

# CHARACTER EDUCATION CHILDREN ACCORDING TO ABDULLAH NASHIH ULWAN

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## Abstract

The purpose of this study is to explore the urgency of Islamic education for children and how the theory of character formation of children according to Abdullah Nashih Ulwan. This research is a qualitative research with a type of library research, and the data analysis technique uses inductive and deductive. The findings of this study can be concluded: first, Islamic education is education oriented to the five pillars of religion, namely faith, etiquette, morals, worship, and muamalat. Two pillars are closely related to the affairs of the afterlife namely faith and worship. While the other three pillars are related to world affairs, namely morals, manners and muamalat. If the five pillars are considered in education, the education will give birth to human beings who have strong faith, true worship, good morals and manners, and are able to interact with the community and be involved in life in accordance with the skills (expertise) they have. Second, according to Ulwan, the theory of character formation of children starts from the time children are born, and the formation of children's character in order to become a human being (perfect human) is not enough just to reform the morals, but must pay attention to several aspects of coaching, both religious education, religious education, moral education, scientific education, and physical education. Because humans are not only like walking objects, but humans consist of spirits and bodies. The morals that are seen are the fruit of the faith and spirituality that exists in the soul and heart. Likewise man was created not to live alone, but he is a social creature that lives and mates with others.

**Keywords:** *Character Education, children, Ulwan*

## A. INTRODUCTION

Education is an important factor in the existence of a civilization. It can even be said that education is something that cannot be separated from life. Through proper education, the progress of a nation can be achieved. On the other hand, children are the next generation of people. What is the

use if we want to build a community without caring about children's education. History has recorded the role of the next generation in the success of a struggle.

Education of children in Islam gets a large portion. However, a problem arises that the majority of people do not really understand about the scale of priorities in

children's education in Islam. Most parents and educators only prioritize the worldly side of education. Yet besides that, there is still more important. Because education in Islam does not only emphasize the aspects of reason and body as is common in Western education, but it should also touch the aspects of morals and faith.

According to Abul Hasan Ali al-Nadawi, that schools must care about aspects of Islamic education. So that gave birth to generations (graduates) who have knowledge that is qualified, healthy mind, strong physical and faith. So, with the guidance of the teachers they have the spirit of religion, are ready to fight and sacrifice in life, also grow the spirit of sincere brotherhood, pure love, ready to help and put the interests of others first.<sup>1</sup>

So education in the view of Islam is an attempt to embody Islamic values in ontologism, epistemological, and axiological.<sup>2</sup> The task of education in this framework is to internalize Islamic values so that humans can carry out their duties in carrying out their lives as servants of God and as caliphs on earth. Humans in their position as servants of God have a function to serve Him (Surah Al-Dzariyat: 56) so that all activities of life should be empty and meaningful as devotion to Him. In accordance with its position as caliph on earth, humans have also been awarded the potential that must be developed in order to perfect the task of life and fulfill the mandate as a mercy for all nature (QS. Al-Taubah: 122; al-Anbiya ' : 107). Education is thus an instrument of developing potential and acculturating values to make mensuia of high character in the framework of building a dignified world order and civilization.

- 1 Abul Hasan Ali Al-Nadawi, 2016, *Nahwa al-Tarbiyah al-Islamiyah al-Hurrah fi al-Hukumah wa al-Bilad al-Islamiyah*, Beirut: Darul Irsyad, p. 23
- 2 Tobroni, 2008, *Pendidikan Islam: Paradigma Teologis, Filosofis dan Spiritualitas*, Malang: UMM Press, p. 13

Ideal life arrangements as expected are not always able to be in line with reality. Globalization supported by advances in science and technology in addition to providing benefits also gives rise to negative access in the fields of culture, ethics, and morals which becomes a challenge for the world of education.<sup>3</sup> Advances in science and technology that should be able to deliver humanity to comfort and prosperity, but in reality there is always a misuse and utilization that actually plunges some people into unexpected bad behavior.

The moral crisis that is happening today has reached an alarming stage. Referring to the print and electronic media coverage, various crimes such as hijacking, robbery, rape, narcotics, justice mafia, corruption, etc. have occurred all over the country and become a daily viewing menu. The perpetrators of crimes also include various groups, ranging from ordinary people to state administrators who have an impact on the level of international public trust in Indonesian society.

Beberapa hasil penelitian juga telah menunjukkan betapa dahsyatnya krisis moral yang terjadi in Indonesia today. A survey of free sex among Indonesian teenagers conducted by BKKBN in 33 provinces shows that 63% of Indonesian teenagers have free sex or have had sex like a married couple outside of marriage. Meanwhile the plague of corruption continues to undermine the order of the life of the nation and state which until now is still an unresolved problem.<sup>4</sup>

The moral crisis that occurred among students also marked the enormity of the moral crisis that occurred in Indonesia. The rise of brawl, drugs, extortion, rape, senior domination of the juniors, and others that

- 3 Muhaimin, 2013, *Rekonstruksi Pendidikan Islam*, Jakarta: Raja Grafindo Persada, p. 15-16
- 4 Dharma Kesuma, 2017, *Pendidikan Karakter: Kajian Teori dan Praktek di Sekolah*, Bandung: Remaja Rosdakarya, p. 2-4

occurred among students and students as widely reported in the mass media is enough to be evidence that the moral crisis has hit the world of Indonesian education. Appreciation of virtue values seems to have been very difficult to find among students. For example, efforts to build honesty through honesty canteens in a number of schools turned out to have failed marked by the bankruptcy of the canteens due to the lack of honesty among students.<sup>5</sup>

The hope of the community to reap college graduates who will carry out their mission as educated, knowledgeable, and noble people seems to have vanished due to rampant moral damage among students. The phenomenon of moral damage among students such as drug trafficking, cohabiting, prostitution, anarchic behavior, brawl, etc. is no longer a difficult thing to find even as if it is displayed in public. Various acts of student violence that occurred in various regions and parts of the country also marked how low the morale of students in the current era. Violence that even causes casualties is often only caused by trivial matters. For example, student brawls that occur in one of the tertiary institutions are only caused by friction between students in the parking area.<sup>6</sup>

The moral crisis that occurred shows the weakness of the generation in internalizing the values of virtue so as not to be able to display the noble character in the community in the midst of community life. Operationally it is necessary to internalize the values that lead to the personal formation of the student's subject so that he becomes a fully human with a moral character or noble character. Education needs to be developed towards the internalization of

religious values which are integrated in the development of cognitive, affective, and psychomotor aspects so that a strong impulse arises to practice and obey the teachings and religious values that have been internalized by students.<sup>7</sup> This pattern of education is expected to create students who truly become *ulul albab*, namely humans who are able to utilize their potential for the benefit of devotion to God which is manifested in righteous deeds in the midst of community life.<sup>8</sup>

An education system that further emphasizes the development of intellectual aspects not only gives birth to generations who do not value the nobility of character in people's lives but also lacks a role in the success of one's life. Then the internalization of religious values through education is needed in order to rebuild the nation's morals. Education should thus be directed towards the formation of noble characters that can elevate human dignity as a servant of God and as a caliph on earth. Religious values that are integrated into the personality of generations will be a strong fortress for society and the nation to avoid the adverse effects of advancing science and technology. Internalization of Islamic values through education in this case may be an attractive offer to overcome the problem of moral crisis as stated.

Dr. Abdullah Nashi Ulwan is an education expert who has many works in the field of education. Among his famous works is the book *Tarbiyatul Aulad fil Islam*. In his book, Ulwan offers several concepts of character education for children to provide solutions for generations of Muslims from

5 Samani, Muhlas dan Hariyanto 2018, *Pendidikan Karakter: Konsep dan Model*, Bandung: Remaja Rosdakarya, p. 2

6 Wibowo, Agus dan Sigit Purnama 2013, *Pendidikan Karakter di Perguruan Tinggi*, Yogyakarta: Pustaka Pelajar, p. 4-6

7 Muhaimin, 2012, *Paradigma Pendidikan Islam, Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*, Bandung: Remaja Rosdakarya, p. 169

8 Didin Hafiduddin, 2012, *Kata Pengantar: Membangun Karakter Melalui Pendidikan Agama, dalam Ulil Amri Syafri, Pendidikan Karakter Berbasis al-Qur'an*, Jakarta: Rajawali Press, p. vi

moral crises and delinquency in children.

## B. RESEARCH METHODS

This type of research is library research, namely research whose main object is books or other sources of literature. That is, data are sought and found through literature review from books that are relevant to the discussion.

This research is a qualitative research with a type of library research. This qualitative research uses the activity procedure and the final presentation technique descriptively.<sup>9</sup> That is, the purpose of this study is to get a clear picture of the character formation of children according to Dr. Abdullah Nashih Ulwan.

The types of data in this study are divided into two; The first primary data source, which is in the form of a book by Dr. Abdullah Nashih Ulwan namely: "Tarbiyatul Aulad fil Islam". Second, secondary data sources, namely books written by other authors that are still relevant to the subject matter that are related in this study.

Qualitative data analysis used in this study is in the form of words rather than numbers arranged in broad themes. In analyzing the data after the writer has collected using the following methods:

- a. Inductive method, which is used when found data that have elements in common then from there drawn general conclusions.
- b. Deductive method, which is used instead the general understanding that there is already found data that can strengthen it.
- c. Descriptive Method, which is used to describe everything related to the subject matter in a systematic, factual

<sup>9</sup> Lexy J Moleong, 2014, *Metodologi Penelitian Kualitatif*, Bandung : Remaja Rosda Karya, p. 6.

and accurate manner about the factors of the nature and relationship of the two phenomena investigated.

From here finally taken a general conclusion that originally came from existing data about the object of the problem.

## C. RESEARCH RESULTS AND DISCUSSION

### 1. Theory of Character Formation According to Abdullah Nashih Ulwan

#### a. Guidance before the Child is born

According to Ulwan,<sup>10</sup> children's education in Islam began since choosing good prospective partners so that they gave birth to righteous and righteous children. Islam recommends choosing a partner based on the religious foundation, which is the true understanding of Islam and realizing it in daily life.

The family is a stronghold of aqidah child. The existence of a shalihah mother is very necessary. A righteous father will not be able to alone secure his fortress. Both must jointly take care of their sons and daughters. Therefore, choosing women who are righteous is highly recommended to build an Islamic family.

Likewise, the Prophet gave instructions to the guardians of girls to try to find applicants who have good religion and morals, so that later he was able to uphold his obligations properly in protecting the family and enforcing the rights of a wife, educating children, upholding the glory , and meet the needs of families with energy and income.

#### b. Children's Educational Responsibility

According to Ulwan,<sup>11</sup> that children's

<sup>10</sup> Abdullah Nashih Ulwan, 2015, *tarbiyatul aulad fil Islam (pendidikan anak dalam Islam)*, Solo: Insan Kamil, p. 8

<sup>11</sup> Abdullah Nashih Ulwan, 2015, *tarbiyatul aulad fil Islam (pendidikan anak dalam Islam)*, Solo:

education is not a gift or a gift, but a child's right that must be fulfilled by parents. The educational institution is to take over or help to carry out tasks and mandates that are essentially charged to parents. The main goal is to make children civilized.

Islam provides guidance to parents and educators to educate civilized children. The educational responsibilities for making civilized children are in the following order:

1) The responsibility of faith education

Aqeedah Islamiyah - believing in Allah, His angels, His books, His apostles, believing in the hereafter and believing in good and bad qadha and qadar - are part of the responsibility of faith education which must be instilled in child.

Parents should pay special attention to their child's aqeedah and mentally allow it as early as possible so that the child can grow on the foundation of aqeedah. The way to instill the values of aqidah is by making children busy with reading the Qur'an and its interpretation, reading the hadiths and their meanings, and making them busy doing various religious activities. Thus, the beliefs and beliefs that exist in the child will be more solid, in line with the more often he listens to the arguments of the Koran and also in line with the more frequently he examines the evidence contained in the Prophet's hadiths along with various lessons that he got in it. All this is also strengthened by the lights of worship and the practices that he does, which always add to the aqidah firmness.

Among the limitations of the responsibilities of faith education are as follows:

(a) Fostering them to always believe in Allah

This is by contemplating and thinking about the creation of heaven and earth. When children in their childhood have had a firm faith and are embedded in the brain

and mind of the postulates of monotheism, then the destroyer will not be able to influence it. The callers of evil will also not be able to influence their mature brains. Humans will not be able to tear apart the person who has believed. Because his personality has been entered into a strong faith, firm beliefs, and qanaah (the nature of receiving God's gift) is perfect.

(b) Instilling a spirit of solemnity, piety and worship to God

That is by opening their eyesight to the miraculous power of God. A heart that is fulfilled with that will certainly be solemn and submissive to the majesty of God. Every soul who has this feeling will also feel piety and a sense of muraqabah (feeling watched by God). And will feel inner peace with the pleasure of obedience and the sweetness of worshipping Allah.

Among the facilities to strengthen the solitude and stability of piety in a child's soul is to train him to be able to perform solemn prayers at the age of tamyiz, and educate him to be sad or cry when he hears reading the Qur'an.

(c) Educate within them the spirit of muraqabah (feeling watched by Allah)

That is by way of training children to feel themselves watched by God. God oversees every action and behavior. God knows what is seen and what is hidden in the chest. Instilling the personality of a child who feels that he has always been watched by God must be the goal and desire of the greatest educator. This is done by accustoming children to feel that they are always watched by God in their actions, thoughts, and feelings.

As for training children to feel watched by God in their actions is to teach sincerity to God in every word, deed, and all behavior. Thus the worship will be realized purely to God and will be people who are classified by the Qur'an with his word QS. Al-Bayyinah:

5.

Likewise an educator should include the feeling that God will not accept a practice unless it is intended only to expect the face of Allah and get His pleasure.

The training of children to feel watched by Allah in the mind is to teach their thoughts to everything that can bring him closer to the Most Great and who can benefit himself, his community, and for all humans. In fact, it is also obligatory to train children so that all their minds, hearts and passions are subject to whatever comes from the Prophet.

Educators should also educate children to like to introspect themselves against negative things and distorted thoughts. Ordered him to memorize the last verses of the al-Baqarah suah, from verse 284 to the end, accompanied by an explanation of the existence of instructions and prayers in the verse. Because this verse includes directions for always *muraqabatullah* and *muhasabah* and returning to the Creator of heaven and earth and asking by praying to Him.

As for training children to always feel watched by God through feelings is to teach children to always get used to something clean and every pure feeling. Does not apply *hasad* (envy), *hiqd* (spiteful), *namimah* (reproach), happy with dirty behavior, and desires to do evil. So that every time he gets the persuasion of Satan or the desire to do evil, he immediately remembers Allah Who always sees and hears. This is what is called *ihsan* as the Prophet said: "You worship Allah as if you can see Him, and if you cannot see Him then surely He sees you." (HR. Muslim).

This pattern of teaching and training has been practiced by Salafus Salih in training and educating their children. Sahl bin Abdullah at-Tusturi said: When I was three years old, I woke up at night. I watched my uncle (Muhammad bin Siwar) praying. One day he said to me: 'Do you remember God

who created you?' I answered: 'How do you remember Him?' He replied: 'Say in your heart when you lay in your bed three times without moving your mouth: 'God is with me, God sees me, God watches me.'

I also say the sentence for several nights, then I tell him. Then he said: 'Say the sentence every night seven times'. Then I did that, then I told him. He said: 'Say that sentence every night eleven times.' Then I told him that I had felt his delicacy. After a year, my uncle said to me: 'Take care of what I have taught you and do until you die, surely it will be useful for you in the world and the hereafter.' myself. My uncle then said to me one day: 'O Sahl, whoever Allah is with him, feels monitored by Him, feels He is witnessed, will he act on Him? Stay away from you immoral acts.'

So be Sahl a figure who is famous for his policy and is classified as His righteous servants through the intermediaries of his uncle who has educated and taught him and instilled into him at a time when he was a child the meaning of faith and *muraqabah*, and noble character in him.

When educators and parents take this method to their children, then in a short time he will be able to form a generation of Muslims who believe in Allah, feel high about their religion, and proud of their history and heroes. Such a case will also be able to form a society that is clean from deviation, clean from *kufr*, malice and evil.

## 2) The responsibility of moral education

A child needs the formation of morals, so that the child's social activities are maintained and protected from deviations and mistakes. Seriousness in this case is needed, seeing the change of character that is formed into a habit or instinct is very difficult. The time needed is very long, throughout human life itself. In addition, the seriousness and attention of parents and educators is a must, especially in the childhood phase, because this phase has

special features, which are still awake, clean, and responsive.

According to Ulwan, among what is really needed by a child is attention to his behavior. A child grows up in accordance with the habits practiced by educators (parents or teachers) in his childhood, such as solitary, emotional, rushed, weak personality, careless, temperamental, greedy, and other traits. These traits will be difficult to remove when he is an adult and will continue to become a behavior that is firmly planted. So, if the educator does not pay serious attention to childhood, this problem will become a disturbance at some time. Here we find a variety of child deviations, which are caused by patterns of education received by children.

Moral education must be based on a strong aqeedah education, that is because it will become a rooted religious defense in the heartstrings, a sense of being watched by God has been implanted in the depths of his heart. All that will be the dividing between a child with despicable traits and following the destructive habits of ignorance. In fact, accepting kindness becomes part of his habits and his pleasure in glory and virtue becomes his original temperament.

Islam is very concerned about children's education from a moral standpoint, giving birth to right directions in printing children with virtue and glory, as well as teaching them about the most noble character and customs. A good method for moral education of children after strengthening faith education is by educating, directing, and guiding children above Islamic principles. Likewise, the method of habituation and supervision, because the main cause of moral damage and deviation of behavior in children is the negligence of parents and educators in providing supervision of their children.

### 3) Physical education responsibilities

Although playing for adults is only to fill their free time, but for a child, playing

is a very important activity. From the passion in the game, a child will experience development and growth both physically and intellectually. And it will also manifest the perfection of social tasks it carries with the perfection of its emotions. Intellect that is always used for thinking will find solutions and solutions to the problems it faces. As the environment plays a role, parents' direction and advice in the game also plays a large role in the child's development.

Preschool phase is a phase that is very important for the growth of the child's mind through play, where a child reaches the peak of maturity of thinking with games.

Through play as well, the child will be able to repeat his previous abilities until he can understand and absorb them well and eventually become part of his character. Games can also prepare a child to be able to adapt and socialize in the future. This can be seen from the response given during play. Therefore, the game can not be used as a means just to spend time, but a means to help the child's development.

### 4) Children's intellectual education responsibilities

In the activities of forming the scientific and mindset of children, parents must pay attention to the correct rules so that they are embedded in the child's knowledge and right and right mindset. Therefore, this formation process becomes the most important part in shaping the child's self. If the process of scientific formation of this child is successful, then the goodness and happiness will be felt by his parents. If on the contrary, it will become a boomerang for his parents

Parents' obligations towards children's intellectual education are focused on three issues:

#### a) Teaching obligation

Islam imposes a great responsibility on parents and educators for the teaching

of their children, fostering awareness in learning various cultures and sciences. It also focuses their thinking ability to gain deep understanding, pure knowledge, and mature judgment. With all this, their minds will open, their intelligence will appear, their minds will be more mature, and their ingenuity will arise.

b) Responsibility for growing intellectual awareness

What is meant by growing awareness of thinking is the relationship of a child with Islam as a religion and state, its relationship with the Koran as law and Shari'a, its relationship with the glorious history of Islam as glory and height, and Islamic insights as spirits and thoughts.

A father or educator must guide his child to know the nature of Islam and the basis, the law and what laws are contained therein. Understanding to children that there is no glory except with Islam, there is no victory except with the teachings of the Koran, and there is no power, civilization, and resurrection except with the Shari'ah of the Prophet Muhammad. Likewise educators should open the eyes of children to the evil plans of the Zionists, colonialists, communists and crusaders who are trying to destroy Islam.

In addition, parents or educators should also teach children the magnificent Islamic culture, which for hundreds of years has illuminated humans with the light of truth, progress, and science.

With this dynamic and intensive teaching model, children will always be bound to Islam, both religiously and nationally. They will also be bound by the Koran, both as a system and as a law. They will always remember the history of Islam, both as pride and as an example.

c) Reasonable health responsibility

Parents and educators should always try and maintain the health of the child's

mind as much as possible, so that children's thinking is always right, their memory becomes strong, their brains become clear, and their minds become mature.

Some cases that have been agreed by doctors and health experts that damage that can endanger the mind, memory, brain performance, and hinder the way of thinking of humans, thus causing great damage to the body are as follows:

- i) Consuming liquor with various types and shapes. This will damage health and can cause crazy.
- ii) Masturbation habits. This can cause impotence, weaken memory, cause laziness to think and abnormalities in the brain.
- iii) Smoke. This has a negative effect on the brain, makes the nerves tense, weakens memory, and influences concentration of thought.
- iv) Sexual stimuli such as watching movies and pornographic images, and soap operas that do not educate. All of this can affect the performance of the brain, cause abnormalities, turn off the power of concentration, as well as wasting valuable time.

5 The responsibility of psychiatric education

Personality is a vast field in a growing child. He is the one who forms the soul and builds its character. If this personality gets attention in a balanced way, it will give birth to an ideal human being in the future. However, if the attention given is too large or lacking, it will give birth to bad character in the end.

Excessive attention to children will make their personality weak and spoiled. He will not be able to carry the burden and responsibility of life with sincerity and optimism. Likewise, when this portion of attention is lacking, it will make the



child selfish and anarchic towards his environment.

Therefore, the formation of personality plays an important role in the formation of children's souls. This formation plays no small role from parents, because they are the main source of personality growth in the child's soul. They are a milestone for children to take shelter, hoping to feel the warmth of the soul and the love of father and mother.

Since children are born into the world and become the mandate of educators, Islam instructs them to instill the foundations of mental health and personality since they are small, so that they become human beings who are rational, have righteous thoughts, balanced actions, and high will. Likewise educators should free children from all the factors that blind their glory, and that make them view the world with a cynical, hateful, and pessimistic view.

#### 6) Social education responsibilities.

The aim of children's social development is so that he can adapt to the environment of his community, both adults and peers, so that he can have a positive role. Likewise this is intended so that he avoids selfishness and shame that is out of place.

Ulwan's theory explains that the formation of human character in order to become a human being (perfect human) is not enough just to reform the morals, but must pay attention to several aspects of coaching, both aspects of faith, worship, morals, science, and body. Because humans are not only like walking objects, but humans consist of spirits and bodies. The morals that are seen are the fruit of the faith and spirituality that exists in the soul and heart. Likewise man was created not to live alone, but he is a social creature that lives and mates with others.

## D. CONCLUSION

The findings of this study can be concluded: first, Islamic education is education oriented to the five pillars of religion, namely faith, etiquette, morals, worship, and muamalat. Two pillars are closely related to the affairs of the afterlife namely faith and worship. While the other three pillars are related to world affairs, namely morals, manners and muamalat. If the five pillars are considered in education, the education will give birth to human beings who have strong faith, true worship, good morals and manners, and are able to interact with the community and be involved in life in accordance with the skills (expertise) they have. Second, according to Ulwan, the theory of character formation of children starts from the time children are born, and the formation of children's character in order to become a human being (perfect human) is not enough just to reform the morals, but must pay attention to several aspects of coaching, both religious education, religious education, moral education, scientific education, and physical education. Because humans are not only like walking objects, but humans consist of spirits and bodies. The morals that are seen are the fruit of the faith and spirituality that exists in the soul and heart. Likewise man was created not to live alone, but he is a social creature that lives and mates with others.

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