

## Conceptual Implementation of Islamic Religious Education: Patterns And Methods of Early Children's Education In The Family Environment

Hafid<sup>1</sup>, Iiril Admizal<sup>2</sup>, Ican Mandala<sup>3</sup>

<sup>1,2,3</sup>Institut Agama Islam Negeri (IAIN) Kerinci ([hafidfabrizio@gmail.com](mailto:hafidfabrizio@gmail.com))

Received on December 15, 2023

Accepted on January 8, 2024

Published on January 8, 2023

### Abstract:

Education is an essential aspect for an individual, especially for a child. Islamic religious education, particularly during early childhood, is a specific and urgent concern addressed by the family environment. This is because in the current era of digitalization, parents are required to prepare their children to adapt and face the developments of the time. Moral challenges that can impact a child necessitate the teaching of Islamic religious education from an early age. The effectiveness of this education is carried out through the family environment. The implementation of Islamic religious education undoubtedly requires a well-conceptualized educational pattern and effective methods to support the child's education. Therefore, this research aims to analyze the patterns or concepts and relevant methods used for the education of children in the family environment. This qualitative research utilizes a literature review method to analyze research sources. Data is collected from various books, journals, and articles relevant to the research focus. The data is then presented in descriptive form and analyzed based on the stages of data reduction, data display, and conclusion drawing. The results of this research reveal conceptual frameworks for implementing Islamic religious education in early childhood through various methods, including setting an example or role-modeling for children, using methods of rewarding or acknowledging their achievements, providing advice, instilling habits aligned with Islamic guidance, direct practice in daily life to familiarize children with doing good deeds, and communication methods involving dialogue with young children. The implementation of Islamic religious education using these methods will shape attitudes, behavior patterns, and morals capable of facing the challenges of the times.

**Keywords:** *Conceptual; Implementation; Islamic education; Child; Family*

### Abstrak:

Pendidikan merupakan aspek penting bagi individu seorang anak. Terutama pendidikan agama Islam pada anak usia dini menjadi perhatian khusus yang urgen diberikan oleh lingkungan keluarga. Hal tersebut dikarenakan pada era digitalisasi saat ini, mengharuskan orang tua untuk mempersiapkan anaknya untuk dapat beradaptasi dan menghadapi perkembangan zaman. Tantangan moralitas yang dapat berdampak pada anak mengharuskan pendidikan agama Islam diajarkan sejak dini pada anak. Efektifitas pendidikan tersebut dilakukan melalui lingkungan keluarga. Implementasi pendidikan agama Islam tentunya membutuhkan pola pendidikan yang terkonsep dan metode yang efektif dalam mendukung pendidikan anak. Maka penelitian bertujuan untuk menganalisis pola atau konsep serta metode yang relevan digunakan untuk pendidikan anak di lingkungan keluarga. Penelitian ini merupakan penelitian kualitatif dengan metode studi kepustakaan untuk menganalisis sumber penelitian. Dengan memperoleh data dari berbagai buku, jurnal, artikel yang relevan dengan fokus penelitian. Kemudian data disajikan dalam bentuk deskripsi dan di analisis berdasarkan tahap reduksi data, display data, dan penarikan kesimpulan. Hasil dari penelitian ini penulis menemukan konseptual dalam mengimplementasi pendidikan agama Islam pada anak usia dini dengan berbagai metode yakni; memberikan contoh atau metode teladan kepada anak, metode pemberian penghargaan atau hadiah atas capaiannya, metode nasehat, pembiasaan untuk melakukan perbuatan yang sesuai dengan tuntunan Islam, praktik secara langsung dalam kehidupan sehari-hari sehingga dapat membiasakan anak untuk melakukan perbuatan yang baik, dan metode komunikasi dengan mengajak anak usia dini untuk berbicara atau berkomunikasi. Dengan implementasi pendidikan agama Islam menggunakan metode di atas akan membentuk sikap dan pola perilaku serta moral yang mampu menghadapi perkembangan zaman.

**Kata Kunci:** *Konseptual; Implementasi; Pendidikan Agama Islam; Anak; Keluarga*

## **Introduction**

Islamic religious education is a form of instruction that must be understood and developed through the values and teachings found in the verses of the Quran and the Sunnah (Syamsul, 2012). Islamic religious education can be comprehended through a process or effort involving human-initiated changes aimed at achieving something better and beneficial (Mandala, 2022). Prophet Muhammad undertook a dynamic and continuous movement that resulted in the civilization and development of Islamic society, which is still respected and acknowledged worldwide to this day. The primary value in Islamic education lies in an educational process that consistently identifies the dynamics of the times.

Islamic education has the ability to adapt to the developments in the global world in order to provide solutions and proposals for societal issues. Grounded in the teachings of the Qur'an and Sunnah, as well as Islamic legal sources, Islamic education aims to attain genuine happiness, both in this world and the hereafter. Achieving such objectives necessitates a comprehensive and directed effort in various educational aspects, including family, school, and community education.

In the achievement of the mission of educational success, three institutions or entities play a crucial role: the family (informal), the school (formal), and the community (non-formal) (DARMADI & Pd, 2019; Zuzana & Mandala, 2023). Specifically, education within the family places a significant emphasis on the role of parents in nurturing their children. As expressed by Ki Hajar Dewantoro, the family serves as the initial world of education for a child, where parents, particularly the mother and father, play essential roles as guides, educators, and mentors—the first sources of education that a child should ideally encounter. (Thontowi, Syafii, & Dardiri, 2019).

In broad terms, the family serves the following functions: socio-cultural functions, religious functions, educational socialization, economic functions, love and affection, protection, environment, and education. The various functions of the family in providing education for its children are expected to serve as guidelines and requirements for navigating life. It is important to note that the role of parents, in this context, is not merely symbolic but represents a crucial and active involvement in the upbringing and education of their children (Supriyono, 2015). The roles and functions of the family are not limited to a single aspect. One of these aspects is in the realm of education, making the education of children an inherent obligation and responsibility of the family.

Hence, education is not solely entrusted to formal educational institutions; rather, the family environment, which has more time to teach, educate, guide, and mentor their children,

plays a crucial role. As expressed by Zulhaini, the family is expected to take on the primary and essential role in imparting Islamic religious education to a child without any exceptions, preventing neglect in educational matters. It is a significant error if parents confine the education of their children solely to the environment of school or community (Zulhaini, 2019).

Referring to the perspective of Agus Wibowo, who asserts that children undergoing education in a school environment receive approximately seven hours per day, which can be considered around 30% of their education, while the remaining 70% of education is acquired from the family environment (Wibowo, 2012). This implies that the function and duties of education within the family have a more comprehensive role in nurturing children for better development. The family holds a crucial responsibility in providing and instilling the most fundamental values of education, particularly the values of Islamic religious education in children.

Family education in imparting fundamental values to children can be carried out through various methods. Iwan Setiawan's research concludes that parents' efforts in early education using an Islamic educational approach can be accomplished through methods such as dialogue, storytelling with narratives, exemplification, analogy, direct practice or application, lessons drawn from stories, encouragement and discouragement, and demonstration (Setiawan, 2013). The research conducted by N. Mufidah and Nurfadilah concludes that parents, when working together as a pair, employ specific methods and variations in implementing Islamic religious education for their children. These methods include imparting exemplariness, providing advice, establishing habits, and administering discipline (Mufidah & Nurfadilah, 2021).

The role of the family environment in a child's education is a matter of great importance, as childhood is a phase of growth and development (the golden age). During this phase, a child exhibits a high level of sensitivity to what they see or hear, making them highly inclined to imitate and comprehend their surroundings. Therefore, during this period, there is a significant opportunity and potential to instill the values of Islamic religious education as a foundation for the child's subsequent educational journey.

In this modern era, socio-cultural dynamics within the family have undergone significant changes. There are factors contributing to why education within the family (by parents) has not been entirely effective in instilling educational values in a child's daily life. This is attributed to: firstly, the lack of involvement, knowledge, and responsibility on the part of parents. Secondly, cultural roles that should prioritize building awareness of education in children are notably weak. Thirdly, the family's economic situation, which necessitates considerable effort and work, leads to neglect in caring for children. Fourthly, the presence of technology has diverted the attention

and roles of parents (Madyawati, Marhumah, & Rafiq, 2021).

In the current era, the values of Islamic education have undergone transformations due to the influence of evolving technology and knowledge in accordance with the times. These changes should serve as motivation to prepare education for children, providing them with a foundation to navigate their lives in the future. Consequently, the role and presence of parents become crucial in attending to the education of children, starting from an early age.

Education for children is highly crucial because the phase they undergo is one of growth and development, making it easy for them to comprehend actions observed and experienced directly. There are various ways to implement Islamic education for young children, such as parents teaching them how to recognize Arabic letters. However, some parents are occupied with work, and there are those whose knowledge, particularly in Islamic education, is considered lacking.

Based on the explanation above, the research focuses on analyzing the importance of family education involvement in educating children based on Islamic principles. The implementation of educational concepts can be carried out through various methods depending on the needs. The implementation of Islamic religious education in the family environment needs to be formulated with relevant methods. Therefore, in this research, the researcher is interested in examining the aforementioned issue with the theme " Conceptual Implementation of Islamic Religious Education: Patterns and Methods of Early Children's Education In The Family Environment".

## **Method**

This research employs a qualitative descriptive approach with a literature review research method. Data is obtained from primary sources, including written materials discussing the implementation of Islamic education for early childhood within the family environment, and secondary sources such as books, journals, magazines, and other relevant data sources. The data analysis utilizes the Miles and Huberman model, involving several stages, namely data reduction, data presentation, and drawing conclusions (Sugiyono, 2016).

## **Result And Discussion**

### **The Urgency of Islamic Religious Education for Early Childhood Within the Family Environment**

Islamic education emphasizes that the family environment is where a child receives their initial education. Therefore, family education cannot be disregarded and must be implemented from an early age. Based on the theories and fundamental concepts of Islamic teachings or

Islamic law, including faith education, worship, and morality, it is necessary to have an effective method in instilling these three concepts. With the attention of parents, the family can be more effective in implementing Islamic religious education for their children, and a good initial step is to commence it from an early age.

As I. Mardiyati has expressed, the method of implementing fundamental Islamic values in educating early childhood is carried out based on necessary activities, such as those found in (TK) or (PAUD) institutions (Mardiyati, 2015). However, there must be collaboration between institutions and parents. In essence, the success of a child's education depends on the family's involvement, which can influence academic achievements, positive behavior, fostering a balanced climate for the child in the era of globalization, enhancing quality, and school discipline (Iskandar, Skiman, Jatnika, & Yuniati, 2019)

M. Taubah expresses that family education in the Islamic perspective is an education imparted based on the stipulations of the Qur'an and the established principles of the religion that must be applied within the family. The purpose is for a family to instill education in their children, making them beneficial individuals who are obedient in faith and consistently God-fearing. Additionally, individuals will possess noble virtues such as ethics, manners, morality, and practical experience in applying religious values in their daily lives (Taubah, 2015). This is in line with what Nashih Ulwan expressed in A. Sutrisno, stating that family education should be implemented, including in the aspect of moral education (Sutrisno, 2017).

H. M Rifai also asserts that Islamic religious education should be undertaken from an early age, ensuring that the religious knowledge acquired becomes ingrained and embedded in their personalities (Rifai, 2011). Therefore, Islamic religious education in educating early childhood plays a crucial role in shaping the behavior and attitudes of children. These impacts will serve as the foundation for understanding creed (aqidah) and molding character in accordance with the principles of Islam.

### **Pattern of Islamic Religious Education in the Family Environment**

Teaching about Islamic religious education that should be applied to early childhood includes:

#### **1. Aqidah Education**

Faith (Aqidah) is the foundation and cornerstone of Islam, being one of the first educational aspects to be prioritized. If an individual possesses correct faith, they will undoubtedly be granted salvation, both in this world and the hereafter. Conversely, if the faith instilled in their child serves only to extinguish it, they will inevitably fall into

polytheism, leading to damnation and eternal punishment in the fires of hell.

Therefore, faith plays a crucial role in the education of early childhood that cannot be separated. The instillation of faith in the family involves fundamental principles containing central doctrines in Islam, accompanied by demonstrating the adoption of attitudes in life from the moment a child is born until the time they become acquainted with their environment or are still in their early years. This includes activities such as reciting the call to prayer (adhan) and the call to commence prayer (iqamah) when the child is newly born, training and nurturing the implementation of the pillars of faith and Islam, as well as introducing the laws of what is permissible (halal) and prohibited (haram) in Islam.

## **2. Worship Education**

After providing faith education, families proceed to implement worship education for their young children. This is because worship education is crucial to be taught, as worship represents a form of care and evidence of our concern for Allah SWT'. Among the worship education imparted by parents to their young children are training and teaching them how to perform prayers, fasting during the month of Ramadan, reciting the Quran, and other worship practices that can support or lead to virtuous deeds.

## **3. Moral Education**

Morality is a fundamental and recommended education in Islam, and it is also a way to cultivate a devout Muslim character. One's faith and Islam will not be complete without practicing good moral conduct. Therefore, the implementation of morality in children from an early age is highly important. Among the moral education imparted by parents are teaching honesty, encouraging consistently good behavior and manners both within the family and in the community. Additionally, parents should not forget to teach simple things such as proper eating and drinking habits, instructing how to perform prayers, and so forth.

These three educational patterns applied by families represent the fundamental concepts or core content of Islamic religious education within the family, and they are crucial and necessary. This is emphasized by A. Basir, who states that family education in Islam is inseparable from three concepts, namely faith, worship, and morality (Basir, 2015). Similarly, M. Taubah affirms that these three concepts form a very strong foundation within the framework or structure for education within the Islamic family (Taubah, 2012).

Likewise, Y. Masduki supports the notion that these three concepts serve as the foundation for family education in Islam for children. Particularly in the current pressures of the

modern era, children will inevitably live in environments that may differ from the familiar surroundings within the community (Masduki, 2020).

From the three concepts applied by parents to their children above, a method is crucial to ensure that these concepts can be implemented and instilled in the minds of young children. The most primary method in this case is the role of the children's parents themselves. Parents should provide significant attention to them, as parental attention will be more effective in implementing Islamic religious education for children. This is especially true when attention to education begins from their early years.

### **Conceptual Method of Implementing Islamic Religious Education for Early Childhood Within the Family Environment**

This can be seen in the methods that are the focal point of attention for families in providing education to their children, including:

1. Family Attention in Implementing Islamic Religious Education through Exemplary Methods
  - a. Teaching ablution (wudhu').
  - b. Teaching the method of performing the five daily obligatory prayers.
  - c. Always encouraging and instructing to pray, whether at home or in congregation at the mosque.
  - d. Maintaining good dressing habits and speaking politely to parents and the wider community.
  - e. Teaching how to read Iqra' and read and write Latin letters.
  - f. Introducing what is permissible to eat and drink and what should not be consumed.

A. Basir also emphasizes that the exemplary method is a crucial factor, and Islam encourages it, as explained in the Quran about Luqman al-Hakim educating his son through exemplification. Luqman al-Hakim is someone with admirable personal qualities and noble behavior that illustrates wisdom. In other words, the behavior exhibited by Luqman al-Hakim is a concrete manifestation of wisdom. Therefore, an educator should embody exemplariness in all aspects of life, both verbally and in actions, for the students. (Basir, 2015).

2. Family Attention in Implementing Islamic Religious Education Through the Method of Rewards and Punishments

In delivering punishments, some families choose to advise gently, while others

opt for stern reprimands, and there are those who resort to physical punishment such as using a stick, and so on. Similarly, in giving rewards, family attention may involve granting rewards that are partially tailored to the child's desires, while in some cases, gifts may be purchased without the child's knowledge.

Slameto emphasizes that parents should pay attention to their children by giving praise and appreciation when the child shows improvement and achieves accomplishments (Slameto, 1995). The intended praise is to make the child feel proud of what their parents provide. Through this, the child will become more enthusiastic and motivated to continue learning. Similarly, if given a punishment, the child will feel deterred from following their desires, gradually avoiding things that involve prohibited activities. Therefore, the child's behavior will not easily deviate from religious and social norms.

Islam also encourages giving rewards and punishments to children. As explained by A. Basir, the values contained in the Quranic verses about the story of Luqman Al-Hakim in educating his son using the Tahrib method. This method is a way for parents to educate their children by offering a good promise, such as pledging that if they continue to study, the parents will provide what they desire. It must also be accompanied by persuasion that will make them happy, especially if that something represents a blessing, whether in this world or the hereafter. On the other hand, the Tahgrib method involves how to give punishment, threats, or torment if their behavior is deemed bad and can incur sins against Allah SWT.

### 3. Family Attention in Implementing Islamic Religious Education Through the Method of Advice

From the analysis conducted by the author, the third method, which is through advice, has many approaches used by families in the village of Koto Petai in providing advice to their young children, including:

- a. Providing advice in a gentle manner, both in terms of words and demeanor.
- b. Providing advice by considering the child's condition and choosing an appropriate time, such as during family leisure time.

Slameto emphasizes that advice is an effort that does not require expenses when educating a child because simply giving guidance to a child, they will understand (Slameto op, cit.). In Islam, advice is a step or method in education that can stimulate the heart and feelings. This can be seen in the Quran, which elucidates Luqman al-Hakim educating his son through advice, which becomes more significant with the child's



psychological development and can impact the child's psychological well-being. Advice is crucial for the heart to find tranquility, especially if the advice comes from a sincere and sincere heart (Nasution, 2020).

4. Family Attention in Implementing Islamic Religious Education Through the Method of Habituation

From the research findings, it was observed that families pay attention by instilling habits in their children, starting from the moment the child begins to understand the realities of life or the environment around them. This includes:

- a. Getting the child accustomed to performing the five daily obligatory prayers.
- b. Instilling the habit of regular prayers, emphasizing the increased rewards for congregational prayers.
- c. Cultivating the habit of dressing appropriately and speaking politely to parents and the wider community.
- d. Establishing the habit of nighttime study, both for reading Iqra' and learning to write Latin letters.
- e. Enrolling the child in educational institutions such as kindergartens (TK) and Islamic study groups (IPA).
- f. Familiarizing the child with attending adult religious gatherings, encouraging a desire for religious knowledge as they grow older.

A. Basir reveals that Islam strongly advocates educating children through the habituation method, as exemplified in the Quranic story of Luqman al-Hakim educating his son using this approach. When implemented, this method can provide continuous educational value, turning positive behaviors into ingrained habits.

5. Family Attention in Implementing Islamic Religious Education Through the Method of Learning While Doing (Practical Guidance)

From the findings, families provide attention to their young children through the method of learning while doing (practical guidance), including:

- a. Demonstrating the ablution process (Wudhu') before prayer by practicing it directly in front of the children.
- b. Performing the obligatory five daily prayers as usual in front of their young children, with the hope that the children can follow and imitate their actions.
- c. Practicing reading Iqra' and learning to write Latin letters before bedtime.

- d. Utilizing Kindergarten (TK) and Quranic Education Park (TPA) to provide practical demonstrations, including practicing ablution, prayer, reading Iqra', and other activities.
6. Family Attention in Implementing Islamic Religious Education Through the Method of Communication

From the findings, it is observed that families pay attention to their young children using the communication method during their learning activities both inside and outside the home. These include:

- a. Asking the child about the lessons learned at kindergarten or Quranic education, such as learning to pray and read the Quran.
- b. After studying at kindergarten or Quranic education, families usually engage in a dialogue with their children during family leisure time by asking them to review what they have learned at kindergarten or Quranic education. The purpose is to assess and add information about what might be lacking in their kindergarten or Quranic education. If the performance is satisfactory, parents may only provide guidance or advice to their children regarding the learning or practices undertaken that day.

A. Basir explains that family education in Islam also involves dialogue or communication. This is evident in the Quranic verse that describes the communication between Luqman and his son, indicating that the role of parents as educators is not only focused on placing their children or students in the education process. If children are only placed in the education process, their growth will be one-sided. The role of an educator should also involve placing their students in the subject of education so that the education they receive runs in two directions. Therefore, the potential mindset of a child will be closer to Allah SWT. (Basir, 2015).

## Conclusion

Child education cannot be fully obtained from educational institutions; 70% of a young child's time is spent interacting in the family environment. Therefore, to face the challenges of moral crisis in the era of digitalization, the family plays a crucial role in helping educate and providing a foundation for understanding Islamic values for children. Thus, with a strong foundation from the family environment, it is possible to shape a generation with behavior and attitudes in line with the guidance of Islam, enabling them to adapt to the changing times. The methods outlined by the author serve as an effective solution for implementation in young

children through the family environment, particularly for parents. A solid understanding of Islam in children will act as a filter in addressing the rapid development of the times and moral challenges.

## References

- Astutik, W. (1995). Slameto, Belajar dan Faktor-faktor yang Mempengaruhinya. *Jakarta: Rineka Cipta*, 8–44.
- Basir, A. (2015). *Model Pendidikan Keluarga Qur'ani (Studi Sûrab Âli Imrân dan Luqmân)*. Antasari Press.
- DARMADI, D. R. H., & Pd, M. (2019). *Pengantar pendidikan era globalisasi: Konsep dasar, teori, strategi dan implementasi dalam pendidikan globalisasi*. An1mage.
- Iskandar, H., Skiman, S., Jatnika, Y., & Yuniati, S. L. (2019). *Sahabat keluarga edisi 10: stop korupsi mulai dari keluarga dan sekolah*. Direktorat Pendidikan Anak Usia Dini, Pendidikan Dasar dan Pendidikan Menengah.
- Madyawati, L., Marhumah, M., & Rafiq, A. (2021). Urgensi Nilai Agama Pada Moral Anak Di Era Society 5.0. *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan*, 18(2), 132–143. [https://doi.org/10.25299/al-hikmah:jaip.2021.vol18\(2\).6781](https://doi.org/10.25299/al-hikmah:jaip.2021.vol18(2).6781)
- Mandala, I. (2022). Human Rights and Persons with Disabilities: Design of Buk-Smart-Logi Learning Media (Technology Smart Books) as an Islamic Education Learning Media Innovation. *Jurnal HAM*, 13(3), 509. <https://doi.org/10.30641/ham.2022.13.509-518>
- Mardiyati, I. (2015). Penanaman Nilai-nilai Dasar Islami Anak Usia Dini pada Masyarakat Perkotaan. *Dalam Jurnal At-Turats*, 9.
- Masduki, Y. (2020). *Tantangan Pendidikan Keluarga di Tengah Komunitas Non Muslim di Yogyakarta*. Tunas Gemilang Press.
- Mufidah, N., & Nurfadilah, N. (2021). Menanamkan Nilai Agama Pada Anak Usia Dini Di Keluarga Arab. *Jurnal Anak Usia Dini Holistik Integratif (AUDHI)*, 2(2), 58–66.
- Nasution, M. H. (2020). Metode Nasehat Perspektif Pendidikan Islam. *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial Dan Keislaman*, 5(1), 53–64.
- Rifai, H. M. (2011). No Title. *peran orang tua sebagai wali pembimbing dan pendidik, pada, pada perkembangan anak dalam perspektif islam*, hal. 51-63.
- Setiawan, I. (2013). Upaya Orang Tua Dalam Pendidikan Anak Usia Dini Menurut Pendidikan Islam. *Aksioma Ad-Diniyah*, 1(2).
- Sugiyono. (2016). *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (Cetakan 23). Bandung: Penerbit Alfabeta.

- Supriyono, S., Iskandar, H., & Sucahyono, S. (2015). *Pendidikan keluarga dalam perspektif masa kini*. Direktorat Jenderal Pendidikan Anak Usia Dini dan Pendidikan Masyarakat.
- Sutrisno, A. (2017). Metode Pendidikan Anak dalam Keluarga Menurut Abdullah Nashih Ulwan dan Relevansinya dengan Pendidikan Anak dalam Keluarga di Kelurahan Majapahit Kota Lubuklinggau. *Al-Bahtsu: Jurnal Penelitian Pendidikan Islam*, 2(2).
- Syamsul, R. H. (2012). No Title. *pengembangan kurikulum pendidikan agama islam*, Yogyakarta(Araska), h. 143.
- Taubah, M. (2012). Pola Pendidikan Luqmân al-Hakîm dalam al-Qur'an. *Mutawatir: Jurnal Keilmuan Tafsir Hadith*, 2(2), 231–254.
- Taubah, M. (2015). No Title. *pendidikan anak dalam keluarga perspektif islam*, jurnal pen, h. 110-136.
- Thontowi, Z. S., Syafii, A., & Dardiri, A. (2019). Manajemen Pendidikan Keluarga: Perspektif Al-Quran Menjawab Urban Middle Class Milenial. *Edukasi Islami: Jurnal Pendidikan Islam*, 8(01), 159. <https://doi.org/10.30868/ei.v8i01.393>
- Wibowo, A. (2012). *Pendidikan karakter: Strategi membangun karakter bangsa berperadaban*. Pustaka Pelajar.
- Zulhaini, Z. (2019). Peranan keluarga dalam menanamkan nilai-nilai pendidikan agama Islam kepada anak. *Al-Hikmah (Jurnal Pendidikan dan Pendidikan Agama Islam)*, 1(1), 1–15.
- Zuzana, M., & Mandala, I. (2023). PERAN EKOLOGI MADRASAH DALAM PEMBENTUKAN KARAKTER KERJA KERAS SISWA DI MAN 1 KERINCI. *Journal of Islamic Education Policy*, 8(2).