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### Nurturing children's religious values in the social education environment In Makassar city

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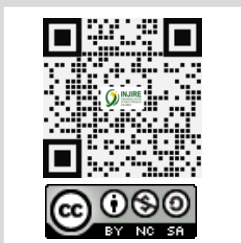
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**Abstract**

*Education is a process that will be largely determined by three factors, namely: first, the family environment, where parents are the determining factor in the formation of children's attitudes and behavior, second, the school environment, where teachers play a very important role in the cognitive formation of students and third is the community environment, so that this environment becomes a free medium of interaction between children/students from the previous two environments. By using qualitative research, this research focuses on the development of religious values and the formation of social values. The results of this study reveal that the concept of halalan tayyibah as an initial provision to the family in the family as an initial coaching place. Emphasizing the importance of education as a holistic process influenced by three primary environments. Firstly, the family environment, where parents play a crucial role in shaping children's attitudes and behaviors. Secondly, the school environment, where teachers are instrumental in the cognitive development of students. Thirdly, the community environment, which provides a broader context for social interaction, integrating influences from both the family and school.*

**Keywords:**

Religion; Social Environment; Society; Makassar; Value Education

**Abstrak**

*Pendidikan merupakan suatu proses yang akan sangat ditentukan oleh tiga faktor, yaitu: pertama, lingkungan keluarga, dimana orang tua menjadi faktor penentu dalam pembentukan sikap dan perilaku anak, kedua, lingkungan sekolah, dimana guru memegang peranan yang sangat penting dalam pembentukan kognitif anak didik dan ketiga adalah lingkungan masyarakat, sehingga lingkungan ini menjadi media interaksi yang bebas antara anak/siswa dari dua lingkungan sebelumnya. Dengan menggunakan penelitian kualitatif, fokus penelitian ini kepada pengembangan nilai agama serta pembentukan nilai sosial. Hasil penelitian ini mengungkapkan bahwa konsep halalan tayyibah sebagai bekal awal kepada keluarga dalam keluarga sebagai tempat pembinaan awal. pentingnya pendidikan sebagai sebuah proses holistik yang dipengaruhi oleh tiga lingkungan utama. Pertama, lingkungan keluarga, di mana orang tua memainkan peran penting dalam membentuk sikap dan perilaku anak. Kedua, lingkungan sekolah, di mana guru berperan penting dalam perkembangan kognitif siswa. Ketiga, lingkungan masyarakat, yang menyediakan konteks yang lebih luas untuk interaksi sosial, mengintegrasikan pengaruh dari keluarga dan sekolah.*

**Kata Kunci:**

Agama; Pendidikan Nilai; Lingkungan Sosial; Masyarakat; Makassar

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## Introduction

Education is not only an effort to transfer knowledge and develop skills, but also expanded to include efforts to realize the desires, needs, and abilities of individuals to achieve a better, satisfying life for personal and social life. This makes parents want their children to be smart and intelligent and have good character.

However, Suharsono mentions one of the false assumptions that the task of educating or educating children is only the task of teachers and educational institutions, while parents are engrossed in their respective professions, which in turn has negative implications with the emergence of their indifference to the spiritual, intellectual and moral development of their own children (Suharsono, 2020).

RM Soewardi Soerjaningrat or better known as Ki Hajar Dewantara, the founder of the Taman Siswa school in Uhbiyati put forward the Tricentra system, stating that education lasts a lifetime and is carried out in the household environment, school environment, and community environment so that education is a shared responsibility between family, community, and government. Regarding the issue of education itself, Allah SWT emphasizes the existence of parents in the education and development of their children in Surah At-Tahrim (66): 6.

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

*O you who believe, protect yourselves and your families from the fire of Hell, whose fuel is man and stone, whose guardians are harsh angels, hardened, who do not disobey Allah in what He commands them and always do what is commanded.*

Daradjat explains in a psychological study that the age of 3-4 years is called the "disintegration period" or "critical period" because that is when opportunities begin to open up to move toward actual acceptance (Waston & Rois, 2017). The same thing Zainuddin explains the main points of Al-Gazali's thought considers the period of formation and formation of personality to be gradual and develops as a process towards perfection (Dalmeri, Nuriah, Supadi, & Noor, 2023).

On the other hand, Abdullah Nashih Ulwan explains that exemplary education is an influential method that best guarantees success in preparing and training children morally, spiritually, and socially (Zuhri, 2020). From the point of view of the learned, educators, especially parents or teachers who color their students a lot, must have faith and knowledge to produce quality and quantity results. In addition to the need for exemplary aspects in educating children, it also concerns three main things, namely: (1) The cognitive aspect, namely the child's ability to absorb the knowledge taught. This concerns the intellectual ability and intelligence level of students, (2) the emotional aspect, specifically the child's ability to feel and live what is taught, which he obtained from the cognitive aspect above, and (3) the psychomotor aspect, the ability of students to act and act following the knowledge they have obtained (cognitive aspect) and the knowledge that has been internalized (emotional aspect).

Religious education should be able to color the child's personality so that religion becomes part of his personality later / in the future. The main thing in Islamic Education is the "strengthening" of students in the family on three things: *first*, providing halal food (Anggraeni, Ali, Kurniawan, 2023). *Second*, providing religious education, and *third*, providing knowledge of skills as a living being, because humans desire to do something, action, work, or behavior known as motivation, which is the inner (Kahadiah, Muslimin, & Malli, 2023).

Education is generally within the scope of roles, functions, and goals that are not different, and all of them live in efforts that intend to raise and uphold human dignity through its transmission, especially in the form of transfer of knowledge and transfer of values.

Education in a broad sense means a process to develop all aspects of human personality, including knowledge, values, attitudes, and other skills. Education will try to change behaviour that aims for humans to achieve maturity or a better individual personality. It should also be understood that maximum education for children is an "investment" in the future. Education lasts a lifetime and is carried out in the household, school and community environment. Allah SWT. also emphasizes in the Qur'an things that are relevant to the description above, in surah an-Nisa (4): 9.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا  
قَوْلًا سَدِيدًا

*And let those fear Allah who should leave behind them weak children, whom they fear for their welfare.*

The above verses and expressions indicate the enormous role and responsibility of educators because children are "entrusted" by God who must always be equipped with life capital and good education. Daradjat describes that the responsibility of education is organized with the obligation to educate. In general, educating is helping students carry out the association between educators and students in educational situations found in the household environment (parents), schools (teachers), and society (leaders and government).

The progress of a nation is determined by its educational prospects. Education is a fundamental human need that is constructive in human life. Education adheres to an open system because education can't carry out its functions properly when isolated from the surrounding environment. Thus as intelligent beings, humans are required to be able to hold scientific reflections on education which is a consequence of educating and being educated.

In the context of nurturing children's religious values within the social education environment in Makassar City, it is essential to integrate these values into the broader educational framework. The nurturing of religious values is a vital part of education as it shapes the moral and ethical dimensions of young learners, contributing significantly to their overall development and the progress of society. By embedding religious teachings and practices into daily educational activities, children can develop a strong foundation of values that guide their interactions and decisions in the social sphere. This holistic approach ensures that education not only imparts academic knowledge but also cultivates a well-rounded character, which is crucial for the advancement of both individuals and the nation.

## Methods

The type of research is qualitative with a descriptive approach. All processes required in planning and also in the implementation of research will refer to the database that occurs in schools. The descriptive analysis method is research that is carried out intensively, and in detail and provides an in-depth description of a particular organization or institution, which will be observed.

The research location is in Makassar City with a focus on fostering and educating children in three social educational environments, namely family, school, and community.

The focus of the research is 1) children's religious values, namely the educational patterns provided by parents, teachers, and society towards the formation of children's character; 2) The social environment of education, namely the three places of education/madrasah of a child, namely the household (parents), school (teachers), and society (government).

Data sources and research instruments using Moleong (Moleong, 2018) argue that only humans as instruments can understand the subject matter. Research instruments are tools used in data collection methods, in the form of observation and interview guidelines, although the researcher is the key instrument.

Arikunto (Arikunto, 2010), says that, broadly speaking, there are two kinds of guidelines for conducting research using the interview method, namely:

- a. Unstructured interview guidelines, namely interview guidelines that only contain the outline to be asked. Here the creativity of an interviewer is needed because the interviewer becomes a driver of the respondent's answers.
- b. Structured interview guidelines, namely interview guidelines that are arranged in detail so that they resemble a checklist, here the interviewer only needs to put a  $\surd$  (check) mark on the appropriate number.

## Results and Discussion

As previously described, the educational environment is in the following three components:

### Household Environment: Parents as Primary Educators

The family in a household is the first institution in a child's life, where he learns and declares himself as a social being. In the family, children will generally interact intimately, and everything that children do also affects the family, and vice versa the family provides the basis for the formation of behavior, character, morals, and education in children. The experience of interaction within the family will also determine the child's behavior patterns towards others in society.

In building a household, someone who wants to have good offspring must find a partner who is following the teachings. Choosing a partner that suits the needs of each is difficult. Many things are considered when determining who will be their life partner. One of them has a good educational background.

In general, education in the household is not based on awareness and understanding born of educational knowledge, but because the atmosphere naturally provides a natural possibility of building an educational situation. The educational situation is realized thanks to the association and relationship of mutual influence between parents and children.

Even education begins when the baby is still in the mother's womb or what is known as prenatal education. In Zainuddin's research, efforts to shape the character of children from the womb to shape the behavior of educational values and religious morals in children from an early age. Technically, this can be achieved by giving prospective babies halal dishes for consumption, talking to them in a kind and gentle way, listening to the Koran, and music with educational verses (Zainuddin, W., Musriparto, & Nur, 2022).

As important as child education is, the Prophet still asks parents to give their children their rights even if they are adulterers. One of the initial obligations of parents in the view of Ibn Sina explains some of the great benefits of breastfeeding children, such as very guaranteed cleanliness (sterile) and eradication various types of diseases, the temperature is ideal for a baby, and always stable, not too cold or too hot, always available at any time, never damaged / stale until how long in the body of a mother, It is the most ideal food for a baby, fulfills all that is needed in its growth, perfects the process of forming defenses, especially against diseases, prevents the child and the mother from being overweight, the longer the mother's milk is given, the more it will foster an inner bond/affection between them that will never be obtained outside this process. In addition, it is also important to pay attention to what is in the child's stomach in the context of diet. When a child is too full, he will get tired quickly and disrupt his learning process. therefore, parents should also consider their child's nutrition and diet (Mainuddin, 2022).

However, the reality in the community is that without any obvious obstacles, many mothers switch to formula milk in consideration of maintaining the stability of the body. Even during the growth and development period, many children are handed over to other people (grandmother, niece, maid, or baby sister).

Parents are required to produce productive offspring because today's development will clearly be different from the age of their children in the future. Hasan Langgulung quotes Sayyidina. Ali "*Educate your children, for indeed they are created to live in an age different from yours*".

When examined in depth, it is clear that the main responsibility for education falls on both parents and cannot be imposed on others. However, in further development of course parents feel unable to do it themselves so the responsibility is directed to others such as being sent to school or put in boarding school (Anggraeni & Muna, 2023).

The responsibility of education includes the life of the world and the hereafter, which of course parents cannot possibly carry themselves "completely", because they are ordinary humans who have limitations. However, it needs to be understood that the responsibility for children's education will not be avoided from the role of the parents themselves in any condition.

Fuad Ihsan outlines that the responsibility of education needs to be realized and fostered by both parents towards children in a way: 1) Nurture and raise it, this responsibility is a natural urge because children need food, drink, and care. 2) Protecting and ensuring their health, both physically and spiritually, and various things that can harm them. 3) Educating him with various sciences and skills that are useful for his life. 4) Make the child happy for this world and the hereafter by giving him religious education by the provisions of Allah SWT. as the ultimate goal of Muslim life.

The next step to further improve the quality of people's education, of course, is to continue to a higher level of education so that the insight and social values for children are stronger. With the higher level of education of parents, it is hoped that children will be encouraged to go to school for a higher level of education (W, 2022). The negative impact of parents' lack of attention to religious education on children is that they will have bad character, which has implications for the child's low morals in interacting with the surrounding people. Other implications lead to deviant child behavior, and if so severe many children may fall into promiscuity far from religious values, the valley of sin (free sex), drug abuse NAZA (Narcotics, Alcohol, and other Addictive Substances), and their lives will be irregular.

Dadang Hawari's research proves that drug abuse has an impact, among others, damaging family relationships, reducing learning ability, inability to distinguish between good and bad, changing behavior to become anti-social, decreasing work productivity, health problems, increasing traffic accidents, crime, and violence (Hawari, 1997).

The mother's role in physical development such as eating and drinking the child to go to school must be regular, not to be neglected. The influence of a mother is recognized as quite large in educating her children because in her there are subtle feelings and affection that exceeds the subtle feelings and affection of men. Through caresses, kisses, and gentle words, children are closer to their mothers than their fathers.

Sigmund Freud named the closeness of children (men) to their mothers with the theory of the Oedipus complex, which is the conflict between the child and the father. Furthermore, he concluded that in a family, children will be closer to parents of the opposite sex. However, this is not always the case, as both sexes tend to be closer to their mothers than their fathers. Rationally, this can be understood because mothers interact more with children daily.

Another argument put forward by Prof. Sikun Pribadi emphasizes the importance of the role of a father in the development of a boy's soul for the formation of his sex role identity, namely as a man who is masculine enough - if not, it is very possible that a psychiatric disorder will arise, namely the tendency to homosexuality physically male, but psycho-sexual he is feminine (Pribadi, 1987). Especially if given games that are very identical to girls' games, but not in the sense of discrediting gender.

The strong recording power of infants/children was stated by a psychiatrist, Werner Wolf by saying: "*The greatest danger lies in the assumption that the young child has no understanding of emotional or sexual reactions which parents sometimes display before their children*". That is, the greatest danger lies in the assumption that young children have no understanding of the emotional or sexual reactions that parents sometimes display in front of their children.

Lack of control and advice or direction from parents on various child behaviors like this will have implications for unfavorable influences on the development of the child's personality. Other forms of irresponsibility include handing over household affairs and child care to others, such as grandmothers, aunts, maids, or baby sisters. This kind of thing will make children dependent on their caregivers and the psychological influence is the distance between parents and children and will affect the child's personality. So, it should be noted that fostering religious education for children in a family environment will shape their personality, attitudes, behavior, how to feel, and how children react to their environment positively.

### **The role of the school**

Educational institutions (schools) as a medium between the relatively small family environment when compared to the vast and heterogeneous community environment. When a child starts school, it means that he will encounter a completely new life and will interact a lot with each other.

The role of the teacher must be maximized at school so that all forms of difficulties can be overcome. School is not an institution that confines children's creativity, but an educational environment that provides a lot of attention, just like the family environment. The school is the second socialization institution after the family, so of course it will greatly affect the child's personality and social development which is organized formally. Conceptually theoretical religious education in schools functions as 1) Increase faith and piety to Allah SWT and the noble character of students to the maximum extent possible; 2) Instilling the values of Islamic teachings as a guide for happiness in the world and the hereafter; 3) Adjusting the mentality of students to the physical and social environment; 4) Correcting mistakes and weaknesses in students' beliefs, as well as the experience of Islamic teachings in everyday life; and 5) Preventing negative things from foreign cultures and other religious teachings.

Schools as official institutions under the coordination of the government, organize educational activities in a planned, deliberate, directed, and systematic manner. With the support of professional educators, it is hoped that later from them brilliant ideas will be poured into the formulation of learning programs in the form of a curriculum for a certain period.

Teachers as professional educators will certainly play a lot of roles in the process of educating children outside the family environment, so they play a full role at school in the formation of good attitudes and behavior of students. But the problems that often occur regarding religion teachers in the scope of schools are the problem of the ratio of religion teachers to the number of students, the quality and scientific capacity of religion teachers, the problem of professionalism of religion teachers, the dualism of the national education (Shabir, Usman, & Kamal, 2023).

Jamaluddin Mahfuzh said that a young student is like a mirror that reflects all the teacher's behavior. If the teacher shows a spirit of joy, cheerfulness, and openness to life, of course, students will respond in kind. Conversely, if the teacher shows a sad, haunted, gloomy attitude, then such expressions will be seen by students.

The primary responsibility for a child's education remains with the parents at home. While the role of teachers at school is only to continue and develop education that has been laid the foundations by the family environment through informal education. Law No. 20/2003 on the National Education System states that "educational units called schools are part of a tiered and continuous education". The responsibility of schools as formal education institutions is based on three factors, namely:

a. **Formal responsibility**

Educational institutions follow their functions, and duties and achieve educational goals according to applicable laws and regulations. Educational institutions have a formal responsibility to adhere to their defined functions and duties, and to achieve educational goals in accordance with applicable laws and regulations. This ensures that the institution operates within the legal framework set by the government and other regulatory bodies, thereby maintaining standards and accountability in the delivery of education.

b. Scientific responsibility

Based on the form, purpose, and level of education entrusted to them by society as stated in articles 13, 15 and 16 of the National Education System Law. Schools hold scientific responsibility based on the form, purpose, and level of education entrusted to them by society. This is clearly articulated in articles 13, 15, and 16 of the National Education System Law. These articles outline the expectations and standards for educational institutions, ensuring that they provide a curriculum that meets the scientific and intellectual needs of students, preparing them for future challenges and opportunities.

c. Functional responsibility.

The responsibility accepted as a functional manager in implementing education by educators who are entrusted with the trust and responsibility of implementing based on the provisions of the applicable legislation as a delegation of authority and trust and delegation of responsibility from parents. The functional responsibility of schools involves the implementation of education by educators who are entrusted with the authority and responsibility by parents and the community. This responsibility is a delegation of authority and trust, as well as a delegation of responsibility from parents to educators, ensuring that schools fulfill their role as functional managers in delivering education. Educators must carry out their duties based on the provisions of applicable legislation, thereby maintaining a high standard of educational delivery and fostering a supportive and effective learning environment for students.

Thus, the indicators of success in school institutions are strongly influenced by the things mentioned above. Each of these responsibilities ensures that schools operate effectively and efficiently, providing a structured and comprehensive education that meets the needs of students and society. By adhering to formal, scientific, and functional responsibilities, schools can contribute significantly to the development and progress of the nation.

### **The role of the community**

Qualitatively and quantitatively, members of the community consist of a variety of education, professions, expertise, ethnic groups, cultures, religions, and social layers, making it a pluralistic society. Each member of society will cooperate and establish relationships to meet their needs and achieve their goals.

In the concept of education, society is several people with various personal qualities, ranging from those with low education to those with high education (Suharsono, 2020). The good quality of a society is determined by the quality of education of its members. When viewed in terms of the educational environment, the community is called a non-formal educational environment that provides education intentionally and planned to all members but not systematically. In the national education system, it is stated that the family, community, and government are responsible for building the whole Indonesian society. The government's five-year development plan also states that the community is responsible for various educational issues (Rahmadania, Sitika, & Darmayanti, 2021)

Ilyasir and Farhana's research, one of the elementary school children in Puspo hamlet performed a very helpful role for children in learning, especially Islamic religious education in their older age, and gave them more knowledge about religion. This helps children understand Islamic religious education correctly, maintain their academic grades, and develop certain skills in preparation for continuing their education to a higher level (Farhana & Ilyasir, 2021). This shows that the community participates in providing education to the younger generation.

Parents are educators in the household environment, and teachers in the school environment, while in the community environment, those who hold responsibility are adults (government) through continued socialization which is laid by the family and also by schools before they enter society. Within the community environment, the responsibility for education is held by adults and the government. This is achieved through continuous socialization, which builds

upon the foundation laid by the family and schools. Community education involves teaching individuals how to interact responsibly and constructively within society. Adults, including community leaders and government officials, play a pivotal role in modelling good citizenship, civic responsibility, and community involvement. They provide opportunities for individuals to engage in social, cultural, and recreational activities that further enhance their personal and social development (Risfaisal & Muslimin, 2023).

Thus, official and unofficial leaders are educators in society. They are responsible for the education of the citizens in the community. Functionally and structurally, they are responsible for the behavior and development of members of the community for which they are responsible, including the development of children and adolescents. Since humans want to progress in their lives, the idea of developing their quality of life through education will also arise. Education will be the main concern to advance the lives of human generations. Children and humans will always grow and develop towards their maturity dynamically and responsively to influences from outside themselves.

## Conclusion

The concept of *halalan tayyibah* is an initial provision to the family in the family as a place of initial development. Emphasizing the importance of education as a holistic process influenced by three primary environments. *Firstly*, the family environment, where parents play a crucial role in shaping children's attitudes and behaviors. *Secondly*, the school environment, where teachers are instrumental in the cognitive development of students. *Thirdly*, the community environment, which provides a broader context for social interaction, integrating influences from both the family and school.

Religion is expected to act as a catalyst and motivator across these environments, guiding parental guidance at home, educational practices in schools, and social behaviors in the community. This religious influence ensures that educational efforts are culturally cohesive and purpose-driven. The synergy among these three educational institutions—family, school, and community—is vital for shaping the character and development of children as learners. By working together, these environments create a supportive and comprehensive framework that fosters well-rounded and morally grounded individuals, prepared to contribute positively to society.

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