

Quranic Parenting: The Concept of Parenting in Islamic Perspective

Rubini ^{a,1,*}, Cahya Edi Setyawan ^{b,2}

^a STAI Masjid Syuhada Yogyakarta;

^b STAI Masjid Syuhada Yogyakarta;

¹ Rubinihr80@gmail.com; ² Cahya.edi24@gmail.com

*Correspondent Author

Received: 2020-03-24

Revised: 2020-04-02

Accepted: 2021-04-03

KEYWORDS

Quranic Parenting
Children's Education

ABSTRACT

The first and main children's education is family education. In order to form children to be pious and faithful toward the One Almighty God, have noble characters that involve ethics, moral, and manners. This article aims to explain the foundation, principles and how it is performed and what methods utilized in the Quranic parenting. Those objectives are explained and framed in Islamic values. This article utilizes library research method. The data sources are taken from primary and secondary data. The primary data is Quranic Parenting: Success Tips to Educate Students based on the Al-Qur'an (Quranic Parenting: Tips for Success in Educating Children according to the Qur'an). Based on the result, the foundations of children's parenting are Al Quran, Hadiths, and Ijma' Ulama, the Act of National Education System (Sisdiknas) No.20 Year 2003 Article 7 Paragraph 2, and Act of the Republic of Indonesia No.23, Year 2002 article 26 paragraph 1. While the principles of parenting are to maintain the children's nature (almuhafazoh), develop their potentials (at-tanmiyah), provide a clear guidance (at-taujid), gradually (at-tararruj). The parenting methods are Exemplary, Habituation, Attention, Rewards, and Punishments.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

Children's education is parents' duty and obtaining education is the children's right. Children need a privilege because of their unique needs. They need an additional protection that is not possessed by an adult. The Convention of United Nations against Children's Rights is an international document that determines that all rights are possessed by children. A child who is defined in this Convention is whoever under 18 years old. On the other side, Islam acknowledges a family as the basic social unit. Along with husband-and-wife relationship, parents-children are the most crucial. In order to maintain a social relationship, both parties must have some clear Rights and Duties. It is a reciprocal relationship. One party's duty is the other's rights (Saedi, 2014).

In order to produce a strong and qualified generation, the parents' consistent and continued efforts, such as performing their responsibilities to raise, parent, and educate their children both physically and mentally until the children are grown up and independent as responsible humans, are necessary (Djamarah, 2014). Therefore, parents (father and mother)

Therefore, parents (father and mother) must have an effort to parent and raise their children, especially at present. They should be able to parent their children well if they want a child to survive in his/her era. Parents sometimes expect their children to be successful but they get the opposite result because they don't give enough attention towards the children's education. Abdullah Nashih Ulwan explains that parents' attention towards their children is the strongest principle in the formation of whole human beings (Abdullah Nashih Ulwan, 2018).

In the Islamic view, each child is born with his nature. Therefore, he has a potential to be educated, parented and has a big opportunity to develop and improve his competence in knowledge, attitude and skill aspects. As a result, he has a great character and personality (*akhlak karimah*) sourced from Al-Qur'an and Sunnah (Anisah, 2011). Children are mandates granted by Allah to their parents so they keep and raise. Consequently, there is no a reason for parents to ignore the children's education in the family. Even, all education experts agree that family is the first and main education institution in providing the education provision for the qualified human resource developer. It is because since they were born since pre-school age, they have a single environment, which is family. Therefore, it is not surprising if it is said that most of habits possessed by the children are influenced by the education in the family. Since they wake up in the morning until sleep at night, the children receive influence and education from their environment, especially family.

The first and main family education is religion education. Children's education is democratic. Father and mother work and take care of their children together. The parenting is started since a mother's pregnancy. Parents are required to pay attention to their children since they're born until the parents pass away. The parents should support their children's physical and mental need until their children are physically and mentally strong and independent (Sumayah, 2020). In the perspective of Islam, education in the family is the education that is based on the religion applied in the family that is intended to form the children to be pious and faithful to The Almighty God. The examples of noble characters are ethics, moral, character, spiritual or religious values understanding and experience in daily life. It is one of manifestations of *amar ma'ruf* of Prophet Munkar in family life by providing education to all his children based on the Islamic teaching (Taubah, 2016).

This research is aims to provide a detail overview of parents' educator roles in developing

children's potential. In this case, the family education is very crucial in embedding education on children as their basic to undergo their lives when they're grown up because it is the first education and very influential for them.

Method

This is a library research. Mardalis in Milya Sari explains that the library research is a study that is utilized to gather information and data with various materials in the library such as documents, books, magazines, historical stories, etc. (M. Sari & Asmendri, 2018). The data collection in this research utilized documentation, and primary and secondary data. After that the existing data was analyzed and elaborated as the research discussion (W. Surahmad, 2004). In this research, two data sources required were primary and secondary data. The primary data source was the data given directly to the data collector. While the secondary data source was data obtained indirectly from the source (Suci Arischa, 2019). In this research, the primary data was taken from *Quranic Parenting: Tips for Success in Educating Children according to the Qur'an (Quranic Parenting: Success Tips to Educate Students)*.

After the data was collected, it is selected and assembled into factual relationship by considering the research data linkage and order, so that it formulates a definition that is written in form of an analysis. In the analysis, the researchers utilized deductive thinking pattern method. Jujun S. Suriasumantri in Mohammad Mulyadi explains that deductive method is a mindset in which a specific conclusion is drawn from a general statement. The deductive conclusion drawing usually uses syllogism thinking pattern. It is formulated from two statements and one conclusion (Mulyadi, 2013).

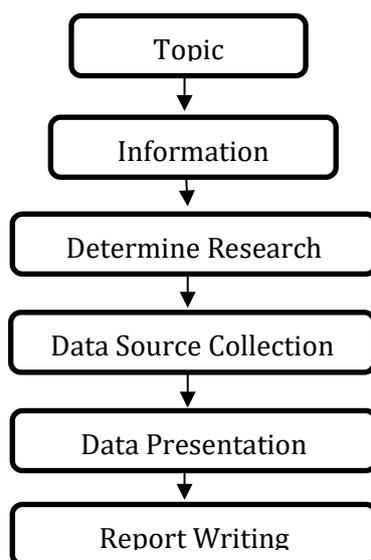


Fig 1. The Steps of Library Research

Descriptive-Analysis is a data collection method by analyzing factors related to the research

objects by presenting the data more deeply towards the research object (Prabowo, 2013). The steps of the library research is explained by Purwoko in Milya Sari (M. Sari & Asmendri, 2018), which can be seen on the figure 1.

Results and Discussion

The Definition of Quranic Parenting

Linguistically, the terms of parenting comes from English, it is rooted from the term Parent (John M. Echols dan Hassan Shadily, 2005). Islamic parenting is a parenting pattern based on Islamic teaching values, AL-Qur'an and As-Sunnah. It is the children parenting that is adjusted with their growth and development based on Al-Qur'an and Sunnah of Rasulullah SAW (Idrus, 2019). Takdir Ilahi, in his book "Quantum Parenting" defines parenting as a process of using children parenting skill that is based on great and noble rules. Parenting is a process of childcare by using technique and method that emphasizes on deep attention and love sincerity from their parents (Mohammad Takdir Ilahi, 2013).

Children's motivation will be improved when parents are able to give an attention with a Quantum Learning that presents a fun atmosphere such as learning outdoor (Mayangsari & Umroh, 2014). Educating or educating children in Arabic is arranged from the terms Tarbiyah al-Aulad. However, the terms are not found in Al-Qur'an and Hadith, but there are some root words, which are al-rabb, rabbayani, murabbi, yurbi, and rabbani. In the word mu'jam in Arabic, al-Tarbiyah has three linguistic roots, Rabba, yarbu, tarbiyah, with additional definition (zad) and developed (naama). Therefore, Tarbiyah means a process of growing and developing what they physically, psychologically, social or spiritual have. The word al-Aulad is the plural form of al-Waladu, which means children (Munawir, 1997).

Nowadays, parenting becomes popular again as the emergence of problem complexities in educating and nurturing children in millennial era. So, it is understood if one day as Moslems, we're back to Al-Quran. For Al-Quran contains universal and noble values to guide and be the life solution for believers. In Al-Qur'an perspective, children parenting is called as Quranic parenting, a concept of parenting and education pattern towards children as the values taught by Al-Quran (Mustaqiem, 2019). Al-Quran respects and encourages humans to improve their personality quality through knowledge and charity (Oktarina, 2021). The values are obtained from, first, the verses that assertively explains how parents should educate children, for example, Q.S. al-Balqarah: 233 and al-Nisa': 9. Second, stories in Al-Qur'an explains how the Prophets and pious people educate their children (Q.S.: 13-19 and al-Shaffat: 102).

Considering that children are the precious families' and nation's expectation. The nation's advancement depends on how far the nation prepares their generation, because their children

will become the successors of parenting ideals. It certainly demands the parents' and teachers' serious attention in order to teach them.

The process of nurturing and education is not only about transmission and transformation of knowledge, but also how to embed effective character values and parents' exemplary. How parents understand their children's potential, talents, and interest through a dialogue during playtime, and eat together becomes meaningful for their children's growth and development. Parents should respect their rights and teach what their duties are, that's why al-Quran gives a message to parents to not leaving their children when they're weak and keep good communication with them.

Basic Foundations and Principles of Parenting

Normative Foundation

The family education is an informal education level that is essentially performed by family by designing an independent education activity (Judrah, 2020). It means that children education is handled directly by the relevant party and the most competent educator is the child's parents (Thalib, 1996). The main requirement of the child's tutor is to have trustworthy personality and skill. A trustworthy means good moral attitude and does not destruct the child's religion (Junaidy, 2017). The family seen from the educational aspect is the first education area, and the educators are both parents. They are natural educators because naturally mother and father are given parental instincts by God (Jalaludin, 2001a). The family education needs transcendent, universal, and urgent bases. In this matter, the basic of education that should be done in the family is Al-Qur'an, hadiths, and ijmak ulama. In the Al-Qur'an, it is mentioned about the basic education in the family, which means "Oh, you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded." (Q.S. At-Tahrim: 6).

According to Imam Al-Ghazali in *Ihya Ulumuddin's* book as cited by Hayya binti Mubarak, a child is the parents' mandate. His pure heart is priceless and not yet formed. He accepts forms and patterns that are desired (Al-Barik, 1999). A child is Allah SWT's as the marriage result between his father and mother. In the normal condition, he is their parents' baby, soul, and a place to rely on their old days. On the other side, a child will become "libel" that means a very negative meaning, such as parents' and societies' burden, source of crime, hostility, fight, etc. (Al-Qarashi, 2003).

Juridical Foundation

It is mentioned in the Act of National Education System No.29, year 2003 Article 7 Paragraph 2 that, "Parents of children on compulsory education age are required to provide basic education to their children"(Al-Qazwainy, 2008). Act of Republic Indonesia No.23, Year 2002 Article 26 Paragraph 1 on duties and responsibilities of family and parents.

Psychological Foundation

Arifin in Fatma Sari explains that humans are said as "psycho-physics neutral" creatures or they who have physical and psychological independence (self-esteem) (F. Sari, 2019). In their independence, humans have potentials. According to Ahmad Tafsir, a potential is also said as capability or talent. The potential will grow and develop and be influenced by the environment that educates them. Therefore, parents should be more intelligent in nurturing their children, considering that psychologically, childhood is a potential period in their development (Tafsir, 1992).

Sociological foundation

Humans as "psycho-physics neutral" creatures are also "homo-socius" or have character and basic competence or *garizah* (instinct) to live in the societies (Sururin, 2004). Besides individual creatures, they are also social creatures who have needs to interact with a group in their environment. In the interaction, there is a tendency of influences that come into their selves, whether it is attitude, speaking or life style (Purwanto, 2003).

There are four principles (Shofi, 2007) that should be considered by parents in nurturing their children, such as; (1) Maintaining the children's nature (*al-muhafazoh*). The effort performed by parents to educate their children should be based on the belief that they're born in a pure condition, has believed in Islam (Toba, 1996). Abdul Mujib in Guntur Cahaya Kusuma explains that etymologically, it comes from Arabic vocabulary, *fa-tha-ra*, which means "occurrence", therefore, the word of nature comes from the verb "make" (Kesuma, 2013). Nature means humans' creation condition that tends to accept truth. Naturally, they tend and try to find and accept the truth although it stays within their heart; (2) Developing children's potential (*at-tanmiyah*). Every human is born by Allah is accompanied with nature. It is a potential within the child. This potential can be good or bad, which depends on the influence they get. There are things that will form a child's personality and character as taught by Rasulullah SAW that parents who give birth and the environment that raises him (Erzad, 2018). Allah says in surah *Asy-Syams* verse 8, which means "And inspired it (with conscience of) what is wrong for it and (what is) right for it (Q.S. *Asy-Syams*/91-8)"; (3) Clear instructions (*at-taujidi*). It leads a child to a perfection, teach him with religious rules, do not give all his requests that are unfavorable himself in childhood or adolescence (Shofi, 2007). Children's education should be done patiently until they understand and comprehend what will be taught. The

education should better perform gradually as the stage of children’s ability and development age. They will easily accept, understand, memorize and practice if it is done gradually (Jalaludin, 2001b).

In Introductory Book of Religious Knowledge, according the Erness Harmas’ research “The Development of Religious on Children,” it is mentioned that the development of children’s religion is divided into three phases, which are 1) the fairly tale stage; 2) the realistic stage; and 3) the individual stage.

So, each child must experience every religious development stage which is adjusted with their age development level. Each phase has potential to be influenced so that in providing guidance and instruction, the parents should pay attention to each phase so they do not misuse the methods.

Types of parents’ parenting have different characteristics that depend on how we practice it as the technique and guidance to take care of our children using different approach. The parenting can be divided into three, which are authoritative, permissive and democratic (Aziz, 2019). The three types of parenting according to Baumrind is almost similar to Hurlock and Hardy & Heyes in Qurrotu Ayun, which are (Ayun, 2017).

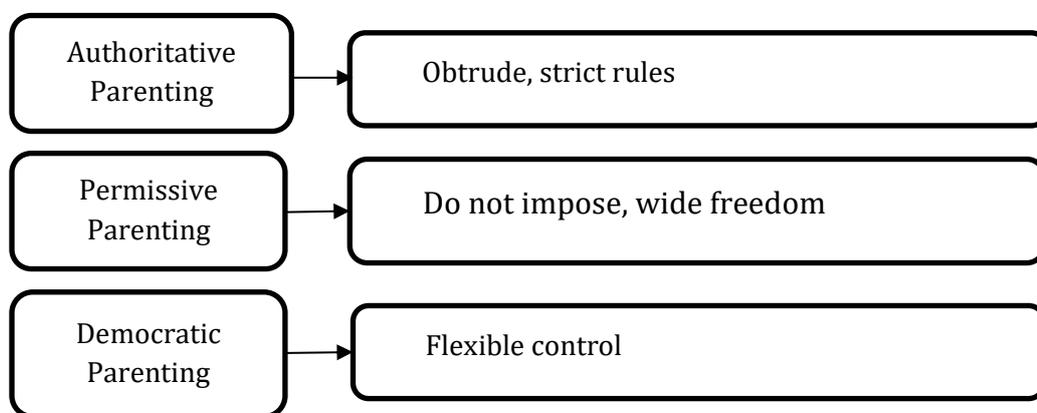


Fig 2. The Types of Parenting

Fig 2. Explain; (1) Authoritative Parenting. Authoritative parenting uses strict rules, obtrude children and limit their self-action. The actions that characterize parents or teachers who are authoritative are as follow children should obey parents’ rules or teachers, and cannot argue it, the parents or teachers tend to find their children’s mistake, they are considered as children who like to fight and argue, they tend to order and forbid children, tend to impose a discipline, and parents or teachers determine everything for children and they are only the executors (parents or teachers are ruling); (2) Permissive parenting. Permissive parenting is the opposite of authoritative. It is a parenting that centers on children, in which they have a

very broad freedom to determine everything they want without rules or prohibitions from the parents or teachers (Toha, 1996). Permissive characteristics of parents and teachers are explained by Zahari Idris: (a) Let the children act without monitoring and guiding; (b) Educate children indifferently and passively; (c) become more decisive towards the children's material necessity (overly give them freedom to manage themselves without determining rules and norms); (d) Lack of familiarity and warm relationship with family and peers; (3) Democratic Parenting. It is marked with the parents' or teachers' acknowledgement towards the children's competence. Children are given a freedom to not always depend on their parents and teachers. The parents and educators always encourage the children to talk about what they want freely, except some urgent and principal matters such as a universal and absolute religion or life choice. The behaviors that characterize the parents' democratic parenting are (a) cooperation between parents and children; (b) children are valued as an individual; (c) there are guidance and direction from parents; (d) there is no strict control from parents.

Al-Quran View about Children

Al-Quran view about children should be known in educating children that; (1) A child is a mandate for his parents (Djamarah, 2014). As wise figures say that actually children are not ours; they are entrusted by Allah to us. Therefore, it's our duty to educate them as His orders. So, it is parents' mistake if a child is not taught Islamic teaching; (2) A child as the next generation. A child is future hope. In the future, they will become the religion and nation's pacifier and pioneer. So, it is required to educate them to be a strong generation in the future. Furthermore, Allah orders us as parents to keep them away from the hell; (3) A child is Our Charity Savings in the Hereafter. As we have known, besides our charity in the world and knowledge that are beneficial, pious child's prayer is a practice that the reward will flow until the end of the day. If educating children as Allah's orders, finally it will become our benefit eventually; (4) A child is his Parents' Comfort and Jewelry. A child is his parents' jewelry. He will be the comfort when they're tired and suffering, on the other side he can derail Allah's way.

Parents' Duty in Educating Their Child in Islamic Perspective

Based on the understanding about a child's position in the Al-Qur'an, there are 3 duties that parents do, which are; (1) Give a foundation of Harmonious Relationship with Allah SWT (HabluminaAllah). As parents, we should introduce who Allah is to our children and why we should obey Him. The obedience is not because Allah is the creator and our owner, but by being obedient, our lives will be better and happier. By giving the foundation, children will never consider Allah as the "judge" or "supervisor"; but as an essence we need His existence. It should be the main foundation in educating children and design an appropriate parenting for them.

One of methods to give the foundation of *habluminallah* is by teaching how to perform Shalat to children. After that, we give an understanding why we should perform shalat and what its uses are, etc; (2) Give a foundation of harmonious relationship with people in the surrounding (*Habluminannas*). In Islam, the relationship among humans (*habluminnanas*), it is as important as it is with Allah (*habluminallah*). Even, the Prophet Ibrahim prays to Allah: "...to be loved by people..." So, we must teach how to have a good social life with fellow humans and based on the feeling of respecting each other; and be assertive; (3) Give a strong foundation to face the era challenge. The prophet says that he agonizes over the people behind him that will be like foam in the sea; it is much but doesn't have any stance. It should be considered when designing primary education for our children. For example, how to make them have a strong faith and knowledge, and politeness towards other people. Knowledge will make them survive and have way of effort (*ikhtiar*) to move on from the problem faced by them.

Methods of Educating Children According Al-Qur'an

The methods of educating children are habituation, exemplary, advice, monitoring, punishment, and migratory (*khuruji*) (Zubaidillah & Nuruddaroini, 2020). They can be described as follow; (1) Exemplary. An exemplary is an action or everything that can be imitated or followed by other people who perform or manifest it, so the person who is followed becomes the exemplary (Kadir, 2018). The exemplary in the education is influential method that its success is convincing in preparing and building children in the moral, social, and spiritual aspect. It is because a teacher is the best example in the children's point of view, which his attitude and politeness will be consciously or unconsciously imitated. Even, they will be printed in their souls and feelings as the teacher's image, both in the words or deeds (Ulwan, 1990). Allah's saying in the surah *Al-Ahzab* means:

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and who remembers Allah often" (QS. *Al-Ahzab/33:21*).

The exemplary method needs an individually that visually can be seen, observed and perceived by the children so they will imitate. Here, the process of identification emerges, which is the children actively try to become like their parents in their life and personality values (Meichati, 1976). Exemplary problems become the most important factor whether the children are good or bad. If the teacher is honest, trustworthy, has noble character and courage, and stay away from actions that against the religion, the children will develop in honesty, have noble character, courage and attitude to stay away from the actions that against the religion (Rahayu & Mukhlas, 2016); (2) Habituation. Familiarizing means making a child to

be familiar with a certain attitude or action. The habituation embeds an attitude and deed we want. Therefore, a repetition of attitudes and deeds will be embedded and ingrained as if it's natural (Citroboto, 1976).

Children's all deeds and behaviors are imitated from a habituation embedded in the family, for example how they eat, drink, get dress and socialize with fellow individuals when educating children, such as when they're on the way, when they eat, and when they're sick. In giving an advice, parents should be wise and avoid being "ignorant." Being ignorant means cannot give and advice wisely, fairly, and proportionally. If they have been explained and advised wisely by the parents but they insist and erode their rights and harm other people, the parents are forced to reprimand and even punish them with educated punishment (Hakim, 2002); (3) Giving Attention. Attentive education means devoting, paying attention and always monitoring the children's development in faith and moral, spiritual and social guidance. Besides, they always ask about the children physical education situation and scientific output (Abdullah Nashih Ulwan, 2018).

An education with attention and supervision are required by each child, but they should be given a freedom when they're grown up. They should get less supervision because the education aims to form children so they will be independent and responsible towards their actions; (4) Rewards and Punishment. In education, rewards and punishment are the education instruments that are perceived great to educate children (Darmayanti et al., 2020). Embedding religious moral, attitude and behavior values require an approach or method by giving a reward and punishment. A reward should be given to children that should obtain it, and vice versa. This method indirectly embeds the ethics of how important is to respect other people, for example by saying thank you. In a compliment, there is a power that pushes children to perform good deeds. Obtaining a compliment makes children to perceive that they have done a good deed, so they are respected and loved by other people, especially their parents (Hafidz, n.d). However, the reward will destroy their personality if it is not relevant with their real condition.

Besides, using reward in educating children is also a punishment. A punishment is the last method done by the teacher if the children deviate from the right part or violates their freedom. Some education experts perceive that a punishment is not necessary in the education, however most of them give it as the societies' social instrument and assure the creation of their future bright life. The children who underestimate the limitation of freedom and duties, and ignore the punishment given to them exactly drags them to damage. However, too rigid pressure towards children makes them rebel, disobey and behave anarchically (Al-Barik, 1999).

Therefore, according to Fauzul Adhim, we should pay attention to some matters when

giving a punishment sufficient age, types of mistake, to avoid it as best as we can, do not speak bad, do not slap their face (Adhim, 1997).

Table 1. Methods of Educating Children in Al-Qur'an

No	Methods	Indicators
1	Exemplary	Perform something that can be imitated or followed by other people.
2	Habituation	Make them familiar with a certain attitude or action.
3	Attention	Devote, pay attention and always monitor the children's development.
4	Rewards and Punishment	Embed ethics and the importance of respecting other people A punishment is the last method of educating if the children are deviant.

Conclusion

Based on the discussion, it is concluded that; (1) The foundations or Education basics of children are Al-Qur'an, Hadiths, and Ijma' Ulama, Act of National Education System No 20 Year 2003 Article 7 Paragraph 2, and Act of Republic of Indonesia No.23, Year 2002 Article 26 Paragraph; (2) The principles of parenting are: maintaining children's nature (almuhafazoh), developing their potentials (at-tanmiyah), clear instructions (at-taujih), and gradually (at-tadarruj); (3) The parenting methods are exemplary, familiarity, attention, and rewards and punishment.

References

- Abdullah Nashih Ulwan. (2018). *Tarbiyatul Aulat Fil Islam: Pendidikan Anak Dalam Islam* (10th ed.). Insan Kamil.
- Adhim, M. F. (1997). *Bersikap terhadap Anak (Pengaruh Perilaku Orang Tua terhadap Kenakalan Anak)*. Titian Ilahi Press.
- Al-Barik, H. binti M. (1999). *Ensiklopedi Wanita Muslimah*. Darul Falah.
- Al-Qarashi, B. S. (2003). *Seni Mendidik Islami - Mendidik Anak Secara Islami*. Pustaka Zahra.
- Al-Qazwainy, A.-H. A. A. M. ibn Y. (2008). *Sunan Ibnu Majah*. Dar el Fikr.
- Anisah. (2011). Pola Asuh Orang Tua dan Implikasinya terhadap Pembentukan Karakter Anak. *Jurnal Pendidikan Universitas Garut*, 5(1).
- Ayun, Q. (2017). Pola Asuh Orang Tua dan Metode Pengasuhan dalam Membentuk Kepribadian Anak. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, 5(1). <https://doi.org/10.21043/thufula.v5i1.2421>
- Aziz, O. F. (2019). Peranan Orang Tua dalam Menanamkan Kedisiplinan Anak Usia Dini pada Lingkungan Keluarga (Studi Kasus di Dusun Kukap Desa Poncosari Kecamatan Srandakan). *Diklus: Jurnal Pendidikan Luar Sekolah*, 1(2), 158-171. <https://doi.org/10.21831/diklus.v1i2.23867>
- Citroboto, R. I. S. (1976). *Cara Mendidik Anak dalam Keluarga Masa Kini*. PT. Bhratara Karya Aksara.
- Darmayanti, I., Arcanita, R., & Siswanto, S. (2020). Implementasi Metode Hadiah dan Hukuman dalam Meningkatkan Motivasi Belajar Siswa. *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam*, 2(3). <https://doi.org/10.36671/andragogi.v2i3.110>

- Djamarah, S. B. (2014). *Pola Asuh Orang Tua dan Komunikasi dalam Keluarga: Upaya Membangun Citra Membentuk Pribadi Anak*. Rineka Cipta.
- Erzad, A. M. (2018). Peran Orang Tua dalam Mendidik Anak Sejak Dini di Lingkungan Keluarga. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, 5(2). <https://doi.org/10.21043/thufula.v5i2.3483>
- Hakim, M. A. (2002). *Mendidik Anak Secara Bijak (Panduan Keluarga Muslim Modern)*. Marja.
- Idrus, I. (2019). Fiqih Parenting; Membangun Pola Pengasuhan Anak Islami Melalui Aktifitas Pembelajaran di Perguruan Tinggi. *MANAGERE: Indonesian Journal of Educational ...*
- Jalaludin. (2001a). *Psikologi Agama*. Raja Grafindo Persada.
- Jalaludin. (2001b). *Teologi Pendidikan*. PT. Raja Grafindo Persada.
- John M. Echols dan Hassan Shadily. (2005). *Kamus Inggris Indonesia*. Gramedia Pustaka Utama.
- Judrah, M. (2020). Pembinaan Orang Tua dalam Pembentukan Akhlak Anak. *Jurnal Al-Qalam: Jurnal Kajian Islam & Pendidikan*, 8(1). <https://doi.org/10.47435/al-qalam.v8i1.205>
- Junaidy, A. B. (2017). Pengasuhan Anak Menurut Hukum Islam. *AL-HUKAMA'*, 7(1). <https://doi.org/10.15642/alhukama.2017.7.1.76-99>
- Kadir, A. (2018). Peranan Keteladanan Orang Tua dalam Membentuk Kepribadian dan Akhlak Anak Di SDN Cibuluh 02 Bogor Utara. In *THORIQOTUNA* (Vol. 1, Issue 1).
- Kesuma, G. C. (2013). Konsep Fitrah Manusia Perspektif Pendidikan Islam. *Ijtimaiyya*, 6(2).
- Mayangsari, D., & Umroh, V. (2014). Peran Keluarga dalam Memotivasi Anak Usia Dini Dengan Metode Quantum Learning. *Jurnal PGPAUD Trunojoyo*, 1(4).
- Meichati, S. (1976). *Kepribadian mulai berkembang di dalam Keluarga*. Tp.
- Mohammad Takdir Ilahi. (2013). *Quantum Parenting*. Ar-Ruzz Media.
- Mulyadi, M. (2013). Penelitian Kuantitatif dan Kualitatif Serta Pemikiran Dasar Menggabungkannya. *Jurnal Studi Komunikasi Dan Media*, 15(1), 128. <https://doi.org/10.31445/jskm.2011.150106>
- Munawir, A. W. (1997). *Kamus A-Munawir*. Pustaka Progresif.
- Mustaqiem, A. (2019). *Quranic Parenting: Kiat Sukses Mendidik Anak ala Al-Quran*. Lintang Book.
- Oktarina, A. (2021). Pendidikan Anak Usia Dini Berbasis Quranic Parenting. *JEA (Jurnal Edukasi AUD)*, 6(2). <https://doi.org/10.18592/jea.v6i2.3799>
- Prabowo, A. H. (2013). Analisis Pemanfaatan Buku Elektronik (E-Book) oleh Pemustaka di Perpustakaan SMA Negeri 1 Semarang. *JURNAL ILMU PERPUSTAKAAN*, 2(2), 152–161. <https://ejournal3.undip.ac.id/index.php/jip/article/view/3123>
- Purwanto, N. (2003). *Psikologi Pendidikan*. PT. Remaja Rosdakarya.
- Rahayu, S., & Mukhlas, M. (2016). Tujuan dan Metode Pendidikan Anak :Perspektif Abdullah Nashih Ulwan dan Paulo Freire. *Ibriez : Jurnal Kependidikan Dasar Islam Berbasis Sains*, 1(1). <https://doi.org/10.21154/ibriez.v1i1.13>
- Saedi, M. dkk. (2014). Rights of Children and Parents in Holy Quran. *International Journal of Pediatrics, Vol.2, N.3*(Serial No.8). <https://doi.org/10.22038/IJP.2014.3462>
- Sari, F. (2019). Konsep Parenting Dalam Sholat. *AL-FIKR: Jurnal Pendidikan Islam*, 5(1). <https://doi.org/10.32489/alfikr.v5i1.13>
- Sari, M., & Asmendri. (2018). Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA. *Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA*, 2(1).

- Shofi, U. (2007). *Agar Cahaya Mata Makin Bersinar: Kiat-Kiat Mendidik Ala Rasulullah*. Afra Publising.
- Suci Arischa. (2019). Analisis Beban Kerja Bidang Pengelolaan Sampah Dinas Lingkungan Hidup Dan Kebersihan Kota Pekanbaru. *Jurnal Online Mahasiswa Universitas Riau*, 6(Edisi 1 Januari-Juni 2019).
- Sumayah, S. S. (2020). Parenting in The Qur'anic Perspective. *Jurnal VARIDIKA*, 32(2), 87-96. <https://doi.org/10.23917/varidika.v32i2.11880>
- Tafsir, A. (1992). *Ilmu Pendidikan dalam Perspektif Islam*. Remaja Rosdakarya.
- Taubah, M. (2016). Pendidikan Anak dalam Keluarga Perspektif Islam. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 3(1), 109. <https://doi.org/10.15642/jpai.2015.3.1.109-136>
- Toha, C. (1996). *Kapita Selekta Pendidikan Islam*. Pustaka Pelajar.
- Ulwan, A. N. (1990). *Pedoman Pendidikan Anak dalam Islam*. As Syifa.
- W. Surahmad. (2004). *Dasar dan Teknik Research*. Tarsito.
- Zubaidillah, M. H., & Nuruddaroini, M. A. S. (2020). Konsep Pendidikan Anak pada Keluarga Jama'ah Tabligh. *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 4(2). <https://doi.org/10.35931/am.v4i2.322>