectful behavior shown by a child. When punishment is absent, the child is motivated to show courage and continue to exhibit stubborn behavior. Suspending child abusers can make them ill and dissatisfied with participating in further abuse. It could block the progress of their disciplinary growth. Prioritize education over sanctions; in situations where a child commits an error due to illiteracy, it is imperative to provide them with education and comprehension. Parental figures ought to provide an explanation of the inappropriate nature of the behavior prior to implementing the sanction. A child is subject to a revised sanction or punishment in the event that they intentionally transgress a previously established or mutually agreed-upon rule. Its objective is to teach them to be accountable for their own actions. The significance of collaborative agreement is that engaging children in the process of establishing rules and agreements can facilitate their comprehension of repercussions and foster a sense of worth. With regard to penalties or sanctions imposed solely by the parent or educator in retaliation for an intentionally ungrateful act committed by the child and prior notification to him or disclosure that exceeds the terms agreed upon beforehand, According to Septiarini and Rahmawati (2020),. Several principles, according to Abdullah Nasih Ulwan, must be considered when implementing the punishment technique: a. The purpose of a child's punishment should be to educate and improve his behavior; educational punishments will ensure that the child learns from his error and refrains from doing so in the future. b. The severity of the punishment administered to the child should be appropriate for his age and behavior. Punishment ought to be administered in a progressive fashion, commencing from excessively light to excessively severe. d. Penalizing a blow with stipulations and restrictions: The blow should only be executed as a last resort after all other methods have failed; the stroke should not land on sensitive body parts (e.g., face, head, chest, stomach, or stomach); it should be executed with caution so as not to cause harm to the child; it is prohibited for children below the age of ten; it must be executed by the instructor; and if the blow does not produce the intended outcome, it should not be repeated. Its objective is to ensure that the conduct of newer generations is rectified (Ulwan, 2020).

## **CONCLUSION**

Abdullah Nasih Ulwan stated that the Islamic perspective on the education of children overcomes a restricted range and includes an expanded meaning. Education is not simply an exchange between instructors and students aimed at achieving a particular end at a specialized level; rather, it places greater emphasis on the development of strong opinions, noble morality, and effective affective competence, which become the primary indicators to shape a child's character. Ulwan emphasized various facets of Islamic infant education materials, including spiritual, intellectual, physical, mental, and social instruction. Furthermore, Ulwan introduced efficacious strategies for educating children, which consisted of the following five components: discipline and oversight, cultivation, shrewd counsel, attention and monitoring, and punishment.

## **BIBLIOGRAPHY**

Abidin, A. M. (2018). Penerapan Pendidikan Karakter Pada Ekstrakurikuler Melalui Metode Pembiasaan. *Didaktika: Jurnal Kependidikan*, 12(2), 183–196.

- Afifah, S., & Hanifunni'am, F. F. (2021). Konsep Pendidikan Mental Anak Usia Dini (Study Pemikiran Abdullah Nashih Ulwan dalam Kitab Tarbiyah Al-Aulad Fi Al-Islam). *Tarbiyat al-Aulad: Jurnal Pendidikan Islam Anak Usia Dini*, 6(1), 27–44.
- Agama, K. (2022). *Al-Qur'an dan Terjemahanya*. Jakarta Timur: Lajnah Pentashihan Mushaf Al Quran.
- Ahdiat, A. (2023). *Pisa 2022: Kemampuan Membaca Pelajar Indonesia Tergolong Rendah di Asean*. Katadata.Co.Id. <https://databoks.katadata.co.id/datapublish/2023/12/08/pisa-2022-kemampuan-membaca-pelajar-indonesia-tergolong-rendah-di-asean>
- Amaliati, S. (2020). Konsep Tarbiyatul Aulad Fi Al-Islam Abdullah Nashih Ulwan Dan Relevansinya Dengan Pendidikan Islam Untuk Kids Jaman Now. *Aulada: Jurnal Pendidikan Dan Perkembangan Anak*, 2(2), 78–99.
- Arisanti, K., & Lahut, M. B. (2021). Pendidikan Karakter Perspektif Kh Hasyim Asy'ari. *Mozaic: Islam Nusantara*, 7(1), 29–46.
- Awwaliyah, R., & Baharun, H. (2018). Pendidikan Islam Dalam Sistem Pendidikan Nasional (Telaah Epistemologi Terhadap Problematika Pendidikan Islam). *Jurnal Ilmiah Didaktika*, 19(1), 34–49.
- Bahasa Indonesia, P. (2001). *Kamus Besar Bahasa Indonesia*. Pusat Bahasa, Departemen Pendidikan Nasional: Balai Pustaka.
- Fadia, S. F. N. (2021). Problematika Kualitas Pendidikan di indonesia. *Jurnal Pendidikan Tambusai*, 5(1), 1617–1620.
- Fadjar Noegraha, R. (2014). *Metodologi Pembelajaran Kurikulum 2013 Agama Islam*. Jakarta: FAI Uhamka.
- Hatta, M. (2019). Implementasi Isi atau Materi Pendidikan ( Iman, Islam, Ihsan, Amal Saleh, Dan Islah ) Di SD Muhammadiyah 7 Pekanbaru. *Indonesian Journal of Islamic Educational Management*, 2 (1): 12–25.
- Arisanti, K. (2022). Dampak Keluarga Broken Home Terhadap Perilaku Sosial Kabupaten Probolinggo. *Pendekar: Jurnal Pendidikan Berkarakter*, 5 (2): 86–90.
- Mulyasa. (2012). *Manajemen Pendidikan Karakter*. Jakarta: Bumi aksara.
- Murjani, M. (2022). Membangun Peradaban Muslim Studi Atas Pemikiran Pendidikan Islam Muhammad Quthb. *Cross-Border*, 5(1), 633–649.
- Nabila, N. (2021). Tujuan Pendidikan Islam. *Jurnal Pendidikan Indonesia*, 2(05), 867–875.
- Nurhayati, R. (2020). Pendidikan Anak Usia Dini Menurut Undang–Undang No, 20 Tahun 2003 Dan Sistem Pendidikan Islam. *Al-Afkar, Journal For Islamic Studies*, 3(2), 57–87.
- Ramayulis. (2006). *Ilmu Pendidikan Islam*. Jakarta: Kalam Mulia.
- Rohman, F. (2020). Tanggung Jawab Pendidikan Perspektif Pendidikan Islam. *Intiqad: Jurnal Agama dan Pendidikan Islam*, 12(2), 171–188. <https://doi.org/10.30596/intiqad.v12i2.5557>
- Rozi, B. (2019). Problematika Pendidikan Islam di Era Revolusi Industri 4.0. *Jurnal Pendidikan Islam*, 9(1), 33–47.
- Saihu. (2020). Pendidikan sosial yang terkandung dalam Surat At-Taubah Ayat 71-72. *Edukasi Islami: Jurnal Pendidikan Islam*, 09(01), 127–148.
- Saihu, M. (2022). Eksistensi Manusia Sebagai Khalifah Dan Implementasinya Dalam Pendidikan Islam. *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam*, 4(02), 400–414.
- Sanjaya, W. (2008). *strategi pembelajaran berorientasikan standar proses pendidikan*. Jakarta:

kencana.

Septiarini, I., & Rahmawati, S. (2020). Upaya Pembinaan Akhlak Anak di Kalangan Ustadz/Ustadzah pondok Pesantren Darul Ilmi Banjarbaru. *Al-Falah: Jurnal Ilmiah Keislaman Dan Kemasyarakatan*, 20(2), 145-162.

Suhendra, D. (2023). *jumlah-pelanggaran-naik-signifikan-dominan-remaja-dan-anak-di-bawah-umur*. Pos,Belitung.Co.

Sukirman, S., Baiti, M., & Syarnubi, S. (2023). Konsep Pendidikan menurut Al-Ghazali. *Jurnal PAI Raden Fatah*, 5(3), 449–466.

Ulwan, A. N. (2020). *Tarbiyatul Aulad Fil Islam: Pendidikan Anak Dalam Islam*. KHATULISTIWA Press.

Wardanik, Y., Muhammd, D. H., & Susandi, A. (2021). Konsep Pendidikan Karakter Presfektif Al-Ghazali Dan Abdullah Nashin Ulwan. *Edumaspul: Jurnal Pendidikan*, 5(2), 480–487.