

## THE ROLE OF THE QUR'AN IN THE EDUCATIONAL DEVELOPMENT OF PRIMARY SCHOOL CHILDREN

**Asfiana\***

\*Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

[23204081022@student.uin-suka.ac.id](mailto:23204081022@student.uin-suka.ac.id)

**Husin Saidy Sasa\*\***

\*\*Universitas Sumatera Utara Medan, Indonesia

[husinsaidysasa4@gmail.com](mailto:husinsaidysasa4@gmail.com)

*Received 16 December 2024, Accepted 18 April 2025, Published 23 April 2025*

### **Abstract**

Primary school children's education is the main foundation that will shape their character, knowledge and skills throughout life. The Qur'an plays a crucial role in shaping children's education. Beyond serving as a spiritual guide for Muslims, the Qur'an is a comprehensive source of moral values, character development, ethics and knowledge. This study highlights essential teachings from the Qur'an that should instilled in children from an early age, including obedience to parents (QS. Al-Isra:23-24), monotheism (QS. Luqman:13), adherence to Allah's commands, and noble character (akhlaqul karimah) (QS. At-Tahrim: 6).

**Keywords:** Al-Qur'an, Moral Education, Character Development, Islamic Studies, Primary Education

### **Abstrak**

Pendidikan anak sekolah dasar merupakan landasan utama yang akan membentuk karakter, pengetahuan dan keterampilannya sepanjang hayat. Al-Qur'an memainkan peran penting dalam membentuk pendidikan anak-anak. Selain berfungsi sebagai panduan spiritual bagi umat Islam, Al-Qur'an juga merupakan sumber komprehensif nilai-nilai moral, pengembangan karakter, etika dan pengetahuan. Kajian ini menyoroti ajaran-ajaran penting dalam Al-Qur'an yang harus ditanamkan kepada anak sejak dini, antara lain ketaatan kepada orang tua (QS. Al-Isra:23-24), tauhid (QS. Luqman:13), ketaatan pada perintah Allah, dan akhlak mulia (akhlaqul karimah) (QS. At-Tahrim: 6).

**Kata kunci:** Al-Qur'an, Pendidikan Akhlak, Pengembangan Karakter, Kajian Islam, Pendidikan Dasar

## INTRODUCTION

The role of the Al-Qur'an in developing elementary school children's education raises an important theme regarding the role of the Muslim holy book in forming character and providing a moral, ethical and knowledge base to the younger generation. In this context, education at the basic level is the main foundation that shapes children's character, knowledge and skills throughout their lives. Education as an investment in the future for the people of a nation, is not just enjoyed and obtained on random occasions. The education that is obtained and enjoyed must be of high quality and have excellence, so that it becomes life's provision in facing tough and competitive global challenges (Rasyid, 2015). This holy book contains teachings that can shape children's character with universal values such as honesty, kindness, hard work and mutual respect.

The Qur'an also provides guidance on how to live a useful life in society, create harmonious relationships, and contribute positively to nation building. Previous research was conducted by Dedi Setiawan (Setiawan, 2017) with the title "The Role of TPA in Providing Al-Qur'an Education at the Al-Fattah Palembang Mosque", based on the results of interviews and observations, students can read the Al-Qur'an correctly and fluently. This is proven by the reduction in students reading the Koran in amazement. So it can be said that the Al-Fattah Mosque Al-Fattah Education Park (TPA) in providing Al-Qur'an education plays a good role in helping students read the Al-Qur'an well and correctly. Based on interviews and observation, students were able to perform the five daily prayers correctly.

Other research was also carried out by Bunayar (Bunayar, 2023) with the title "Primary Sources of Islamic Education as an Effort to Shape the Morals of the Nation's Next Generation of Children" the results of his research show that Al-Qur'an education plays an important role in shaping children's morals through continuous coaching, training and guidance to develop religious, independent and communicative morals in early childhood education. Therefore, the Al-Quran and education here have the function of forming a dignified national civilization and developing the ability to revive national life. The Koran is recognized as a spiritual guide for muslims, however, more than that, this holy book is also a rich source of moral teachings, character, ethics and knowledge (Bunayar, Muzaini, Mahmudah, & Sutrisno, 2023).

Meanwhile, the research conducted by the researcher was regarding "The Role of the Al-Qur'an in the Educational Development of Primary School Children". This research focuses on the role of the Al-Qur'an in forming the character, morals, ethics and knowledge of elementary school children. An in-depth analysis was carried out on how the universal values in the Al-Qur'an can be implemented holistically in creating a faithful, intelligent and moral generation.

Al-Qur'an education can support the development of a dignified nation. This is reflected in policies in West Sumatra, such as Padang City Regional Regulation no. 06 of 2003 and Governor Regulation no. 70 of 2010 which emphasizes the importance of Al-Qur'an education in the curriculum structure at all levels of formal education (Hakim, 2014). From a dogmatic, socio-cultural, historical and political perspective, this article discusses the relevance and sustainability of the concept of the Al-Qur'an as an educational

character. The Koran is considered a comprehensive and universal guide to life, in harmony with the values and culture of the Minangkabau people in West Sumatra.

From a political perspective, the concept of the Koran as an educational character is in accordance with Law Number 20 of 2003 concerning the National Education System. This supports the aim of education to develop individuals who believe and are devoted to God Almighty, in accordance with the values contained in the Al-Qur'an. With an in-depth understanding of the role of the Koran in the educational development of elementary school children, this article voices the importance of designing a holistic approach in educating the younger generation. The ultimate goal is to create individuals who have strong morality, extensive knowledge, and the ability to contribute positively to society, bringing hope for a bright future to the nation and humanity as a whole.

## **METHOD**

The philological approach is employed to deeply analyze the text of the of the Qur'an, focusing on its linguistic nuances, historical context, and stylistic features. In contrast, the phenomenological approach is utilized to understand the meanings and implications of the values contained in the Qur'an as they relate to elementary school education. This research is a type of qualitative research that relies on data in the form of text, writing or words. specifically a library study that collects, analyzes, and examines various documents related to the research object. (Sukmadinata, 2007).

Emphasizes the importance of a comprehensive approach in educational research, which supports this method by integrating various perspectives, including religious texts. Additionally (Hardani, 2020). argues that understanding the values within sacred texts can enrich the learning process, aligning with the goals of this research. The data obtained is descriptive in nature, utilizing philological and phenomenological methods to explain events while exploring the literal meanings in the verses of the Qur'an. The library study method employs documentation techniques to collect data, arranging and classifying it according to relevant categories before conducting literal analysis. In data processing, content and comparative analysis methods are used to interpret meanings in entities or events and explore related relationships and implications. Information obtained from recorded literature is sorted, researched, described, and compared carefully to reach comprehensive conclusions. Data validation techniques are crucial in this research to ensure the accuracy and credibility of the information. Techniques used include triangulation to test the consistency of information from various sources, member checking to confirm findings with participants, and peer review to obtain feedback from colleagues. By applying these techniques, researchers can enhance the validity and reliability of the findings regarding the values in the Qur'an and their influence on elementary education.

## **RESULTS AND DISCUSSION**

The application of the Al-Qur'an in the development of elementary school children's education has a significant impact in shaping children's character, morality and spirituality. The Qur'an provides a strong moral foundation by providing clear guidelines on good and bad behavior. The verses of the Qur'an provide guidelines on how to interact with parents,

others and the surrounding environment. This shows the importance of the Al-Qur'an in developing the education of elementary school children.

The importance of children's education in Islam is reflected in the verses of the Koran. For example, in Surah Al-Isra: 23-24, Allah commands us to serve our parents with great love and respect. The verse emphasizes the importance of respecting parents, showing how important social and ethical values are in Islam. Surah Luqman: 13 also highlights the importance of monotheism, that associating partners with Allah is a major sin. This shows that children's education must begin with a strong religious foundation, instilling faith and devotion to Allah.

Furthermore, the verse in Surah At-Tahrim verse 6 orders believers to protect themselves and their families from hellfire, indicating the responsibility of parents in protecting and educating their children according to Islamic teachings. Children's education in Islam also includes teaching the Koran, with an approach that is appropriate to the children's understanding and age. The application of the Al-Qur'an in elementary school children's learning requires the integration of this holy text in various learning methods, such as habituation, advice, stories and example.

Al-Qur'an learning methods can involve learning hijaiyah letters, introducing juz 'Amma, and reading in front of the teacher. Through these various methods, children can learn to read and understand the Koran well. The importance of the teacher's role in learning the Koran is also emphasized, with methods that lead to active interaction between teachers and students as well as good distribution of learning time.

Thus, the Koran plays an important role in the development of elementary school children's education in Islam. These holy verses provide life and ethical guidelines that Muslims must follow, and emphasize the importance of religious and moral education from an early age. By implementing appropriate learning methods, the Qur'an can become a source of knowledge, inspiration and guidance for future generations of Muslims.

### **Qur'an verses that contain elements of children's education**

A history once said, "To be honest, every child born into this world is pure (fitrah, Islam). And, because of both parents, the child will become a Jew, Christian or Magian."

The meaning of this history is that every child born into the world is like clean and innocent white paper. He has no sins and mistakes that make the paper black. However, a child's character can change according to the way his parents educate him, such as having bad behavior, being disobedient to his parents, and not wanting to serve Allah SWT. The teachings that must be instilled in children as early as possible are according to the book *Tarbiyah al-Awlad fi Al-Islam*, by Abdullah Nashih Ulwan, in the Koran or hadith of the Prophet Muhammad SAW, which explains the procedures for educating children such as being obedient and obedient to their parents, worshiping Allah/not associating partners with Allah (creed), carrying out Allah's commands and having good morals. There are many verses in the Koran that discuss children's education, including:

### QS. Al-Isra: 23-24

*"Do not create other gods besides Allah, or else you will become disgraced and humiliated (22). And your Lord has commanded you not to worship other than Him and to do good to your parents. If one of them or both are old in your care, so never say to them the word "ah" and do not shout at them, and say to both of them good words" (al-Isra': 22-23).*

This verse explains that the main obligation for humans is to unite themselves and identify with Allah and worship only Him. Furthermore, it is explained that the command to be filial to both parents is the next thing. Devotion to parents in Islam includes polite, courteous and friendly behavior in words and actions, in accordance with societal norms and values, so that parents feel happy towards us. Apart from that, filial piety also includes meeting their reasonable needs and in accordance with our abilities as children, as a form of children's devotion to their parents (Shihab M. Q., Tafsir Almisbah, 2004).

This verse also explains that you should never say "ah" or sounds and words that contain the meaning of anger, harassment or cruelty, no matter how much and how much you serve and care for them (mother and father) and do not shout at them both, and Say to both of them in every conversation noble words, namely words that are kind, gentle and full of kindness and respect for both of them. *"And humble yourself towards them both with great affection and say: O my Lord, love them both, as they both taught me as a child". (al-Isra' 24).*

This verse is a continuation of the previous explanation in verse 23. In this verse, children are instructed to humble themselves towards their parents, namely mother and father, by cultivating a feeling of affection for both of them. This should not only be due to fear of being criticized by others or embarrassment if you do not respect them. Children are also directed to pray sincerely to God, asking for His protection and guidance for their parents, who have been vehicles of love, education, care and care for children since childhood. In this verse, children are encouraged to humble themselves to their parents, driven by respect and fear not to do things that are not in accordance with the position and dignity of their mother and father. Humility in this verse is considered as part of a child's responsibility to serve his parents (Afifah, 2020).

### QS. Luqman: 13

*"And (remember) when Lukman said to his son, when he was teaching him, 'O my son, do not associate partners with Allah. Indeed, associating partners with (Allah) is indeed a great injustice" (Luqman: 13).*

In verse 13 above, Allah conveys Luqman's will to his son, namely Luqman bin Anqa bin Sadun, whose name is Saran, as explained by Suhaili in Ibn Kathir's commentary. The will teaches his children to worship Allah alone and not associate anything with Him. The phrase *"la tusyrik billah"* in this verse shows that the concept of monotheism is the most important core of education that educators must apply to their students, both parents and children, because this is a source of divine guidance that will produce a sense of security.

The delivery of educational material in verse 13 of Surah Luqman begins with the use of the words *"Ya bunayya"* (O my son), which is a form of tashgir that expresses affection and love, not as a form of belittling or insulting. This shows that education must

be based on belief (aqidah) and effective communication between educators and students, driven by compassion, and realized through guidance and direction so that students avoid prohibited actions.

From another perspective, "Do not associate partners with Allah, in fact associating partners with Allah is truly a great injustice" creates a cautious attitude in students regarding carrying out obligations to Allah and an urge to stay away from prohibited actions. In this way, educational material becomes more acceptable to students. Luqman al-Hakim forbade his son not to commit acts of shirk on the grounds that this act was a very big sin. He emphasized this essence twice, first by stating the prohibition and explaining the reasons, and second by using strengthening words such as "inna" and "lam" in "lazulmun". This point is in line with the essence explained by the Prophet Muhammad SAW (Zuvbaedy, 2018).

### **QS.At-Tahrim: 6**

*"Hi you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones; The guardians are angels who are rough, tough, and do not disobey Allah in what He commands them and always do what they are told." (Q.S. At-Tahrim: 6).*

This verse shows that there is an "order" or fi'il amar which is an obligation for both parents towards their children. Therefore, both parents must play an important role as the initial and primary education for their children before giving them responsibility. According to Fuad Ihsan, the responsibility for education by both parents includes (Sulistyoko, 2018):

- a. Nurturing and raising them, therefore, is a natural urge to ensure children have the food, drink and care they need for sustainable living.
- b. Protecting children and ensuring their health, both physical and spiritual, from various diseases or environmental hazards that could harm them.
- c. Educate children with knowledge and skills useful for their lives, so that when they grow up, they can be independent, help others, and carry out the functions of the caliphate.
- d. Organizing religious education in accordance with God's guidance as the ultimate goal of Muslim life to make children happy in this world and the hereafter. This responsibility is also considered an obligation to Allah.

### **Application of the Al-Qur'an in Elementary School Children's Learning**

In the SISDIKNAS Law number 20 of 2003, learning is the process of interaction between students and educators and learning resources in a learning environment (Undang-undang Republik Indonesia No 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). According to Oemar Hamalik, learning is a combination that includes human elements, materials, facilities, equipment and procedures that influence each other to achieve learning goals. (Hamalik, 1999).

The application of the Al-Qur'an in elementary school children's learning is an educational approach that focuses on using the Al-Qur'an text as the main learning tool for children at the elementary education level. The Koran is the holy book in the Islamic



religion, and this approach aims to bring Islamic values, teachings and culture into the educational environment of children from an early age. Wise guidance is really needed from both parents and educators so that when they grow up children do not feel awkward and afraid of new experiences in their lives. The importance of applying the Qur'an in elementary school children's learning is none other than an effort or attempt to solve children's misbehavior so that inner peace can be created and they have guidance or guidance in their lives. The application of the Koran to children must also be accompanied by learning starting from the family through education, among other things (Langgulung, 1983)

- 1) Provide a good example or role model.
- 2) Familiarize them with religious poetry.
- 3) Prepare religious conditions at home.
- 4) Providing guidance on useful religious readings to enable them to participate in religious activities.
- 5) Instill a love of reading the Koran.

Thus, preventative and curative efforts must be carried out at home, school and in the community in an integrated and continuous manner, in line with each other and complement each other, both religious education and the creation of an atmosphere in accordance with religious values are powerful tools to protect children from falling into the abyss of delinquency endanger (Rosi, 2019).

In the context of Islamic religious education, one of the essential methods is an approach through example. This method is considered the most effective approach in preparing and forming children morally, spiritually and socially. As stated in Surah Al-Ahzab verse 21, habituation is a practical effort in the teaching and preparation process. Children tend to be more easily affected by habituation, so educators need to pay special attention to habituation efforts. Habituation, according to Jalaluddin, includes the teacher's attitude and example in interactions with students and between friends at school. This is considered to have a significant role in instilling good habits as part of moral formation which is closely related to a person's religious development. Therefore, habituation needs to be done continuously without making the child bored. Habits instilled through the educational process must be automatic and carried out on the basis of understanding and awareness of the benefits or goals (Ramayulis, 2019).

The next method is an educational approach through advice and stories, which is a didactic strategy that relies on language, both verbal and written, to create interaction between educators and students. This approach is often found in the Qur'an, where advice and stories are considered an effective means of conveying messages from the source to those who need them. Many stories in the Qur'an contain advice, lessons and instructions that have a significant impact in the context of educational interactions. When stories and advice are delivered well, they can have a big impact on a child's psychological development.

This method has the potential to open children's minds to the nature of things, encourage them towards noble situations, and decorate their lives with noble morals and Islamic principles. The Qur'an itself uses heart-touching sentences to guide humans

towards the ideas desired by Allah SWT. This approach recognizes the power of narrative and advice in shaping children's understanding, values and behavior, leading them towards a solid moral foundation in accordance with Islamic teachings. (Shihab Q. , 1994).

This maintenance method can be done using *targhib* and *tarhib*. *Targhib* is a promise of pleasure, enjoyment of the afterlife accompanied by persuasion. *Tarhib* is a threat because of the sins committed. This method is based on human nature, namely the desire for pleasure, safety and not wanting pain and misery (Tafsir & Ahmad, 2002).

In implementing the Al-Qur'an learning method in an elementary school environment, integration of the Al-Qur'an text is an important aspect. This approach includes teaching verses from the Koran, introduction to important stories in Islamic history, and religious teachings adapted to children's level of understanding. Various teaching methods can be applied, starting from reading the text of the Koran, memorizing key verses, to understanding the meaning and applying the values contained in the holy text. The application of the Al-Qur'an learning method can follow several steps, such as applying the *Iqra'* method with an active *santri* approach (CBSA), conducting private or individual learning, and facilitating teaching in classical form or large classes. It is also important for students who do not understand the material to ask each other questions or provide assistance to each other. Thus, integrating the text of the Qur'an is not only a teaching goal, but also involves a variety of methods to ensure understanding and application of the values contained in these holy teachings. (Humam, 2000).

Application of the Al-Qur'an in the education of elementary school children which aims to teach good moral values to children. The Koran contains strong moral teachings, such as honesty, kindness, compassion and mutual help. Using the Qur'an as a guide can help shape children's character and help them understand how to apply these values in everyday life. Apart from that, this application also educates children about the Islamic religion. They are taught about prayer, worship rituals, and important religious teachings in Islam. This helps strengthen their understanding of their religious beliefs and Islamic identity. Apart from religious education, the application of the Koran also helps in developing Arabic language skills. Because the Qur'an is written in Arabic, children learn to read the Arabic script, understand the texts, and may also learn to write in Arabic. This opens the door to a deeper understanding of the Arabic language, which can be a valuable asset in the future.

The scope of children's education from an Islamic perspective can be divided into five main parts. First, faith education has the essential goal of introducing students to Allah SWT. This includes teaching about the oneness of Allah, human obligations towards Him, and other aspects of faith. This can be exemplified by Luqman's advice to his son, which emphasizes the prohibition against *shirk*, as stated in the word of Allah, "And remember when Luqman said to his son when he was giving him a lesson: 'Oh my son, do not associate partners with Allah, indeed to associate partners with Allah is truly tyrannical. real.'" (Q.S. Luqman:13).

Second, moral education is an important focus in Islam. Allah sent the Prophet Muhammad to improve human morals. The hadith from Ibn Abbas implies the Messenger's message to get closer to children and educate their morals. The Prophet also emphasized



the importance of teaching prayer to children at the age of seven, punishing them for not praying at the age of ten, and separating their sleeping places.

Third, intellectual education is adapted to children's thinking abilities, as explained by Piaget's theory of cognitive development. This education covers four periods of cognitive development, with a focus on judgment and judgment skills.

Fourth, physical education refers to meeting the needs for a balanced diet, adequate sleep time, and physical activity for good physical growth. The Prophet's instructions to teach children archery, swimming, and horseback riding emphasized the importance of physical activity in Islam. Lastly, psychological education involves efforts to strengthen the psychological aspects of children. The Word of Allah encourages Muslims not to be weak and sorrowful, because they are the people with the highest rank if they truly believe. Efforts in implementing psychological education include providing emotional needs by providing affection, understanding, polite and wise behavior, as well as fostering a sense of self-confidence and enthusiasm that does not weaken (Hafiz & Noor, 2016).

Overall, the application of the Koran in elementary school children's learning is an effort to provide holistic education, combining aspects of religion, language, culture and morals in children's educational experiences. It aims to help them grow as better individuals in a diverse society. This application has multiple benefits, including the development of strong character, deep religious understanding, and enhanced Arabic language skills, while promoting good ethical and moral values in their daily lives.

### **Development of Al-Qur'an Based Primary School Education**

In the Qur'an, education is considered an important discussion. The first verse revealed to the Prophet Muhammad saw. is the command to read, which shows the importance of education in Islam. Apart from that, the Qur'an also contains many stories about prophets who educated their people, as well as examples of education given by fathers to their children. Therefore, education from the perspective of the Koran does not only focus on academic aspects, but also on character and moral development. Character Values in the Qur'an. The Qur'an also teaches character values that are important to develop in education. Some of the character values taught in the Qur'an include:

- 1) Sincerity, the Qur'an teaches the importance of sincerity in doing good and worshipping Allah SWT without expecting anything in return.
- 2) Patience, the Qur'an teaches the importance of patience in facing the trials and tests of life.
- 3) Perseverance, the Qur'an teaches the importance of perseverance in worship and pursuing life goals.
- 4) Justice, the Qur'an teaches the importance of justice in interacting with fellow humans.

Research on the role of the Koran in primary education has been carried out by various researchers, who emphasize the importance of integrating Koranic values in learning in elementary schools. The results of previous research show that the Koran has a significant influence in shaping students' character, enriching their religious knowledge, and improving their social skills. As in (Ismail, 2017) research entitled character education based on the Al-Qur'an which emphasizes that the Al-Quran functions as the main source

in character education in elementary schools. He stated that the application of Koranic values, such as honesty, compassion and discipline, can improve student attitudes and create a more harmonious learning environment. In this research, it was found that schools that integrate the teachings of the Koran in their curriculum can reduce bullying rates and increase cooperation between students.

The second research that is relevant to this research is by (Hidayat, 2019) entitled *The Effect of Learning the Al-Qur'an on Students' Social Skills*. According to this research, learning the Koran in elementary schools not only strengthens students' spiritual connection with God, but can also improve their social skills. The Koran teaches the importance of brotherhood, helping each other, and sharing, which is reflected in students' behavior outside the classroom. This research shows that students who are frequently involved in Al-Quran learning activities have better interpersonal skills compared to students who do not receive intensive Al-Quran education.

Apart from that, there is also research conducted by (Sari, D & Rahman, A, 2020) entitled *The Role of the Koran in Literacy Development in Elementary Schools* showing that learning to read and write the Koran can improve students' literacy skills in elementary schools. The Koran, with its various variations of tajwid and the meanings contained in it, can help students understand language structures and enrich their vocabulary. This is in accordance with their findings which show an increase in reading and writing skills among students who are actively involved in learning the Koran.

The latest research that is relevant to this research is entitled *Integration of Al-Qur'an Values in the Basic Education Curriculum* by (Nurhasanah, 2018) which reveals that the integration of Al-Quran values in the basic education curriculum can enrich learning with a stronger moral context. This research indicates that although challenges to implementing a Koran-based curriculum in public schools still exist, the long-term results are very beneficial for student character development.

Thus, previous research shows that the Koran plays a very important role in character formation, improving social skills, and developing student literacy at the basic education level. This research supports the idea that education based on the teachings of the Koran can create a learning environment that not only focuses on cognitive aspects, but also moral and social aspects.

## CONCLUSION

From the results of the discussion presented, it can be concluded that the Al-Qur'an plays a crucial role in shaping elementary school children's education. This holy book is not only a source of Islamic teachings but also a guide that emphasizes fundamental values for everyday life. The verses of the Qur'an highlight important aspects such as obedience to parents and the significance of providing sound advice regarding children's education. The integration of the Qur'anic text into learning is facilitated through various methods, aiming for optimal understanding and memorization.

In this context, it is essential for teachers to convey material effectively, motivate students, and ensure a deep understanding of the content. Therefore, teachers are encouraged to employ interactive and engaging teaching methods that resonate with students. For parents, providing good examples and fostering a religious atmosphere at

home can significantly support children's learning. For policymakers, it is recommended to create curricula that integrate Qur'anic teachings in a systematic and accessible manner, ensuring that both educators and parents are equipped with the necessary resources and training. Overall, this research confirms that elementary school education integrated with the teachings of the Qur'an positively impacts children's character, morals, and spirituality, laying a solid foundation for their personal and social development.

## REFERENCE

- Afifah, R. (2020). Studi Penafsiran Surat Al-Isra' Ayat 23-24 Tentang Pendidikan Birru al-Walidain. *Jurnal Ilmu Al-Qur'an, Tafsir dan Islam*, 1(2).
- Anshori. (2013). *Ulumul Quran*. Jakarta: Rajawali Press.
- Arwani, U. A. (2014). *Thoriqoh Baca Tulis dan Menghafal Al Quran Yanbu'a Juz 1*. Kudus: Pondok Tahfidh Yanbu'ul Qur'an.
- Ash-Shabun, M. A. (2017). *At-Tibyan Fi Ulumul Quran (Trj. Muhammad Qadirun Nur, 2001. Ikhtisar Ulumul Quran Praktis*. Jakarta: Pustaka Amani.
- Bunayar, Muzaini, M., Mahmudah, A., & Sutrisno. (2023). Sumber Primer Pendidikan Islam Sebagai Upaya Membentuk Akhlak Anak Generasi Penerus Bangsa (Kajian Terhadap Qur'an dan As-Sunnah Tentang Pendidikan. *Dimar: Jurnal Pendidikan Islam*, 4(1).
- Hafiz, A., & Noor, H. (2016). Pendidikan Anak dalam Perspektif Alquran. 1(2).
- Hakim, R. (2014). Pembentukan karakter peserta didik melalui pendidikan berbasis Al-Quran. *Jurnal Pendidikan Karakter*, 5(2).
- Hamalik, O. (1999). *Kurikulum dan Pembelajaran*. Jakarta: Bumi Aksara.
- Hardani. (2020). *Metode Penelitian Kualitatif dan Kuantitatif*. Yogyakarta: CV Pustaka Ilmu.
- Hidayat, T. (2019). Pengaruh Pembelajaran Alquran terhadap Keterampilan Sosial Siswa di Sekolah Dasar. *Jurnal Pendidikan dan Pengajaran*, 13(3).
- Humam, A. (2000). *Buku Iqra Cara Cepat Belajar Membaca al Quran*. Yogyakarta: Balai Litbang LPTQ Nasional Team Tadarus "AMM".
- Ipastion, & Khadijah. (2019). Penerapan Metode Tartil dalam Meningkatkan Kemampuan Membaca Al-Quran di SMKN I Gunung Talang. *Murabby: Jurnal Pendidikan Islam*, 2(1).
- Ismail, M. (2017). Peran Alquran dalam Pendidikan Karakter di Sekolah Dasar. *Jurnal Pendidikan Islam*, 10(2).
- Khallaf, A. W. (2018). *Ilmu Ushul Al Fiqh, terj. Masdar Helmy*. Jakarta: Pustaka Amani.
- Langgulong. (1983). *Teori kesehatan mental*. Selangor: Pustaka Huda.
- Manna. (1973). *Khalil al-Qattan, Mabahits Fi Ulumil Quran (terj. Mudzakir AS, 2000, Studi Ilmu-Ilmu Quran*. Jakarta: PT. Litera Antar Nusa.
- Nurhasanah, R. (2018). Integrasi Nilai-Nilai Alquran dalam Kurikulum Pendidikan Dasar. *Jurnal Ilmu Pendidikan*, 19(1).
- Ramayulis. (2019). *Ilmu Pendidikan Islam*. Jakarta: Kalam Abditama.

- Rasyid, H. (2015). Membangun Generasi Melalui Pendidikan Sebagai Investasi Masa Depan. *Jurnal Pendidikan Anak*, IV(1).
- Rosi, F. (2019). Regensi Pembelajaran Al-Qur'an Bagi Siswa Madrasah Ibtidaiyah. *Jurnal Auladuna*, 3(2).
- Sari, D, & Rahman, A. (2020). *Pengaruh Pembelajaran Alquran dalam Meningkatkan Literasi Siswa Sekolah Dasar*. *Jurnal Pendidikan Dasar*, 15(4).
- Setiawan, D. (2017). Peran TPA dalam Penyelenggaraan Pendidikan Al-Qur'an di Masjid Al-Fattah. *Jurnal Ilmiah PGMI*, 3(2).
- Shihab , Q. (1994). *Membumikan Al-Qur'an ( Bandung : Mizan,1994 )*, 176. Bandung: Mizan.
- \_\_\_\_\_. (1996). *Wawasan Al-qur'an*. Bandung: Mizan.
- \_\_\_\_\_. (2004). *Tafsir Almisbah*. Jakarta: Lentera Hati.
- Sukmadinata, N. S. (2007). *Metode Penelitian Pendidikan*. Bandung: Remaja Rosdakarya.
- Sulistiyoko, A. (2018). Tanggung Jawab Keluarga dalam Pendidikan Anak, di Era Kosmopolitan (Tela'ah Tafsir Kontemporer Atas Surat At-Tahrim Ayat 6. *Journal of Islamic Education*, 1(2).
- Tafsir, & Ahmad. (2022). *Metodologi Pengajaran Agama Islam*. Bandung: PT Remaja Rosda Karya.
- Undang-undang Republik Indonesia No 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*. (2003). Indonesia: Pt Kloang Putra Timu.
- Zuvbaedy, M. (2018). Konsep Pendidikan Anak Menurut Al-Qur'an Surat Luqman Ayat 13-19. *Jurnal Kependidikan*, 12(2).