

CHILDREN'S EDUCATION BASED ON THE QUR'AN AND HADITH: A LITERATURE REVIEW

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Abstract

Child education based on the Qur'an serves as a fundamental foundation for developing character, spirituality, and holistic intelligence from an early age. This study aims to examine and formulate a Qur'an-based early childhood education model to strengthen Islamic character in response to the challenges of the digital era. Using a library research method with a descriptive-analytical approach, the study analyzes Qur'anic verses, Hadith, classical and contemporary Qur'anic exegesis, and Islamic education literature. The findings indicate that Qur'an- and Hadith-based child education emphasizes faith formation, moral habituation, and balanced development of cognitive, affective, and psychomotor aspects. This educational model is relevant in addressing moral crises and value disorientation in modern education. The findings indicate that a Qur'an- and Hadith-based child education model encompasses three main pillars: (1) Habituation (Value Incultation): the cultivation of manners and moral conduct through Qur'anic narratives; (2) Understanding (Islamic Cognition): the introduction of fundamental concepts of creed ('aqidah), Islamic law (shari'ah), and worship through simple translations and interpretations; and (3) Practice (Internalization): the daily practice of acts of worship such as prayer and fasting, supported by age-appropriate guidance. Overall, the study demonstrates that the Qur'an and Hadith provide a comprehensive framework for child education through the inculcation of tawhīd, the habituation of noble character, the development of intellect, and the balanced integration of cognitive, affective, and psychomotor domains. Qur'an- and Hadith-based child education is therefore highly relevant in addressing the moral crisis and value disorientation prevalent in modern educational systems.

Keywords: *Qur'an-based education; early childhood education; Islamic character education; moral development; holistic learning*

Abstrak

Pendidikan anak berbasis Al-Qur'an dan merupakan fondasi penting dalam membangun karakter, spiritualitas, dan kecerdasan holistik peserta didik sejak usia dini. Penelitian ini bertujuan untuk mengkaji dan merumuskan model pendidikan anak usia dini berbasis Al-Qur'an sebagai upaya pengembangan karakter Islami yang kokoh di tengah tantangan era digital. Artikel ini bertujuan mengkaji konsep pendidikan anak dalam perspektif Al-Qur'an dengan menitikberatkan pada landasan teologis, prinsip-prinsip pendidikan, serta implementasinya dalam konteks pendidikan kontemporer. Metode penelitian yang digunakan adalah studi kepustakaan (library research) dengan pendekatan deskriptif-analitis terhadap ayat-ayat Al-Qur'an dan Hadis, disorientasi nilai dalam pendidikan modern, psikologi perkembangan anak, dan praktik pembelajaran Al-Qur'an di lembaga-lembaga pendidikan. Hasil penelitian menunjukkan bahwa model pendidikan anak berbasis Al-Qur'an dan Hadis mencakup tiga pilar utama: (1) Pembiasaan (Inkultasi Nilai): Penanaman adab dan akhlak melalui kisah-kisah Al-Qur'an; (2) Pemahaman (Kognisi Islami): Pengenalan dasar-dasar akidah, syariat, dan ibadah melalui terjemah dan tafsir sederhana; dan (3) Pengamalan (Internalisasi): Praktik ibadah harian seperti salat dan puasa yang tafsir klasik dan kontemporer, serta literatur pendidikan Islam. Hasil kajian menunjukkan bahwa Al-Qur'an dan Hadis memberikan kerangka pendidikan anak yang komprehensif melalui penanaman tauhid, pembiasaan akhlak mulia, pengembangan akal, serta keseimbangan antara aspek kognitif, afektif, dan psikomotorik. Pendidikan anak berbasis Al-Qur'an dan Hadis relevan untuk menjawab tantangan krisis moral dan disorientasi nilai dalam pendidikan modern.

Kata kunci: *Pendidikan Anak, Al-Qur'an, Pendidikan Islam, Karakter, Era Digital, Akhlak*



INTRODUCTION

Education is a fundamental aspect of Islam. Since Allah SWT revealed the first revelation emphasizing the command to "Iqra" (read), namely Surah Al-Alaq verses 1-5.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

"Meaning: Read with (mentioning) the name of your Lord who created. He has created man from a clot of blood. Read, and your Lord is the Most Gracious, who teaches (man) with the pen. He teaches man what he does not know." (QS Al-'Alaq [96]: 1-5)¹

Throughout its history, Islamic education has always been rooted in the values of revelation derived from the Qur'an and the Sunnah (Hadith of the Prophet), and strengthened by the thoughts of scholars and intellectuals from classical to contemporary times. Through philosophical study, Islamic education has acquired a deeper, more critical, and more transformative framework, enabling it to adapt to changing times without losing its identity. Thus, Islamic education is not merely pragmatic, but oriented toward transcendental goals, namely, happiness in this world and the hereafter.²

The Qur'an and Sunnah occupy a central position in forming the basis of Islamic educational thought. Both serve as normative guidelines in determining educational goals, methods, and curricula. The Qur'an emphasizes that humans were created as caliphs on earth (QS Al-Baqarah [2]: 30), so education must be directed toward developing human potential to be able to carry out this mandate. The Sunnah of the Prophet Muhammad SAW serves as a practical example in the educational process, both through exemplary methods, habituation, and direct teaching. With this foundation, Islamic education has a clear direction, namely to shape perfect human beings (insan kamil) who are faithful, knowledgeable, and have noble morals.³

Over the course of history, classical scholars have made significant contributions to the

¹ Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahannya* (Departemen Agama RI, 2005).

² Ahmad Ridwan, "Guru Sebagai Fasilitator Dalam Pembelajaran PAI Berbasis Konstruktivisme," *Tadrib: Jurnal Pendidikan Agama Islam* 10, no. 2 (2020): 119–32, <https://doi.org/10.19105/tjpi.v10i2.4321>.

³ Nurul Hidayah and A. A. Ridwan, "Meaning of the Word Ta'lamun in the Qur'an," *QiST: Journal of Quran and Tafseer Studies* 3, no. 3 (2024): 433–50, <https://doi.org/10.19105/qist>.

development of Islamic educational thought. Figures such as Al-Ghazali emphasized the importance of integrating religious and rational knowledge in the educational process, with the goal of developing individuals with a balance between intellectual and spiritual aspects.⁴ Ibn Khaldun added a social dimension to education with his view that knowledge develops in accordance with the dynamics of society, so education must be adapted to social needs. Ibn Sina, with his insights into child psychology, taught the importance of considering the developmental stages of students in teaching methods. The insights of these classical scholars provided a solid foundation for building Islamic educational theory that remains relevant today.

In the contemporary context, modern scholars also contribute important ideas to the development of Islamic educational thought. Fazlur Rahman, for example, emphasized the need for contextual interpretation of the Quran so that Islamic education can meet the challenges of modernity, science, and technology.⁵ Muhammad Iqbal advocated for an educational paradigm that liberated humanity from static dogma toward creativity and intellectual renewal. Meanwhile, Hasan Langgulung focused on integrating Islamic values with local culture and the needs of modern society, making Islamic education more contextual and applicable. These insights demonstrate that Islamic education is dynamic and open to change, without sacrificing its fundamental values.

In addition to being based on revelation and the thoughts of educational figures, philosophical studies are a crucial element in deepening understanding of Islamic education. Through philosophy, Islamic education is examined not only on a practical level, but also from an ontological (the nature of humanity and knowledge), epistemological (the sources and methods of knowledge), and axiological (the values and goals of education) perspective. Islamic educational philosophy helps critique existing educational practices and provides direction for renewal to remain relevant amidst the currents of globalization and modernization.⁶ Thus, philosophical studies provide normative, critical, and transformative dimensions that strengthen the position of Islamic education on the global stage.

Based on this background, a more in-depth study of children's education based on the Qur'an and Sunnah in Islamic education is crucial. This research attempts to outline the normative foundations of Islamic education derived from the Qur'an and Sunnah, examine the contributions of classical and contemporary scholars, and explore the philosophical dimensions underlying the development of Islamic education. It is hoped that this research will enrich the academic literature on Islamic education, particularly on children's education based on the Qur'an and Sunnah, while

⁴ Muhammad Rasyid, "Konsep Akhlak Dalam Pendidikan Islam Perspektif Al-Ghazali," *Jurnal Pendidikan Islam* 7, no. 2 (2020): 88–102.

⁵ Hidayah and Ridwan, "Meaning of the Word Ta'lamun in the Qur'an."

⁶ M. Fadli and S. Nurhaliza, "Integrasi Ilmu Dalam Perspektif Fazlur Rahman Dan Syed M. Naquib Al-Attas: Studi Filosofis," *Jurnal Pemikiran Dan Pendidikan Islam* 12, no. 1 (2022): 45–60.

also providing direction for the development of an Islamic education system that is relevant to the needs of the times.

LITERATURE REVIEW

Theological Foundations of Children's Education in the Qur'an

The Qur'an emphasizes that every child is born in a state of *fitrah* (natural disposition) that must be guided through proper education. This principle aligns with the word of Allah SWT in QS. Ar-Rum [30]: 30, which emphasizes the importance of maintaining human *fitrah*. Children's education in the Qur'an is rooted in the concept of *tauhid*, namely the oneness of Allah as the center of all educational activities. The story of Luqman in QS. Luqman [31]: 12–19 is an ideal example of children's education based on the Qur'an, which begins with the instilling of faith, the formation of morals, and the habituation of worship and social ethics.

The Qur'an provides the foundations for educating children through various verses that emphasize the responsibilities of parents and society. One key verse is Surah At-Tahrim [66]: 6, which commands believers to protect themselves and their families from the fires of hell.⁷ This verse is understood by commentators as a command for preventive education through instilling faith, morals and obedience from an early age.

In line with that, Luqman's story in QS. Luqman [31]: 12–19 provides a comprehensive model of children's education, including education of monotheism, morals, worship and social ethics.⁸ The method used by Luqman - advice full of wisdom, dialogue and stages - has become an important reference in Islamic pedagogy.

In addition, the Qur'an also emphasizes the responsibility of parents as the primary educators of children, as stated in QS. At-Tahrim [66]: 6 which commands to protect oneself and one's family from the fires of hell. This verse shows that educating children is not merely a process of transferring knowledge, but also a preventive and transformative effort in forming a pious personality.

Children's Education from the Perspective of Hadith

The hadith of the Prophet Muhammad ﷺ emphasizes the urgency of early childhood education. The Prophet's statement, "Every child is born in a state of *fitrah* (natural disposition), then it is his parents who make him a Jew, a Christian, or a Zoroastrian," demonstrates that

⁷Al-Qur'an, QS. At-Tahrim [66]: 6; see Wahbah al-Zuhaili, *Tafsir al-Munir*, Volume 28, (Damascus: Dar al-Fikr, 2009), p. 201.

⁸Ibn Kathir, *Tafsir al-Qur'an al-'Azhim*, Volume 6, (Beirut: Dar al-Kutub al-Ilmiyyah, 1999), p. 337–340.

environment and education play a central role in shaping a child's personality.⁹

Another very relevant hadith is the command to teach children to pray from the age of seven and to discipline them at the age of ten.¹⁰ This hadith shows the principle of gradual education, according to the child's psychological development, as well as the importance of cultivating the habit of worship as a spiritual foundation.

Principles of Child Education Based on the Qur'an and Hadith

1. The Principle of Monotheism

Tawhid is the primary foundation of children's education in the Quran. Instilling faith from an early age aims to develop a divine awareness that forms the basis of children's behavior and thought patterns. Tawhid education is not only cognitive but also affective and applicable to everyday life.

The principle of monotheism is the main foundation of children's education from the perspective of the Qur'an. Tawhid is not only understood as a theoretical recognition of the oneness of Allah SWT, but also as a basic value that directs all aspects of life, including education. The Qur'an emphasizes that the purpose of human creation is to worship Allah SWT (QS. Adz-Dzariyat [51]: 56), the implication of which is that education is directed at forming an awareness of *ubudiyah* from an early age.

The inculcation of monotheism in children's education serves to shape an Islamic worldview, namely a perspective that places Allah as the center of orientation for thinking, attitudes, and actions. The story of Luqman in QS. Luqman [31]: 13 explicitly shows that children's education must begin with the instilling of faith, with a strict prohibition against *shirk* as a form of fundamental deviation from faith. This shows that monotheism education is not just subject matter, but an ethical and spiritual foundation for the entire educational process.

In a pedagogical context, monotheism education demands the integration of knowledge, understanding, and practice. Hasan Langgulung emphasized that monotheism must be the foundation of the Islamic education curriculum, as it fosters the unity of knowledge, faith, and practice. Thus, monotheism-based education for children will produce individuals with moral integrity, social responsibility, and transcendental awareness.

⁹Muhammad bin Ismail al-Bukhari, *Sahih al-Bukhari*, Buku al-Jana'iz, no. 1358; Muslim bin al-Hajjaj, *Sahih Muslim*, Buku al-Qadar, no. 2658.

¹⁰Abu Dawud Sulaiman bin al-Ash'ath, *Sunan Abi Dawud*, Buku al-Shalah, no. 495, (Beirut: Dar al-Fikr, n.d.), p. 133.

2. Moral Principles

The Quran places moral education at the heart of children's education. Noble morals such as honesty, patience, responsibility, and compassion must be instilled through example and practice. The Prophet Muhammad (peace be upon him) was sent to perfect human morality and serves as the primary role model in education.

3. The Principle of Balance (Tawazun)

Quranic-based education for children emphasizes balance between physical, intellectual, and spiritual aspects. The Quran does not neglect intellectual development but integrates it with spiritual and moral values. This principle is relevant to the concept of holistic education within the modern educational paradigm.

The principle of balance (tawazun) is a key characteristic of Islamic education. This principle requires the harmonious development of all children's potential, without neglecting any aspect of their humanity. The Qur'an describes Muslims as a moderate and balanced people, as stated in Surah Al-Baqarah [2]: 143. This verse has pedagogical implications that children's education must avoid extreme approaches, both those that are overly materialistic and those that ignore worldly aspects.

Quranic-based education for children views humans as beings with physical, intellectual, and spiritual dimensions. Therefore, the educational process must encompass intellectual development (aql), spiritual development (ruh), moral formation (nafs), and physical health maintenance (jism). Abuddin Nata emphasized that this balance is a distinctive characteristic of Islamic education, distinguishing it from secular educational paradigms that tend to emphasize solely cognitive aspects.

In practice, the principle of balance demands integration between religious and general knowledge, between academic learning and character development, and between technological mastery and strengthening moral values. This concept aligns with the idea of knowledge integration in contemporary Islamic education, which seeks to eliminate the dichotomy between worldly knowledge and the afterlife. Thus, Quranic-based education for children produces not only intellectually intelligent students but also spiritually and socially mature ones.

4. Gradual Principle (Tadarruj)

The Quran was revealed in stages, and this principle also applies to children's education. The educational process must be adapted to the child's developmental stage, both psychologically and intellectually.

5. The Principle of Exemplary Behavior (*uswah hasanah*): parents and educators become real role models for children.¹¹
6. The principle of habituation and repetition: Islamic values are instilled through daily practices.
7. The principle of balance between physical, mental and spiritual aspects: education is not partial, but holistic.¹²

RESEARCH METHODS

This research is a qualitative research with a historical and library research approach.¹³ A historical approach is used to explore Islamic education for children based on the Quran and Hadith, by analyzing the dynamics of educational institutions, methods, and ideas throughout history. A bibliographic approach is used to collect, read, and review relevant literature, including classical texts, works by modern scholars, and contemporary academic books and articles.

This type of research is qualitative-descriptive. Qualitative research was chosen because its main focus is an in-depth understanding of the phenomenon and thoughts of children's education based on the Qur'an and Hadith, not quantitative measurements. Meanwhile, its descriptive nature aims to describe children's education based on the Qur'an and Hadith in terms of concepts, institutions, and their relevance in the context of Islamic education based on the Qur'an and Sunnah. The data sources for this research consist of primary sources, namely the Qur'an, Hadith, and the works of classical Islamic educational figures such as Al-Ghazali, Ibn Khaldun, and modern figures such as Muhammad Abduh, Fazlur Rahman, and Syed Muhammad Naquib al-Attas. And secondary sources, in the form of books, journal articles, dissertations, and research reports that discuss Islamic education, children's education based on the Qur'an and Hadith, Islamic educational philosophy, and the development of Islamic educational thought in Indonesia and the Islamic world in general.¹⁴

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¹¹Al-Qur'an, QS. Al-Ahzab [33]: 21; see Quraish Shihab, *Grounding the Qur'an*, (Bandung: Mizan, 1999), p. 278

¹²Hasan Langgung, *Humans and Education: An Analysis of Psychology and Education*, (Jakarta: Pustaka al-Husna, 1986), p. 112

¹³Lexy J. Moleong, "Qualitative Research Methodology," 2013, 6.

¹⁴Abuddin Nata, "Philosophy of Islamic Education," 2005, 33.

¹⁵Abuddin Nata, "Philosophy of Islamic Education," 2005, 33.

Furthermore, this study also utilized secondary sources in the form of journal articles, proceedings, and relevant previous research to enrich the analysis.

The data collection process involved literature searches, in-depth reading, noting key ideas, and classifying themes according to research needs. The collected data was then analyzed using content analysis techniques.¹⁶ This technique was chosen because it is able to explore the meaning and messages contained in the text, so that the relevance of educational concepts according to the Qur'an and Hadith that are in accordance with Islamic values can be found.

Using this method, the research seeks to provide a comprehensive understanding of how Qur'anic and Hadith-based child education can be conceptually understood from an Islamic educational perspective. Furthermore, this approach allows for a critical analysis of Qur'anic and Hadith-based child education and offers a theoretical foundation for developing more contextualized Qur'anic and Hadith-based education within Islamic education.

RESULTS AND DISCUSSION

Conceptual Analysis of Children's Education Based on the Qur'an and Sunnah

From an Islamic perspective, child education is a comprehensive development process encompassing faith, morals, worship, and intellectual intelligence. The Quran and Hadith place children as a trust that must be consciously and systematically educated from an early age. This revelation-based education aims not only to produce cognitively intelligent individuals but also to shape personalities with faith, noble morals, and social responsibility.¹⁷

Education is essentially a process of humanization, namely developing the basic potential of students to become whole individuals, knowledgeable, moral, and beneficial to society. However, modern education, born from Western traditions, often falls into an approach that overemphasizes solely cognitive and instrumental aspects. This gives rise to symptoms of dehumanization, namely the reduction of humans to mere economic objects, production machines, or individuals measured solely by academic achievement and technical skills. Education in this model tends to produce individuals who are intellectually intelligent but lack empathy, lack spiritual orientation, and are alienated from essential human values.¹⁸

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¹⁶ Robert Weber, "Basic Content Analysis," preprint, SAGE Publications, Inc., 1990, <https://doi.org/10.4135/9781412983488>.

¹⁷ Abuddin Nata, *Education in the Perspective of the Qur'an*, (Jakarta: Kencana, 2016), p. 45.

¹⁸ Muhammad Taufiqurochman and Syafirda Azmi Aulia, *HUMANISASI DAN PROFETIK DI ERA KINI*, 2016.

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Implementation of Children's Education Based on the Qur'an and Hadith

Implementing children's education based on the Quran and Hadith can be done through the integration of Quranic values into the curriculum, learning methods, and school culture. Within the family environment, parents serve as primary role models in internalizing the values of the Quran and Sunnah through role models, dialogic communication, and the practice of worship.

In formal educational institutions, an integrative approach can be realized by linking general subject matter with the values of the Qur'an and Sunnah, and by creating a conducive religious climate. This approach aligns with the concept of integrating science and religion widely developed in contemporary Islamic education.

Amidst the currents of globalization and digitalization, children's education faces serious challenges in the form of an identity crisis and moral degradation. Quran-based education offers a solution by strengthening universal and transcendent spiritual and ethical values.[13] With a contextual and moderate approach, Quranic values can be internalized without neglecting developments in science and technology.

divine messages and the exemplary behavior of the Prophet Muhammad (peace be upon him). Therefore, studying the basic concepts of the development of Islamic educational thought means examining how the Qur'an and Sunnah have guided the direction, goals, methods, and implementation of education throughout history.

¹⁹ Ahmad Ridwan, "Islamic Philosophy of Education and Its Relevance to the Development of Human Nature," *Journal of Islamic Philosophy* 6, no. 1 (2021): 45–58.

²⁰ Nurul Hidayah and Ahmad Ridwan, "Contextual and Applicative Interpretation in Contemporary Islamic Education," *Journal of Islamic Education* 8, no. 2 (2021): 112–28.

1. The Qur'an as the Main Source of Educational Thought

The Quran was revealed as a guide to life (hudan li al-nās) and the source of all knowledge. From an educational perspective, the Quran contains fundamental principles that are relevant throughout the ages. Some important concepts that can be explored include:

Tawhid Education: The verses of the Qur'an consistently emphasize the oneness of God as the core of education. Tawhid is not merely a theological doctrine, but a moral, spiritual, and intellectual foundation. Students are guided to develop an awareness that all knowledge and life activities lead to God Almighty. For example, in the study "Integrating the Values of the Quran in Education to Form a Generation of Character," it was examined that Quranic values are used as the basis for character formation rooted in Tawhid as the foundation of faith.²¹

The Development of Reason and Knowledge The Qur'an frequently encourages people to think (yatafakkarūn), reflect (yatadabbarūn), and use common sense. This demonstrates that Islamic education places reason as a crucial tool for understanding revelation and the universe. Thus, the concept of Islamic education is not anti-science, but rather encourages the development of knowledge as long as it does not conflict with the principle of monotheism. An article discussing "The Concept of Education from a Qur'anic Perspective: A Thematic Study" emphasizes that the Qur'an instructs the use of reason and tafaquh (deep understanding) as part of the educational process.²²

The Formation of Morals The Qur'an provides guidance on moral values, such as honesty, patience, trustworthiness, and justice. Education according to the Qur'an aims not only to cultivate intelligence but also to shape noble character. This is the basis for an Islamic education curriculum that balances cognitive, affective, and psychomotor aspects. The study "Modern Islamic Education: Islamic Religious Education Curriculum Based on the Qur'an, Sunnah, and Culture According to Community Needs" explains that a curriculum based on the Qur'an and Sunnah must incorporate cultural elements and moral values so that education becomes meaningful and contextual.²³

The Goals of Education from a Qur'anic Perspective The Qur'an directs education to form people who have faith, knowledge and good deeds. The ultimate goal of education

²¹ Siti Nurjannah et al., "Integrating the Values of the Quran in Education to Form a Generation of Character," *Sunan Kalijaga International Journal on Islamic Educational Research* 8, no. 1 (2024): 1–16, <https://doi.org/10.14421/skijier.2024.81.01>.

²² Muh. Muhyiddin and Ibnu Chudzaifah, "Konsep Pendidikan Perspektif Al-Qur'an: Kajian Tematik," *AL-FIKR: Jurnal Pendidikan Islam* 7, no. 1 (2021): 45–56, <https://doi.org/10.47945/alfikr.v7i1.109>.

²³ Ega Najwa Ismail et al., "Modern Islamic Education: Islamic Education Curriculum Based on the Qur'an, Sunnah, and Culture According to Community Needs," *Hidayah: Journal of Islamic Education and Sharia Law* 1, no. 2 (2023): 89–102.

is not merely worldly prosperity, but true happiness in this world and the hereafter (sa'adah dārayn). The study "Islamic Education In The Al-Qur'an and Sunnah (Study About the Meaning of Education and Implications for Educators)" examines the meaning of education (tarbiyah) contained in these two sources and its implications for educators in shaping the character and morals of students.²⁴

It is stated that Islamic education management utilizes examples and traces the values of the Qur'an and Hadith to determine how learning is managed, including teaching and learning interactions that contain elements of dialogue and consultation.²⁵

The practice of the Sunnah teaches the importance of accustoming children to good deeds from an early age, such as the command to pray at a certain age, teaching good manners, and other moral activities. The article "The Concept of the Prophetic Sunnah in Early Childhood Education" explores how the Prophetic Sunnah is used in early childhood education through oral learning, verbal interaction, narratives, and demonstrations, as well as rewards and sanctions.²⁶

Compassion in Education One of the hallmarks of the Prophet's educational method was gentleness and compassion. Contemporary Muslim educators emphasize that harsh education without compassion can be destructive. In character studies based on the Quran and Sunnah, such as "Integrating the Values of the Quran in Education: Generation of Character," compassion and etiquette are essential components in developing emotionally and religiously healthy character.²⁷

2. The Thoughts of Classical and Contemporary Scholars in the Development of Children's Education Based on the Qur'an and Sunnah.

The development of Islamic educational thought is inseparable from the contributions of both classical and contemporary scholars. Both play complementary roles in developing a comprehensive, contextual, and sustainable conceptual framework for Islamic education. Classical figures such as Al-Ghazali (d. 1111 CE) emphasized the importance of unifying religious and rational knowledge. He believed that knowledge should lead humans to happiness in this world and the hereafter. He also emphasized the

²⁴ M. Imamuddin et al., "Islamic Education in the Al-Qur'an and Sunnah (Study about the Meaning of Education and Implication for Educator)," *Educative: Journal of Educational Studies* 5, no. 1 (2020): 70–83, <https://doi.org/10.30983/educative.v5i1.3055>.

²⁵ Dwi Puji Amalia and Ahmad Manshur, "Islamic Education Management in the Perspective of the Quran and Hadith," *Firdaus Journal* 4, no. 1 (2024): 1–6, <https://doi.org/10.37134/firdaus.vol4.1.1.2024>.

²⁶ Deky Pramana and Ismail, "Konsep Sunnah Nabawiyah Dalam Pendidikan Anak Usia Dini," *Raudhatul Athfal: Jurnal Pendidikan Islam Anak Usia Dini* 7, no. 2 (2023): 133–50, <https://doi.org/10.19109/ra.v7i2.20323>.

²⁷ Nurjannah et al., "Integrating the Values of the Quran in Education to Form a Generation of Character."

role of morality as the core of Islamic education, thus ensuring that the primary goal of education is to develop knowledgeable and noble individuals.²⁸ Ibn Khaldun (d. 1406 CE) introduced the concept of socially based education. In the *Muqaddimah*, he emphasized that knowledge develops in line with the dynamics of society. Education must prepare generations to play a role in the development of civilization, not simply master texts.¹⁸ Meanwhile, Ibn Sina (d. 1037 CE) highlighted the importance of child psychological development in education. He emphasized learning methods appropriate to the age of the students, combining intellectual, ethical, and practical skills.²⁹

In the modern era, the concept of Qur'anic and Sunnah-based child education in the development of Islamic education has been enriched by figures such as Fazlur Rahman (1919-1988), who emphasized a contextual approach to the texts of the Qur'an and Sunnah. According to him, Islamic education must produce a living understanding, relevant to the challenges of the times, and able to address contemporary humanitarian problems.³⁰ Muhammad Iqbal (1877-1938) championed the spirit of creativity and intellectual renewal. His ideas were widely used to promote progressive Islamic education, liberate students from static dogma, and foster the courage to think critically and innovatively.³¹

3. Philosophical Study in the Development of Islamic Education Based on the Qur'an and Sunnah

Philosophical studies are an important foundation in the development of children's education based on the Qur'an and Sunnah. Islamic educational philosophy seeks to explore the deepest meaning of human nature, the purpose of life, and the role of knowledge within the framework of Islamic teachings. This philosophical perspective ensures that Islamic education is not merely pragmatic but also rooted in transcendental and universal values.

First, Islamic educational philosophy emphasizes that humans are creatures with innate potential that must be developed through education. This view is based on the Quran, which affirms that humans were created as caliphs on earth with moral and spiritual responsibilities. Philosophical studies position education as a means of developing the potential of the mind, heart, and body in harmony with the purpose of human creation.³²

Second, the philosophical approach links the goals of Islamic education to the search

²⁸ Abu Hamid Al-Ghazali, *Ihya' 'Ulum al-Din* (Dar al-Minhaj, 2018).

²⁹ Abu 'Ali Ibn Sina, *Kitab Al-Shifa'* (Al-Mathba'ah al-Amiriyyah, 1952).

³⁰ Hidayah and Ridwan, "Contextual and Applicative Interpretation in Contemporary Islamic Education."

³¹ Muhammad Faisal and Laila Sari, "Enhancing Student Creativity through a Curriculum Based on Muhammad Iqbal's Thoughts," *International Journal of Islamic Education Innovation* 2, no. 1 (2022): 33–45.

³² Ridwan, "Islamic Philosophy of Education and Its Relevance to the Development of Human Nature."

for truth. In the classical Islamic tradition, figures such as Al-Farabi and Ibn Sina emphasized that education should not only be oriented toward practical skills but also toward the attainment of hikmah (wisdom). Educational philosophy emphasizes that knowledge should lead humans to an understanding of the essence of life and eternal happiness.³³

Third, Islamic educational philosophy serves as a critical framework for addressing contemporary developments. Through philosophical studies, modern scholars such as Fazlur Rahman and Syed Muhammad Naquib al-Attas emphasize the importance of integrating religious and modern knowledge. This philosophical approach ensures that Islamic education can face the challenges of globalization without losing its Islamic identity and values.³⁴

Thus, philosophical studies provide a normative, critical, and transformative foundation for Qur'anic and Sunnah-based child education in both Islamic and modern education. It guides Islamic education to remain relevant, contextual, and oriented toward the ultimate goal: happiness in this world and the hereafter.

Through this integration, education is no longer understood merely as a social institution serving to maintain order, but also as a vehicle for the formation of a complete human being (*insan kamil*). Islamic values such as monotheism, morality, and worship serve as the foundation that integrates the cognitive, affective, and spiritual dimensions in the educational process. This integration also serves as a solution to the problem of dehumanization in modern education, which overemphasizes the cognitive and instrumental aspects.³⁵

The conceptualization of Islamic education emphasizes that humans are not only rational beings (*homo sapiens*) and social beings (*homo socius*), but also spiritual beings (*'abdullah*) who have a transcendental relationship with God. Therefore, Islamic education rejects the dichotomy between worldly knowledge and religious knowledge, between reason and revelation, and between material and spiritual life. This integration makes Islamic education holistic, addressing all aspects of human development: cognitive, affective, psychomotor, and spiritual.³⁶

First, the cognitive aspect. Islamic education continues to emphasize the

³³ Nur Aini, "The Contribution of Al-Farabi and Ibn Sina to the Philosophy of Islamic Education," *Journal of Tarbiyah and Philosophy* 9, no. 2 (2020): 71–85.

³⁴ Fadli and Nurhaliza, "Integrasi Ilmu Dalam Perspektif Fazlur Rahman Dan Syed M. Naquib Al-Attas: Studi Filosofis."

³⁵ D. F. Handika and A. Darmiyati, "Refleksi Pendidikan Karakter Islam Dalam Membentuk Insan Kamil Di MTSN 4 Karawang," *Jurnal Education and ...* 10, no. 1 (2022): 379–85.

³⁶ Irpan Ilmi et al., "Islamic Educational Values as the Core of Character Education," *EDUTECH: Journal of Education And Technology* 7, no. 2 (2023): 406–71, <https://doi.org/10.29062/edu.v7i2.633>.

importance of mastering knowledge, both religious and general. However, this knowledge is not left value-free; it must always be linked to ethical and monotheistic dimensions. This contrasts with modern education, which is often value-free, where knowledge is viewed as an instrument of power without considering its impact on humanity.³⁷

Second, the affective aspect. Islamic education places morality at the core of education. The process of internalizing morality is not only carried out through theoretical teaching, but also through habituation, role modeling, and value-filled social interactions. This aligns with the sociological perspective of education, which recognizes the importance of social norms, values, and solidarity in shaping individuals capable of living harmoniously in society.³⁸

Third, the spiritual aspect. Islamic education fosters not only intellectual and moral intelligence, but also spiritual intelligence. Through a broad understanding of worship—both ritual and social—students are guided to integrate knowledge with good deeds, so that every activity of learning, working, and interacting becomes part of devotion to God. This spiritual dimension distinguishes Islamic education from secular education systems, as its orientation extends beyond worldly benefits to encompass the happiness of the hereafter.³⁹

When viewed from a critical perspective, the integration of Islamic values into education also serves as a critique of the dominance of positivist and capitalist paradigms in modern education. Modern education tends to position humans as objects of economic development, rather than independent subjects. This gives rise to problems such as the commercialization of education, unhealthy competition, and the loss of a humanitarian orientation.⁴⁰ Islamic education, with its concept of integrating monotheism, morality, and worship, offers an alternative that emphasizes that the goal of true education is to form a perfect human being (*insan kamil*).

Meanwhile, the thoughts of Muslim scholars provide a spiritual dimension not found in Western theories. Hasan Langgulung emphasized that Islamic education must develop all human potential, including spiritual, emotional, and moral aspects. According to him, Islamic education aims to produce a balanced personality, oriented not only toward

³⁷ Diana Safitri et al., "Science and Islamic Character Education from the Perspective of Athiyah Al-Abrasyi: A Philosophical Analysis," *Al Hikmah: Journal of Education* 6, no. 1 (2025): 157, <https://doi.org/10.54168/ahje.v6i1.417>.

³⁸ Siti Khopipatu Salisah et al., "Peran Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik Di Era Digital: Tinjauan Literatur," *Jurnal Pendidikan Islam* 10, no. 1 (2024): 36–42.

³⁹ Mitra Sasmita, "Islamic Education As the Spiritual and Moral Foundation of the Young," *Indonesian Journal of Education (INJOE)* 4, no. 3 (2024): 857–71.

⁴⁰ Mohamad Siroj, "Transformation of Islamic Education: The Urgency of Innovation in Islamic Education in The Digital Era," *International Conference on Islamic Studies (ICIS)*, 2024, 617–23.

the worldly but also the hereafter.⁴¹This concept is able to address the weaknesses of modern education which only focuses on intellectual intelligence.

Syed Muhammad Naquib al-Attas was even more radical with his idea of the "Islamization of knowledge." He asserted that the crisis in modern education is a crisis of morality, namely the loss of connection between knowledge, values, and the purpose of human life. Islamic education, he argued, must be able to restore the meaning of knowledge to God as the source of truth, so that knowledge does not become an instrument of oppression or merely a commodity. Al-Attas's thinking is highly relevant to the problem of the dehumanization of modern education, which often produces intelligent individuals who have lost their moral direction.⁴²

Abdurrahman an-Nahlawi viewed Islamic education as a means of developing Muslim personality through internalizing the values of monotheism, morality, and worship. He emphasized the importance of integrating theory and practice, knowledge and practice, so that education does not stop at memorization but fosters concrete behavior in accordance with Islamic teachings.⁴³Thus, Islamic education is able to address the modern problem of the dichotomy between knowledge and ethics.

Combined, the thoughts of these figures yield an integrative conceptual analysis. This teaches us that education is indeed a vital social institution in maintaining social order and shaping social structure. However, from Hasan Langgulung, Al-Attas, and An-Nahlawi, we learn that education is not enough to merely maintain social order; it must also produce complete human beings (*insan kamil*) oriented toward God. Therefore, Quran-based child education can be implemented in every Muslim family.

Thus, conceptual analysis shows that children's education based on the Qur'an and Sunnah or Hadith is essentially Islamic education that not only educates the cognitive aspect but also integrates the affective and spiritual dimensions. This integration can address the problem of dehumanization in modern education, because it places humans at the center (human-centered) and at the same time as servants of God (God-centered). Islamic education exists not only as a social institution that reproduces values, but also as an agent of transformation that builds a just, moral, and dignified society.

⁴¹ Muhammad Ali and Nur Eko Wahyudi, "Tujuan Pendidikan Islam Dalam Pandangan Hasan Langgulung," in *Suhuf*, vol. 34, no. 2, preprint, 2022.

⁴² Irma Rachmadiani and Budi Haryanto, "Pemikiran Syed Muhammad Naquib Al-Attas Tentang Konsep Ta'dib Dalam Membentuk Manusia Beradab," *Tasfiah: Jurnal Pemikiran Islam* 9, no. 1 (2025): 27–49, <https://doi.org/10.21111/tasfiah.v9i1.13709>.

⁴³ Sukarman, "Kajian Pemikiran Pendidikan Islam Abdurrahman An-Nahlawi Dalam Kerangka Pendidikan Modern," *Journal of Islamic Education Studies* 2, no. 2 (2024): 157–66, <https://doi.org/10.58569/jies.v2i2.978>.

Implications of Children's Education Based on the Qur'an and Hadith

The discussion of Qur'anic and Sunnah-based child education in Islamic education from classical to contemporary times has several important implications, both theoretical and practical. These implications are relevant to the development of Islamic education, the formulation of educational policies, and the implementation of curricula and learning methods in Islamic educational institutions.

First, theoretically, this study confirms that Islamic education has a unique epistemological framework based on the Qur'an and Sunnah as its primary sources. This implies that the development of Islamic educational theory cannot be separated from a normative basis derived from revelation, unlike secular educational systems that are based purely on human rationality. Therefore, every theory and practice of Islamic education must remain grounded in the principle of integrating knowledge and faith.

Second, from a historical perspective, Islamic education has proven to be adaptive to changing times. Educational institutions, initially centered in mosques and homes, have evolved into madrasas, universities, Islamic boarding schools, and even modern Islamic colleges. The implication is that contemporary Islamic educational institutions must maintain a spirit of flexibility and innovation, without losing the main orientation, namely the formation of a perfect human being.⁴⁴ Islamic education based on the Qur'an and Sunnah must be able to accommodate developments in science, technology, and socio-culture, while still maintaining spiritual and moral values.

Third, in practical terms, Islamic education, based on the Qur'an and Sunnah, requires strengthening an integrative curriculum model that combines religious knowledge with general knowledge. The dichotomy between the two remains problematic in many Islamic education systems. The implication of this discussion is the importance of formulating a balanced curriculum, so that students master not only religious knowledge but also competencies relevant to global needs. Thus, graduates of Islamic educational institutions can emerge as individuals with competitiveness, character, and adherence to Islamic values.

Fourth, in the context of the challenges of globalization, Islamic education must have a clear strategy to confront the tides of secularization, hedonism, and value relativism. This implies the need for Islamic education to instill critical awareness and a moral filter in students so they can interact with the modern world without losing their Islamic identity.⁴⁵ This also demands innovation in learning methods, the use of digital technology, and the preparation of teaching materials that are

⁴⁴ Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (PT Remaja Rosdakarya, 2008).

⁴⁵ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (The University of Chicago Press, 1982).

relevant to the needs of the 21st century.

Fifth, from an educational policy perspective, this study implies that the government, educational institutions, and stakeholders must collaborate to strengthen Islamic education so that every Muslim child can receive an education based on the Qur'an and Sunnah. Regulatory support, funding, and the development of competent human resources are essential. Teachers and other educators must be equipped with modern pedagogical skills and in-depth Islamic insight to fulfill their roles as educators and moral role models.

Thus, the main implication of this discussion is the need for a reconstruction of children's education based on the Quran and Sunnah, curriculum innovation, institutional strengthening, and improving the quality of teaching staff. All of this aims to ensure that Islamic education serves not only as a historical legacy but also as a living, dynamic educational system capable of addressing the challenges facing Muslims in the contemporary era.

CONCLUSION

Based on the above explanation, it can be concluded that Qur'an- and Hadith-based child education is an integral educational system that emphasizes the formation of Islamic character from an early age. By utilizing revelation as the primary source, Islamic education can address children's moral and spiritual challenges amidst the dynamics of the modern era. Therefore, reinforcing the paradigm of Qur'an- and Hadith-based child education is an urgent need in developing a generation of faithful, knowledgeable, and noble Muslims.

Education based on the Qur'an and Hadith is a comprehensive and timeless educational concept. They provide theological foundations, pedagogical principles, and practical guidance for developing a generation of faith, noble character, and knowledge. Implementing this education requires synergy between families, schools, and communities. Therefore, children's education based on the Qur'an and Sunnah can be a strategic solution to the challenges of modern education.

From the perspective of the Quran and Hadith, childhood education is not merely an initial stage before entering formal education, but rather the most strategic phase in shaping a child's character, spirituality, and intellectual abilities. Islam places great emphasis on this period, as emphasized in various Quranic verses and Prophetic sayings, which emphasize the importance of instilling the values of monotheism, good manners, and noble morals from an early age. The concept of childhood education in Islam is rooted in the principle of human nature, where every child is born pure and possesses the fundamental potential to develop.

The principles of monotheism and balance are two key pillars of Quran-based children's education. Monotheism serves as the value orientation and ultimate goal of education, while balance ensures that a child's full potential develops harmoniously. The integration of these two principles

is highly relevant to addressing the challenges of children's education in the modern era, which is characterized by a moral crisis and value disorientation. Therefore, Quran-based children's education needs to be continuously developed conceptually and implemented in various educational settings.

This historical journey demonstrates that children's education based on the Quran and Hadith is never static, but rather constantly transforms to meet the needs of the times. Despite facing the challenges of globalization, modernization, and secularization, children's education based on the Quran and Hadith is embodied in Islamic education that remains highly relevant by integrating modern science and Islamic values. Therefore, children's education based on the Quran is a crucial step in ensuring that Islamic education can meet the needs of the community in the modern era.

Ultimately, it can be concluded that children's education based on the Quran and Hadith is not only an instrument for transmitting religious knowledge but also a means of fostering civilization. Therefore, efforts to develop Islamic education must continue to be directed towards creating a generation of Muslims who are knowledgeable, possess noble morals, and are able to contribute positively to building a just, progressive, and civilized society.

Research Implications

The results of this study have theoretical and practical implications for the development of Qur'an- and Sunnah-based child education in the modern era. Theoretically, this research enriches the body of knowledge in Islamic education by positioning religious values such as monotheism, morality, and worship as crucial variables in the social analysis of education. This approach emphasizes that education cannot be separated from spiritual and moral values, which are the foundation of humanity.

Practically, the findings of this study can serve as a basis for developing a more contextual and integrative Islamic Religious Education (PAI) curriculum. The values of the Qur'an and Sunnah need to be internalized in the learning process so that students develop not only intellectual intelligence but also social and spiritual sensitivity. Thus, education based on the Qur'an and Sunnah or Hadith can serve a dual purpose: as a guide for educating children and as an instrument for their moral transformation within society.

Limitations

This research has limitations due to its conceptual nature and use of a library research approach. This means that the entire analysis is based on a literature review without collecting empirical data in the field. This results in the research focusing more on theoretical and reflective aspects, rather than on implementation evidence. Furthermore, some of the literature discussing

child education based on the Quran and Hadith or Sunnah is still general in nature and does not detail the applicable relationship between the two. This condition affects the breadth of the analytical perspective presented.

Another limitation lies in the study's still idealistic scope. This research has not directly tested the extent to which the concept of integrating Islamic values into children's education based on the Qur'an and Hadith can be applied in contemporary Islamic education systems. Therefore, more comprehensive, field-based follow-up research is needed so that the conceptual findings can be tested in an empirical context. Thus, studies on children's education based on the Qur'an and Hadith can more concretely contribute to the development of Islamic education policies and practices in Indonesia that are in accordance with the Qur'an and Hadith.

Suggestion

Based on the analysis and limitations of the research, it is recommended that studies on children's education based on the Qur'an and Hadith continue to be developed, particularly in the context of implementing Islamic values in education. Educators and curriculum developers are expected to integrate cognitive, affective, and spiritual dimensions in every learning process so that education is not only oriented towards knowledge transfer but also character and moral development that refers to the Qur'an and the Prophet's Hadith as guidelines.

Furthermore, future research should focus on empirical studies to examine the extent to which the concept of Qur'anic and Hadith-based child education can be implemented in educational practices at various levels, from elementary school to university. Collaborative efforts between academics, education practitioners, and policymakers are also crucial to ensure that the concept of Qur'anic and Hadith-based child education can be adapted into the national education system in a more contextual, moderate, and transformative manner. Thus, Islamic education can play an active role in shaping individuals who are not only intellectually intelligent but also morally upright, civilized, and responsible toward God and those around them.

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