

Methods and Values of Prophet Ibrahim's Child Education in The Qur'an Surah aṣ-Ṣāffāt Verses 85-113

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Abstract

The impact of globalization causes various kinds of negative behaviour and actions in early childhood, causing a degradation of morality and religiosity. The purpose of the study was to determine the concept of Islamic education and the methods and values developed by the Prophet Ibrahim in the education of children in QS aṣ-Ṣāffāt verses 85-113. This study uses a linguistic (philological/semantic) approach regarding the verses of the al-Qur'an Surah Aṣ-Ṣāffāt Verses 85-113, with the type of library research. The primary source in this research is the al-Qur'an surah aṣ-Ṣāffāt verses 85-113, and the secondary sources include the interpretation books, such as: "Tafsir Al-Azhār", Buya Hamka, Tafsir Al-Mishbāh, Quraish Shihab, Al-Qur'an and its Tafseer, and others. The data collection technique uses a library research technique. The data collection method uses a documentation method using content analysis (content analysis). The results of the research show that the methods used by Prophet Ibrahim in surah ash-Shaffat verses 85-113 in children's education include the tazkiyah method (purification), the method of choosing the environment, the method of having a vision, mission and goals, communication methods, methods of building a spirit of sacrifice to obtain pleasure, love and help of Allah Most High and methods of giving gifts (reward). The values developed by Prophet Ibrahim in surah ash-Shaffat verses 85-113 in children's education include the value of faith, the value of praying, the value of democratic attitudes, the value of patience, the value of tawakal (surrender) and the value of humanization. The concept of Islamic education as a process of a series of activities to humanize humans (humanization), or efforts to help humans to be able to manifest themselves according to their human dignity, based on divine messages with an attitude and personality totality surrendering to Him in all aspects of life to seek pleasure his.

Keywords: *Method, Values, Al-Qur'an, Islamic Child Education, Prophet Ibrahim.*

Abstrak

Dampak globalisasi menimbulkan berbagai macam perilaku dan tindakan negatif pada anak usia dini, sehingga menyebabkan degradasi moralitas dan religiusitas. Tujuan penelitian untuk mengetahui konsep pendidikan Islam dan metode serta nilai yang dikembangkan Nabi Ibrahim dalam pendidikan anak QS. aṣ-Ṣāffāt ayat 85-113. Penelitian ini menggunakan pendekatan kebahasaan (philologis/semantik). menyangkut ayat al-Qur'an Surat Aṣ-Ṣāffāt Ayat 85-113, dengan jenis penelitian kepustakaan (library research). Adapun Sumber primer dalam penelitian ini adalah al-Qur'an surah aṣ-Ṣāffāt ayat 85-113, dan sumber sekunder mencakup kitab-kitab tafsir yang , seperti: "Tafsir Al-Azhār", karya Buya Hamka, Tafsir Al-Mishbāh, karya Quraish Shihab, Al-Qur'an dan Tafsirnya, dan lain-lain. Teknik pengumpulan data menggunakan teknik kepustakaan (library research). Dengan metode pengumpulan data menggunakan metode dokumentasi dengan menggunakan analisis isi (content analysis). Hasil penelitian bahwa metode yang digunakan Nabi Ibrahim dalam surah ash-Shaffat ayat 85-113 dalam pendidikan anak mencakup metode tazkiyah (pensucian), metode memilih lingkungan, metode memiliki visi, misi dan tujuan, metode komunikasi, metode membangun semangat berkorban untuk memperoleh keridhahan, kecintaan dan pertolongan Allah Swt., dan metode memberikan hadiah (reward). Adapun Nilai-nilai yang dikembangkan oleh Nabi Ibrahim dalam surah ash-Shaffat ayat 85-113 dalam pendidikan anak ialah mencakup nilai keimanan, nilai suka berdoa, nilai sikap demokratis, nilai kesabaran, nilai tawakal (pasrah) dan nilai humanisasi. Konsep pendidikan Islam sebagai suatu proses rangkaian kegiatan untuk memanusiakan manusia (humanisasi), atau upaya membantu manusia agar mampu mewujudkan diri sesuai dengan martabat kemanusiannya, berdasarkan pesan-pesan Ilahi dengan sikap dan kepribadian totalitas menyerahkan diri kepada-Nya dalam segala aspek kehidupan untuk mencari keridhahan-Nya.

Kata Kunci: Metode, Nilai, Al-Qur'an, Pendidikan Anak Islami, Nabi Ibrahim.

A. Introduction

When entering the third-millennium era, the level of decline in morality, especially in early childhood and adolescents, is increasingly being felt. We can witness the development of this global world in various countries with the emergence of new patterns of behaviour of young children and adolescents who have broken through conventional religious, traditional, and geographic boundaries with both positive and negative impacts.¹ As a result, many parents are anxious and angry about the attitudes and behaviour of their children, as well as not a few teachers in schools are upset about the behaviour of their

¹ Varshney, N., Lee, S., Temple, J. A., & Reynolds, A. J. (2020). Does early childhood education enhance parental school involvement in second grade?: Evidence from midwest child-parent center program. *Children and Youth Services Review, 117*(April), 105317. <https://doi.org/10.1016/j.childyouth.2020.105317>

students. It does not rule out the possibility that they do not only feel this, but the broader community in general also feels the effects of the children's behaviour.²

Globalization and modernization that occur in Indonesia today are so unbalanced (balance).³ Perhaps the lifestyle in the global era has shifted from many traditional forms to western-oriented lifestyles. The phenomenon that appears in Indonesian society currently is the number of cases that occur against children, both in the context of family life, school, and the general environment.⁴ Various behaviours range from acts of violence, crime, persecution, promiscuity, sexual harassment, rape, consuming alcohol, and drugs and many more. Other attitudes lead to disobedient behaviour towards parents, such as lying, stealing, ignoring parental orders, and even killing parents for not fulfilling their child's wishes. Other attitudes are new trends for children.⁵

The incident above is one of the biggest problems caused by family factors with various problems, especially education. This indicates that the educational process is not going as desired. Therefore, education is expected to be able to apply a new orientation that can internalize religious values in all aspects of children's lives and be able to face the challenges of the modern world that is secular and materialistic with the teachings of the Al Qur'an.⁶

Normatively, the Qur'an that was sent down by Allah Swt to this world as a guide to all humanity, to the Messenger who was sent to all humanity to be used as a guide for all his people, it is clear that it contains complete about all science including about the educational interactions of previous people to be used as a foothold or role model for the people who live

² Ingutia, R., Rezitis, A. N., & Sumelius, J. (2020). Child poverty, status of rural women and education in sub Saharan Africa. *Children and Youth Services Review*, *111*(February), 104869. <https://doi.org/10.1016/j.chilyouth.2020.104869>

³ Supriyanto, A. (2022d). Religion Moderation on Academic Community Islamic Higher Education in Indonesian. *Mantik*, *6*(2), 1859–1868

⁴ Zaidi, S. A. H., Wei, Z., Gedikli, A., Zafar, M. W., Hou, F., & Iftikhar, Y. (2019). The impact of globalization, natural resources abundance, and human capital on financial development: Evidence from thirty-one OECD countries. *Resources Policy*, *64*(June), 101476. <https://doi.org/10.1016/j.resourpol.2019.101476>

⁵ Bago, J. L., Ouédraogo, M., Akakpo, K., Lompo, M. L., Souratié, W. dite M., & Ouédraogo, E. (2020). Early Childhood Education and Child Development: New Evidence from Ghana. *Children and Youth Services Review*, *108*, 104620. <https://doi.org/10.1016/j.chilyouth.2019.104620>

⁶ Armstrong, L., Harding, F., Critchley, J., McNarry, A. F., Myatra, S. N., Cooper, R., & Baker, P. A. (2020). An international survey of airway management education in 61 countries. *British Journal of Anaesthesia*, *125*(1), e54–e60. <https://doi.org/10.1016/j.bja.2020.04.051>

afterwards.⁷ The Qur'an is also a source of value. He was used as a foothold or role model for the people who lived afterwards.⁸ The Qur'an is also a source of value.⁹

Prophet Ibrahim was also an important figure in the history of religions, especially Semitic religions (Judaism, Christianity, and Islam). For the Jews, Ibrahim was their forefather (Isa. 51: 2; Mt 3: 9; Luke 3: 8; and John 8: 33,39) and even the illustrious father of many nations. In Christianity, he is also the forefather of Jesus Christ (Matthew 1: 1). Even by St. Paul, he is declared the father of the faithful, whether circumcised or not (Rom. 4: 1-25). Whoever lives by faith is the son of Ibrahim and will be blessed with that Ibrahim who believes (Gal 3: 7-9). Christians who become their offspring receive blessings through their faith (Gal. 3:29).¹⁰

Islam, the Prophet Ibrahim, has a more central position than Judaism and Christianity. No figure is mentioned so often in the Qur'an like Ibrahim. He is the beloved of Allah SWT, as His words in Surah An-Nisā'/ 4: 125.¹¹ Al-Baqā'i relates this verse to the previous verse by stating that after Allah Most High has exposed the falsehoods and mistakes of each, it is confirmed that there is nothing better than those who follow the teachings of Prophet Ibrahim. The three adherents of these religions (Judaism, Christianity and Islam) acknowledge and glorify Prophet Ibrahim, but not all follow his teachings correctly, so the best among them is those who follow him. Prophet Ibrahim is a person who fully surrendered himself to Allah SWT. If so, who is better than those who sincerely surrendered their faces, namely the totality of themselves and feeling the presence of Allah, while he was also a *muhsin*, namely a believer who is always aware of himself and feels the presence of Allah SWT and has followed the straight Ibrahim religion. He followed that teaching because he believed that Allah SWT guided Abraham and because Allah SWT made Ibrahim His Favorite.¹²

⁷ Amrin, Adi Priyono, R. P. (2022). Metode Pemahaman Al- Qur'an (Studi Kajian Tafsir Al- Qur'an dengan Pendapat Sahabat). *AL FAWATI'H Jurnal Kajian Al-Qur'an Dan Hadis*, 3(2), 108–129. <https://doi.org/https://doi.org/10.24952/al%20fawatih.v3i2.5981>

⁸ Sabic-El-Rayess, A. (2020). Epistemological shifts in knowledge and education in Islam: A new perspective on the emergence of radicalization amongst Muslims. *International Journal of Educational Development*, 73(December 2019), 102148. <https://doi.org/10.1016/j.ijedudev.2019.102148>

⁹ Shihab, M. Q. (2007). *A Glimmer of Divine Light: Living With the Qur'an*. <https://books.google.co.id/books?id=-H3f0LXIFOAC&lpg=PA5&ots=RO-CpzfDDa&lr&hl=id&pg=PA44#v=onepage&q&f=false>

¹⁰ Afdillah, M. (2016). Ibrahim's Theology in Jewish, Christian, and Islamic Perspectives. *Kalimah*, 14(1), 97. <https://doi.org/10.21111/klm.v14i1.363>

¹¹ Department of Religion of the Republic of Indonesia. (2013). *Qur'an and Translation, year edition 2002*. Shihab, M. Q. (2009c). *Tafsir Al-Mishbah; Message, Impressions and Harmony of the Qur'an, Vol. 2*.

He is also an opponent of idolatry, and the founder of tawhid, as Allah SWT says in surah al-Baqarah / 2: 132, which explains that Ibrahim has inherited this religion, namely Islam. Because of their seriousness in embracing Islam and their love for it, they nurture it until they die. Furthermore, they also bequeath to their children and grandchildren born after that, do good while living this life, and stick to this religion. Surely Allah Almighty grants death in a state of Islam because often, someone leaves the world in a religion he believes in and is resurrected in the religion he followed until he died. Furthermore, Allah Most High has outlined His *sunnah*, that whoever wants goodness will be given Taufik and made easy for him by Allah SWT, and whoever intends goodness will be confirmed in Him.¹³

Prophet Ibrahim was nicknamed the beloved of Allah SWT (*Khalilullah*) because he gave an extraordinary example in educating his family and children. Because of his stories, we can take lessons from him until now. As written in the word of Allah SWT in surah al-Mumtahanah / 60: 4.¹⁴ which explains that Allah SWT mentions that every Muslim has a lamp, symbol, or practical role model, whom people can imitate the life of his life. Of the many prophets in the past, Allah SWT has made Ibrahim al-Khalil an excellent and ideal role model for the believers, and they can imitate him and emulate those who believe in his message, who call for the oneness of Allah SWT and carry out *da'wah*.¹⁵

Another verse of the Qur'an which relates to the educational interactions of Prophet Ibrahim to Prophet Ismail in surah as-Saffat / 37: 102-107." explained that when the son (Ismail) had reached the age that made him able to work with his father (Ibrahim), "he said to Ismail I saw in a dream that I slaughtered you and you would know that the dreams of the prophets were divine revelations. So, think about what you think about dreams that are God's commands. With full respect, Ismail answered, do whatever is being and will be ordered to you, including the order to slaughter me. So, without hesitation and procrastination and both surrendered sincerely to Allah SWT. Ibrahim laid his son down as an animal to be slaughtered, and Allah SWT redeemed the son of Prophet Ibrahim with a perfect lamb,¹⁶ large again, not flawed at all.¹⁷

Prophet Ibrahim succeeded in interacting with Islamic education because he had convinced Prophet Ismail to be willing to be made a sacrifice. Of course, in educating him, he used a suitable method and language that was easy for the child to understand so that their

¹³ Department of Religion of the Republic of Indonesia. (2013). *Qur'an and Translation, year edition 2002*.

¹⁴ Department of Religion of the Republic of Indonesia. (2013). *Qur'an and Translation, year edition 2002*.

¹⁵ Az-Zuhaili, W. (2016). *Tafsir Al-Wasith (Al-Qhashash-An-Naas) jilid 3*.

¹⁶ Shihab, M. Q. (2009a). *Tafsir Al-Mishbah; Message, Impressions and Harmony of the Qur'an, Vol. 12*.

¹⁷ Department of Religion of the Republic of Indonesia. (2013). *Qur'an and Translation, year edition 2002*.

children could receive well and carry out God's commands without feeling overwhelmed. Because he has a very democratic educator character, so he can create very obedient students, and this obedience is one of the keys to success in Islamic education.¹⁸

Other verses about cultivating the child's self always to be grateful to Allah SWT, as He says in surah Ibrahim / 14: 37.¹⁹ who explained that after praying for the public, Prophet Ibrahim prayed for his son and wife. Ibrahim closed his prayer by asking forgiveness for himself, his parents, and all believers on the day of judgment for all deeds.²⁰

He was also chosen by Allah SWT to lead humanity, a perfect example of faith and together with his son Ismail founded the Baitullah, as He said in surah al-Baqarah / 2: 125, which mentions the glory of Baitullah and several things attributed to him, both in syar' i (sharia), as well as *qadari* (*sunatullah*), are in their position as a gathering place for humans. Alternatively, in other words, to be a place that human souls yearn for, and not just to fulfil their desire (desire) for the *Baitullah*, even though every year they come to fulfil Allah's call, this is none other than because of Prophet Abraham's prayer. They have contained in surah Ibrahim verses 37-40. Furthermore, the rejection of polytheists who associate Allah SWT in *Baitullah*, which is deliberately built as a place to worship Him alone either by way of *tawaf* or *shalat*.²¹

B. Research Method

This study uses qualitative research with a linguistic (philological/semantic) approach. This study uses a type of library research (library research).²² With primary data sources, namely al-Qur'an surah aṣ-Ṣāffāt verses 85-113.²³ Secondary sources include books of interpretation, such as: "*Tafsir Al-Azhār*", the work of Buya Hamka, *Tafsir Al-Mishbāh*, the work of Quraish Shihab, the Qur'an and its Tafsir, the Ministry of Religion, "*Tafsir Ibnu Kasir*" and "*Ṣoḥih Tafsir Ibn Katsir*", by Ismail bin Umar bin Katsir, "*At-Tafsīr al-Wasīth*", by Wahbah Az-Zuhaili, "*Tafsir Al-Marāghī*", Concerning education,²⁴ the source of the book used is "Education in Perspective of Al-Qur'an by Abuddin Nata,²⁵ "Islamic Education

¹⁸ Shihab, M. Q. (2009a). *Tafsir Al-Mishbah; Message, Impressions and Harmony of the Qur'an, Vol. 12*.

¹⁹ Department of Religion of the Republic of Indonesia. (2013). *Qur'an and Translation, year edition 2002*

²⁰ Shihab, M. Q. (2009b). *Tafsir Al-Mishbah; Message, Impressions and Harmony of the Qur'an, Vol. 7*.

²¹ Ibnu Katsir. (2018). *Tafsir Ibnu Katsir Jilid 8*. Insan Kamil.

²² Ibnu Katsir. (2018). *Tafsir Ibnu Katsir Jilid 8*. Insan Kamil.

²³ Williams, C. (2007). Research Methods. *Journal of Business and Economic Research*, 5(3), 65–72.

²⁴ Department of Religion of the Republic of Indonesia. (2013). *Qur'an and Translation, year edition 2002*

²⁵ Shihab, M. Q. (2009c). *Tafsir Al-Mishbah; Message, Impressions and Harmony of the Qur'an, Vol. 2*.

in Family and Society” by Zakiah Daradjat, “Education at Home Schools and Communities” by al-Nahlawih and others.²⁶

The data collection technique uses library research with a collection method called the documentation method.²⁷ This method collects data from books or literature related to the researcher's discussion. The data analysis method uses content analysis is an analysis taken to obtain information from the text that is conveyed in the form of symbols or contents in the text of the Qur'an and the sources of interpretation and books that are used as data sources. This analysis uses Bernard Berelson's content analysis theory, namely content analysis is a research technique for the objective, systematic, and quantitative description of the manifest content of communication.²⁸

C. Finding Research

The Concept of Islamic Education in Surah Aş-Şāffāt Verses 85-113

Concept of Humanization Education

Islamic education has a very universal and profound goal. Because education is a process, it is appropriate to have a clear mission and vision. Islamic education for Ismail described in the letter aş-Şāffāt verses 85- 113 aims to humanise humans by obeying Allah SWT. Humanist education contains values of virtue or virtue that can elevate human glory. Alternatively, in other words, it is the process of elevating human humanity with values of virtue or virtue.²⁹

Seeing the concept of humanisation education instilled by the prophet Ibrahim above, if it is related to education, it can be analysed that the concept of humanisation education is fundamental because it is an educational concept that can make students able to develop their potential.³⁰ The concept of education can also make education a cultural process so that the goals of education can be achieved. Because basically, the purpose of education is none other

²⁶ Ibnu Katsir. (2018). *Tafsir Ibnu Katsir Jilid 8*. Insan Kamil.

²⁷ Yusni Khairul Amri, Silvana Sinar, A. S. (2016). DEPRECIATION OF UNDERSTANDING LEXICON IN TRADITIONAL WEDDING CEREMONY IN SOUTH TAPANULI, MEDAN. *European Journal of English Language and Literature Studies*, 4(3), 49–59. <https://doi.org/10.1017/CBO9781107415324.004>

²⁸ Amrin dan Juryatina. (2021). Students ' interest in Arabic language learning : the roles of teacher. *Journal of Educational Management and Intruction*, 1(1), 40–49.

²⁹ Shobron, Amrin, & Rosyadi, Imron, M. (2020). Islamic Education Values in the Tradition of Peta Kapanca of Mbojo Community Tribe in West Nusa Tenggara Department of Islamic Law Universitas Muhammadiyah Surakarta Indonesia Mut122@ums.ac.id. *International Journal of Advanced Science and Technology*, 29(5), 6802–6812.

³⁰ Masuda, K., & Yudhistira, M. H. (2020). Does education secularize the Islamic population? The effect of years of schooling on religiosity, voting, and pluralism in Indonesia. *World Development*, 130, 104915. <https://doi.org/10.1016/j.worlddev.2020.104915>

than to develop the body, to purify the spiritual, to grow reason so that educators and students can worship Him and carry out their functions as human beings on this earth, namely, to become '*Abdullah and khalifatullah*'.³¹ So that later the expected results in education are the realisation of individual learners who have an intelligent mind, a healthy and robust body and a holy spirit, so that later they become the successor of a good nation and their existence will be beneficial not only for themselves but also for the family environment, society, nation and state.³²

The Concept of Tauhid Education (Faith)

Tauhid (faith) is one of the educational concepts instilled by the prophet Ibrahim. This concept was evident when Allah SWT ordered the prophet Ibrahim to uphold tauhid to his father and his people, where the deeds of those who had worshipped idols.³³ On the other hand, Allah also ordered Prophet Ibrahim to slaughter his son Ismail.³⁴ The order to enforce tawhid is closely related to human rights,³⁵ and the issue of slaughter is closely related to Ismail's personal life.³⁶

At this stage, the prophet Ibrahim had shown his dedication to his faith, namely with his courageous attitude to invite his father and his people to uphold the sentence of Tawheed, but all was in vain, and his people burned even Prophet Ibrahim. Nevertheless, with the help of Allah SWT, finally, Prophet Ibrahim was saved from the burning. Not only that, but Ismail has also shown high dedication to the totality of his emotional readiness and spiritual stability to be slaughtered as a form of obedience to Allah's commands.³⁷ This is a form of the value of faith taught by his father.³⁸

Seeing the concept of tawhid instilled by the prophet Ibrahim above, if it is related to education, it can be analysed that the concept of tawhid education is strongly recommended

³¹ *IMProvement*, 9(1), 65–81. <https://doi.org/https://doi.org/10.21009/Improvement.091.07>

Supriyanto, A. (2022a). Concepts and Paradigms of Islamic Education in Indonesian Islamic Boarding Schools (Study at Al-Mukmin Ngruki Islamic Boarding School) 1). *International Journal Of Humanities Education And Social Sciences (IJHESS)*, 2(2), 454–468. <https://doi.org/https://doi.org/10.55227/ijhess.v2i2.257>

³² idd, D., Miner, J., Schein, M., Blauw, M., & Allen, D. (2020). Ethics across the curriculum: Detecting and describing emergent trends in ethics edufile. *Studies in Educational Evaluation*, 67(July), 100914. <https://doi.org/10.1016/j.stueduc.2020.100914>

³³ Amrin, Adi Priyono, R. P. (2022). Metode Pemahaman Al- Qur'an (Studi Kajian Tafsir Al- Qur'an dengan Pendapat Sahabat). *AL FAWATI'H Jurnal Kajian Al-Qur'an Dan Hadis*, 3(2), 108–129. <https://doi.org/https://doi.org/10.24952/al%20fawatih.v3i2.5981>

³⁴ Delaisse, J M; Andersen, TL; Kristensen, HB; Jensen, PR; Andreasen, CM; S e, K. (2020). Jo ur na of. *Bone*. <https://doi.org/10.1016/j.scitotenv.2020.138028>

³⁵ Ibnu Katsir. (2018). *Tafsir Ibnu Katsir Jilid 8*. Insan Kamil.

³⁶ Department of Religion of the Republic of Indonesia. (2013). *Qur'an and Translation, year edition 2002*.

³⁷ Department of Religion of the Republic of Indonesia. (2013). *Qur'an and Translation, year edition 2002*.

³⁸ Ibnu Katsir. (2018). *Tafsir Ibnu Katsir Jilid 8*. Insan Kamil.

to parents/teachers to be taught or implanted in children as early as possible because tawhid is a foundation that must be built first compared to values another. Tawhid is part of the creed related to the psyche, which becomes the motor for all physical activities. When the creed has been embedded in oneself,³⁹ it can ward off various deviations and abuses and give birth to righteous deeds as fruit.⁴⁰

Concept of Democratic Attitude Education

The concept of education in the story is that when Allah ordered Prophet Ibrahim to slaughter his son Ishmael, he did not arbitrarily carry out that order. Prophet Ibrahim gave an example of applying various fundamental values of virtue in daily life, namely openness, transparency, and democracy.⁴¹ Ibrahim has shown how he does not use his authority as a father to impose his will on his children. Although he benefited from his position as head of the family, Ibrahim still allowed his children to think and have an opinion. Even Prophet Ibrahim and Ismail seemed to uphold mutual respect, even in very affectionate language. Their dialogue puts the respect principle in the correct position by realizing that all human beings naturally want to be respected by others. Even the person who becomes the object of the sufferer also needs appreciation from policymakers.⁴²

Seeing the educational concept of a democratic attitude instilled by the prophet Abraham above, if schools are weak, it can be analysed that in education, parents/teachers must apply democratic attitudes to children. Because Prophet Ibrahim exemplified the democratic attitude, it is undoubtedly very feasible to be applied in the world of education. Not only that but the concept of education is also believed to bring the life of the nation and state in an egalitarian spirit compared to non-democratic ideologies. So that students in the school environment can become democratic individuals according to the mandate of Law No. 20 of 2003 concerning the National Education System, the implementation of all activities in the school should be by democratic values. In principle, democracy is created because of mutual respect and respect for one another. "Law of the Republic Of Indonesia Number 20 the Year 2003 Concerning National Education System," 2003.

³⁹ Az-Zuhaili, W. (2016). *Tafsir Al-Wasith (Al-Qhashash-An-Naas) jilid 3*.

⁴⁰ Shobron, Amrin, & Rosyadi, Imron, M. (2020). Islamic Education Values in the Tradition of Peta Kapanca of Mbojo Community Tribe in West Nusa Tenggara Department of Islamic Law Universitas Muhammadiyah Surakarta Indonesia Mut122@ums.ac.id. *International Journal of Advanced Science and Technology*, 29(5), 6802–6812.

Amrin & Amirullah. (2022). Contemporary Legal Istimbat: Study on the Theory of Changes in Fatwa According to Yusuf Qardhawi. *Mizan: Journal of Islamic Law Journal of Islamic Law Studies*, 6(1), 89–108. <https://doi.org/https://doi.org/10.32507/mizan.v6i1.1244>

⁴² Ibnu Katsir. (2018). *Tafsir Ibnu Katsir Jilid 8*. Insan Kamil.

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Tazkiah

This method was evident in Prophet Ibrahim when he was helped by Allah for his challenge to his people who worshiped idols, he also gave up on the faith of his people after seeing the signs of Allah's greatness. Prophet Ibrahim migrated from before them and prayed to Allah to gain courage and closeness to Allah. This means that Prophet Ibrahim left his people and⁴³ moved to another place in fact only to fully worship Allah.⁴⁴

Based on the explanation about the hijrah of the prophet Abraham in order to get closer to Allah SWT if it is correlated with education as conveyed by M Basir Budiman in the book *Tazkiyah Based Education*, it can be analyzed that good education is education that not only sweetens humans in only worldly terms but also good education⁴⁵ is education that is able to get educators and students closer to Allah SWT by purifying the heart to be closer to Allah SWT.⁴⁶

Selecting the Environment

This method of choosing the environment seems clear, when Allah SWT saved him Prophet Ibrahim from the destruction of his people who wanted to burn him. After he no longer saw the signs of his people's willingness to believe, he intended to leave them and move from their hometown. Perhaps in that new place, he could worship God from the disturbance of the disbelievers and could develop religion with the guidance and guidance of Allah SWT.⁴⁷

Regarding the method of the educational environment chosen by the prophet Ibrahim, if it is related to education, it can be analyzed that an educator should choose a good environment for his students.⁴⁸ Be it the family environment, school, and community

⁴³ Afdillah, M. (2016). Ibrahim's Theology in Jewish, Christian, and Islamic Perspectives. *Kalimah*, 14(1), 97. <https://doi.org/10.21111/klm.v14i1.363>

⁴⁴ Shihab, M. Q. (2009a). *Tafsir Al-Mishbah; Message, Impressions and Harmony of the Qur'an, Vol. 12*.

⁴⁵ Shobron, Amrin, & Rosyadi, Imron, M. (2020). Islamic Education Values in the Tradition of Peta Kapanca of Mbojo Community Tribe in West Nusa Tenggara Department of Islamic Law Universitas Muhammadiyah Surakarta Indonesia Mut122@ums.ac.id. *International Journal of Advanced Science and Technology*, 29(5), 6802–6812.

⁴⁶ Muthoifin. (2020). Optimizing Teacher Competence Towards Ideal and Quality Educator in Islamic School. *Humanities & Social Sciences Reviews*, 8(3), 1454–1463.

⁴⁷ Karastoyaiiov, D., Stoiinenov, N., & Gyoshev, S. (2019). Methods and means for education of people with visual impairments. *IFAC-PapersOnLine*, 52(25), 539–542. <https://doi.org/10.1016/j.ifacol.2019.12.601>

⁴⁸ Supriyanto, A. (2022b). Curriculum Management and Development of Multicultural Values Based Learning on State Madrasah Tsanawiyah 15 Boyolali. *Al-Ishlah: Jurnal Pendidikan*, 14(4), 5991–6002. <https://doi.org/10.35445/alishlah.v14i4.2201>

environment. Because basically the environment has an important role in the success of education, especially Islamic education. The mental development of children is very much influenced by the state of the environment. The environment can give positive and negative influences on the growth and development of souls, attitudes, morals and religious feelings of educators and students. Positive if it provides encouragement for the success of the educational process. It is said to be negative if the environment hinders success. The influence is mainly from peers and the community in the neighborhood.⁴⁹

Having a Vision, Mission, and Objectives

In this method, it is clear in the story of Prophet Ibrahim when carrying out his duties as an educator with a vision, mission, and goals. The vision of Prophet Ibrahim is to produce a quality generation of muhsin, by cleansing the human soul, carrying out Allah's orders, making humans obey, submitting, and submitting fully to either syar'i or kauni, and instilling confidence in humans that those who do good deeds are sure good will be rewarded, and whoever does bad things will be bad for himself so that mercy is realized for all mankind.⁵⁰

Seeing the vision, mission and educational goals of Prophet Ibrahim as well as being correlated with the vision, mission and educational goals described by Abbuddin Nata in his book Education in Al-Qur'an Perspective, it can be analyzed that the vision, mission, and goals of good Islamic education are education that elevates dignity. and the dignity of an educator and student, empowering them to be able to carry out their function as caliph on earth in order to worship Allah SWT and to be able to overcome various problems they face. So that they can make them humans who always believe and fear Allah SWT.⁵¹

Communication Methods

Communication with ethics used by the Prophet in some of his communications, such as his communication between Prophet Ibrahim and his son Ismail, with idol worshipers, with King Namrud, with his people who were worshipers of the sun, moon and stars, with his wife Hajar and his communication with Allah. Prophet Abraham's communications

⁴⁹ Biwer, F., Egbrink, M. G. A. oud., Aalten, P., & de Bruin, A. B. H. (2020). Fostering Effective Learning Strategies in Higher Education – A Mixed-Methods Study. *Journal of Applied Research in Memory and Cognition*, 9(2), 186–203. <https://doi.org/10.1016/j.jarmac.2020.03.004>

⁵⁰ Biwer, F., Egbrink, M. G. A. oud., Aalten, P., & de Bruin, A. B. H. (2020). Fostering Effective Learning Strategies in Higher Education – A Mixed-Methods Study. *Journal of Applied Research in Memory and Cognition*, 9(2), 186–203. <https://doi.org/10.1016/j.jarmac.2020.03.004>

⁵¹ Supriyanto, A. (2022b). Curriculum Management and Development of Multicultural Values Based Learning on State Madrasah Tsanawiyah 15 Boyolali. *Al-Ishlah: Jurnal Pendidikan*, 14(4), 5991–6002. <https://doi.org/10.35445/alishlah.v14i4.2201>

produced brilliant ideas, produced fresh ideas, happy jobs, collaborations that produced extraordinary synergies, were able to get closer to the truth, formed a network of social interactions, and had a big influence on the creation of a civilized society.⁵²

The prophet Ibrahim's educational communication method above, if it is related to education, can be analyzed that the communication method is an instrument of interaction which is an important factor for realizing good education, so this communication must occur between educators and students.⁵³ Especially in Islamic education, this is also an instrument that must be realized. Communication between educators and students is something that must happen. Because basically communication is an educator's way of delivering a subject matter to students. In communicating with students, of course educators will think of ways to deliver varied learning material so that students easily accept the material taught by the educator.⁵⁴

Build a Spirit of Sacrifice to Get Allah's Pleasure, Love and Help

This method of a high and sincere spirit of sacrifice was clearly exemplified by Prophet Ibrahim when he was ordered to sacrifice his son Ismail, the son whom he loved so much. Even though his beloved son Ismail was awarded by Allah SWT to Prophet Ibrahim when he reached old age. The age of Prophet Ibrahim at that time was 86 years,⁵⁵ and when he was awarded Isaac he was about 99 years old.⁵⁶

Looking at the educational method of the spirit of sacrifice shown by the prophet Abraham above, if it is related to education, it can be analyzed that the spirit of sacrifice in learning activities is a very important method to be instilled in educators and their students so that later they are not lazy or bored in achieving what is aspired to.⁵⁷ The most important

⁵² Pane, A. (2019). Educational Interactions between Educators and Learners in Islamic Education. *Journal of Communication and Social Sciences Development*, 3(2), 137–156.

⁵³ Supriyanto, Amrin, S. (2022). The Role of Islamic Religious Education Teachers in Implementing Multicultural Education Based on Values of Local Wisdom in State Junior High School 15 Surakarta. *IMProvement*, 9(1), 65–81. <https://doi.org/https://doi.org/10.21009/Improvement.091.07>

⁵⁴ Supriyanto, A. (2022a). Concepts and Paradigms of Islamic Education in Indonesian Islamic Boarding Schools (Study at Al-Mukmin Ngruki Islamic Boarding School) 1). *International Journal Of Humanities Education And Social Sciences (IJHESS)*, 2(2), 454–468. <https://doi.org/https://doi.org/10.55227/ijhess.v2i2.257>

⁵⁵ Department of Religion of the Republic of Indonesia. (2013). *Qur'an and Translation, year edition 2002*.

⁵⁶ Ibnu Katsir. (2018). *Tafsir Ibnu Katsir Jilid 8*. Insan Kamil.

⁵⁷ Amrin Amrin, Muthoifin Muthoifin, Sudarno Shobron, H. R. P. P. (2020). Islamic Values of the Peta Kapanca Tradition at the Mbojo Tribe's Marriage, West Nusa Tenggara, Indonesia. *Cakrawala: Jurnal Studi Islam*, 15(2), 15–26. <https://doi.org/https://doi.org/10.31603/cakrawala.3405>

context of sacrifice in this case is to sacrifice to gain love and get the help,⁵⁸ salvation and pleasure of Allah both in this world and the hereafter.⁵⁹

Providing Rewards (Reward)

The method of reward / reward in the story of Prophet Ibrahim is evident when Prophet Ibrahim was ordered by Allah to slaughter his son Ismail. Because of obedience to both of them to Allah's orders, Allah also replaced Ishmael with a sacrifice and gave good praise to Prophet Ibrahim until the Day of Judgment, happy news with the birth of Ishaq, blessings on Ismail and Ishaq.⁶⁰

The prophet Ibrahim's educational method when correlated with al-Ghazali's opinion in today's education can be analyzed that the reward method should be applied in the teaching and learning process.⁶¹ Because when a student does a good deed, then an educator must give something in the form of praise, flattery or even a gift in the form of material, the student will show his love for the educator. And vice versa if their students make mistakes, an educator must give punishment. The punishment given is a punishment that is educational in nature, not punishment with violence or even punishment that involves physical punishment. So it is believed that the educational process will run in accordance with educational goals.⁶²

Table 1. Methods of Islamic Education in Surah Aş-Şaffāt Verses 85-113

Islamic Education Methods	Education Of the Prophet of Ibrahim
Tazkiah	Allah helps from his people. Migrate and pray to gain courage and- closeness to Allah
Choosing an Environment	Migrate to baitul maqdis

⁵⁸ Heyden, E., Küchenhof, J., Greve, E., & Krause, D. (2020). Development of a Design Education Platform for an Interdisciplinary Teaching Concept. *Procedia CIRP*, 91, 553–558. <https://doi.org/10.1016/j.procir.2020.02.213>

⁵⁹ Karastoyaiiov, D., Stoiinenov, N., & Gyoshev, S. (2019). Methods and means for education of people with visual impairments. *IFAC-PapersOnLine*, 52(25), 539–542. <https://doi.org/10.1016/j.ifacol.2019.12.601>

⁶⁰ Mustofa, A., Istikomah, R., & Ma'mun, M. A. (2019). Reward And Punishment In Islamic Education. *Istawa: Jurnal Pendidikan Islam*, 4(1). <https://doi.org/10.24269/ijpi.v4i1.1662>

⁶¹ Karastoyaiiov, D., Stoiinenov, N., & Gyoshev, S. (2019). Methods and means for education of people with visual impairments. *IFAC-PapersOnLine*, 52(25), 539–542. <https://doi.org/10.1016/j.ifacol.2019.12.601>

⁶² Juraschek, M., Büth, L., Martin, N., Pulst, S., Thiede, S., & Herrmann, C. (2020). Event-based education and innovation in Learning Factories - Concept and evaluation from Hackathon to GameJam. *Procedia Manufacturing*, 45(2019), 43–48. <https://doi.org/10.1016/j.promfg.2020.04.057>

Islamic Education Methods	Education Of the Prophet of Ibrahim
	The environment that selects clean from- <i>aqidah</i> and morality viruses
	Keep away from world idols, heretical- thoughts, ignorant culture and- reprehensible social behavior
Have a Vision, Mission, and Goals	Print <i>muhsin</i> generation. Instill confidence in humans and their- people that those who do good deeds will- get a reward for those who do- bad things.
Communication Methods	Communication with his son (Prophet Ismail) Communicating with idol worshipers, with- the king of Namrud, Communicating with his people who- worship the sun, moon, and stars, Communication with his wife <i>Hajar</i> and- communication with Allah.
Build Spirit	high and sincere spirit of sacrifice who is- commanded to sacrifice his child,
Giving Rewards (Reward)	Reward or appreciation when replaced by a goat / sheep

The Value of Child Education in Surah As-Shaffat Verses 85-113

Like to Pray

The value instilled by the prophet Ibrahim was like praying. This value was evident when the prophet Ibrahim prayed after his punishment was carried out in the form of burning him, and Allah saved him. Then Allah made sure for him to move to the blessed earth, namely the land of Sham. While moving to the land of Syria, he prayed to Allah to be blessed with a righteous child, and Allah also answered his prayer and gave the happy news of the birth of a patient boy, Ismail. After that, he prayed that his child would be kept from shirk

or *kufur*,⁶³ which means that Ibrahim taught and educated the child about the importance of tauhid and the dangers of shirking.⁶⁴

Seeing the value of prayer instilled by the prophet Ibrahim above when it is related to education, it can be analysed that the value of education in the form of prayer has a significant and urgent role in one's life.⁶⁵ Therefore, parents/teachers need to teach prayer to children. At an early age, parents/teachers should dictate specific prayer recitations to be remembered and memorised by children. Even though at first the child does not understand the meaning of the prayer he is saying, one day he will understand and ponder its meaning, which makes him even more sure of what he is saying. If so, it can be ascertained that prayer will play a role and have a share in his actions, either directly or indirectly. Prayer will always decorate behaviour and accompany children's days. Prayer will become a child's shield that can be used in every condition, comfort in sadness, a symbol of gratitude when having fun, and a beautiful chant every time. How happy parents/teachers see their children say a prayer whenever they want to do an activity. The parents/teachers are happy to see their children's time filled with prayer strings that always wet their lips.⁶⁶

Patience

Patience is a value taught by Prophet Ibrahim in educating children. This value is evident in the story of Prophet Ibrahim when he was patient in educating himself and his family, preaching to his father and his community, bearing the risk of preaching, and being burned alive by King Namruz, and patient in wanting a child. Allah even tested the love of Prophet Ibrahim. Allah also ordered Ibrahim to slaughter Ibrahim through his dream. Ismail patiently accepted the order.

Nevertheless, his love for Allah was not in vain. Before the slaughter,⁶⁷ Allah replaced Isma'il's body with a slaughter (goat).⁶⁸ Seeing the value of patience instilled by the prophet Ibrahim above when it is related to education, it can be analysed that patience is a value that parents/teachers need to instil in their children in every child's condition, whether

⁶³ Shobron, Amrin, & Rosyadi, Imron, M. (2020). Islamic Education Values in the Tradition of Peta Kapanca of Mbojo Community Tribe in West Nusa Tenggara Department of Islamic Law Universitas Muhammadiyah Surakarta Indonesia Mut122@ums.ac.id. *International Journal of Advanced Science and Technology*, 29(5), 6802–6812.

⁶⁴ Ibnu Katsir. (2018). *Tafsir Ibnu Katsir Jilid 8*. Insan Kamil.

⁶⁵ Pane, A. (2019). Educational Interactions between Educators and Learners in Islamic Education. *Journal of Communication and Social Sciences Development*, 3(2), 137–156.

⁶⁶ Pane, A. (2019). Educational Interactions between Educators and Learners in Islamic Education. *Journal of Communication and Social Sciences Development*, 3(2), 137–156.

⁶⁷ Ibnu Katsir. (2018). *Tafsir Ibnu Katsir Jilid 8*. Insan Kamil.

⁶⁸ Shihab, M. Q. (2009a). *Tafsir Al-Mishbah; Message, Impressions and Harmony of the Qur'an, Vol. 12*.

happy or challenging field or narrow. Because a child who does not understand and does not have this attitude is confident that he will fall into a hole of the immorality of all kinds, he will become a weak, helpless figure, easily torn, and swayed.⁶⁹

Tawakal (Surrender)

Tawakal (surrender) is the value the prophet showed when Prophet Abraham dreamed. In that dream, he saw the child he loved so much (Ismail) being slaughtered. Then Prophet Ibrahim expressed the dream to his son. Willingly, the child accepted his father's orders because he was sure that the order came from Allah SWT.⁷⁰ The planned time had arrived Prophet Ibrahim and his son at the place of the slaughter. In the middle of the trip, a Satanic temptation kept disturbing Ishmael's heart, but Ismail was not afraid of the temptation. Instead, he threw stones at him. Then when he arrived at the place of slaughter, the child's body was laid, and the father began to carry out Allah's orders by slaughtering his son, but Allah did not let his servant be patient. Allah replaced him with a significant sacrifice, immortalising the incident until now as the Eid al-Qurban. This is a form of elevation, obedience, sacrifice, humility,⁷¹ and surrender/submission / *tawakal* to Allah SWT.⁷²

Seeing the value of *tawakal* (surrender) instilled by the prophet Ibrahim above, if it is related to education, it can be analysed that *tawakal* is one of the joints of faith and unity in Allah, which is essential to be taught by educators to their students, because *tawakal* is based on the belief that Allah is the One who masters everything, arranges all matters. He determines a person's luck or loss, success, and failure.⁷³ Humans are creatures who must realise that they are in Allah's grasp. They need Allah's guidance and help. Humans try, and only Allah determines the result. In the world of education, the attitude of *tawakal*/surrender between educators and students must be reflected in the educational process, so that it is fun and joyful, in accordance with the eyes and conscience.⁷⁴

⁶⁹ Nailis, S. A. S. A. M. M. A.-Q. A. I. I. M. U. R. (2022). New Normal and Islamic Education: Islamic Religious Education Strategy On Educational Institutions in Indonesia. *Jurnal Pendidikan Dan Konseling*, 4(3), 120–129.

⁷⁰ Yono, Amrin, A. I. I. (2022). Alignment of Local Wisdom Values with Islamic Law in the Tradition of the Peta Kapanca Ceremony. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 6(1), 59–80. <https://doi.org/https://doi.org/10.21009/hayula.006.02.02>

⁷¹ Ibnu Katsir. (2018). *Tafsir Ibnu Katsir Jilid 8*. Insan Kamil

⁷² Shihab, M. Q. (2009a). *Tafsir Al-Mishbah; Message, Impressions and Harmony of the Qur'an, Vol. 12*.

⁷³ Asiah, S., Huda, M., Amrin, A., Kharisma, R., Rosyada, D., & Nata, A. (2022). The Dynamics of Islam in Indonesia in the Perspective of Education. *Prosiding ICLiS and ICESTiIS*, 1–9. <https://doi.org/10.4108/eai.20-10-2021.2316321>

⁷⁴ Juraschek, M., Büth, L., Martin, N., Pulst, S., Thiede, S., & Herrmann, C. (2020). Event-based education and

Table 2. The Value of Islamic Education in Surah Aş-Şaffāt Verses 85-113

The Value Of Child Education	Education of the Prophet of Ibrahim
Love to pray.	<ul style="list-style-type: none"> ➤ Pray when the king Namruz burns him. ➤ Pray for blessed with righteous children, ➤ pray that his child is kept away from shirk or kufr
Patience	<ul style="list-style-type: none"> ➤ Patiently discussing himself and his family ➤ Patiently preach on his father and his community ➤ Patience was burned alive by King Namruz ➤ Be patient in wanting a child. ➤ Patiently ordered to slaughter the prophet Ismail.
Tawakal	<ul style="list-style-type: none"> ➤ the willingness of the child (Prophet Ismail) to accept being slaughtered

D. Conclusion

Based on the discussion and discussion above, it can be concluded that the method used by Prophet Ibrahim in surah ash-Shaffat verses 85-113 in children's education includes the *tazkiyah* (purification) method, the method of choosing the environment, the method of having a vision, mission and goals, communication methods, method of building a spirit of sacrifice to get pleasure, love. Furthermore, the help of Allah SWT., as well as the way of giving gifts (rewards). While the values developed by Prophet Ibrahim in the surah, ash-Shaffat verses 85-113 in children's education include the value of faith, the value of prayer, the value of democratic attitude, the value of patience, the value of surrender (surrender) and the value of humanization. Thus, surah ash-Shaffat verses 85-113 provide examples of several letters in the Qur'an that provide methods and values in children's education.

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