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THE CONCEPT OF CHILDREN'S EDUCATION IN THE PERSPECTIVE OF THE QURAN

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Abstract

This study aims to analyze the concept of children's education in the perspective of the Koran. In this context, the essence of the meaning of the term tarbiyah becomes the basic foundation of research. This research uses a qualitative approach with a literature study method. Data collection and analysis was carried out using scientific reference materials, including scientific articles, books, proceedings and final assignments (thesis, theses, dissertations) which were tracked via the internet on the google scholar indexer, DOAJ, science direct, and scimago JR. The results of this study found that the concept of child education in the Qur'an contains an element of "love" like parental education for children in the concept of tarbiyah. The elements of the concept of education for children in the perspective of the Qur'an describe learning obligations, educational goals, the role of educators, educational objects, educational methods, and educational materials for children. Thus, the education given to children is comprehensively based on the worldview of monotheism in realizing human beings (perfect).

Keywords: Al-Qur'an, Children, Concept of Educationz Quran.

INTRODUCTION

Education is a systematic process of improving character and helping children develop according to the age phase of their development (Rostitawati, 2015; Assingkily & Rangkuti, 2020). As a system, education has several elements, namely objectives, methods, materials, curriculum, educators, students, educational tools, and educational environment (Jannah, 2013). These components (elements) are related to each other in the implementation of education (in the form of a learning process).

According to Setiawan (2017), education is closely related to the beliefs (religion) held by each individual. This is based on the opinion that through education, children will

acquire provisions for life in the afterlife and raise the potential for understanding the beliefs they adhere to and are able to place themselves as servants of Allah (God-like creatures), social beings and as individuals (integral self-personality) (Ibrahim , 2020:41-58).

In Islam, the basic concepts and principles of monotheism-based education are described in the Qur'an as the foundation of every "breath of Islamic education" (Rizal, 2014:1-18). Thus, the study of the concept of children's education in the Koran is of course based on the Koran as the "main reference". In this context, the concept of children's education discussed includes 6 (six) aspects, namely educational goals, learning methods, educators or teachers, students or students, and educational material in the Qur'an. Likewise, this study does not contain all the verses of the Qur'an relating to the six components, but several verses that are considered representative of this research study. Apart from that, the author also refers to books on philosophy and hadith studies to outline the complete concept of children's education from the perspective of the Koran (Ritonga, 2020:107-118).

In connection with the study of the concept of children's education, it cannot be separated from the study of philosophy in it. On this basis, the first (central) interrogation that must be uncovered is about "what is the nature of children's education from the perspective of the Koran?". Answering this question does not have to be hasty and merely definitive, but must be approached through philosophy and the Koran. This is based on efforts to make the Qur'an the main source in religious-based educational studies, while philosophy is an effort to study education from a logical point of view (Sakir, 2014: 103-120). Thus, the collaboration on the meaning of children's education in the perspective of the Koran will be more integral.

In fact, philosophizing is not something that is prohibited or forbidden in Islam. In fact, the Qur'an encourages mankind to philosophize in his life. At least, the verses of the Koran which encourage philosophy are explained in QS. Ar-Rum: 8, QS. Al-Baqarah: 164, and QS. Al-Hasyr: 2. Strictly speaking, philosophizing will be prohibited if it leads to human arrogance so that they "cultize reason" and deny Rabb, angels, Messengers, the books of Allah, the last day, Qadha and Qadar (pillars of faith) (Arroisi, 2013).

Looking at the literature review above, it is understood that there is an "empty space" for studying the concept of children's education in the perspective of the Koran, namely from an in-depth aspect based on a philosophical approach and educational

components in the Koran. On this basis, a deeper study is needed which is summarized in the title, "The Concept of Children's Education in the Perspective of the Qur'an".

RESEARCH METHODS

The focus of this research study is the concept of children's education in the perspective of the Koran. The method used is library research, with a qualitative research type (Raco, 2010: 1). According to Assingkily (2021), this literature study-based research concerns data collection techniques based on scientific references, through the process of reading, taking notes, and processing research materials. The data collection technique used by researchers in this literature study is through several stages to obtain maximum research results, namely identifying problems; collect data or information from various library sources; classify data; critical and in-depth analysis of relevant library materials; and evaluate all the information that has been obtained by analyzing it critically (Zed, 2008). In conducting data analysis, the researcher first classifies the data according to the existing problems. Then the researcher conducted data analysis on the concept of children's education in the perspective of the Koran.

DICUSSIONS AND RESULT

The Definition of Education in the Perspective of the Qur'an

There are two terms used by the Qur'an to clarify the meaning of education, namely the word *rabb masdarnya tarbiyah* and the word *'allama, masdarnya taklim*. The word *tarbiyah* as explained by An-Nahlawi (2017) is *sya'a al-syai halan fa halun ila haddi al-tamam*; means to develop or grow something step by step to a perfect extent. While the word *ta'lim* is used specifically to indicate something that can be repeated and reproduced so as to produce a mark or influence on a person.

The word *rabb* with all its derivations is mentioned in the Qur'an 981 times (Khadr, 2005:3). The word is then used by the Qur'an for various meanings, including being used to describe one of the attributes of Allah SWT. namely *rabbul 'alamin* which means nurturer, educator, guardian, and ruler of the universe. Based on this explanation, it can be seen clearly that the word *rabb* in the Qur'an is used to denote various objects, both physical and non-physical. Thus, the education referred to by Allah swt. is covering the maintenance of all His creatures.

The word *'allama* with all its derivations is mentioned in the Qur'an 854 times (Khadr, 2005:12), and is used in various conditions. Sometimes it is used to explain that Allah SWT. as a subject that teaches humans a number of things, including: teaching the names (objects) of all, teaching the Qur'an, teaching al-wisdom, Torah, and the Bible, teaching humans what is unknown, and sometimes it is used that humans as a subject, such

as the Prophet Musa taught magic to the followers of Pharaoh, and sometimes it is also used that Jibril as a subject who taught revelations to the Prophet Muhammad. From these various quotations, it gives the meaning that the word ta'lim in the Qur'an informs that there is something very valuable, namely in the form of knowledge that is given to someone. So, that is what is termed the process of transferring knowledge, in the development of science it is called the intellectual process.

Obligation to Study Al-Quran Perspective

Islam is a form of God's law for humans and that law is a provision for humans to worship. In order for humans to be able to carry out and realize this great mandate, the Shari'a must be equipped with practice, development and guidance. In terms of development and coaching that is what is called Islamic education (Islamic education). Islamic Shari'a cannot be realized except through self-sufficiency, based on faith and submission to Allah. For this reason, the presence of Islamic education is a mandate that must be introduced by one generation to the next, especially from parents to children or educators to and their students.

The above is the main basis for the obligation to carry out the education process (studying knowledge) from a philosophical point of view, that epistemologically people will be able to worship their god properly when they develop the basic potential that exists in themselves by educating them. If studied from a religious (religious) point of view, the obligation of education can be seen clearly in QS. Al-Alaq verses 1 and 2, meaning: "Read by (mentioning) the name of your Lord who created, He has created man from a clot of blood".

In the first verse, there is the verse Iqro', this word comes from the word qoro'a, which means "to collect". Then it is translated as "read" indicating that the object being read does not have to be something written or spoken so that other people hear it. Because of that, the meaning of the word qoro'a can mean to convey, study, explore, research, know the characteristics of something, and as that ends in the meaning "to collect".

Furthermore Shihab (2002) explains that the object of the word qoroa is general. The object of this word includes everything that can be reached, both sacred readings that originate from God or not, both written and unwritten. Therefore, the object of this word can be nature, society, the holy verses of the Koran, and so on. In the first verse of this surah alaq, the command to read is associated with "bismi robbika" with the name of your god. This provides a condition for the reader that apart from being sincere in learning, he must also choose reading material that does not conflict with the name of Allah subhanahu wa ta'ala. That is, not contrary to Allah's regulations, for example reading books that are not recommended in Islam as to satisfy his lust. As for the reading material or object that is the subject of study, it is described in surah al-Ghasyiah: 17-20, which means: Do they not pay attention to the camel, how was it created? And heavens, how it is raised?. And the mountains, how are they erected? And the earth, how it is spread out.

The Qur'an warns people to seek knowledge as the word of Allah in QS al-Taubah / 9: 122 states, meaning: "It is not fitting for the believer to go all (to the battlefield). why not

go from each class among them some people to deepen their knowledge of religion and to warn his people when they have returned to him, so that they can take care of themselves.

From the explanation above, it can be seen that the position of knowledge is very important for human life. With science, humans will be able to distinguish between what is good and what is bad, what is right and what is wrong, what is beneficial and what is not beneficial. It doesn't stop there, the Qur'an even positions this most noble creature (human) who has knowledge in the highest degree position, as Allah's light conveys in the Qur'an surah al-Mujjadi/58: 11, meaning: "O you who believe, if you are told to you:" Make room in the majlis ", then make it easy, surely Allah will make room for you. and if it is said: "Stand up", then stand up, surely Allah will exalt those who believe among you and those who are given knowledge by degrees. and Allah is Aware of what you do."

The verse above indicates that humans who have faith and have knowledge are appointed by Allah to a higher degree than humans who do not have knowledge. what is meant by degree can be interpreted as position, advantage or priority over other servants, and only Allah swt. who knows about the shape and type of degree and what kind of knowledgeable human being Allah will exalt in rank.

Al-Quran Perspective Education Objectives

The Qur'an clearly and clearly informs people that the purpose of education is to lead people to be able to recognize their potential and actualize it in the activities of worshiping Allah SWT. the purpose of education has a very important position. Education must be able to accommodate the three main functions of religion, namely spiritual functions related to belief and faith, psychological functions related to individual behavior, and social functions related to rules that connect humans with other humans (Ramayulis, 2008).

Omar Moh. Al-Toumy Al-Syaibani divides goals into the highest or final goals, general goals and special goals. The highest or final goal is a goal that is not limited by other goals. It is general and not detailed. According to him, the highest goal of Islamic education is preparation for the life of the world and the hereafter. The elaboration of this highest goal is the general goal and the specific goal, both of these goals can be linked to certain educational institutions, certain stages or types of education.

Ibnu Sina explained that educational goals have a normative function, namely goals as determinants of the course of the educational process, goals as stimulants for the educational process, and goals as values and will be the start of the educational process (Iqbal, 2015: 6). The purpose of education according to Ibnu Sina needs to be directed at the development of physical, intellectual and moral character so that students can develop perfectly. Ibnu Sina also said that educational goals also need to be adjusted to the talents, tendencies and potential of students so that they can live in society with the expertise they have.

From the explanation above, in general the purpose of education according to Ibn Sina is the achievement of perfect human beings, besides that the aim of education is also directed so that humans can carry out the function of caliph in society well. As for specifically, Ibn Sina has classified the goals of education in terms of physical aspects,

character, and skills. The purpose of education in the aspect of character is directed at the formation of students who have good morals that can be applied to everyday life. Here the feelings of students are also developed through art education.

The purpose of physical aspect education is to achieve student happiness through physical activities and physical development, such as sports, eating, drinking, sleeping, and maintaining cleanliness so that the physical and brain intelligence of students can grow and develop optimally. The purpose of education in the skills aspect is directed at achieving students who are skilled and have expertise in certain fields so that they can carry out work professionally with the expertise they have (Rosidin, 2015).

According to Rosidin (2014), the meaning of the sentence above is that Allah created all creatures including jinns and humans so that all worship them without exception at all times, whether in prayer or not, so that they remember Allah so that by itself an awareness will arise in him to carry out orders. Him and stay away from His prohibitions.

According to Abdullah (2005:130-136), worship is interpreted by worshiping Allah SWT. and perform actions in accordance with the prescribed Shari'a. Therefore, the general goal of Islamic education is to form a personality as the caliph of Allah or at least prepare a path that refers to the ultimate goal of man. The main goal of the caliph is to believe in Allah SWT and be totally submissive to him. Thus the verse above instructs humans to study so that they know what is good and bad through the intercession of prophets, scholars and teachers.

Al-Quran Perspective Educator/Teacher

One of the elements of education is an educator or teacher. In essence, Allah SWT. Is an educator for the universe, both micro and macro cosmos, said al-Rabb in the words of Allah SWT. in surah al-Fatihah (1: 2) is the root word that forms the term al-Tarbiyah or Islamic education. Therefore the meaning of education contained in the verse is "all praise be to Allah SWT. educator of the universe." Based on this verse, Allah is Murabbi or the supreme educator for the entire cosmos (Al-Rasyidin, 2008:136).

As a Murabbi, human beings never escape the care and monitoring of Allah SWT. He is omniscient, hears, sees what his servants are doing on the surface of the earth. As proof that Allah SWT. as a Murabbi or educator, Allah SWT always invites people to use their minds to think about doing what is good and Allah SWT. also always forbid to do evil that can be detrimental to man himself. In fact, there is no verse that says Allah SWT. suggest doing wrong. In other words, whatever the treatment of Allah SWT. to his creatures, all of that is inseparable from the nature of his maintenance and education.

As an educator, Allah SWT. Unlike humans, Allah SWT knows very well what is the problem and what is needed by his students, not only that, but even all creatures created by Allah SWT. that exist on this earth can not be separated from the maintenance of Allah SWT. Because he is Rabb al-Alamin, the nature of the Educator of the universe.

Apart from Murabbi, in another verse it is also mentioned that Allah SWT. is the Mu'allim who has carried out the process of ta'lim to Prophet Adam As. As told in QS. Al-Baqarah: 31, meaning: "And He taught Adam the names (objects) in full, then conveyed

them to the Angels and then said: "Tell Me the names of those things if you are truly those who Correct".

According to Al-Abrasy (2003: 136), the essence of an educator is someone who is knowledgeable and then puts his knowledge into practice without expecting material rewards, wages from teaching him, the teacher is a spiritual father or spiritual father for a student. It is not enough for someone to be said to be a teacher or educator to just know the material he is going to teach, but he must be a person who does have the personality of a teacher with all of his characteristics, in other words to become a teacher and educator must have his own personality and characteristics.

Meanwhile, according to the philosopher, namely Ibnu Sina, he argues about the concept of educators. So the teacher in Ibn Sina's view must be able to be an example for his students because students usually imitate various things from their teacher, for example his words, actions, and lifestyle. According to Ibnu Sina, the qualities that a teacher must possess are having a sound mind, being strong in religion, having noble character, understanding students, being authoritative, having a strong personality, being broad-minded, speaking good words, being smart, educated, good looking and attractive, have a sincere heart (Al-Abrasy, 2003). Seeing the characteristics of the teacher above, it seems clear that the ideal teacher in Ibn Sina's view is not enough to just have broad knowledge and insight, but also must have good morals and a sincere heart. From the results of this explanation, the author provides an understanding that teachers are "educators who teach students" (Nata, 2001:41-42; Tafsir, 1982:72; Purwanto, 1985:169).

Al-Quran Perspective Educational Objects

This discussion describes who is included as an object of education. The object of education is intended as the target of an education. The term object gives the impression that a student acts passively. He only accepts what the teacher says. Therefore, the term used today is the term learner to describe a student as an object as well as a subject of education.

In Indonesian, there are 3 names for students namely; pupils, students, and learners. The term disciple is typical of Islamic religious influence. The term murid shows the obedience of a student to his teacher or murshid. The term student implies that the teacher loves students like their own children. The affection factor is one of the keys to the success of education. While students emphasized the importance of students participating in the learning process.

To explain who is the target of education, the author quotes the Koran sura at-Tahrim verse 6, which means: "O you who believe, protect yourselves and your families from the fires of hell whose fuel is humans and stones; guardians of angels who are rough, harsh, and do not disobey Allah in what He commands them and always do what they are commanded.

According to the verse above, the most important object of education is oneself, after that only family, children and wife. Believers are told to fortify themselves and their families from the torments of hell and provide them with education, so that with that

education they will know what is right and what is wrong, so that they will avoid the fires of hell whose fuel is humans and stones. If the family education is good, the students will also grow to be good children, because a child is more familiar with his family. This also includes the principle of human liberation from the error that plunges humans into the fires of hell. The motivation for family service in educating their children is solely for the sake of natural love. So that it is in this atmosphere that education lasts well for the rest of the child's life in the main responsibility of the family.

Al-Qur'an Perspective Education Material

In this discussion, it describes verses related to material in education. The material points contained in the verses discussed include: monotheism material, Sharia muamalah material, moral moral material, and material related to natural phenomena. Material related to natural phenomena is material that gives awareness to students to pay attention to the greatness of Allah SWT. Thus, their faith in Allah increases.

Material or material is a component of a teaching or learning program. The point in a learning material is not a goal, but a means to an end. Therefore, the determination of the material is based on the objective. In terms of material, the speaker will describe several exposures to Al-Quran verses related to educational material including: Quran surah al-Ikhlas verses 1 to 4. Surah al-Ikhlas summarizes the most important pillars as the basis for the mission or treatise brought by the Prophet Muhammad SAW, including (1) Tawhid and Tanzih for Allah SWT. or oneness of Allah and does not attach to him the same characteristics as is the case with the characteristics of creatures or characteristics that are not worthy of him; (2) Determination of general limits for the assessment of all good and bad actions which is called sharia; and (3) Various conditions concerning the human soul after death such as good (heaven) or bad (hell) rewards.

Monotheism and tanzih to expel the Arabs and other nations from Shirk or fellowship and tasbih likening Allah to something. Say that Allah is Ahad, the word Ahad means something that is single in substance, not composed of various different substances, the point is that it is not material, nor does it come from various non-material elements, this point is the basis of aqeedah, the peak of belief.

If the verses in this surah are related to education, it is clear that the material presented in education is about Tawheed or ratifying Allah as the meeting point, which is also the initial subject matter taught by Rasulullah Shallallahu Alaihi Wasallam when conveying His treatise, meaning: "And (remember) when Luqman said to his son, while he was teaching him: "O my son, do not associate partners with Allah, Indeed, associating (Allah) is truly a great injustice".

Luqman gives advice in a way that touches the heart, with warnings and threats, this point is done by Lukman with great affection. Luqman began his advice by emphasizing the need to avoid Shirk or associating partners with Allah. The point of this prohibition also contains teachings about the existence and oneness of Allah. The editorial point of his message in the form of a prohibition is to emphasize the need to leave something bad before doing good.

Luqman's advice above relates to morals and manners in interacting with fellow human beings. Luqman's advice contains so that children do not turn their backs on humans, because they are driven by contempt and pride. One should Bang when dealing with humans should be with a radiant face and full of humility. when speaking should speak softly.

Education curriculum (material) concept. Ibnu Sina classifies based on the age level of students, namely: (1) Age 3-5 years, at this age level the subjects given are sports, manners, cleanliness, voice arts, and the arts, (2) Ages 6-14 years , at this age level the curriculum includes reading and memorizing the Qur'an, religion, poetry, and sports, (3) Age 14 and over, at this age level the subjects given are quite a lot and need to be selected according to interests and students' talents (Ramayulis, 2008).

If observed, Ibn Sina's educational thought can be classified into integrative patterned thinking because it seeks to integrate idealistic values with pragmatic views. The materials that children learn at school are combined with the fields of knowledge that students are interested in (Ningtyas, et.al., 2017:41-42). Ibn Sina also classifies subjects into two, namely subjects that are included in theoretical science and subjects that are included in practical science. Theoretical knowledge includes the science of tabi'i, mathematics, and the science of God. While practical knowledge includes: moral science, household science, and political science.

Based on the description of the results and discussion of the research above, it is concluded that the concept of children's education in the Qur'an contains an element of "love" like the education of parents to children in the concept of tarbiyah. The elements of the concept of education for children in the perspective of the Koran describe the obligation to learn, educational goals, the role of educators, educational objects, educational methods, and educational materials for children. Thus, the education given to children as a whole is based on the worldview of monotheism in realizing human ideals.

CONCLUSION

Based on the explanation above, it is concluded that the purpose of Islamic education means efforts to obtain results which in the end aim to worship only Allah SWT as the main foundation of Islam. The purpose of education is divided into four dimensions, namely the purpose of physical education in the form of physical strength that must be possessed by every individual as a caliph on earth. The goal of spiritual education is that all efforts made by humans are ultimately aimed at increasing faith in the Creator. The purpose of reason education which means the search for truth in the Qur'an with several stages, namely scientific, empirical, and philosophical. The purpose of social education, which means that the education taken can be useful in all aspects of life, especially for children from an elementary age.

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