

Prophetic Parenting; The Role of Parents in Building The Character of Children in Madrasah

Raihanah

Islamic Educational Department, Universitas Islam Negeri Antasari Banjarmasin, Banjarmasin,
South Kalimantan, Indonesia

Email : raihanah@uin-antasari.ac.id

DOI: <http://doi.org/10.33650/al-tanzim.v6i3.3633>

Received: 12 April 2022; Received in Revised Form 21 April 2022, Accepted: 15 May 2022, Available online: 1 June 2022

Abstract:

This study aims to find out about the role of parents in building children's character at MAN 1 Banjarmasin. This research uses a qualitative case study approach, where the researcher uses interviews, observation, and documentation as the primary media to obtain data. The data analysis was carried out simultaneously, starting with data reduction, displaying data to concluding. The results showed that the role of parents in building children's character at MAN 1 Banjarmasin was done through; the formation of the nature and character of parents, preparing excellent schools as places for children to be educated and forged, directions, rules, and prohibitions, and become good friends of children. This research has implications for the importance of parental leadership in building solid religious characters in children. They do not falter when hit by the storms of globalization and modernization.

Keywords: *Leadership, Parents, Character, Madrasah*

Abstrak:

Penelitian ini bertujuan untuk mengetahui tentang peran orang tua dalam dalam membangun karakter anak di MAN 1 Banjarmasin. Penelitian ini menggunakan pendekatan kualitatif jenis studi kasus, di mana peneliti menggunakan interview, observasi dan dokumentasi sebagai media utamanya untuk mendapatkan data. Analisis datanya dilakukan secara simultan, yang dimulai dair reduksi data, display data sampai pada penarikan kesimpulan. Hasil penelitian menunjukkan bahwa peran orang tua dalam dalam membangun karakter anak di MAN 1 Banjarmasin dilakukan melalui; pembentukan sifat dan karakter orang tua, mempersiapkan sekolah unggulan sebagai tempat anak dididik dan ditempa, arahan, tata tertib dan larangan, dan menjadi teman baik anak. Penelitian ini memberikan implikasi tentang pentingnya kepemimpinan orang tua dalam membangun karakter religious anak yang tangguh, sehingga mereka tidak goyah ketika diterpa oleh badai globalisasi dan modernisasi.

Kata Kunci: *Kepemimpinan, Orang Tua, Karakter, Madrasah*

Please cite this article in APA style as:

Raihanah, R. (2022). Prophetic Parenting; The Role of Parents in Building The Character of Children in Madrasah. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 6(3), 667-678.

INTRODUCTION

Along with the development of this increasingly rapid era, many phenomena occur on the world stage, especially in education. Education is seen as one aspect that has a significant role in shaping the nation's next generation, a wise generation, and an active and creative generation in all aspects of life (Sere, 2018). Education is also the nation's future; the continuity of this country will be maintained because education will instill the noble values of a nation. Therefore, the role of education is vital so that humanity is very concerned with this problem. In Islam, the importance of education gets a large portion. Islam has educational methods and facilities that are very influential in forming children's faith and morals, in the formation of knowledge, mental and social, so that children can achieve the characteristics of perfection (Harmalini, 2019).

To create quality and civilized education, it is necessary to inculcate character (character building) in a planned, totality, and the systemic manner in every unit and level of education (Argadinata & Gunawan, 2020). Character education, in this case, is understood as a planned effort to help people understand, care, and act on ethical/moral values (Sop & Bişkin, 2021). Character education must be done by involving all existing components to create student outputs that are in line with expectations (Omiyefa, 2021). Character education has long been the spirit of educational activities in Indonesia. Since the beginning of independence, educational policies have been directed at forming the nation's character as initiated by the founding fathers (Baharun, 2017; Agussalim et al., 2021).

Along with the times, character education is becoming more challenging and highlighted because it is considered "failed" in creating students with noble character and is proven by the many cases of immorality, immorality, violations, and drug abuse, deviations that afflict children and adolescents us all this time. Therefore, an effective pattern of character education is needed to create the character of students according to expectations (Omiyefa, 2021; Saripudin et al., 2021; Lukman et al., 2021). What can be done to optimize parents' role through parenting activities, considering that parents are the first teachers in the prominent family. Through parenting activities based on the concepts of the Qur'an and Al-Hadith, it is hoped that it can grow children's unique character.

This research is based on the importance of parenting education carried out by parents for children, as research conducted by Ubaidillah (2019) says that Islamic parenting can be traced to the leading spirit that the Prophet's education in practice was gentle and proved to have a profound influence on the souls of the students his best friend. Islamic Parenting Education aims to provide psychoeducation for parents based on positive Islamic character and habits. Falah (2019) said prophetic leadership in growing student character would be better because prophetic leaders understand the importance of the learning process with complete discipline. Strong discipline and maintaining Islamic religious values will make students superior human beings, both superior in ethics, superior in spirit, and also superior in mentality. Likewise, the leadership of parents in educating their children at home.

Jannah (2019) said that smart parenting could overcome the social withdrawal of children in Islamic boarding schools through the foster care program, which is carried out by; responding, foster guardians position as parents who understand the condition of students. Monitoring foster guardians as supervisors of the daily life of students. Mentoring, foster guardians as good advisors for students. Modeling, the foster caretaker positions himself as a good role model. After all, efforts have been made by the guardian, the end of all efforts in prayer. Surrender everything to Allah SWT.

Zamroni (2020) said that smart parenting could improve the spiritual intelligence of children in madrasas. Meanwhile, according to Mundiri & Adhimiy (2019), to jump-start children's achievement potential, authoritative religious parenting can be applied in educational and learning activities for children at school.

Education in children based on faith will make children and all their actions based on thoughts that have been justified by themselves. In addition, their behavior is always based on a solid and robust foundation so that it can be used as their grip and foundation. True faith is a solid foundation, and the results will be of high quality. Every child is born in nature (potential to believe in Allah and goodness). Both parents make the child a Christian or a Magian (CE, 2013).

The Qur'an has regulated everything, including the issue of educating children. In modern times and with the development of science and technology. Education is essential for every human being and particularly children (Hakim & Permatasari, 2020). When a person realizes the importance of education, he will surely achieve his life goals. On the other hand, those who do not have awareness will be backward and unable to capture the progress of civilization (Eka, 2017; Nasihatun, 2019).

Of course, we must not forget the aspects of parenting and education that have been taught by Allah SWT and His Messenger, especially for parents of children. Even with this, parents will get the glory of their children and themselves. This teaching can be understood in the sunnah of the Prophet Muhammad, especially in the Qur'an. There are found perfect guidelines to apply in educating children. In fact, not only educate but with orders to care for and look after the family. That is what the parents of students at MAN 1 Banjarmasin applied to this research site.

At least, parents at MAN 1 Banjarmasin try to present a parental figure that is by the teachings of the Qur'an and Al-Hadith. This data is based on the results of observations by researchers in the field, that the parents of students are on average educated so that in educating their children, they will do the right and best things for their children. Second is parents' behavior who are very concerned about children's education, where parents constantly monitor various children's activities, both in their studies, worship, and children's daily activities. This can be proven by the existence of a liaison book between parents and madrasas. Third, the children's character at MAN 1 Banjarmasin is different from students' character in other schools or madrasas; they appear more religious and have good morals, as evidenced by their behavior when

communicating with friends, teachers, and parents.

From these data, it can be understood that parenting based on Islamic values or known in this study as prophetic parenting has a large enough role in building and shaping children's character. They have good character and have character resilience when faced with facts and realities. Fields, such as modernization and globalization. The role of prophetic parenting by parents in teaching and educating children according to the Qur'an and the Sunnah of the Prophet is implicitly a practice for parents, teachers, and activists. The activity of educating children by the Qur'an and the Sunnah of the Prophet is a science that is used by others; in this case, the child takes the benefits.

The role of parents in building children's character through prophetic parenting is the novelty of this research, where through prophetic parenting, which parents apply at MAN 1 Banjarmasin, it is expected to be able to create children with noble character by the expectations of all parties. Therefore, this study seeks to understand how the role of parents as household leaders in educating children through the concept of prophetic parenting is to grow children's character in MAN 1 Banjarmasin?

RESEARCH METHODS

This study uses a qualitative descriptive research method. Sugiyono (2017) reveals that qualitative research is carried out because researchers want to explore descriptive phenomena that cannot be quantified, such as the process of work steps, formulating a recipe, and understanding various concepts, product or service characteristics, images, styles, cultural procedures, physical models of artifacts, and so on.

This study uses a qualitative research approach of phenomenology. The data collection technique in this study was interviews with eleven informants selected by purposive sampling consisting of the head of the madrasa, deputy head of the madrasa, teachers, guardians of students, and students. Observations and documentation were carried out to strengthen the data obtained from the interviews. After all the data has been collected, the next step is to analyze the data to conclude. The authors use critical analysis techniques to obtain correct and precise results in analyzing the data. Critical analysis views that the researcher is not a value-free subject when looking at research. Critical analysis generally departs from particular views or values that researchers believe. Therefore, the alignment of the researcher with the position of the researcher on a problem will determine how the text/data is interpreted. The critical paradigm is more about interpretation because, with interpretation, researchers can enter the inner world, enter the substance in the text, and respond to the meaning behind it.

RESULTS AND DISCUSSION

Islam is a perfect religion; there is nothing from the side of human life unless it has been explained by Islam either in an explicit message (mentioned directly) or even implied (through scientific cues), including what has always been. Expected by someone who has entrusted the sons and daughters of Allah

will be their eternal heirs in this world and the hereafter. The role of parents in educating children through the concept of prophetic parenting in building children's character at MAN 1 Banjarmasin is done through;

Parental Traits and Characters

As the highest leader in the household, parents are important figures in determining whether or not the child's character is good, so parenting management must be well organized so that it is as expected. Likewise, the parents of students at MAN 1 Banjarmasin said that parents have a massive role in developing the personality and character of their children. Therefore, their role needs to be optimized. Meanwhile, teachers in madrasas act as substitute parents as long as students receive education and lessons at school.

According to the head of MAN 1 Banjarmasin, a harmonious and religious family will form the character of a good and superior child. This is because the pattern of education in it runs according to religious teachings and values that develop in the family environment. The leadership of parents, in this case, is very decisive in shaping the nature, behavior, and character of a child, so he must be careful and diligent in educating his daughters. Likewise, AW's statement as the student's guardian said that; Children should not only be entrusted to teachers at school with the hope that they will be bright and have good character. However, parents need to play a massive role in shaping the child's character. Teachers are secondary and temporal, i.e., when at school, they will supervise and educate children, while at home and in the environment, parents have more roles.

When talking about the beginning of the educational phase of a child, in terms of when a child has the right to receive education from parents, various answers will be obtained, some say from pre-school age, some say during pregnancy, or some even think that they let their child exploring the surrounding environment to get a proper education, maybe this is because of the influence of the theory and education system carried by the western world or the modern world without seeing the nature of Islamic perfection (Evaluwayanti, 2020).

According to VA as a religion teacher at MAN 1 Banjarmasin, the role played by parents was to build children's character so that they were expected not only during the school period but also long before the child was born; children's education had to be given to them so that the quality of the child's character will be excellent and superior. Just as in choosing a partner, parents need to consider aspects of Seed, Debit, and Weight so that the resulting child will be at least the same as the parents. There is a saying, "the fruit does not fall far from the tree." This means that for children born to parents, their character and nature will not be much different from theirs.

When referring to the concept of Islam, it turns out that Islam has a far more perfect view to be used as a reference for children's education; how not, because Islam directs humans to give education rights long before the baby is born into the world. Children's education in Islam begins when parents build their best character before marriage, meaning they develop good, superior, religious personal characters with the hope that the forerunner of children will

be born as expected. Furthermore, to prepare an excellent educational forum for sons and daughters is to choose and have a life partner with criteria determined by religion; in a Hadith it is stated:

تُنكِحُ الْمَرْأَةَ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَجَمَالِهَا، وَدِينِهَا، فَاطْفَرُ بِدَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ (رواه البخاري)

Meaning: A woman is married for four things (criteria) her wealth, lineage and good character, beauty, and religion; fortunate for those who marry a woman - because of her religion (HR. Al Bukhari).

In plain view, this hadith only directs and teaches humans about the criteria for the ideal candidate for a life partner to choose from. However, the educational message contained in this hadith is vast because a religious and pious woman wants the best future for her children. Parents will try to instill noble values of virtue with a religious foundation to make their children a pious generation who provides the best color for the next generation of life (Taubah, 2016). In verse, Allah Azza Wa Jalla says:

الْحَيْثَاتُ لِلْحَيْثِينَ وَالْحَيْثُونَ لِلْحَيْثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ (النور: 26)

Meaning: Violent women for evil men and vile men for vile women, good women for good men, and good men for good women.

At first glance, this verse does explain whom someone will meet to be a companion in his life. Under customary law, a good man would always fit in and be comfortable associating with a good woman, and vice versa. However, one implicit message of education in this verse is: that when a person wants to knit a dream to get a pious woman in order to provide a good and pious education to his offspring, then he must first build the signs and character of piety as a first step to achieve the dream (Yasin et al., 2017).

The sign of education in Islam does not just stop when someone has got a life partner to live in a household; many more detailed steps must be pursued to get a golden generation of human beings full of blessings, as a simple example. This is how the Prophet taught us in terms of giving inner rights to a woman, which is none other than the effort of a human being to produce offspring; the Prophet Muhammad SAW said:

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِاسْمِ اللَّهِ، اللَّهُمَّ حَبِّبْنَا الشَّيْطَانَ، وَحَبِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا (رواه البخاري ومسلم)

Meaning: From a friend of Ibn Abbas *Radhiallohu anhu* said: that the Prophet Muhammad SAW said: when one of you wants to have sex with his wife, he should pray: in the name of Allah, keep us away from the devil, keep us from the devil. far (offspring) that You have bestowed on us from the devil, if Allah had decreed for their offspring because of that, indeed the child would never be hurt by the devil (HR. Al Bukhari)

This hadith not only directs us to the ethics of husband and wife in rights and obligations but what is even greater than that is the message of education to prevent future generations from being trapped by the devil that can make them one of the causes of calamity for the people who cause moral damage to the people (Yuliana et al., 2018).

Favorite school

The role of parents displayed in their leadership when they are in the family is to choose the right educational institution suitable for their sons and daughters so that they can become perfect individuals. According to the head of MAN 1 Banjarmasin, selecting a good and superior educational institution will determine the formation of a child's character by the parents' expectations. Through superior educational institutions, children will be forged and educated with various sciences, religions, and morals to become knowledgeable, religious, and civilized children.

AM conveyed the same thing as a teacher at MAN 1 Banjarmasin, who said that parents need to pay attention to the education of their children. Given the importance of education, parents should not be wrong in sending their children to the right educational institutions. Likewise, the statement of one of the guardians of MAN 1 Banjarmasin students said that "I chose this madrasa because I believe that this institution will lead my child to become a knowledgeable and moral child. I have to be very careful in including my child because the wrong relationship can have fatal consequences."

The existence of public trust in MAN 1 Banjarmasin shows that the madrasa can prepare students who know high spiritual values and morality. From this, the madrasah seeks to familiarize teachers, guardians, and students to establish a mutual relationship, hoping that student's character can be formed thanks to good cooperation between schools, parents, and students. Maheasy (2018) and Maryam (2018) show that there is a positive synergy between the three things so that they will be able to form a positive character for children.

When a child has started to enter school age, parents will make plans to send their children to school (Permatasari & Ashriana, 2019; Rukmandari et al., 2020). schools with superior predicates become magnets for parents to serve as places for further education, hoping that the school can build solid and scientific characters. However, it is a minor factor in character building. The most significant factor in character building can significantly influence parents, whether in a negative or positive direction (Chyntia, 2019; Judrah, 2020). This is by the hadith of the Prophet Muhammad SAW;

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ (رواه البخاري ومسلم)

Meaning: No one is born except in a state of fitrah (which is holy) then his parents will make him a Jew, Christian, or Magian..... (HR. Al Bukhari and Muslim)

The Hadith shows that the most significant influence that can direct a child in a good or bad direction lies in the family environment. The existence of several excellent and favorite schools can help parents achieve their goals for their loved ones who cannot afford them (Apriliyanti et al., 2021). Children born in a state of nature will be carried away with what is in the family (Sari & Nugroho, 2021). What is the meaning of school when the family environment is not very supportive and even tends to neglect essential responsibilities? At school, children are taught all kinds of ethics and goodness, but they tend to be neglected at home and even very contrary to what they get in their educational environment. (Asnawan, 2020).

Directives, Rules, and Prohibitions

The role of parents in building children's character at MAN 1 Banjarmasin is to provide directions, rules, and prohibitions to children about what is good for them and what is evil. This is as conveyed by the head of the madrasa, who said that children must receive full attention from parents, both at home and outside the home. Directions and instructions from parents are needed to strengthen children's mentality in dealing with the dynamics of modernization development and association with their peers.

What was conveyed by the head of the madrasa indicated that the role of parents in building children's character must be carried out continuously? Parents should not just leave their children in the school then they do not want to know about the next child's development. This mindset should be avoided because it will damage the child's mindset and character. Strong cooperation is needed between the school and parents if you want children to be prosperous in their lives.

According to SHJ, one of the teachers at MAN 1 Banjarmasin said that when the child is in school, the supervision is under the teacher's supervision, but when outside of school, it is the right of the parents. When the child is in school, parents still have to pay attention to the child's development by consulting and coordinating with the homeroom teacher or the coach so that parents can understand what their child's problems are and be able to become a person who can direct the child to the right path. Meanwhile, according to AHM, as a religious teacher said, what is no less important is that religious education must be strengthened so that children can distinguish what is good and what is not good in life based on the religious norms they adhere to.

Theoretically, according to Alanshori (2018), one of the most significant educational rights that parents must give their children is the right to religious education because providing religious education means that someone has prepared the best human generation before God and also humans. A child will know what belongs to him and the primary orientation in his life with religious knowledge. He also knows how to behave towards all his rights and obligations towards God, himself, and his social environment. It is something with the word of Allah SWT;

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ (الزمر : 9)

Meaning: Is it the same between people who know (knowledge) and people who do not know? Only people who have reason can understand it (Az-Zumar: 9).

The verse shows that the essence of parental pride is when they have religiously obedient children, have a noble character, and have the Koran as their holy book. In providing education, a person cannot be separated from how he gives directions, orders, and prohibitions, all of which require the right way and time, hoping that what is desired from a goal will be achieved as desired (Syahid & Kamaruddin, 2020).

Be a Child's Good Friend

A phenomenon that often occurs when a child has entered the adolescent phase is trying to find his identity. This is what is experienced by students at MAN 1 Banjarmasin, so their psychological conditions are volatile, and they need good friends for those who can listen to their complaints and can share. ESD conveyed this as the vice principal of the student body, who said that when children enter the teenage phase and they enter puberty, parents must be vigilant and careful so that they do not fall into the wrong association. They need a good friend to convey their complaints, and that friend can be played by their parents.

Likewise, with the statement of the guardian of class XI, students said that a child's character was built from the family. Therefore, the synergy between family and school is essential. The position of parents when dealing with children entering the teenage phase is to be able to position themselves as their friends because they have different psychology from small children in general. If a child is getting away from his parents, whatever the reason, it will have a negative impact because when a child has started to move away from his parents or feels awkward only be able to share stories with them.

By being a friend to children, the counter to the evil influence of the social environment will be overcome early on. How not, because by staying away from children, parents will automatically not know much about these conditions and the child's growth and development. An excellent picture is mentioned in the Qur'an; when Allah mentions the beautiful relationship between Luqman and his son, Allah SWT says:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (لقمان 13)

Meaning: Luqman said to his son when advised him: O my son, do not associate partners with Allah. Indeed, shirk is a massive injustice (Luqman: 9).

Not only that, there are several other tips that Luqman gave to his son, most of which concern the ethics of a servant and his social environment, and this symbolizes Luqman's closeness to his son and his success in being a very comfortable place to share (Hartini, 2011).

There is an expression that states: "الصَّاحِبُ سَاجِبٌ" (the friend drags), either in a better direction or vice versa; this is an undeniable fact, damage to a child is

sometimes not solely due to the negligence of parents in educating, but the influence of evil that comes from the other side dominant social environment.

Here the role of parents is highly expected, providing views on social impacts, providing direction and views in choosing friends, a child should not be left alone, it is not a picture of pressure when someone protects their child, because we should not miss something when we lose it (Yani, 2019).

CONCLUSION

This study concludes that the role of parents as leaders in the family needs to pay attention to the dynamics of children's growth and development. They should not immediately leave their children in the school to be educated and fostered without a mutual relationship between parents and teachers. The role of parents in building children's character at MAN 1 Banjarmasin is done through; the formation of the nature and character of parents from an early age, preparing excellent schools as places for children to be educated, providing positive direction, providing rules and prohibitions, and being children's best friends. This shows that children's education is an activity that is carried out consciously, intentionally, planned, and to be carried out by adults.

AKCNOWLEGMENT

The researcher would like to thank the Ministry of Religion of the Republic of Indonesia for providing this research grant to researchers to complete this research correctly. Thanks also to the Chancellor and the academic community of Antasari State Islamic University Banjarmasin and the head of the madrasa, the deputy head of the madrasa, the teacher council, and all the big family of MAN 1 Banjarmasin who has helped this research, either directly or indirectly.

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