

Analysis Of Educators' Role And Character In Children's Character Education Based On The Qur'an: A Qualitative Content Analysis

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Abstract: This study analyzes the role and character of educators in children's character education based on the Qur'an, focusing on Surah Luqman verses 13–17. Using a qualitative content analysis approach, the research explores the educational messages in the verses and their implications for addressing contemporary moral and spiritual development challenges. Primary data sources include the Qur'an and classical and modern tafsir works, supported by secondary references such as books, journals, and scholarly articles. The findings identify two core character values emphasized in the verses—religiosity and communicativeness—which are fundamental foundations for shaping children's ethical, social, and spiritual growth. The analysis further underscores the comprehensive role of parents and educators, encompassing knowledge preparation, compassionate nurturing, moral guidance, and effective communication that integrates firmness with empathy. Essential educator traits highlighted in the study include religiosity, patience, diligence, and communicative competence, central pillars of holistic character education. The study concludes that embedding these Qur'anic principles into educational practice provides a relevant and comprehensive framework for strengthening children's moral reasoning, spiritual awareness, and social responsibility, thereby offering solutions to the current decline in educational integrity and character values.

Keywords: Character Education, Educators' Role, Luqman 13–17, Qur'anic Perspective, Qualitative Content Analysis.

Introduction

Children are regarded as blessings, trusts, and invaluable treasures that Allah SWT bestows upon their parents. In Islam, it is affirmed that every child is born in a state of purity (*fitrah*), as the Prophet Muhammad (peace be upon him) declared: "Every child is born in a state of fitrah, then it is his parents who make him a Jew, a Christian, or a Magian" (Hadith narrated by Bukhari and Muslim)¹. This hadith

¹ Muhammad Fu'ad Abdul Baqi, "Shahih Bukhari Muslim, Terj," *Abu Firly Bassam*

underscores the fundamental role of the educational environment, particularly parents, in shaping the direction of a child's development. Consequently, children must be educated comprehensively from the prenatal stage through adulthood, encompassing intellectual aspects and, more importantly, moral and character dimensions.

In contemporary contexts, the urgency of character education is increasingly evident, considering the moral crisis pervasive in society. Phenomena such as the loss of modesty, weakened moral consciousness, and the growing prevalence of deviant behaviors that violate religious, legal, and social norms are tangible evidence of a shift in the character of younger generations. Law No. 20 of 2003 on the National Education System, Article 3, explicitly states that national education functions to develop capabilities and shape a dignified nation's character and civilization². Accordingly, character education is a national mandate that cannot be neglected in cultivating intelligent, well-rounded, morally upright citizens.

Recent studies and media reports indicate a significant decline in the role of educators, encompassing parents at home, teachers in schools, and other educational figures, who are increasingly failing to embody competence, professionalism, responsibility, and moral integrity. Cases of child abuse by parents³—some leading to severe physical harm and learning difficulties—as well as instances of violence perpetrated by teachers within schools have been widely documented in national media such as *Kompas* and *Merdeka*. Furthermore, inadequate parental supervision has allowed children unrestricted access to mobile devices⁴, in some cases resulting in their involvement in inappropriate online groups, including those related to sensitive issues such as LGBT discourse⁵. These cases underscore the erosion of educators' roles in fulfilling their essential function as protectors, guides, and role models for children.

The implementation of character education, however, is highly dependent on the role of educators, both within the family and in formal

Taqiy (Penerbit PT Elex Media Komputindo, 2017), 2017 No. 2658.

² Undang-Undang RI No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional.

³https://www.kompasiana.com/amp/lailatul_triwahyuni/58c5ce38ae7e61652594c328/kekerasan-pada-anak-usia-dini. Dikutip pada tanggal 1 Maret 2023. 18.02

⁴ Dalam berita merdeka. <https://www.merdeka.com/jateng/viral-anak-usia-11-tahun-main-role-player-kena-marah-ayahnya.html> dikutip pada 20 juni 2023. 14.12

⁵ Dalam berita republika. <https://ameera.republika.co.id/berita/rwfa7u414/punya-grup-lgbt-anak-sd-diduga-ikutan-tren>. Dikutip pada 20 juni 2023. 14.13.

educational institutions. Current realities indicate a degradation of academic responsibility. Parents, as the primary educators, are often negligent in supervising their children by allowing unrestricted access to digital devices, exposing them to inappropriate and harmful content. Teachers in schools, meanwhile, are not exempt from lapses in professionalism, as evidenced by cases of violence against students that are frequently reported in the media. Official data from the Online Information System for the Protection of Women and Children (SIMFONI-PPA) records at least 23,065 cases of violence against women and children since January 2023, with most perpetrators being adults who are supposed to serve as educators. This reality highlights the persistent weakness of educators in providing role models, protection, and proper nurturing for children.

The phenomenon of violence, neglect, exploitation, discrimination, and inhumane treatment of children remains a serious problem in both social and educational contexts. These cases, whether officially recorded or not, reveal the vulnerability of children to various forms of injustice. The impact is not merely temporary but is imprinted in their subconscious memory and carried into adulthood, influencing psychological, social, and even moral aspects throughout their lives. This condition is consistent with the concept of *child abuse*, which refers to acts of mistreatment or cruelty toward children that hinder their physical, emotional, and social development⁶.

On the other hand, educational problems are also evident in the weakening role of educators in applying the fundamental principles of education. Educators—whether parents, teachers, or lecturers—often rely on one-way communication and position themselves as the sole authority, thereby treating learners as passive recipients. Such a paradigm inhibits the growth of critical thinking, creativity, and independence, whereas the flow of information in the digital era requires a more dialogical and humanistic approach. The decline in educators' character and professional roles directly impacts the degradation of children's moral values. Therefore, revitalizing the role of educators to be experienced, ethical, and exemplary is urgently needed. Strengthening educators' capacities and reforming the education system with an emphasis on two-way communication are strategic measures to rebuild a solid foundation of character amidst the challenges of globalization⁷.

⁶ Lianny Solihin, "Tindakan Kekerasan Pada Anak Dalam Keluarga," *Jurnal Pendidikan Penabur* 3, no. 3 (2004): 129–39.

⁷ Rahmat Hidayat and Abdillah Abdillah, *Ilmu Pendidikan: Konsep, Teori Dan*

Islam, in fact, offers an ideal conception of the educator. The Prophet Muhammad (peace be upon him) is described by Allah SWT as *uswah hasanah* (a noble exemplar), as stated in the Qur'an, Surah Al-Ahzab (33:21). He was sent to perfect noble character, to guide the community with compassion, and to impart values of truth through exemplary conduct. Within the Islamic educational tradition, educators are referred to by various terms such as *mu'allim* (teacher), *murabbi* (nurturer), *mudarris* (instructor), and *ustadz* (mentor). According to Ramayulis, educators in Islam encompass four categories: Allah SWT as the Lord of all creation, the Prophet Muhammad SAW as His Messenger, parents as the primary educators within the family, and teachers as formal educators in schools or madrasahs⁸. Together, these entities form the foundation for cultivating children's character.

Analyzing Surat Luqman, the Qur'an offers profound insights into the role of educators, particularly in the modern context where moral integrity in education is waning. Surat Luqman is devoted to themes of guidance, wisdom, and the imperative of instilling character and ethics in ascending generations. It emphasizes education as a holistic endeavor that encompasses spiritual, moral, and intellectual dimensions, portraying educators as pivotal figures who embody these characteristics.

The Qur'an underscores the responsibility of educators to transmit knowledge coupled with moral values. Setiawan and Suhartini explain that Islamic education aims not merely to accumulate knowledge but to emphasize producing individuals entrenched in religious principles and good conduct⁹. This holistic approach is affirmed by Markhamah, who notes that character education, drawn from the Qur'anic text, contributes significantly to developing social competence among learners¹⁰. Moreover, educators are illuminated as role models in various studies that inspire both ethical behavior and academic prowess, thus resonating with the core teachings found in Surah Luqman¹¹.

Aplikasinya, Lembaga Peduli Pengembangan Pendidikan Indonesia (LPPPI), 2019.

⁸ Haji Ramayulis, *Ilmu Pendidikan Islam*, Kalam Mulia, 2004, https://lib.smpamanatulummah-fds.sch.id/index.php?p=show_detail&id=6106&keywords=.

⁹ Andry Setiawan and Andewi Suhartini, "The Quran and Restoration of Education," *Journal of Modern Islamic Studies and Civilization* 2, no. 02 (2024): 173–81.

¹⁰ Markhamah Markhamah, "Muhammad's Linguistic Characters in the Quran: A Sociolinguistic Study," *LiNGUA: Jurnal Ilmu Bahasa Dan Sastra* 15, no. 2 (2020): 163–76.

¹¹ Hasnawati Hasnawati, E. Mujahiddin, and Hendri Tanjung, "Students' Ability in Writing Opinion Essay Using Writing Process Method and a Story Based on Adab

Surah Luqman articulates essential lessons, particularly in verses promoting the importance of wisdom and sound advice. This is reflected in educators' roles as guides who impart knowledge and encourage students to reflect upon moral choices and their implications for societal living. Chanifah et al. emphasize integrating spirituality within educational frameworks to nurture ethical principles, thereby creating harmonious relationships within society¹². Such a perspective resonates profoundly in today's discourse on character education, suggesting that educators must actively engage in moral and ethical development, as outlined in Luqman's teachings.

In the contemporary educational landscape, emphasizing character development through Qur'anic teachings can have transformative implications. Moral education can be integrated through curricula highlighting ethical dilemmas presented in Surah Luqman, where patience, gratitude, and humility are underscored. Jasmi et al. support this approach, affirming that education should nurture academically competent students and ethical individuals who wield their knowledge responsibly¹³. Furthermore, the challenges faced in contemporary education, such as the decline of moral values, warrant urgent corrective measures, aligning educational practices with the principles embedded within Surah Luqman.

Character education, particularly through Islamic teachings in the Qur'an, supports students academically and prepares them for moral and ethical living. The teachings of Luqman provide a framework that can address various educational challenges faced in the digital age, where values often get diluted. Thus, educators must revisit these Qur'anic principles, utilizing them as guides to shape resilient and principled individuals, fostering an educational environment conducive to both spiritual and communal well-being.

Surah Luqman is widely recognized as a chapter on *tarbiyat al-awlād* (children's education), since its contents predominantly narrate the educational methods employed by *Luqman al-Ḥakīm* in guiding his

Education," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 3 (2023): 3356–64.

¹² Nur Chanifah et al., "Designing a Spirituality-Based Islamic Education Framework for Young Muslim Generations: A Case Study from Two Indonesian Universities," *Higher Education Pedagogies* 6, no. 1 (January 2021): 195–211, <https://doi.org/10.1080/23752696.2021.1960879>.

¹³ Siti Nurhidayah Jasmi et al., "The Integration of Science, Technology and Quran: The Learners' Response towards Ulul Albab Model," *ASM Science Journal* 17 (2022): 1–12.

son. This chapter, which consists of 34 verses, elaborates comprehensively on various aspects of education, including monotheism (*tawhīd*), filial piety toward parents, the importance of worship and virtuous conduct, the understanding of worldly life, ethics and emotions, as well as life planning. These teachings exemplify the role and character of Luqman as an educator, particularly as a father. The selection of Surat Luqman as the object of study is based on two primary considerations: first, Luqman is an extraordinary figure whose name has been immortalized as the title of a Qur'anic chapter; and second, his advice—especially in verses 12–19—provides a clear portrayal of his role as a father and educator, underscoring the importance of the educator's role and character in shaping children's moral development. Moreover, *al-Biqā'ī* emphasized that the primary objective of this chapter is to demonstrate the depth of divine wisdom contained in the Qur'an, which ultimately affirms that it was revealed by the All-Wise, both in His words and in His deeds. This indicates that the Qur'an serves as guidance and a solution to various human challenges.

The discussion surrounding the significance of character education within the Islamic framework, particularly through the Qur'an and tafsir literature lens, remains crucial in addressing contemporary educational challenges. Surah Luqman, especially verses 13–17, provides profound insights into the values that can guide educators and parents in character development. Luqman's wisdom highlights the essential role of educators as not only instructors but also moral exemplars who embody respect, love, and integrity in shaping students' character (Yolcu & Sarı, 2018; Putri, 2023). Similarly, the prophetic model of education underscores the importance of teachers and parents in reflecting Islamic virtues. At the same time, effective parenting is recognized as pivotal in instilling foundational values and mitigating social problems such as violence (Sholihah & Nurhayati, 2022). In today's digital era, the urgency to re-examine educational practices through the Qur'anic lens is even greater, as unfiltered digital exposure threatens traditional moral teachings. Integrating Qur'anic principles into pedagogical approaches can thus ensure that character education nurtures intellectual growth and spiritual, ethical, and social dimensions (Tabroni et al., 2021; Yahyani et al., 2020).

Although numerous studies have examined the significance of character education in Islam and the roles of parents and teachers, most works treat educators in general without a focused exploration of the Qur'anic framework, particularly the educational wisdom in Surah

Luqman, verses 13–17. Previous research has emphasized spirituality, ethical values, and exemplary conduct in education; however, few have systematically linked these classical Qur'anic values to modern pedagogical challenges such as educator professionalism, communication styles, and parental responsibility in safeguarding children's character. Moreover, while moral decline in the digital era has been widely acknowledged, there is still limited scholarship connecting Qur'anic guidance with concrete solutions to these contemporary issues. This study seeks to fill that gap by offering an in-depth qualitative content analysis of Luqman's educational messages, providing a Qur'anic model for strengthening educators' role and character in shaping children's holistic moral development in today's context.

In conclusion, this study affirms that QS. Luqman verses 13–17 provide a strong conceptual foundation for character education, encompassing the values to be instilled in children and educators' essential role and character as primary role models. Luqman's advice, which emphasizes monotheism, morality, worship, and patience, is relevant in its classical context and highly applicable to the contemporary challenges of education marked by moral decline and the diminishing role of educators. Therefore, the findings of this study are expected to contribute significantly to strengthening Qur'an-based character education while serving as a practical reference for parents, teachers, and educators in nurturing a generation of faith, integrity, and noble character amidst the dynamics of modern change.

Literature Review

Character education is widely regarded as a fundamental aspect of holistic education. Lickona emphasizes that character education involves moral knowing, feeling, and moral action as an integrated framework for shaping students' moral personality¹⁴. In globalization and rapid technological development, character education has become increasingly urgent due to rising issues such as moral degradation, individualism, and weakening social responsibility among the younger generation. Numerous scholars have highlighted that without strong character education, cognitive and technical competencies alone will not guarantee the development of responsible, ethical, and empathetic

¹⁴ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Bantam, 2009), https://books.google.com/books?hl=id&lr=&id=QB1rPLf2siQC&oi=fnd&pg=PA1&ots=xfmnT6utS-&sig=chOV7ZC8qUu4Mey_JFWIkzGVPeO.

individuals¹⁵¹⁶.

Character education is increasingly recognized as an essential component of holistic education, particularly considering the challenges posed by globalization and rapid technological development¹⁷. Lickona's framework includes moral knowing, feeling, and moral action, is a cornerstone for understanding how well-rounded character education can shape students' moral identities¹⁸. The urgency of implementing effective character education arises from contemporary concerns such as moral degradation, rampant individualism, and diminished social responsibility among youth¹⁹.

Several scholars have emphasized that mere cognitive and technical competencies are insufficient for fostering responsible, ethical, and empathetic individuals. For instance, character education equips students with the necessary tools to navigate the social complexities and moral dilemmas inherent in today's interconnected world²⁰²¹. Integrating character education with local cultural values has bolstered students' ethical and social behaviors, forming a globally competent and locally anchored generation. The perspective of Miskawaih, which

¹⁵ Rodliatin Rodliatin et al., "Reception of Surah Al-Kahf and Its Implementation in Education in Indonesia," *AJIS: Academic Journal of Islamic Studies* 8, no. 2 (November 2023): 329–49, <https://doi.org/10.29240/ajis.v8i2.7945>.

¹⁶ Totok Sugiarto, Muhammad Afifulloh, and Muhammad Fahmi Hidayatullah, "The Character Value of Love for the Motherland in Madrasah Digital Books: Analysis of Islamic Religious Subject Cluster Books Class XI Madrasah Aliyah," *AJIS: Academic Journal of Islamic Studies* 9, no. 1 (May 2024): 1–19, <https://doi.org/10.29240/ajis.v9i1.7848>.

¹⁷ Ahmad Jamin, Deri Wanto, and Sapriadi Sapriadi, "The Implementation of the Character Education Strengthening (PPK) Movement in the Junior High Schools (SMPN) Kerinci Regency," *AJIS: Academic Journal of Islamic Studies* 6, no. 1 (June 2021): 117–34, <https://doi.org/10.29240/ajis.v6i1.2840>.

¹⁸ Zaidi Salim, Maragustam Siregar, and Mufrod Teguh Mulyo, "Reconstruction of Character Education in the Global Era (Ibnu Miskawaih Concept Analysis Study)," *Journal Research of Social, Science, Economics, and Management* 1, no. 9 (2022): 1473–82.

¹⁹ Fahmi Ibrahim and Dadang Sundawa, "Instilling National Values Through Local Culture-Based Character Education," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 15, no. 1 (2023): 147–54.

²⁰ Herlina Herlina, Arismunandar Arismunandar, and Ismail Tolla, "Education Character in the Era of Globalization: Facing the Challenges of the Modern World," *International Journal of Engineering, Science and Information Technology* 4, no. 4 (2024): 230–36.

²¹ Nur Alfin Hidayati, Herman J. Waluyo, and Retno Winarni, "Exploring the Implementation of Local Wisdom-Based Character Education among Indonesian Higher Education Students," *International Journal of Instruction* 13, no. 2 (2020): 179–98.

advocates character development as a natural progression influenced by pedagogical practices, adds depth to the discussion by suggesting that character can be cultivated systematically through education.

Character education must be at the forefront of educational discourse, particularly due to globalization's challenges. It requires a multifaceted approach that combines theoretical frameworks with practical applications that resonate within specific cultural contexts, thus preparing students to be responsible citizens who uphold integrity and social responsibility values in an increasingly complex world.

Educators are universally acknowledged as central figures in the success of character education²². The role of educators is not only to transfer knowledge but also to guide, nurture, and model values in everyday life²³. In educational theory, teachers are described as *role models* whose behavior significantly influences the moral formation of their students²⁴. In practice, however, modern education often reveals the diminishing role of educators due to challenges such as the dominance of one-way communication, lack of professional integrity, and over-reliance on technology. This condition highlights the importance of revitalizing the role of educators as facilitators of value internalization, not merely conveyors of information.

Islamic educational philosophy offers a comprehensive framework that emphasizes the multifaceted roles of educators within the context of *tarbiyah* (nurturing), *ta'lim* (instruction), and *ta'dib* (discipline or character formation). Scholars such as Al-Ghazali, Ibn Khaldun, and Hasan Langgulung have significantly contributed to this discourse, stressing the integral nature of moral and ethical development alongside intellectual growth. As articulated by Susanti et al., Islamic education is not merely an academic endeavor but a holistic approach aimed at fostering stable personalities and nurturing spirituality, which is essential for achieving a balanced individual capable of contributing

²² Hadi Candra, Pristian Hadi Putra, and Yelni Erniyati, "A Habituation Method in Education Character: An Ibn Miskawaih Thought," *AJIS: Academic Journal of Islamic Studies* 6, no. 2 (December 2021): 245–62, <https://doi.org/10.29240/ajis.v6i2.3501>.

²³ Idi Warsah et al., "Islamic Psychology-Based Educational Strategies For Student Character Development," *AJIS: Academic Journal of Islamic Studies* 9, no. 2 (December 2024): 305–54, <https://doi.org/10.29240/ajis.v9i2.11326>.

²⁴ Albert Bandura and Richard H. Walters, *Social Learning Theory*, vol. 1 (Prentice hall Englewood Cliffs, NJ, 1977), http://www.asecib.ase.ro/mps/Bandura_SocialLearningTheory.pdf.

positively to society.²⁵

Research Methods

This study employed a qualitative research design with a library research method²⁶, focusing on analyzing textual sources²⁷. The approach used is thematic (*maudhu'i*) interpretation²⁸ combined with qualitative content analysis²⁹, enabling an in-depth examination of Qur'anic verses relevant to the role and character of educators in children's character education, specifically Surah Luqman verses 13–17³⁰. The study emphasizes a conceptual exploration of educator-related values, which, although not always explicitly stated in the Qur'an, can be identified through terms such as *al-walid* (parent), *ummu* (mother), and other related expressions.

The data sources are classified into two categories: primary and secondary. The primary sources consist of the Qur'an, classical and contemporary tafsir works (e.g., *Tafsir Jalalain*, *Tafsir al-Misbah*, *Tafsir al-Azhar*), and lexical references such as *Mu'jam Mufradat li Alfazh al-Qur'an*. Secondary sources include books, journals, and scholarly articles, both printed and digital, that discuss Islamic education, character education, and the role of educators.

Data was collected through literature review and documentation techniques, including reading, note-taking, direct and indirect quotation, and paraphrasing relevant information from the selected sources³¹.

The collected data were analyzed using a descriptive-qualitative

²⁵ Linna Susanti et al., "The Reality of Tarbiyah, Ta'lim, and Ta'dib in Islamic Education," *SUHUF* 35, no. 2 (2023): 11–19.

²⁶ Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008), <https://books.google.com/books?hl=id&lr=&id=zG9sDAAAQBAJ&oi=fnd&pg=PA1&ots=P9clcMLP-x&sig=CvbnqiURSxKzNc8gFx7SAZgweu4>.

²⁷ Patricia Leavy, *Research Design: Quantitative, Qualitative, Mixed Methods, Arts-Based, and Community-Based Participatory Research Approaches* (New York; London: Guilford Press, 2017).

²⁸ Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006), <https://doi.org/10.1191/1478088706qp0630a>.

²⁹ Hsiu-Fang Hsieh and Sarah E. Shannon, "Three Approaches to Qualitative Content Analysis," *Qualitative Health Research* 15, no. 9 (2005), <https://doi.org/10.1177/1049732305276687>.

³⁰ Abdul Mustaqim, "Metode Penelitian Al-Qur'an Dan Tafsir," idea press, 2017, <https://digilib.uin-suka.ac.id/id/eprint/32327/>.

³¹ Zed, *Metode Penelitian Kepustakaan*.

approach with content analysis procedures, which involved several stages: (1) identifying and verifying the relevance of data to the research objectives, (2) systematically organizing the data, (3) conducting thematic and content analysis of the verses and tafsir, and (4) drawing conclusions that synthesize the findings³².

Triangulation techniques were employed to ensure the validity and reliability of the research, including methodological triangulation (combining thematic tafsir and content analysis) and source triangulation (using multiple classical and contemporary references)³³. In addition, persistent observation and adequate referencing were maintained throughout the study to enhance the credibility of the findings.

Results and Discussions

Result

The study of Surah Luqman verses 13–17, through lexical analysis and thematic exegesis, reveals several key concepts related to the meaning of the educator (*mu'allim*) and the child (*walad/bunayya*). The vocabulary identified includes *wa'izh* (advice) in verse 13, *walid* and *umm* (father and mother) in verse 14, *'ilm* (knowledge) in verse 15, and the affectionate call *bunayya* (O my son), which appears repeatedly in verses 13, 16, and 17. Each of these terms carries significant pedagogical implications for constructing Islamic education.

Verse 13 (wa'izh - bunayya)

The findings indicate that the term *wa'izh* describes the role of the educator as a giver of moral advice that is not merely an order but rather guidance that touches the heart and awakens the child's consciousness. The affectionate call *bunayya* emphasizes the dimension of compassion in education. The central message of this verse is monotheism (*tawhid*) as the foundation of education. Educators are directed to instill upright faith while protecting the child from polytheism (*shirk*), which is described as the greatest injustice.

Verse 14 (walid - umm)

The vocabulary words " *walid* (father) and *umm* (mother) affirm

³² Atlanta Sloane-Seale, "Research Design: Qualitative, Quantitative, and Mixed Methods Approaches," *Canadian Journal of University Continuing Education* 35, no. 2 (2009), <https://doi.org/10.21225/d54s3d>.

³³ Sloane-Seale, "Research Design."

that parents are the primary educators within the family. The specific emphasis on the mother's struggle during pregnancy and nursing underscores sacrifice, care, and compassion as the basis of the educator-child relationship. The pedagogical implication of this verse is the importance of cultivating gratitude: to Allah as the source of life, and to parents as the medium of sacrifice and affection.

Verse 15 ('ilm)

The term *'ilm* highlights knowledge and intellectual competence as essential qualities of the educator. However, this verse also sets boundaries, stressing that obedience to parents is not absolute if it contradicts the principle of *tawhid*. Ideally, educators (parents) should guide with actual knowledge that does not deviate from divine values. The child-parent relationship remains grounded in proper etiquette (*adab*), even in the case of religious differences.

Verse 16 (*bunayya*)

The repetition of *bunayya* signals a pedagogical method based on love and emotional intimacy. The educational message conveyed here is the belief in Allah's awareness of every deed, no matter how small. This instills the child's self-control and spiritual consciousness, forming the core of character education.

Verse 17 (*bunayya - wa'izh*)

This verse summarizes the orientation of Islamic education as comprising spiritual formation (prayer), social responsibility (enjoining good and forbidding evil), and moral training (patience). The educator plays a role in nurturing comprehensive religious practice: one's relationship with Allah, social interactions, and self-discipline. These three dimensions form an integral framework of education.

Overall, the findings indicate that Surah Luqman verses 13-17 present a holistic construction of Islamic education:

- a. Doctrinal foundation through the teaching of *tawhid*.
- b. Ethical foundation through respect for parents.
- c. Faith foundation through belief in Allah's constant supervision.
- d. Worship foundation through prayer is the pillar of spirituality.
- e. Moral foundation through *amar ma'ruf, nahi munkar*, and patience.

Thus, the meaning of the educator in this Surah encompasses roles as a compassionate advisor, spiritual guide, model of sacrifice,

transmitter of knowledge, and character builder. Meanwhile, the meaning of the child is reflected in obedience, gratitude, faith awareness, and active engagement in worship and virtuous conduct.

Discussion

Character Values in Surah Luqman, verses 13-17

The educational message in Surah Luqman, verses 13–17, demonstrates that the value of religiosity constitutes the primary foundation in shaping a child's character. This is consistent with Hamka's view in *Tafsir al-Azhar*, which emphasizes that *tawhīd* (the oneness of God) is the pinnacle of Islamic teaching. At the same time, *shirk* (associating partners with God) is considered the gravest injustice because it places something in a position not befitting it. Thus, cultivating religious values is not merely ritualistic but also entails a profound spiritual awareness. This aligns with Nata's assertion that religious character education is central to Islamic pedagogy, fostering morality, obedience, and spiritual autonomy. At the same time, contemporary studies further suggest that intrinsic religiosity nurtures prosocial behavior, ethical reasoning, and moral integrity, in contrast to extrinsic religiosity, which risks fostering biases without ethical depth³⁴. Hence, integrating Islamic teachings with expert perspectives and prior research affirms that cultivating intrinsic religious values through dialogical education, as modeled by Luqman's advice to his son, provides a holistic framework for shaping children's character that harmonizes spiritual awareness with ethical practice in both personal and social contexts.

In addition to religiosity, Surah Luqman also underscores the importance of educational communication between parents and children. Luqman's advice to his son—whether regarding the prohibition of *shirk*, the obligation of worship, or the virtue of patience—reflects a dialogical educational model grounded in communicative values. This aligns with the concept of participatory education, which highlights that effective learning requires respectful, open, and compassionate interaction between educators and learners³⁵. The communicative

³⁴ Dr H. Abuddin Nata, *Ilmu Pendidikan Islam* (Prenada Media, 2016), [https://books.google.com/books?hl=id&lr=&id=orJADwAAQBAJ&oi=fnd&pg=PA77&dq=Nata,+D.+H.+A.+\(2016\).+Ilmu+pendidikan+islam.+Prenada+Media.&ots=VGKnBcsMSN&sig=X79Zrn28_ULuwVA7jCBBA4UnHuI](https://books.google.com/books?hl=id&lr=&id=orJADwAAQBAJ&oi=fnd&pg=PA77&dq=Nata,+D.+H.+A.+(2016).+Ilmu+pendidikan+islam.+Prenada+Media.&ots=VGKnBcsMSN&sig=X79Zrn28_ULuwVA7jCBBA4UnHuI).

³⁵ Renate Andersen and Marisa Ponti, "Participatory Pedagogy in an Open Educational Course: Challenges and Opportunities," *Distance Education* 35, no. 2 (May 2014): 234–49, <https://doi.org/10.1080/01587919.2014.917703>.

aspect within these verses further indicates that character education is transmitted through exemplary conduct and persuasive instruction, enabling children to comprehend, internalize, and practice the values taught.

Establishing a comprehensive religious framework from an early age, as prescribed in Surah Luqman and supported by educational frameworks, can significantly enhance students' moral reasoning and ethical behavior. These principles underscore the necessity of incorporating robust religious education into curricula, ensuring children develop a well-rounded character brimming with the virtues intrinsic to Islamic teachings³⁶.

Therefore, based on the textual analysis and exegetical references, it can be concluded that the dominant character values in Surah Luqman verses 13–17 are religiosity and communicativeness. These two values are essential foundations in developing children's character, encompassing spiritual and social dimensions.

The values of religiosity and communicativeness articulated in Surah Luqman are especially pertinent given the Ministry of National Education's framework for character education in Indonesia, which identifies 18 core values. This framework highlights character traits such as responsibility, honesty, and respect that resonate strongly with the teachings found in Surah Luqman. *Integration into Educational Practice*: The spiritual values highlighted in the Surah advocate for an educational approach that does not merely focus on academic success but aims to cultivate ethical individuals who contribute positively to society. Such an approach aligns with contemporary educational philosophies that stress holistic development. And *Communication as a Pedagogical Tool*. By fostering effective communication, educators can enhance the dialogue surrounding character education, enabling students to engage in reflective practices and discussions that encourage moral reasoning and personal growth. This conclusion strengthens Lickona's concept³⁷ and the previous research³⁸, which contend that effective character education emphasizes the internalization of religious values accompanied by sound communication within families and society. Consequently, these verses are highly relevant as theoretical and

³⁶ Lyn Parker, "Religious Education for Peaceful Coexistence in Indonesia?," *South East Asia Research* 22, no. 4 (2014), <https://doi.org/10.5367/sear.2014.0231>.

³⁷ Lickona, *Educating for Character*.

³⁸ Ismail Ismail, "Character Education Based on Religious Values: An Islamic Perspective," *Ta'dib: Jurnal Pendidikan Islam* 21, no. 1 (2016): 41–58.

practical foundations for developing Islamic character education in alignment with the Ministry of National Education's framework of 18-character values.

The Role of Educators in Children's Character Education: The Perspective of the Qur'an, Surah Luqman, Verses 13-17

Surah Luqman, verses 13–17, comprehensively depicts the role of parents as the primary educators in shaping a child's character. The affectionate address *yā bunayya* ("my dear son") in verse 13 illustrates that advice and education should stem from love and gentleness, even when delivered as prohibitions. This aligns with the principle of *at-takhlīyah muqaddamun' ala at-tahliyah*, as articulated by Quraish Shihab (2002), which emphasizes that removing vices takes precedence over adorning oneself with virtues³⁹. Thus, character education must begin with a firm religious foundation, namely *tawhīd* (the oneness of God), which simultaneously serves as the central moral compass in life.

Verses 14–16 highlight the vital role of parents—particularly the mother—who sacrifice from pregnancy and childbirth to nurturing and guiding the child with compassion. Within this context, character education is also associated with gratitude to Allah and one's parents, forming an ethical basis for filial piety. Hamka (1982) underscores that obedience to parents is an inseparable act of worship to Allah, provided it does not contradict the principle of *tawhīd*⁴⁰. This perspective is consistent with the findings of Nirwan and Muthoifin (2024) and Abdulazeez et.al. (2018), who argue that religiously grounded education strengthens spiritual dimensions and fosters harmonious social relationships within the family. Accordingly, parents are required not merely to provide instruction but also to serve as consistent moral exemplars^{41,42}.

³⁹ Ibrahim Sirait, "Character Education in Islamic Education," *Jurnal Pendidikan Agama Islam Indonesia (JPAIL)* 4, no. 1 (2023): 5–8.

⁴⁰ Bahaking Rama, Andi Abdul Hamzah, and Syarifuddin Ondeng, "Children's Character Education Values in the Qur'an," *Turkish Journal of Computer and Mathematics Education* 12, no. 14 (2021): 2358–66.

⁴¹ Andri Nirwana and Muthoifin Muthoifin, "Parenting Problems in the Digital Age and Their Solution Development in the Frame of Value Education," *Multidisciplinary Reviews* 7, no. 8 (2024): 2024163–2024163.

⁴² SAAD JAMIU ABDULAZEEZ, IDREES SULAIMAN AJIMATI, and ZUBAIR TAIYE OLOPALANBA, "THE QUR'AN'S GUIDANCE ON PARENTING AND CHILD DEVELOPMENT: A COMPREHENSIVE ANALYSIS OF ISLAMIC PRINCIPLES AND CONTEMPORARY APPLICATIONS," *KHAIRUN International Journal of Qur'anic Sciences* 1, no. 1 (2024): 164–72.

Furthermore, in verse 17, Luqman conveys four life principles that constitute the essence of character education: establishing prayer, enjoining good, forbidding evil, and exercising patience. These principles illustrate the integration of religious and communicative dimensions in child education. Hamka (1982) describes them as "life provisions" to be inherited, while Lickona (1991) emphasizes that effective character education must integrate moral, spiritual, and social dimensions. Consequently, the insights drawn from these verses reaffirm that the parental role in education extends beyond imparting knowledge to include persuasive communication, compassion, and exemplary conduct in guiding children toward virtue. This educational model demonstrates its relevance within the framework of modern education, where religious and communicative values remain pivotal in shaping a holistic child's character.

The Character of Educators in Children's Character Education: The Perspective of the Qur'an, Surah Luqman, Verses 13-17

Surah Luqman verses 13–17 emphasize that parents, as primary educators, must embody strong religious character, as this value forms the essential foundation of a child's moral development. Religiosity is not limited to ritual practices but encompasses a profound understanding of religious teachings and the readiness to apply them in child-rearing. Within this framework, patience emerges as an integral dimension of religiosity, since educating children requires consistency, perseverance, and resilience in addressing their growth dynamics. This perspective resonates with Hamka's interpretation in *Tafsir al-Azhar*, which highlights patience as a central spiritual asset in the educational process, and is reinforced by Nata's concept that religiously grounded character education cultivates both spiritual independence and moral integrity in children.

Surah Luqman (31:13-17) emphasizes the pivotal role of parents as primary educators and the necessity of embodying strong religious character to foster moral development in children effectively. This perspective on parental guidance is supported by Islamic teachings, which underline that genuine religiosity must extend beyond mere ritualistic practices to encompass a deep understanding of religious principles and their application in various aspects of life, particularly in child-rearing. The emphasis on proactive parenting is not merely an educational choice but is rooted in the larger framework of religious obligations parents bear towards their children. This aligns with the

findings of Afriana and Rokhimawan⁴³, who argue that educators play an instrumental role in nurturing learners' spiritual character, strengthening the interconnection between familial teachings and broader educational pursuits.

Furthermore, these verses underscore the significance of hard work and effective communication in character education. Hard work reflects the earnest effort of parents in guiding children toward virtuous conduct, echoing Lickona's (1991) assertion that character education cannot succeed without educators' commitment and sustained effort. At the same time, communicative and friendly interaction positions parents as companions and role models, fostering a nurturing dialogical space rooted in warmth and affection. Research by Syahrin and Maulidiyah (2023) also affirms that the success of character education is deeply influenced by dialogical interaction between educators and learners⁴⁴. Thus, the insights derived from Surah Luqman verses 13–17 illustrate that religiosity, patience, hard work, and communicative competence constitute educators' core pillars to shape children's character holistically.

Additionally, integrating these principles in character education suggests that parents' engagement must transcend traditional methodologies, adding layers of communicative competence that facilitate learning. By embodying these traits, parents guide their children in terms of knowledge acquisition but also model the behaviors necessary for developing moral and ethical character. Thus, the insights from Surah Luqman highlight that religiosity, patience, hard work, and effective communication are essential attributes that educators, particularly parents, must cultivate to shape children's character and moral development holistically.

Conclusion

This study concludes that Surah Luqman verses 13–17 provide essential guidance on values and roles in character education, particularly emphasizing two core values: religious character and

⁴³ Santy Afriana and Mohamad Agung Rokhimawan, "Innovation of Basic Education Curriculum to Optimize Learners Spiritual Character," *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama* 14, no. 1 (2022): 195–206.

⁴⁴ Muhammad Alfi Syahrin and Adiba Maulidiyah, "Implementation of Religious Character Education in Fostering Good Ahlaq at MTs Miftahussalam Probolinggo," *Jurnal Pendidikan Islam* 14, no. 02 (November 2023): 80–86, <https://doi.org/10.22236/jpi.v14i02.13383>.

communicative character. The verses highlight the vital role of educators—especially parents—not only in preparing knowledge and religious foundations as the basis of education but also in nurturing with compassion, guiding children toward goodness through knowledge, and fostering a communicative relationship that balances firmness with friendship. Furthermore, the Qur'anic perspective underscores that educators must embody traits such as religiosity, patience, hard work, and communicative competence, collectively serving as the pillars of effective character formation. These findings affirm that integrating Qur'anic values into educational practice can holistically strengthen children's moral and spiritual development.

Theoretically, the research enriches the discourse on Islamic character education by offering a Qur'anic framework—drawn specifically from Surah Luqman verses 13–17—emphasizing religiosity and communicativeness as foundational educational values. This study also advances the field of Islamic education by providing a thematic interpretation and qualitative content analysis that connect classical Qur'anic wisdom with contemporary educational challenges, thereby bridging the gap between normative religious texts and modern pedagogical practices.

Practically, the study guides educators, parents, and policymakers in integrating Qur'anic values into daily educational activities. Educators must embody religiosity, patience, diligence, and communicative competence in their professional roles. At the same time, parents are encouraged to strengthen their role as primary moral guides through compassionate, nurturing, and dialogical communication. Furthermore, the findings offer an applicable framework for designing curricula and training programs that prioritize spiritual, ethical, and communicative dimensions alongside academic development.

Despite its contributions, this study has certain limitations. First, library-based research relies heavily on textual sources and interpretations without incorporating empirical field data that could provide deeper insights into the practical implementation of Qur'anic values in contemporary educational settings. Second, while valuable, the focus on Surah Luqman verses 13–17 narrows the scope and leaves other Qur'anic educational perspectives unexplored.

For future research, it is recommended that scholars conduct empirical studies—such as field observations, interviews, or case studies—with parents, teachers, and students to examine how Qur'anic values are applied in real educational contexts. Comparative studies

between Qur'anic principles and modern academic theories could also provide a more comprehensive framework. Additionally, expanding the scope to include other Qur'anic chapters and prophetic traditions would yield broader insights into the holistic concept of educators' roles and characters in Islamic education.

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