

CONCEPT OF EARLY CHILDHOOD EDUCATION PERSPECTIVE OF THE QUR'AN SURAH LUQMAN VERSES 12-15

Moh. Irfan Sulthoni¹, Ali Mas'ud²

Email: irfansulthoni461@gmail.com¹; alimasud@uinsa.ac.id²
(STAI Ihyaul Ulum Gresik¹, UIN Sunan Ampel Surabaya²)

Abstract

This study aims to analyze the concept of early childhood education in the perspective of the Qur'an, especially contained in the letter Luqman verses 12-15 as the foundation of Islamic education that is relevant in shaping the character of children from an early age. This research is motivated by the importance of presenting the concept of education that is not only oriented to intellectual development, but also able to instill the values of faith, morals, and morals as the main foundation of child development in the midst of various challenges of modern education. This study uses a qualitative approach to the type of library research (library research). The Data was collected through documentation studies on primary sources in the form of the Qur'an Surah Luqman verses 12-15 and supported by various relevant scientific literature. Data analysis was conducted using content analysis techniques to identify and interpret the educational values contained in these verses. The results showed that the concept of early childhood education in the letter Luqman verses 12-15 includes planting an attitude of gratitude to God, monotheistic education as the basis of faith, care based on compassion, character formation through respect for parents, the development of children's potential according to their interests and talents, as well as attention to physical growth through the fulfillment of nutritional needs from an early age. In addition, the education exemplified by Luqman emphasizes the importance of example, wise communication, and the habituation of Islamic values in the upbringing process. The findings of this study confirms that the concept of education in Surah Luqman verses 12-15 has a strong relevance to be implemented as a foundation of early childhood education that is holistic, integrative, and oriented to the formation of a generation of faith, noble character, and has a balance between spiritual, intellectual, social, and physical development.

Keywords: Early Childhood Education, The Qur'an, Surah Luqman Verses 12-15, Islamic Education.

INTRODUCTION

Early childhood education has become one of the most strategic foundations for shaping human character, cognitive development, emotional intelligence, and spiritual awareness. The first years of life represent a critical period during which children's physical, psychological, intellectual, and moral capacities develop rapidly.¹ Educational experiences

¹ Mohammad Wira Yudha and Mohammad Ahyar Yusuf Sya'bani, "Manusia Sebagai Makhluk Pedagogis Dalam Filsafat Pendidikan Islam," *JURNAL PENDIDIKAN ISLAM AL-ILMI* 6, no. 1 (April 2023): 50-58, <https://doi.org/10.32529/al-ilmi.v6i1.2440>.

provided during this stage significantly influence children's future personality, learning readiness, and social behavior. Consequently, early childhood education should not merely emphasize cognitive achievement but should also cultivate moral values, religious awareness, and character formation through holistic educational approaches. In the context of Islamic education, the Qur'an serves as the primary source of guidance that provides comprehensive principles concerning human development, including the education of children from an early age.²

The Qur'an presents numerous educational values that remain relevant to contemporary educational challenges. Among its chapters, Surah Luqman occupies a distinctive position because it illustrates an exemplary educational dialogue between Luqman and his son. The narrative contained in Surah Luqman verses 12–15 reflects fundamental educational principles emphasizing gratitude to Allah, monotheistic belief (tawhid), respect for parents, compassionate parenting, and moral responsibility.³ Rather than functioning merely as religious instructions, these verses offer an integrated educational framework that combines spiritual, ethical, intellectual, and social dimensions. Such values are increasingly important in responding to current educational issues characterized by moral degradation, weakening family values, and the growing influence of digital culture on children's character development.⁴

Recent educational developments demonstrate that many early childhood education programs primarily focus on academic readiness while paying less attention to character education rooted in religious and ethical values. Although modern educational theories emphasize holistic child development, practical implementation often prioritizes measurable cognitive outcomes over moral and spiritual formation.⁵ This imbalance may reduce children's resilience in facing social, cultural, and technological challenges. Therefore, integrating Qur'anic educational values into early childhood education becomes increasingly relevant to

² A. Nurfadhil, Muljono Damopoli, and Yuspiani, "Hakikat Manusia (Anak Didik) Sebagai Makhluk Pedagogik: Tinjauan Filosofis Dan Implikasi Dalam Pendidikan Islam," *TEKNOS: Jurnal Pendidikan Dan Teknologi* 3, no. 2 (December 2025): 33–43, <https://doi.org/10.59638/teknos.v3i2.562>.

³ Arief Rahman, "Pendidikan Karakter dalam Al-Qur'an Surat Luqman Ayat 12-19 dan Tantangannya di Era Industri 4.0," *Logika: Jurnal Penelitian Universitas Kuningan* 13, no. 02 (December 2022): 159–67, <https://doi.org/10.25134/logika.v13i02.7027>.

⁴ Anida Nur Hamidah, Oyoh Bariah, and M. Makbul, "Analisis Nilai-Nilai Pendidikan Islam Dalam Al-Qur'an Surat Luqman Ayat 12-19," *Jurnal Ilmiah Wahana Pendidikan* 11, no. 1.D (January 2025): 39–52.

⁵ Itaul Hasanah, "Pendidikan Karakter Pada Anak Usia Dini: Fondasi Penting Dalam Pembentukan Pribadi," *ABATATSA: Jurnal Pendidikan Islam Anak Usia Dini* 1, no. 02 (September 2024): 42–54, <https://doi.org/10.54625/abts.v1i02.91>.

establish a balanced educational model capable of nurturing children's intellectual competence alongside their spiritual and moral integrity.⁶

From the perspective of Islamic educational philosophy, children are born with innate potential (fitrah) that requires continuous guidance through appropriate educational experiences. Parents function as the first and most influential educators responsible for facilitating children's physical, emotional, intellectual, and spiritual development. This perspective aligns with the educational message contained in Surah Luqman, where effective parenting is demonstrated through wisdom (hikmah), affection, persuasive communication, and gradual moral instruction. These principles indicate that Islamic education advocates a child-centered educational approach that recognizes children's developmental stages while strengthening their faith and character simultaneously.⁷

Several previous studies have explored educational values contained in Surah Luqman. Research conducted by Juabdin et al. analyzed character formation based on Surah Luqman verses 12–19 and concluded that these verses contain comprehensive moral values applicable to Islamic education. Other studies have examined Islamic educational concepts from the perspectives of Al-Ghazali and Abdullah Nashih Ulwan, emphasizing the importance of moral cultivation and character development during early childhood.⁸ Furthermore, studies discussing Qur'anic parenting generally highlight parental responsibilities in nurturing children's religious commitment and ethical behavior. Although these studies provide valuable insights into Islamic educational philosophy, they predominantly discuss character education or parenting principles in a general context without specifically focusing on early childhood education as an integrated educational concept derived from Surah Luqman verses 12–15.⁹

The existing literature therefore reveals several research gaps. First, previous studies have largely emphasized moral education and character formation without comprehensively analyzing the educational concepts specifically intended for early childhood development. Second, limited research has interpreted Surah Luqman verses 12–15 through the perspective

⁶ Rifka Diana Susilowati, "Resiliensi Sebagai Fondasi Desain Pembelajaran PAI: Kajian Implementasi Nilai-Nilai Al-Qur'an Dalam Pendidikan Karakter," *Jurnal Pemikiran Dan Ilmu Keislaman* 8, no. 2 (September 2025): 304–50.

⁷ Angel Egaliza Adliyah, Dian Iskandar Jaelani, and Moh Subhan, "Studi Tentang Konsepsi Peserta Didik Dalam Filsafat Pendidikan Islam," *Jurnal Pendidikan Nusantara* 3, no. 2 (August 2024): 92–104, <https://doi.org/10.55080/jpn.v2i2.97>.

⁸ Devi Rofidah Celine and Ahmad Yusam Thobroni, "Nilai-Nilai Pendidikan Unggul Perspektif Qs. Luqman Ayat 12-19," *Jurnal Al-Fatih* 7, no. 2 (December 2024): 106–33, <https://doi.org/10.61082/alfatih.v7i2.355>.

⁹ Albarra Albarra, Adlan Nawawi, and Agus Tasbih, "Quranic Values In Embedded Parenting In Improving The Quality Of Children's Education," *Civilization Research: Journal of Islamic Studies* 4, no. 1 (January 2025): 173–200, <https://doi.org/10.61630/crjjs.v4i1.80>.

of contemporary early childhood education by integrating physical, cognitive, emotional, social, and spiritual developmental dimensions. Third, few studies have attempted to formulate these Qur'anic values into a holistic conceptual framework that can contribute both theoretically to Islamic educational discourse and practically to parenting and early childhood educational institutions. Consequently, a comprehensive reinterpretation of these Qur'anic verses is required to bridge classical Islamic educational principles with current educational needs.¹⁰

The novelty of this study lies in its comprehensive interpretation of Surah Luqman verses 12–15 as a conceptual framework for early childhood education rather than merely as a source of moral or theological guidance. By examining these Qur'anic verses through the perspective of contemporary early childhood education, this research identifies fundamental educational principles, including gratitude education, *tawhid* education, affectionate parenting, respect for parents, individualized learning based on children's interests, abilities, and potential, as well as the promotion of physical development through appropriate childcare practices. Integrating Qur'anic exegesis with educational theory, the study proposes a systematic and holistic model of Islamic early childhood education that is relevant to contemporary educational contexts. Theoretically, this research enriches the discourse on Islamic educational studies by offering a Qur'an-based conceptual model for early childhood education, while practically, it provides valuable guidance for parents, educators, curriculum developers, and Islamic educational institutions in designing educational practices that balance intellectual, moral, spiritual, emotional, and physical development. Furthermore, the findings contribute to ongoing efforts to revitalize Qur'anic educational values as foundational principles for addressing contemporary challenges in the education and character development of Muslim children.

RESEARCH METHOD

This study employed a qualitative library research approach to examine the concept of early childhood education from the perspective of the Qur'an, with a particular focus on Surah Luqman verses 12–15. The data were collected through an extensive review of primary sources, namely the Qur'anic verses under investigation, as well as secondary sources, including

¹⁰ Rony Styawan, "Perkembangan Moral Dan Etika Peserta Didik Dalam Konteks Pendidikan Karakter," *Inklusi: Jurnal Pendidikan Islam Dan Filsafat* 1, no. 2 (February 2025): 41–50.

classical and contemporary tafsir, scholarly books, and relevant journal articles on Islamic education and early childhood education. The collected data were analyzed using qualitative content analysis to identify and interpret the educational values and concepts embedded in the selected verses. This descriptive qualitative approach aimed to provide a comprehensive understanding of the Qur'anic principles of early childhood education and their implications for contemporary Islamic educational practices.¹¹

FINDINGS AND DISCUSSION

A. Early Childhood Education

The term education originally comes from the Greek, namely “paedagogie” which means guidance given to children. The term is then translated into English with “education” which means development or guidance, in Arabic the term is often translated with “tarbiyah” which means education. Education is a vehicle for Human Development.¹² Education is a medium for the glorification of human humanity which is reflected in the dignity of human beings (HMM) with human nature, the fifth dimension of humanity. It has been stated in the main authentic Shia sources that Abraham (as) and Sara were brother and sister to each other.¹³

According to Al-Ghazali in the development of educational science has some emphasis that is very instrumental, which is supported by educators and learners. The concept of Al-Ghazali education is essentially the inheritance of cultural values of society to each individual so that cultural life can be lived on an ongoing basis. In educating early childhood, Al-Ghazali argued that guiding young children should be gradual.¹⁴ Imam Al-Ghazali mentioned the child as a mandate like a beautiful pearl. He said: “the child is a mandate for his parents, his heart is fitrah, a beautiful jewel. If the child is given and taught goodness, then he will grow up in goodness and happiness in this world and in the hereafter. But if the child is equipped with

¹¹ John W. Creswell et al., “Qualitative Research Designs: Selection and Implementation,” *The Counseling Psychologist* 35, no. 2 (March 2007): 236–64, <https://doi.org/10.1177/0011000006287390>.

¹² Devi Oktafiana et al., “Nilai-Nilai Pendidikan Karakter Menurut Al-Qur'an,” *Journal of Student Research* 1, no. 5 (August 2023): 403–17, <https://doi.org/10.55606/jsr.v1i5.1764>.

¹³ Suparlan Suparlan, “Pendidikan Anak Dalam Persepektif Islam,” *PENSA* 2, no. 3 (December 2020): 249–61, <https://doi.org/10.36088/pensa.v2i3.949>.

¹⁴ M. N. Zainal Abidin, Lu'luul Ikrimah, and Aufa Husna Aulia, “Pendidikan Karakter Menurut Islam Dalam Perspektif Imam Al-Ghazali,” *Akademika: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (June 2019): 76–95.

ugliness, and diabaikian as cattle. It will be destroyed and destroyed."That is, nurturing children is by educating them and teaching them good manners".¹⁵

Early childhood education is a coaching effort aimed at children from birth to the age of six years which is done through the provision of educational stimuli to help the growth and development of physical and spiritual so that children have readiness to enter further education. Educational development begins from the moment the baby is born. Babies should be introduced to the people around them, sounds, objects, invited to jokes and conversations so that they develop into normal and healthy children.¹⁶ The learning method corresponding to the years of birth to the age of six usually determines the personality of the child after adulthood. Education at this time is a coaching effort aimed at children from birth to the age of six years, which is done through the provision of stimulation. In early childhood education institutions, educators are required to develop the potential of children, so that later children are able to face creative problems.¹⁷

Education is a means to foster the growth and development of children. Besides education is a means of Child Development, Education aims to improve human quality. the duty of parents is to encourage, direct and invite and enjoin virtue, what is right and prevent what is wrong as the word of Allah SWT which reads as follows "Let there be among you a group of people who call to virtue, enjoin (do) what is right, and prevent from what is wrong. Those are the ones who will be successful." (Q.S Al-Imran, 104). Makruf is all the good that is commanded by religion and is beneficial for the good of individuals and society. In Islam, marriage has been considered to be one of the most sacred rites. From the quote above we can draw the conclusion that the verse contains three invitations, namely: invite to goodness, enjoin to do good, and abandon bad deeds. so since the child was born parents must instill in their children will be three things earlier.¹⁸

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¹⁵ Andika Dirsia and Intan Kusumawati, "Implementasi Pemikiran Imam Al-Ghazali Tentang Pendidikan Karakter," *Academy of Education Journal* 10, no. 02 (July 2019): 159–69, <https://doi.org/10.47200/aoej.v10i02.281>.

¹⁶ Rini Novianti Yusuf et al., "Urgensi Pendidikan Anak Usia Dini Bagi Tumbuh Kembang Anak," *Plamboy Edu* 1, no. 1 (February 2023): 37–44.

¹⁷ Nabila Putri Widya Ningrum et al., "Pendidikan Anak Usia Dini: Perannya Dalam Membangun Karakter Dan Tumbuh Kembang Anak Usia Dini," *Tematik: Jurnal Penelitian Pendidikan Dasar* 1, no. 1 (March 2022): 59–63, <https://doi.org/10.57251/tem.v1i1.429>.

¹⁸ Mukti Ali Jarbi, "Tanggungjawab Orang Tua Terhadap Pendidikan Anak," *PENDAI* 3, no. 2 (December 2021): 122–40.

duty of parents is to encourage, direct and invite and enjoin virtue, what is right and prevent what is wrong as the word of Allah SWT which reads as follows “*Let there be among you a group of people who call to virtue, enjoin (do) what is right, and prevent from what is wrong. Those are the ones who will be successful.*” (Q.S Al-Imran, 104). Makruf is all the good that is commanded by religion and is beneficial for the good of individuals and society. In Islam, marriage has been considered to be one of the most sacred rites. From the quote above we can draw the conclusion that the verse contains three invitations, namely: invite to goodness, enjoin to do good, and abandon bad deeds. So since the child was born parents must instill in their children will be three things earlier.¹⁹

B. Concept Of Early Childhood Education Perspective of the Qur'an Surat Al-Luqman Verses 12-15

This story begins with the introduction contained in the 12th verse. In this verse, Luqman's profile is explained which is given wisdom and with this wisdom he can teach steps to be able to be grateful. If a person is grateful, then his profit is for himself, while whoever disbelieves, Allah will not lose. The next verse is the details or steps of planting wisdom to be a grateful servant. Verses 14-15 is the insertion or number of I'tiradiyyah in the middle of Luqman Story.²⁰

According to Wahab Zuhayli, both verses came down in connection with the case of Sa'ad bin Abi Waqqash. In that case the mother of Sa'ad ibn Abi Waqqash named Hamnah bint Abi Sufyan, threatened a hunger strike, if while continuing to be a follower of the Prophet Muhammad. The threat is not just a bluff, two days Hamnah hunger strike. Sa'ad was worried that his mother would die. It was at such a stressful time, when he met the Prophet. The Prophet recited these two verses. Armed with these two verses, sa'd went to his mother and said “mother, if you had seventy lives and you took them out one by one, I would not have come out of Islam. If you're on a hunger strike until you die, go ahead, and if you want to eat, go ahead.” With a soft but firm expression, his mother did not continue the action. Although the

¹⁹ Andi Satriani, Mardi Takwim, and Abdain, “Model Pembinaan Kepribadian Pada Anak Usia Dini,” *Kelola: Journal of Islamic Education Management* 9, no. 1 (April 2024): 137–51, <https://doi.org/10.24256/kelola.v9i1.5232>.

²⁰ Ahmad Muwafiq and Innafatun Hasanah, “Konsep Pendidikan Akhlak Dalam Surat Luqman Ayat 12-19 (Analisis Tafsir Al-Mishbah),” *JURNAL ILMU AL-QUR'AN DAN TAFSIR NURUL ISLAM SUMENEP* 4, no. 2 (2019): 208–96.

verse is considered an insert, it is very closely related to the commandment of gratitude described in the previous verse.²¹

In the Qur'an Surat Luqman verses 12-15 Allah SWT said: (12) *indeed, we have given wisdom to Luqman, namely, "be grateful to Allah! He who is grateful is grateful for himself. He who is ungrateful-Indeed, Allah is all-powerful, all-praiseworthy."* And when he explained that he had been given wisdom, he thanked his Lord for all that he had bestowed upon him. And he himself sees its effects in the universe and in himself, night and day. Then Allah SWT accompanied it with the explanation that Luqman had advised his son to do so. Then in the midst of this advice, Allah SWT mentions a general will addressed to all children.

(13) *(remember) when Luqman said to his son, when he advised him, "O my son, do not set up partners with Allah! Indeed, associating partners with Allah is a great injustice."* Luqman explained to his son that shirk is a great injustice. It is called zalimun (polytheism), because it means to put something not in its place. And he is said to be a great sin, because it equates the position of God, which is only from him is all the blessings of God Almighty, with something that does not have any favors, namely idols.

Al-Qunawi also understood that the use of the word "Bunayya" in the above verse implies affection. He thought that the word is "Isyfaq Tashghir" which describes the impossibility that implies affection "Mahabbah". in educating children from an early age, parents should need to pour a lot of love to their children, as implied in the letter Luqman that Luqman really loves his son.²²

(14) *we have enjoined on man kindness towards his parents. His mother had conceived him in a weakened state which increased and weaned him in two years. "Give thanks to me and to your parents." To me is the return.* Then he said to Luqman that he should give thanks to the one who has bestowed all blessings on him, and that no one has any partner with him in creating anything. Then Luqman asserted that shirk was an evil deed. Then Allah sent down his will to all the children so that they might do good to their parents. they are the first parents in this world.

The mother as the closest person to the child, because the burden borne exceeds the burden borne by the father, in this case, pregnant for 9 months and breastfeeding for 2 years.

²¹ Hüseyin Çaksen, "A Critical Exploration to Godfrey Higgins's Apology from the Prophet Muhammad (SAW)," *MAQOLAT: Journal of Islamic Studies* 2, no. 2 (April 2024): 115–21, <https://doi.org/10.58355/maqolat.v2i2.72>.

²² Ilzam Hubby Dzikrillah Alfani et al., "Child Education in the Qur'anic Perspective: Tafsir Tarbawi Analysis and Its Implications for Modern Education," *Jurnal Penelitian Ilmu-Ilmu Sosial* 6, no. 1 (May 2025): 12–34, <https://doi.org/10.23917/sosial.v6i1.7790>.

Therefore, the role of a mother's education should exceed the role of the father. And the physical/physical education of the child should begin early, through breastfeeding the child, hinting that the child's physique is educated at the time of breastfeeding.

(15) *if they force you to associate with me that of which you have no knowledge, do not obey them. Then to me you will return, and I will tell you what you used to do.* After Allah SWT mentions his message and command, which is related to filial piety to both parents, and after confirming the rights of both to be obeyed. Then he exempts from it his rights with the conclusion that it is not obligatory to obey both parents when told to do things that make him angry.

God forbid we obey our parents when they tell us to associate others with God. This is the condition when we as children believe in Allah, and they as parents, associate partners with Allah. want an educator in this case the parents do not impose their will in educating, because if someone who feels compelled if ordered something, then it implies the absence of educating children about *kepamrihan*. and teach them to live in the best way in the world. Third, teach your children to follow the path of the returnees.²³

C. The Purpose of Early Childhood Education Perspective of the Qur'an

The purpose that we can understand in the concept of Early Childhood Education the perspective of the Qur'an is as follows:

1. So that parents as educators of children in early childhood should be grateful to Allah for the blessings that Allah has given, this is related to Surah Luqman verse 12 that Allah ordered to be grateful to him.
2. So that educators in this case parents pour enough affection and attention to their children, as implied in Luqman's letter that Luqman really loves his child, so Luqman is more inclined to use the word "Bunayya" than the word "Ibniy".
3. From an early age parents should teach children about the education of monotheism, namely the oneness of Allah.
4. In educating children, parents should place and adjust something in its place, or in other words teach children to something that is in accordance with their interests, abilities and talents.
5. In addition to Spiritual Education, Physical Education should also be started early by providing adequate intake to children.

²³ Widodo Widodo, Armin Nurhartanto, and Rina Murtyaningsih, "The Concept of Children's Education in Islam Based on Surah Luqman Verses 13-15: A Comparative Analysis of the Tafsir of Sayyid Qutb, M. Quraish Shihab, and Ibn Kathir," *Bulletin of Islamic Research* 3, no. 2 (March 2025): 387–96, <https://doi.org/10.69526/bir.v3i2.339>.

CONCLUSION

This study concludes that Surah Luqman verses 12–15 provide a comprehensive Qur'anic foundation for early childhood education by integrating spiritual, moral, intellectual, emotional, and physical dimensions of child development. The analysis reveals that parents serve as the primary educators whose responsibilities include nurturing children with compassion, instilling the principles of *tawhid* (the oneness of Allah), developing moral character through wisdom and gratitude, respecting children's individual abilities and potential, and ensuring their physical well-being from an early age. These educational principles demonstrate that the Qur'an offers a holistic framework that emphasizes balanced human development and positions early childhood education as the foundation for cultivating individuals with strong faith, noble character, and social responsibility within the context of Islamic education.

Future studies are encouraged to extend this conceptual research by employing empirical approaches to examine the implementation of Qur'anic principles of early childhood education in contemporary educational settings, including families, Islamic preschools, and early childhood education institutions. In addition, comparative studies involving other Qur'anic narratives or classical and contemporary tafsir are recommended to enrich the understanding of Islamic educational philosophy. For educational practitioners and policymakers, these findings may serve as a conceptual reference for designing early childhood education programs that integrate spiritual values with children's cognitive, emotional, social, and physical development, thereby fostering holistic and character-based education in accordance with Islamic teachings.

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