



Child Education in the Perspective of the Qur'an: Strategies For Shaping A Morally Upright Generation

Durotul Qoyimah

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

E-mail: durotulqoyimah38@gmail.com

Article Info	Abstract
Article History Received: 2025-09-10 Revised: 2025-10-15 Published: 2025-11-01 Keywords: <i>Child Education; Material; Method; Stages.</i>	This study aims to examine the concept of child education from the perspective of the Qur'an, using it as a foundation for Islamic values from an early age. As a guide for Muslims, the Qur'an contains various instructions related to parenting and child development, both morally, spiritually, and socially. This research focuses on several relevant verses of the Qur'an, including Surah Luqman: 13–19, At-Tahrim: 6, An-Nur: 58, Al-Ahqaf: 15, and Al-Isra: 23–24, to explore the educational values embedded within them. The study employs a qualitative approach using a library research method. Data were obtained through document analysis and a review of relevant scholarly literature. The data analysis technique used is content analysis, aimed at interpreting the meaning of the verses in a systematic and in-depth manner. The validity of the data is ensured through source triangulation to maintain objectivity and scholarly depth. The findings indicate that the Qur'an places great emphasis on child education, encompassing aspects of monotheism (tawhid), morality (akhlak), parental responsibility, and early moral habituation as the foundation for an Islamic way of life.
Artikel Info	Abstrak
Sejarah Artikel Diterima: 2025-09-10 Direvisi: 2025-10-16 Dipublikasi: 2025-11-01 Kata kunci: <i>Pendidikan Anak; Materi; Metode; Tahapan-tahapan.</i>	Penelitian ini bertujuan untuk mengkaji konsep pendidikan anak dalam perspektif Al-Qur'an sebagai fondasi nilai-nilai keislaman sejak usia dini. Al-Qur'an sebagai pedoman hidup umat Islam memuat berbagai petunjuk yang berkaitan dengan pengasuhan dan pembinaan anak, baik secara moral, spiritual, maupun sosial. Dalam penelitian ini, penulis memfokuskan kajian pada sejumlah ayat Al-Qur'an yang relevan, seperti QS. Luqman: 13–19, QS. At-Tahrim: 6, QS. An-Nur: 58, QS. Al-Ahqaf: 15, dan QS. Al-Isra: 23–24, dengan tujuan menggali nilai-nilai pendidikan anak yang terkandung di dalamnya. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan. Data diperoleh melalui studi dokumentasi dan literatur keilmuan lainnya yang relevan. Teknik analisis data dilakukan dengan metode analisis isi (content analysis) untuk menafsirkan kandungan ayat secara mendalam dan sistematis. Keabsahan data dijaga dengan triangulasi sumber agar hasil kajian memiliki objektivitas dan kedalaman ilmiah. Hasil penelitian menunjukkan bahwa Al-Qur'an memberikan perhatian besar terhadap pendidikan anak, meliputi aspek tauhid, akhlak, tanggung jawab orang tua, serta pembiasaan moral sejak dini sebagai pondasi kehidupan Islami.

I. INTRODUCTION

Children's education plays a strategic role in shaping character and determining the future direction of a nation. It serves as the fundamental foundation for preparing high-quality human resources, especially during childhood, which is known as the golden age, a period of rapid cognitive and emotional development. If children do not receive proper education during this stage, their potential may not be realized. Therefore, it is crucial to implement an appropriate educational approach, one of which is through the values found in the Qur'an, which presents comprehensive and gradual principles of education. In addition to community support, Islam also provides profound guidance on children's education, as outlined in the Qur'an

and Hadith. Islam emphasizes that the process of education should begin early and continue throughout life. This process includes developing the child's character in various aspects of life, in harmony with their stages of growth and development.

This educational process illustrates that, in Islam, education is not limited to academics but also encompasses the development of strong personality and morality. Therefore, it is essential to further explore how the concept of education in the Qur'an can be adapted to the context of modern education. Islamic education should have a positive impact on society at large. Every approach and content in Islamic education must be directed toward shaping positive character in children. The Qur'an provides a well-

structured framework regarding the goals, methods, and content of children's education, which must be deeply understood. When implemented with the right approach, Islamic education can produce a generation that excels not only academically but also possesses strong moral character.

Thus, children's education from the perspective of the Qur'an is not merely a formal activity, but a holistic process of human development. This study aims to explore in depth how children's education is conceptualized within the Qur'anic perspective. It is hoped that this research will offer a significant contribution toward designing an Islamic educational model that is contextual, relevant to the demands of the modern era, and firmly rooted in the noble values of the Qur'an. Therefore, the focus of this study is children's education from the Qur'anic point of view. The urgency of understanding children's education through this lens lies in the belief that every child is a unique individual who cannot be treated with a one-size-fits-all approach. Parents and educators are called upon to understand the child's soul and potential holistically, emphasizing a compassionate approach and moral responsibility. An effective educational process must be grounded in a relationship built on trust and warm communication.

Previous studies have shown that children's education in Islam serves as a fundamental foundation for shaping character, morality, and the quality of superior human resources. The importance of teaching tawhid (monotheism), ethics, and intellectual development is central to forming a generation with integrity, with parents and the surrounding environment playing key roles as agents of education (Sadali, 2025). Surah Luqman verses 12–19 serve as a foundational basis for children's education from the perspective of Maqashid al-Shariah, aiming to cultivate a generation that is knowledgeable, well-mannered, and God-conscious through a comprehensive, revelation-based approach (Lindawati & Tarlam, 2024). Meanwhile, children's education is closely linked to long-term human resource development, emphasizing the importance of early childhood education as the key to optimally developing intellectual and moral potential (Junaidi, 2023). These three studies highlight that children's education in Islam is not merely a moral obligation, but also a strategic investment in building an outstanding civilization.

Several limitations and gaps in focus need to be addressed within the context of the topic

Children's Education from the Perspective of the Qur'an. While previous studies adopt a broad approach by integrating the Qur'an, Hadith, and scholarly thought, they often lack in-depth analysis of specific Qur'anic verses as the primary foundation (Nurjannah et al., 2024). The focus on Surah Luqman verses 12–19 is valuable; however, its limitation lies in the narrow scope, as it examines only a specific passage without exploring other relevant verses in the Qur'an that also address aspects of children's education (Bahiyah et al., 2025). Meanwhile, the importance of early childhood education in the context of human resource development is widely acknowledged; however, the discussion remains general and has yet to specifically reference Qur'anic verses as the foundational basis for the concept of children's education (Saihu, 2022). Thus, there is a need for more comprehensive and in-depth research that specifically identifies, examines, and systematizes Qur'anic verses directly related to the principles, methods, and objectives of children's education in Islam.

Based on an analysis of the focus and objectives of the three previous studies, it can be concluded that each of them shares a common concern regarding the urgency of children's education in Islam, although they differ in approach and depth of analysis. The exploration of children's education from a general Islamic perspective through the integration of primary sources such as the Qur'an, Hadith, and scholarly thought aims to construct a holistic educational framework that encompasses aspects of tawhid (monotheism), ethics, and intellectual development (Ningsih & Ritonga, 2022). The subsequent study takes a narrower but more in-depth approach, focusing on Surah Luqman verses 12–19, analyzed through the lens of Maqashid al-Shariah, to uncover the relevance of these verses in shaping a child's Islamic character (Sit et al., 2022). Meanwhile, other research highlights the importance of early childhood education in relation to human resource development, aiming to describe the meaning of education and its curriculum based on the Qur'an and Hadith (Karimah et al., 2023). Overall, these three studies demonstrate a diversity of focus and objectives; however, none of them specifically and systematically the full range of Qur'anic verses related to children's education as a unified thematic framework.

The potential contribution of this study to the field of knowledge, particularly within Islamic education and thematic Qur'anic interpretation,

lies in the opportunity to develop a more focused and comprehensive exploration of children's education based on the entirety of relevant Qur'anic verses. Previous research has shown that, although children's education has been examined from various perspectives such as general conceptual approaches, Maqashid al-Shariah analysis, and the urgency of early childhood education, none has systematically inventoried and interpreted Qur'anic verses thematically in the context of child education. Therefore, further research that addresses children's education from a thematic Qur'anic perspective will not only enrich the body of knowledge in Islamic education but also provide a stronger and more structured theological foundation for educational practices that align with revealed values, respond to contemporary challenges, and remain firmly rooted in the noble teachings of the Qur'an.

II. METHOD

"This study employs a qualitative approach with a library research method. The focus of the analysis is on Qur'anic verses related to children's education, as well as the interpretations of classical and contemporary exegetes (*mufasssirin*) regarding those verses (Creswell, 2023). This method is chosen because the subject of the study is based on religious texts rather than empirical field data. The primary data consist of selected Qur'anic verses, such as Surah Luqman [31]:13-19, Surah At-Tahrim [66]:6, Surah An-Nur [24]:58, Surah Al-Ahqaf [46]:15, and Surah Al-Isra [17]:23-24. Meanwhile, the secondary data include books on Islamic education and other relevant scholarly literature.

The data collection technique was carried out through documentation studies by tracing, reading, and recording information from written sources. The data were then analyzed using content analysis, which involved identifying relevant verses, examining classical and contemporary interpretations (*tafsir*), extracting educational values, and exploring their application in the present-day context (Zed & Mestika, 2018). Data validity was ensured through source triangulation by comparing interpretations from multiple references to maintain objectivity and depth of understanding. Through this method, it is expected that a comprehensive and applicable concept of child education from the Qur'anic perspective can be uncovered (Bogdan & Biklen, 2016).

III. RESULT AND DISCUSSION

1. Children's Education In The Perspective Of The Qur'an

In the Qur'an, the concept of education is expressed through various terms. Etymologically, the word "education" (*tarbiyah*) is derived from the root *rabba*, *yurabbi*, *tarbiyyan*, and *tarbiyatan*, which convey meanings such as guiding, educating, or nurturing (Hasbullah & Sanusi, 2023). Although the Qur'an does not explicitly use the term "education," it contains several words with similar roots and meanings, such as *al-Rabb*, *rabat*, and *rabbayani* (Yusuf, 2024). The term *tarbiyah* originates from the root word *rabb*, one of the names of God, which encompasses meanings such as Owner, Protector, Sustainer, Bestower of blessings, and Regulator. When viewed through the lens of the past tense verb *rabbayani*, *tarbiyah* implies nurturing, caring, raising, paying attention to, and fulfilling the needs of a child (Latiano & Wiyani, 2024). Thus, *tarbiyah* refers to the divine attribute of *Rabb al-'Alamin* (Lord of the worlds), highlighting the roles of nurturing, educating, and developing, all of which are inherently aligned with the concept of *ta'lim* (instruction or teaching). In addition to *tarbiyah*, the Qur'an also employs the term *ta'lim* to describe the broader idea of education (Zakiyah, 2019).

Ta'lim, etymologically, is derived from the verbal noun (*masdar*) '*allama - yu'allimu - ta'liman*, which means to teach, to educate, and to instill knowledge (Abdurrahman, 2024). This definition indicates that *ta'lim* carries a broader meaning than *tarbiyah*, as it encompasses all stages of learning from basic instruction in childhood to advanced education in adulthood. In contrast, *tarbiyah* is more specific to foundational education and upbringing during early childhood (Kusrini, 2019). Therefore, from the Qur'anic perspective, education can be understood as a process of internalizing noble values and ethics into the learner, while also serving as a means to develop their full human potential (Tarigan et al., 2024). Education based on the values embedded in the concepts of *tarbiyah* and *ta'lim* is capable of shaping a generation that excels both physically and spiritually producing individuals who are physically and mentally healthy, intelligent, broad-minded, skillful, and possess noble character and manners (Qodir & Asrori, 2025).

he terms *al-tarbiyah*, *al-ta'lim*, and *al-ta'dib* each fundamentally refer to the Divine. *Al-tarbiyah* is derived from the root word *rabbun* or *rabba*, referring to Allah as *Rabb al-'Ālamīn* (Lord of the Worlds), emphasizing nurturing and development. *Al-ta'lim* comes from *'allama*, highlighting Allah as the All-Knowing (*al-'Alīm*), and points to the transmission of knowledge. Meanwhile, *al-ta'dib* originates from *adaba* (to behave well), centering on the cultivation of noble character and moral discipline (Yani, 2023). Based on these meanings, Qur'anic education of children can be understood as a holistic process of nurturing, protecting, and fostering a child's inherent potential, enabling them to grow and develop optimally in alignment with Qur'anic values and the ultimate aims of Islamic education (Mahmudah, 2010).

The Qur'an serves not only as the holy book for Muslims but also as a comprehensive guide for life, including in the area of children's education. It contains essential principles that guide the educational process of children gradually, aligned with their age, psychological development, and spiritual growth (Syukri et al., 2023). Education from the Qur'anic perspective goes beyond the mere transmission of intellectual knowledge; it also emphasizes the internalization of *tawhid* (the oneness of God), noble character (*akhlaq*), social awareness, and the strengthening of worship practices. One prominent example of Qur'anic guidance on child education can be found in the story of Luqman, as narrated in Surah Luqman, verses 13–19 (Abas, 2013).

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ۝۱۳
وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ ۖ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَّلَهُ
فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ۝۱۴
وَإِن جَاهَدَكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۚ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىٰ ۚ
ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۝۱۵
يَبْنَىٰ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي
السَّمُوتِ أَوْ فِي الْآرَاضِ يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ۝۱۶
يَبْنَىٰ أَقِمِ الصَّلَاةَ ۖ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ ۚ وَاصْبِرْ
عَلَىٰ مَا أَصَابَكَ ۚ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ۝۱۷
وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ ۚ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ
لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝۱۸
وَاقْصِدْ فِي مَشْيِكَ ۚ وَاعْصَصْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ
لَصَوْتُ الْحَمِيرِ ۝۱۹

"And (mention) when Luqman said to his son while he was advising him, 'O my son, do

not associate (anything) with Allah. Indeed, association (with Him) is truly a great injustice.' (13)

And We have enjoined upon man (care) for his parents. His mother carried him, (increasing her) in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the (final) destination. (14)

But if they strive to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in (this) world with appropriate kindness and follow the way of those who turn back to Me. Then to Me will be your return, and I will inform you about what you used to do. (15)

(Luqman said), 'O my son, indeed if there should be anything (of wrongdoing) the weight of a mustard seed, and it should be within a rock or (anywhere) in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted. (16)

O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, (all) that is of the matters (requiring) determination. (17)

And do not turn your face away from people (in arrogance) nor walk in pride through the earth. Indeed, Allah does not like the arrogant and boastful. (18)

And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.' (19). (Surah Luqman, verses 13–19)

In Surah Luqman, verses 13–19, Luqman conveys a series of wise counsels to his son, beginning with a warning against associating partners with Allah (*shirk*) (Syukri et al., 2023). He then continues with an exhortation to establish prayer, promote good deeds, avoid sinful behavior, remain patient in the face of trials, uphold humility, and stay away from arrogance (Kosim & Zuhair, 2018). This illustrates that education in the Qur'an is delivered in a structured and wise manner, not merely through commands, but also through a gentle and heartfelt approach to communication (Prasetiawati, 2017).

Furthermore, guidance on child education can also be found in Surah At-Tahrim, verse 6 :

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْجِبَارَةُ عَلَيْهِمْ مَلِكَةٌ غُلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded." **Surah At-Tahrim (66:6)**

In **Surah At-Tahrim verse 6**, Allah commands parents to protect themselves and their families from the Hellfire. This verse underscores the vital role of parents in educating their children not only for success in worldly life but also for salvation in the Hereafter (Madona Agustin Sari, 2023). The education of children is a great responsibility placed upon parents. Therefore, they are obligated to instill values that prevent moral and spiritual decline in their children (Elitaliya et al., 2025). The Qur'an serves as the primary guide in shaping a child's character holistically, using methods that go beyond logic to also engage emotional and spiritual aspects (Sholichah, 2019).

In addition, the Qur'anic perspective on child education is also reflected in **Surah Maryam, verse 55**

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾

"He used to enjoin prayer and charity upon his family, and he was pleasing to his Lord." (*Surah Maryam, Verse 55*)

Surah Maryam verse 55 recounts the story of Prophet Ismail, who consistently instructed his family to establish prayer and give zakat, highlighting his responsibility in instilling religious devotion. This verse emphasizes the importance of education through exemplary conduct (Maharany et al., 2024). Children tend to follow the behavior they directly observe and experience from their parents. Therefore, the Qur'an not only serves as a theoretical foundation for children's education but also promotes practical application within the family setting (Sihab, 2022).

Specifically, the Qur'anic verse that refers to children is mentioned in **Surah An-Nahl, verse 78**.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

The meaning: 'And Allah brought you out of your mothers' wombs while you knew nothing, and He gave you hearing, sight, and

intellect so that you might be grateful.' (Qur'an, Surah An-Nahl: 78).

This verse emphasizes that a child is born in a state of complete ignorance, like a blank sheet. However, Allah equips the child with the tools to acquire knowledge namely hearing, sight, and the intellect (or heart) (Ummi Hanifaa et al., 2023). Broadly, the verse highlights two key means of acquiring knowledge: through sensory input (hearing and sight) and the internal cognitive process (intellect and heart) (Sofiani et al., 2024). What a child sees is captured by the mind and processed into understanding (Mushaffa et al., 2025). Similarly, what the child hears is interpreted by the intellect and turned into knowledge. The combination of both seeing and hearing the same object reinforces the child's ability to form a more complete understanding. Therefore, the more a child sees and hears, the greater the accumulation of knowledge (Muslimin & Hosaini, 2019).

According to the Qur'an, the process of educating a child begins even before birth, as reflected in **Surah Maryam (verses 4–6)** and **Surah Al-Ahqaf (verse 15)**, which emphasize the importance of parental prayers and early attention during pregnancy (Syahbudin et al., 2023). During infancy up to the age of two, **Surah Al-Baqarah (verse 233)** highlights the significance of breastfeeding as an act of love and initial care. When the child reaches the age of discernment (tamyiz), around seven years old, education focuses on instilling values of worship and moral character development (Amalia & Khoiriyati, 2018). This is exemplified in **Surah Luqman (verses 13–19)**, where Luqman advises his son on monotheism, ethics, and patience. This stage is further supported by the Prophet Muhammad's hadith, which recommends teaching children to pray starting at the age of seven (Jazuli, 2025). Upon reaching puberty (baligh), as stated in **Surah An-Nur (verses 58–59)**, children begin to bear full responsibility for their actions and religious obligations. Therefore, in the Qur'anic perspective, the education of children spans from early life through puberty, employing a gradual method that addresses emotional, spiritual, and intellectual aspects, aligned with the child's growth and development (Rahmah, 2019).

From the Qur'anic perspective, the purpose of child education is to shape individuals who have faith in Allah, possess noble character,

demonstrate intelligence, and are capable of fulfilling their responsibilities as servants and stewards (khalifah) of Allah on earth. This education goes beyond mere intellectual development; it emphasizes character building and spiritual growth from an early age. These values are reflected in Luqman's counsel to his son, as recorded in Surah Luqman (verses 13-19), which highlights the importance of monotheism (tauhid), proper manners, and ethical awareness. Furthermore, the Qur'an underscores the central role of parents in safeguarding their families from moral and spiritual corruption (Surah At-Tahrim: 6), and it promotes the pursuit of knowledge as a means to attain a noble status (Surah Az-Zumar: 9). At its core, Qur'anic education aims to nurture children into holistic individuals (insan kamil) who bring benefit to themselves, their families, and society at large (Alkam et al., 2022).

Children's education is the responsibility of both parents, as they play a crucial role in instilling religious values within their children. Therefore, the parenting style they apply greatly influences the process of shaping the child's character and personality. The role of parents is not limited to nurturing or raising them, but also significantly determines the direction of the child's way of thinking. In other words, the quality of parenting provided will strongly determine whether the child grows into a good individual or otherwise. (Yuliani, 2019).

2. Materi Pendidikan Anak Perspektif Al-Qur'an

Children possess a pure soul, like a blank sheet ready to be filled with various writings and impressions. In this regard, the child serves as a subject who can be easily shaped according to the educational patterns applied by the parents. If parents provide proper education and instill good values, the child will likely grow in that direction, and conversely, if what is given is harmful, the child will tend to follow it as well. The Prophet Muhammad (peace be upon him) emphasized that every child is born in a state of *fitrah* (natural purity), and it is their parents who make them Jews or Christians. In the Qur'an, many verses that can serve as sources of guidance for children's education. There are fundamental principles of teaching that should be instilled in every child from an early age (Aulia, 2017).

a) Tauhid Education

The teaching of *Tawhid* is the core of the message brought by all prophets and messengers, from Prophet Adam to Prophet Muhammad (peace be upon him). Due to its fundamental position, Allah Almighty has taken a covenant from all the descendants of Adam regarding His Oneness even before they were born into this world. This is affirmed in the words of Allah in the Qur'an, Surah Al-A'raf, verse 172.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۖ شَهِدْنَا ۚ أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَوِيلِينَ

"And [mention] when your Lord brought forth from the loins of the children of Adam their descendants and made them testify concerning themselves, [saying], 'Am I not your Lord?' They said, 'Yes, we testify.' [This] lest you should say on the Day of Resurrection, 'Indeed, we were unaware of this.'"

This verse implies that before humans came into the world physically, their souls had already established a spiritual bond with Allah in the form of acknowledgment of His Oneness. This acknowledgment is embedded within every human being as an innate inclination toward faith, often referred to as *fitrah*. However, this *fitrah* remains latent or inactive. In order for it to develop and manifest in reality, guidance through the process of education is required (Junaidi, 2023). Education plays an important role in preserving and developing this innate potential from the moment a child is born. Therefore, the foundation of *Tawhid* in children's education is of great significance, as reflected in the advice of a righteous servant, Luqman, to his son, as explained in the Qur'an:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And [mention] when Luqman said to his son while he was advising him, 'O my son, do not associate anything with Allah. Indeed, association [with Him] is truly a great wrong.' Islamic teachings, through the Qur'an, encourage its followers to believe in the principle of *Tawhid* by

illustrating the various positive impacts of such faith, including rewards and blessings in this world as well as noble recompense in the Hereafter. Conversely, the Qur'an also affirms the severe consequences for those who reject the principle of *Tawhid*, whether in the form of punishment in this world or torment in the Hereafter. Therefore, *Tawhid* education must be instilled in children from an early age as the fundamental foundation of their faith (*aqidah*). If this foundation of faith is strong from the beginning, then as they grow older and learn various branches of knowledge, their belief will remain steadfast. However, if the foundation is weak, there is a risk that exposure to different scientific theories may instead shake their faith (Harahap et al., 2023).

b) Moral Education

The educational example demonstrated by Luqman al-Hakim focuses on the formation of morals, as explained in Surah Luqman, verses 12–13, when he offered wise counsel to his son

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ۚ
وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعْطِيهِ يَبْنَىٰ لَا تَشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ۚ

“And We had certainly given Luqman wisdom [and said], ‘Be grateful to Allah.’ And whoever is grateful – is grateful only for the benefit of himself. And whoever denies [His favor] – then indeed, Allah is Free of need and Praiseworthy. And [mention] when Luqman said to his son while he was advising him, ‘O my son, do not associate anything with Allah. Indeed, association [with Him] is truly a great wrong.”

Moral education can be divided into three main aspects: first, morals towards Allah. In Surah Luqman, verses 12 and 13, Luqman teaches his son to always be grateful to Allah for all the blessings He has bestowed. Gratitude to Allah as the Giver of blessings is part of noble character. Second, morals towards parents. In Surah Luqman, verses 14, 15, and 16, Luqman advises his son to always do good and be dutiful to his parents, as long as their commands do not contradict the obligation to worship Allah. Honoring and respecting parents is a sign of virtuous character, as well as a form of

appreciation for their efforts and sacrifices in raising and educating their children. Third, morals towards fellow human beings. In Surah Luqman, verse 17, Luqman teaches his son to do good to others and strengthen bonds of kinship. This also includes the duty of enjoining good and forbidding evil, which is a high ethical principle in human relations. This moral education emphasizes the importance of good communication, reminding one another, and encouraging goodness and piety (Djuned & Husna, 2022).

c) Worship Education

Education regarding worship is also a very important aspect to be taught to children, as mentioned in the words of Allah Almighty in Surah Luqman, verse 17.

يَبْنَىٰ أَقِمِ الصَّلَاةَ ۖ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ
عَلَىٰ مَا أَصَابَكَ ۚ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

“O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, that is among the matters (required) by Allah.” (Surah Luqman: 17)

Etymologically, the term ‘*ibadah*’ derives from the word ‘*abada-ya’budu-‘ibadatan*’, which means submission, affirming the Oneness (of Allah), and devotion. In terminology, ‘*ibadah*’ refers to all forms of deeds performed by Muslims with the intention of drawing closer to Allah and remembering His greatness. Such actions reflect one’s faith, serve as a form of self-control, and signify the complete surrender of the heart to the Creator. In the mentioned verse, the command emphasized is specifically to establish prayer, not other forms of worship. This indicates that prayer occupies a central position in Islamic teachings and serves as a benchmark for the quality of one’s worship. The Prophet Muhammad (peace be upon him) also said: *‘Teach your children three things: to love your Prophet, to love his family, and to recite the Qur’an. For indeed, those who honor the Qur’an will be under the shade of Allah on the Day when there is no shade except His, along with His prophets and His chosen ones.’*”

Luqman’s advice is closely related to righteous deeds, particularly prayer and virtuous actions such as enjoining good

and forbidding evil. He also emphasized the importance of patience as a shield in facing the various challenges of life. From this, it can be concluded that the cultivation of worship, especially prayer, is inseparable from other positive acts such as *amr ma'ruf nahi munkar* and the education of perseverance, which is indeed filled with trials and challenges (Lindawati & Tarlam, 2024).

d) Physical Education

Physical development is one of the primary responsibilities of an educator, especially parents, to ensure that children grow healthy, energetic, and full of vitality. This is also affirmed by Allah in a passage of Surah Al-Baqarah, verse 233 :

وَعَلَى الْوَالِدِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

“And the duty of the father is to provide food and clothing for the mothers in a fair manner.”

In the above verse, breastfeeding is mentioned, and Allah considers it perfect when it is completed for two full years. From a health perspective, breast milk (ASI) contains various essential nutrients that are vital for the child's development. Medical research has confirmed that the substances contained in breast milk are perfectly suited for a child's growth, and no manufactured milk product can rival it. This shows how much the Qur'an emphasizes the education and physical development of a child (Isnaeni, 2022).

e) Social Education

Social education is found in Surah Luqman, verses 18-19 :

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝١٨
وَاقْصِدْ فِي مَشْيِكَ وَاعْصِصْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝١٩

“And do not turn your face away from people in arrogance, nor walk upon the earth boastfully. Indeed, Allah does not like those who are self-deluded and boastful. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.” One of the essential values in Islamic teachings is worship with a social or communal orientation. This is clearly reflected in one of the pillars of Islam, namely the obligation of zakat, which aims

to help the needy and other eligible recipients as stipulated by the Sharia. Therefore, it is not surprising that scholars have stated that the primary objective of social worship is to create the welfare of humanity. The Prophet Muhammad (peace be upon him) conveyed that a person's rank in Islam is not determined by wealth, lineage, skin color, language, or nationality, but by the level of their piety. The greater one's contribution to others, the higher their status in the sight of religion.”

3. Metode Pendidikan Anak Perspektif Al-Qur'an

Educating children from the perspective of Islam is a great trust (*amanah*) that must be carried out with full responsibility and sincerity. The Qur'an provides comprehensive guidance on child upbringing, one of which is the inculcation of the value of *Tawhid* from an early age. An example of this can be found in Surah Luqman, verse 13, when Luqman advised his son not to associate anything with Allah, as polytheism (*shirk*) is considered the greatest injustice. This message reinforces that spiritual education is the primary foundation in shaping children into strong individuals with noble character. Beyond matters of faith, the Qur'an also emphasizes the importance of moral education through role models, as reflected in Surah Al-Ahzab, verse 21.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

“Indeed, in the Messenger of Allah you have an excellent example for whoever hopes in Allah and the Last Day and remembers Allah often.”

In Surah Al-Ahzab, verse 21, Allah portrays Prophet Muhammad as a perfect role model (*uswah hasanah*) worthy of being emulated in daily life. Children find it easier to imitate behaviors they directly observe rather than merely listening to advice. Therefore, the role of parents as exemplary figures has a significant influence in shaping their children's character and morals in the long term (Hamjah et al., 2020).

In addition, the Qur'an also emphasizes the importance of a wise approach in communicating when educating children. This is illustrated in Surah Luqman, verses 17-19, where Luqman delivered his advice to his son with gentleness and wisdom. He taught religious values, encouraged good deeds, forbade wrongdoing, and instilled patience.

This serves as evidence that educating children should not be carried out through violence, but rather through positive and compassionate communication (Saat, 2010). Furthermore, the concept of education based on love and compassion is also emphasized in Surah At-Tahrim, verse 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded."

In Surah At-Tahrim, verse 6, Allah commands parents to protect themselves and their families from the torment of Hellfire. This indicates that education is not merely about delivering rules or commands, but also a concrete form of concern for the spiritual safety of children. This includes habituating them to perform worship, as mentioned in Surah Maryam, verse 55, where Prophet Ismail encouraged his family to establish prayer and give zakat. These verses affirm that education, from the Qur'anic perspective, is comprehensive, encompassing spiritual, ethical, social, and emotional dimensions (Basinun et al., 2022).

Thus, the Qur'an is not merely the holy book of Muslims, but also serves as a comprehensive guide for educating the next generation. Values such as the Oneness of God (*tawhid*), noble character, wise communication, love, compassion, and exemplary worship are explained in a structured manner. In this context, parents serve as the first school for their children, while the Qur'an becomes the primary syllabus in the educational process (Halimatussakdiah, 2023).

4. Tahapan dalam Pendidikan Anak Perspektif Al-Qur'an

The perspective of the Qur'an, the process of children's education takes place gradually, in line with their growth and cognitive development. The initial step in this education is the introduction of the concept of *tawhid* from an early age. This is reflected in Surah Luqman, verse 13, where Luqman advised his son not to associate anything with Allah. This

indicates that, at the early stage, the focus of education should be directed towards instilling faith and introducing God as the Creator of all things. With a strong foundation of *tawhid* from childhood, children will possess a solid spiritual grip to face the challenges of life (Almaraghi, 2023).

The next stage is the cultivation of morals and ethical behavior. Surah Luqman, verse 17, directs parents to teach the importance of prayer, encourage good deeds, and avoid wrongdoing. At this stage, children are introduced to the values of social responsibility and the importance of having a noble character. Moral education is not only conveyed through words, but also through the example set by parents in daily life. Surah Al-Ahzab, verse 21, emphasizes the role of the Prophet Muhammad as the best role model who embodies noble values in real practice (Leany & Ahnan 'Azzam, 2024).

The final stage in the process of education, according to the Qur'an, is strengthening religious commitment and cultivating the habit of regular worship. Surah Maryam, verse 55, illustrates how Prophet Ishmael guided his family to observe prayer and pay zakat with discipline. This reflects that when children reach maturity, they should be directed to take on spiritual responsibilities independently. In addition, Surah At-Tahrim, verse 6, emphasizes the duty of parents to protect their families from the fire of Hell, which signifies the importance of consistent and continuous religious education throughout the growth of the child. (Al-Ghazali, 2010).

IV. CONCLUSION AND SUGGESTION

A. Conclusion

Child education serves as the essential foundation for shaping a resilient generation with strong character and noble morals. The Qur'an provides comprehensive guidance in this process, covering spiritual, ethical, social, and intellectual aspects. Stories in the Qur'an, such as the advice of Luqman Al-Hakim, emphasize the urgency of education rooted in monotheism (*tawhid*), moral values, and social responsibility. This process requires the active involvement of parents and educators as role models, who understand the potential and uniqueness of each and educate with love, wisdom, and patience.

Furthermore, education should not be confined merely to formal institutions, but

rather viewed as a continuous process beginning in childhood and lasting throughout life. This idea aligns with the perspectives of modern scholars such as Mahbub Junaidi, Eka Prasetiawati, and Muslimin Hosaini, who highlight the importance of integrating Islamic values with contemporary educational approaches. By making the Qur'an the primary foundation, it is hoped that a generation will emerge that excels not only in intellect but also stands firm in morality and spirituality.

B. Suggestion

The discussion related to this research is still very limited and requires a lot of input, suggestions for future authors are to study this more deeply and comprehensively about Child Education in the Perspective of the Qur'an: Strategies For Shaping A Morally Upright Generation.

REFERENCES

- Abas, D. I. (2013). Dari Ibnu. *Kisah Nabi Ibrahim Dan Nabi Ismail Alaihimassalam*. Islamhouse, Indonesia.
- Abdurrahman. (2024). Metode Penelitian Kepustakaan Dalam Pendidikan Islam. *Adabuna: Jurnal Pendidikan Dan Pemikiran*, 3(2), 102–113. <https://doi.org/10.38073/Adabuna.V3i2.1563>
- Al-Ghazali. *Ihya' Ulumuddin*. (Terj.). Marja.Harahap. Palestina. 2010.
- Alkam, D. A. R., Ag, M., Zulfahmi, M. N., & Pd, M. (N.D.). *Pendidikan Anak Dalam Islam*. Pustaka Ilmu. Bantul.
- Amalia, E. R., & Khoiriyati, S. (2018). Effective Learning Activities To Improve Early Childhood Cognitive Development. *Al-Athfal : Jurnal Pendidikan Anak*. 4(1). 103–111. <https://doi.org/10.14421/Al-Athfal.2018.41-07>
- Aulia, R. (2017). *Peran Ayah Dalam Pengasuhan: Tinjauan Kisah Nabi Ibrahim Dan Nabi Ismail Dalam Al-Qur'an*. *Jurnal Psikologi Islam; Al-Qalb*. 9 (2).
- Bahiyah, K., Antika, A. N., Ishmah Sy, I. S., & Kurnia, F. A. (2025). Learning Evaluation In Islam: Review Of The Concept Of The Qur'an And Hadith For Effective Education. *Journal Of Modern Islamic Studies And Civilization*, 3(01). <https://doi.org/10.59653/Jmisc.V3i01.1447>
- Basinun, B., Febrini, D., Ellyana, E., & Yuliani, S. (2022). Pedagogical Competence Of Akidah Akhlak Teachers In Instilling The Values Of Tawhid. *Jppi (Jurnal Penelitian Pendidikan Indonesia)*, 8(4), 1247. <https://doi.org/10.29210/020232145>
- Djuned, M., & Husna, A. (2022). Konsep Keluarga Ideal Dalam Al-Qur'an: Kajian Tafsir Tematik. *Tafse: Journal Of Qur'anic Studies*, 5(1), 55. <https://doi.org/10.22373/Tafse.V5i1.12507>
- Elitaliya, M. F., Surahman, C., & Islam, R. F. (2025). Strengthening The Concept Of Parenting In The Modern Era: A Study Of Al-Qur'an Surah At-Tahrim Verse 6 On Child Parenting. *Jurnal Studi Al-Qur'an*, 21(1), 1–21. <https://doi.org/10.21009/Jsq.21.1.01>
- Halimatussakdiah, H. (2023). Child Education In The Household Islamic Education Management Perspective. *Atthulab: Islamic Religion Teaching And Learning Journal*, 8(1), 103–120. <https://doi.org/10.15575/Ath.V8i1.22933>
- Hamjah, S. H., Zur Raffar, I. N. A., Ab. Rahman, Z., & Mohamad Rasit, R. (2020). Applying Spiritual Aspect Of Parenting Skills To Adolescents In The Family. *Jurnal Akidah & Pemikiran Islam*, 22(2), 313–346. <https://doi.org/10.22452/Afkar.Vol22no2.9>
- Hasbullah, H., & Sanusi, A. S. (2023). Quran-Based Early Childhood Education Management. *Jurnal Penelitian Keislaman*, 19(2), 159–175. <https://doi.org/10.20414/Jpk.V19i2.7456>
- Isnaeni, F. (2022). *(Studi Tafsir Al-Misbah Karya M. Quraish Shihab)*. *Jurnal Kajian Agama Hukum Pendidikan Islam (Kahpi)*. Vol. 4 (1).
- Jazuli, S. (2025). Improving The Quality Of Islamic Education For Early Childhood Through The Role Of The Family. *Al-Bustan: Jurnal Pendidikan Islam*, 2(1), 31–45. <https://doi.org/10.62448/Ajpi.V2i1.107>

- Junaidi, M. (2023). *Pendidikan Anak-Anak Perspektif Al-Qur'an Dan Hadits*. 6.
- Karimah, U., Wahyuni, S., Qursiasih, P., Fahriah, H., & Mu'minah, U. (2023). *Early Childhood Education: The Importance Of Learning Islamic Education*. 1(1).
- Kosim, H. A., & Zuhair, . (2018). The Values Of Family Educational From Qs At Tahrim Verse 6: *Proceedings Of The 1st International Conference On Recent Innovations*, 794–800. <https://doi.org/10.5220/0009917507940800>
- Kusrini, K. (2019). The Analysis Of Scientific Approach In Thematic Learning Using Webbed Model In Ambawang River State Elementary School. *Jp2d (Jurnal Penelitian Pendidikan Dasar) Untan*, 2(2), 46. <https://doi.org/10.26418/jp2d.V2i2.69>
- Latiano, G., & Wiyani, N. A. (2024). *Islamic Education In Q.S. Luqman Verses 12-19 And Its Relevance With The Aim Of Islamic Religious Education*.
- Leany, M., & Ahnan 'Azzam, D. (2024). Childhood Education And Popular Islam: Islamic Psychology As A Pattern Of Early Childhood Education In The Authoritative Affinity Of Popular Islam. *Al-Athfal: Jurnal Pendidikan Anak*, 10(2), 179–190. <https://doi.org/10.14421/Al-Athfal.2024.102-07>
- Lindawati, E., & Tarlam, A. (2024). *Pendidikan Anak Dalam Al-Qur'an Surah Lukman Ayat: 12-19 Perspektif Maqashid Syariah*. 02.
- Madona Agustin Sari. (2023). Perbandingan Konsep Tarbiyah, Ta'lim, Dan Ta'dib. *Alfihris: Jurnal Inspirasi Pendidikan*, 2(1), 14–22. <https://doi.org/10.59246/Alfihris.V2i1.611>
- Maharany, I. I., Saputra, D., Febriani, E., & Kumaidi, M. (2024). Roles And Responsibilities Of Parents Towards Children's Education In Islamic Perspective. *Education Achievement: Journal Of Science And Research*, 268–277. <https://doi.org/10.51178/jsr.V5i2.1839>
- Mahmudah, S. (N.D.). *Fakultas Agama Islam Universitas Muhammadiyah Surakarta 2010*.
- Mushaffa, A., Azmi, M. U., Islam, M. T., Ludviana, V., Amelia, F., & Noorhidayati, S. (2025). Pembangunan Spiritualitas Anak Oleh Orang Tua Perspektif Qs Maryam Ayat 30-32. *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan*, 17(1), 113–124. <https://doi.org/10.47435/Al-Qalam.V17i1.3609>
- Muslimin & Hosaini. (2019). Konsep Pendidikan Anak Menurut Al-Qur'an Dan Hadits. *Edupeia*, 4(1), 67–75. <https://doi.org/10.35316/Edupeia.V4i1.527>
- Ningsih, T., & Ritonga, A. A. (2022). The Concept Of Children's Education In The Qur'an (Thematic Interpretation Approach). *Jurnal Basicedu*, 6(2), 2190–2198. <https://doi.org/10.31004/basicedu.V6i2.2345>
- Nurjannah, S., Rizkiyah, M., & Sumedi. (2024). Integrating The Values Of The Quran In Education To Form A Generation Of Character. *Sunan Kalijaga International Journal On Islamic Educational Research*, 8(1), 1–16. <https://doi.org/10.14421/Skijier.2024.81.01>
- Prasetiawati, E. (2017). *Konsep Pendidikan Anak Menurut Al-Qur'an Perspektif Muhammad Quraish Shihab*. 5.
- Qodir, A., & Asrori, M. (2025). *Epistemologi Pendidikan Qur'ani: Telaah Terhadap Konsep Ta'lim, Tarbiyah, Dan Ta'dib Dalam Al-Quran*.
- Rahmah, M. (2019). Mendidik Anak Shaleh: Telaah Kisah Nabi Ibrahim A.S. Dan Ismail A.S. *Turast: Jurnal Penelitian Dan Pengabdian*, 7(1), 45–64. <https://doi.org/10.15548/Turast.V7i1.763>
- Saat, S. (N.D.). *Pendidikan Anak Dalam Al-Qur'an*. 13(1).
- Saihu, M. (2022). The Urgency Of Early Childhood Education In The Qur'an And Hadith And Its Relevance With Life In Modern Times. *Jurnal Aliflam: Journal Of Islamic Studies*

- And Humanities*, 3(1), 273–290.
<https://doi.org/10.51700/Aliflam.V3i1.301>
- Sholichah, A. S. (2019). Konsepsi Pendidikan Anak Berbasis Fitrah Dalam Perspektif Al-Qur'an. *Mumtaz: Jurnal Studi Al-Qur'an Dan Keislaman*, 1(2), 69–86.
<https://doi.org/10.36671/Mumtaz.V1i2.11>
- Sit, M., Jaya, F., & Khairunnisa, K. (2022). The Development Of Aqidah Education Models Based On The Qur'an And Hadith For Early Childhood In Parenting Activities. *Jurnal Basicedu*, 6(2), 2208–2221.
<https://doi.org/10.31004/Basicedu.V6i2.2373>
- Sofiani, I., Mahfud, M., & Anshorullah, A. H. (2024). Early Childhood Education In Surah Maryam: Perspective Of Tafsir Al-Qurthubi: English. *Educational Researcher Journal*, 1(1), 1–8.
<https://doi.org/10.71288/Educationalresearcherjournal.V1i1.5>
- Sovia Harahap, Fery Fadli, & Siti Ardianti. (2023). Perspektif Nabi Ibrahim 'Alaihissalam Sebagai Bapak Para Nabi. *Lectures: Journal Of Islamic And Education Studies*, 2(2), 104–110.
<https://doi.org/10.58355/Lectures.V2i2.31>
- Syahnudin, A., Basir, Abd., Karim, A., & Barni, M. (2023). The Role Of Parents In Family Education On Surah At-Tahrim (Study Of Interpretation Maudhū'i Li Sūrah Wāhidah). *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3(3), 272–283.
<https://doi.org/10.31538/Munaddhomah.V3i3.285>
- Syukri, A., Frarera, A. N., Nurhaliza, S., Aidah, A., & Darlis, A. (2023). *Konsep Tarbiyah, Ta'lim Dan Ta'dib Dalam Dunia Pendidikan Islam*. 1.
- Tarigan, M., Saroya, T. A., Pasaribu, S. P., Manalu, R. R. B., & Simbolon, M. R. (N.D.). *Jurnal Ilmiah Psikologi Insani*.
- Ummi Hanifaa, Siti Ardianti, & Gadis Ayuni Putri. (2023). Implementation Of Islamic Values In Stories Prophet Ismail As. In Education. *Maqolat: Journal Of Islamic Studies*, 1(2), 56–65.
<https://doi.org/10.58355/Maqolat.V1i2.11>
- Yani, Y. (2023). Keterkaitan Istilah Pendidikan Islam: Tarbiyah, Ta'lim Dan Ta'dib Dalam Al-Qur'an (Analisis Tafsir Ibnu Katsir). *Al Karima: Jurnal Studi Ilmu Al Quran Dan Tafsir*, 7(2), 66.
<https://doi.org/10.58438/Alkarima.V7i2.162>
- Yusuf, M. (2024). *Pendidikan Islam Anak Usia Dini Berbasis Al-Qur'an*. 05(01).