



The Role of the Family in Early Childhood Moral Education: The Perspective of Al-Ghazali, Ibn Sina, Abdullah Nasih Ulwan

Mushoffatin Ni'mah¹, Nita Yuli Astuti¹

¹ Universitas Islam Negeri Walisongo Semarang, Indonesia

*e-mail: mushoffatinn@gmail.com

Abstract

This research aims to explore the role of the family in early childhood moral education from an Islamic perspective, focusing on the views of Imam Al-Ghazali, Ibn Sina, and Abdullah Nasih Ulwan. The research method used is a qualitative literature review, referring to classic books such as *Ihya Ulumuddin* and various modern sources related to moral education. The results show that the family has a central role as the main agent in instilling moral values through modeling, habituation, and teaching Qur'anic values from an early age. Moral education not only covers moral aspects but also equips children with practical skills to become productive members of society. This research emphasizes the importance of methods such as *tadarrus*, Islamic stories and daily prayers in building a child's spiritual and intellectual foundation. With the implementation of appropriate strategies, families can strengthen their function as primary educators in a modern era filled with the challenges of globalization and technological advancement. The findings provide practical insights for parents and educators to educate children holistically to grow into individuals who are civilized, have integrity, and are beneficial to humanity.

Keywords:

early childhood; family; moral education.

Copyright© 2025 THE AUTHOR (S).

This article is distributed under a Creative Commons Attribution-Share Alike 4.0 International license. (CC BY-SA 4.0).

Abstrak

*Penelitian ini bertujuan untuk mengeksplorasi peran keluarga dalam pendidikan akhlak anak usia dini dari perspektif Islam, dengan merujuk pada pandangan Imam Al-Ghazali, Ibnu Sina, dan Abdullah Nasih Ulwan. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan studi literatur, penelitian ini mengacu pada sumber-sumber klasik seperti *Ihya Ulumuddin* serta literatur modern terkait pendidikan moral. Hasil penelitian menunjukkan bahwa keluarga memegang peran sentral sebagai agen utama dalam menanamkan nilai-nilai akhlakul karimah. Menurut Al-Ghazali, keluarga adalah institusi pertama yang membentuk karakter anak melalui keteladanan dan pembiasaan. Pandangan Ibnu Sina menekankan hubungan signifikan antara akhlak yang baik dan*

perkembangan intelektual anak, di mana akhlak mulia seperti disiplin dan rasa hormat menjadi fondasi penting bagi pemahaman mendalam tentang ilmu pengetahuan dan agama. Sementara itu, Abdullah Nasih Ulwan menyoroti pentingnya penyesuaian metode pendidikan dengan tahap perkembangan anak, seperti cerita Islami, pembiasaan, dan dialog edukatif. Dengan pendekatan yang tepat, keluarga dapat membentuk generasi yang tidak hanya berakhlak mulia tetapi juga cerdas secara intelektual. Penelitian ini memberikan wawasan bagi orang tua dan pendidik dalam menghadapi tantangan pendidikan akhlak di era modern.

Kata kunci:

anak usia dini; keluarga; pendidikan akhlak.

1. Introduction

Children's brain development is particularly rapid at an early age, with about 90% of brain capacity formed between the ages of 0-6 years, as stated by UNICEF in 2022. In this important phase, the role of the family becomes very central in shaping the character and morals of children. Research conducted by the Indonesian Ministry of Education and Culture noted that the family environment has a significant influence on children's moral formation, while the rest comes from schools and society (Anggraeni et al., 2021). The family serves as the first madrasah for the child, where the parent becomes the primary educator who teaches values, including honesty, respect, and responsibility, that have been shown to correlate with the child's positive behavior. In addition, studies show that children who are taught religious values from an early age tend to have a better understanding when they enter school age (Suprpto, 2020). Data from the Central Statistics Agency in 2023 states that children raised in religious families have higher levels of empathy and tolerance, which reinforces the importance of the family environment in instilling systematic and spiritual values (Shaleh & Fadhilah, 2022). Thus, the strengthening of religious and moral values by the family during the early years of a child's life plays a role in the formation of a moral foundation that supports good behavior throughout their lives.

In research on the role of the family in early childhood moral education to realize Islamic Adabul, there is a tendency to point to challenges that have not been fully answered by previous studies. (Suci et al., 2023; explains the importance of character education based on Islamic values in the context of the family, showing how parenting patterns can shape a child's character (Suci et al., 2023; . (Budiarti, 2019; also emphasizes that character education is a shared responsibility between families and educational institutions, although it does not specifically discuss its impact on early childhood morals (Budiarti, 2019; . (Irmansyarif, 2020) shows the importance of harmonious relationships in the family to children's achievements, providing context related to the influence of the

family environment in education (Irmansyarif, 2020). Gambari and Olawale (2023), while offering a Qur'an-based parenting model, need to clarify its practical application to early childhood to make it more relevant (Aopmonaim et al., 2023; . (Anawaty, 2022) emphasizes the role of parents in children's education, but does not detail the application of specific moral values (Anawaty, 2022). Although various studies show the importance of the role of the family, there are still significant gaps in research regarding the application of moral and spiritual values in the modern context. Therefore, further research is needed to explore this relationship and form a civilized generation according to Islamic principles (Arifuddin & Ilham, 2020; S et al., 2022).

The research on the Role of the Family in Early Childhood Moral Education to Realize Islamic Adabul aims to explore and analyze in depth three main aspects that are the focus of the study. First, this research will answer questions related to the role of the family in the formation of early childhood morals. The family as the first and main institution in children's education has a great responsibility in instilling moral and spiritual values from an early age. Second, this study aims to identify the purpose and function of moral education in early childhood. The main goal is to form a child's character based on Islamic values, such as honesty, friendliness, respect for parents, and responsibility. Its function is to prepare children to become individuals who are beneficial to themselves, their families, and society, and are able to live their lives according to the principles of Islamic Adabul. Third, this study will examine the methods of moral education that can be applied to early childhood, such as examples, habituation, advice, and teaching through Islamic stories or daily prayers. This method is based on the principle that early childhood learns through observation and direct experience. Thus, this research is expected to make a significant contribution in strengthening the role of the family as the main agent in moral education, as well as providing practical guidance for parents in implementing Islamic values effectively. The results of this research are also expected to be a reference for the development of character education based on Islamic Adabul values in the modern era.

2. Methods

Research that aims to analyze the role of the family in early childhood moral education to realize Islamic Adabul requires a qualitative approach with a literature review design. In this context, the family is positioned as the first educational institution that plays a key role in the formation of children's morals. Relevant secondary sources, including classics such as "Ihya Ulumuddin" by Al-Ghazali, as well as other journals and articles, provide a strong theoretical basis for the exploration of the values of moral education in an Islamic perspective (Setiawan, 2017; Kurniawati et al., 2023; HRP et al., 2022). The qualitative approach here is not only aimed at answering empirical questions, but also to provide in-depth insights into the mechanisms of moral education, so as to be able to identify the main themes such as moral education methods, the role of the family, and the principles of Islamic Adabul in a more holistic manner. Given that moral education aims to internalize fundamental moral values, focusing on the role of the family as the main agent in this process is very relevant, especially in the midst of the challenges

of globalization that introduces various foreign values that can affect children's morality (Indriyani et al., 2023). Therefore, qualitative descriptive analysis through literature studies is very effective in building a solid conceptual framework to support the application of moral education in the family and the surrounding environment.

Moral development in early childhood is the main responsibility of the family, because the family functions as the first educational institution in shaping children's character and personality (Ansori, 2023). According to Ansori, the role of parents, especially mothers, is vital in growing children's character, which includes lessons on honesty and other moral values (Ansori, 2023). In addition, research conducted by Widarnandhana et al. shows that parents play the role of educators and providers of emotional support, which helps children in preparation for entering the next level of education (Widarnandhana et al., 2023). In the context of moral education, the source triangulation technique is an important method to increase the validity of data. By comparing sources such as Islamic classics, such as Al-Ghazali's *Ihya Ulumuddin*, along with modern scientific journals and literature, researchers can ensure that the information obtained is credible and relevant (Salsabilla & Nasrulloh, 2024). Data analysis using the Miles and Huberman model included data reduction to highlight important information about the role of the family and moral education. Furthermore, the presentation of data was carried out thematically, allowing the identification of clear patterns and relationships between the concept of moral education and the principles of Islamic Adabul. This process facilitates the drawing of conclusions based on a strong theoretical framework, ensuring that the results of the research provide practical recommendations for the development of children's moral education in the family environment (Kurniasih et al., 2023). Thus, the integration of moral teaching adapted from Islamic teachings is needed to form the character of a noble child.

3. Result and Discussion

3.1 The Role of the Family as the First Institution in the Formation of Early Childhood Morals Imam Al-Ghazali's Perspective

The role of the family in early childhood moral education is very important, especially in the context of Islamic education, where the family functions as the first madrasah. Imam Al-Ghazali emphasized that children's character and morals are shaped by their immediate environment, especially their parents (Setiawan, 2017). Research shows that parents have two crucial roles in children's education, namely as formal educators and as role models in behavior (Farikhah & Sikin, 2022). For example, parents need to set a good example in worship practices, such as congregational prayers, as an effective way to instill Islamic values. Parents' example has a great influence on children's understanding of the concepts of good and bad. In this context, the family is not only responsible for the child's formal education but also for aspects of character and moral development (Musfiroh & Iskandar, 2021). The family as the first educational institution has a significant role in instilling discipline and morality, which is part of moral education

(Ayu & Junaidah, 2019). Furthermore, the role of fathers as supporters of children's religious education is also very important, considering that each family member has a contribution to the formation of children's character (Rochana & Bungsu, 2019). Thus, the active involvement of parents in every aspect of children's education is very necessary to realize a generation with noble character and strong Islamic values.

Imam Al-Ghazali emphasized the importance of example as the main method in children's moral education, which is very evident in his famous work, *Ayyuhal Walad*. According to him, children tend to imitate the behavior of adults around them, especially parents who act as models. Therefore, he argues that parents should be real examples in displaying behaviors that are in line with Islamic values, such as honesty, patience, and respect for others, which can help children understand and internalize these values (Rahman, 2019). For example, if parents show patience when facing problems, children will learn to behave similarly. This is in line with the view that moral education is a conscious effort made to instill good behavior in every child, where the family environment plays a dominant role (Sholeh, 2017). Al-Ghazali also emphasized that this example must be shown consistently, so that children feel comfortable and used to these values (Hafijhin, 2018). With habituation that is carried out continuously, a child will also form a good character (Salim et al., 2018). Therefore, the consistent application of moral education in the family environment will produce children who not only have knowledge, but also noble morals and character in accordance with Islamic guidance.

In the context of moral learning, moral guidance given by parents is fundamental, in accordance with the thought of Imam Al-Ghazali. He emphasized that parents not only function as providers of physical needs, but also as moral educators who must give wise direction to children. This concept of guidance should include simple advice and educational dialogue, explaining the important reasons behind moral actions such as honesty and respect for others. Zain and Manik emphasized that in the work "*Ayyuhal Walad*," Al-Ghazali provides educational advice to build children's character through ethical development that involves direct and indirect teaching (Zain & Manik, 2023). In addition, Maghriza and Nursikin emphasized the importance of involving all aspects of students' personalities in the educational process, including feelings and actions, so that the methods used must be accessible to children with friendly language (Maghriza & Nursikin, 2024). Parental involvement in the child's educational process has also been linked to more meaningful educational outcomes. In an effort to implement moral values, Asyikin et al. explain that the application of proper moral guidance can help form individuals who are responsible and aware of their life goals (Asyikin et al., 2024). Instilling the values of virtue in the daily context, coupled with the example shown by parents, will make moral guidance more effective in the development of children's morals (Hafiz et al., 2024). As a result, the combination of dialogue, educational explanations, and the example of parents becomes a solid foundation in building a good child's character, in line with Al-Ghazali's thinking on moral education.

A conducive environment is essential for children's moral development, and the family context has a key role in the formation of moral values. The teachings of Imam Al-Ghazali emphasize the importance of the family as a place where children can feel affection and warmth, which are essential for instilling religious values and morality. Research shows that daily routines in the family, such as reading the Qur'an together and praying before bed, can strengthen emotional bonds as well as improve the way children accept and adjust to these values. Through activities like these, children not only learn moral values, but also build strong attachments with parents, which contribute to their moral intelligence (Hafizi, 2023; Nurdini, 2023). In addition, the importance of character education in this context is also recognized, where the educational process must involve cognitive, affective, and psychomotor aspects (Kurniawan, 2018). The implementation of ethical values in the home environment will lead children to become individuals with moral and noble ethics, in accordance with the goals of national education (Sulthoni, 2016). In conclusion, creating a harmonious and loving family is crucial, not only for the moral development of children, but also to prepare them to become responsible and ethical citizens in society.

Imam Al-Ghazali, a prominent Islamic scholar, emphasized the importance of teaching Islamic values starting from simple things in everyday life. He argues that introducing children to good habits, such as greeting and thanksgiving, has an important role in strengthening the understanding of Islamic values in practice. According to Al-Ghazali, this daily habit helps children to not only understand these values in theory but also to apply them in real life (Maghriza & Nursikin, 2024). This concept is in line with the need for solid character education, where the values taught must be relevant to the moral and spiritual development of children. In addition, value education is also at the core of Islamic religious education, with the aim of educating behavior based on the Qur'an and Hadith. Education in the family environment, as the first space for children, plays a crucial role in instilling moral and ethical values contained in Islamic teachings. This shows that to form children's character, the interaction between educators, children, and the social environment in which they grow up is very important (Herlina et al., 2023). Thus, the understanding and application of Islamic values in daily life can be achieved through systematic and integrated education, resulting in individuals who are not only knowledgeable but also have good morality (Ayni et al., 2022).

Imam Al-Ghazali strongly emphasized the importance of prayer and the recitation of the Qur'an as a means to bring children closer to Allah SWT. In his works, such as "Ayyuhal Walad", he suggested that families make it a habit to read the Qur'an every day, even if it is only a few verses. This aims to build a strong spiritual connection between children and the Creator, as well as strengthen moral and moral understanding in children (Zain & Manik, 2023). Imam Al-Ghazali explained that daily prayers, such as prayers before going to bed and after waking up, can help children feel close to Allah from an early age. This activity is not only a routine, but also an educational approach that directs

children to always remember Allah in every aspect of their lives (Rahman, 2019). Research shows that the habit of reading the Qur'an can increase children's love for the holy book, which consequently has a positive impact on their character and morality (Aini et al., 2023). In addition, through reading and prayer, the family can instill the spiritual values and character necessary in social life. Thus, family-based education guided by the Islamic values taught by Imam Al-Ghazali has an important role in shaping children's morals and spirituality in the future, which will contribute to the formation of a better society.

Compassion is a fundamental element in moral education, as shown by the thought of Imam Al-Ghazali. In Al-Ghazali's view, a loving environment has a great influence on the instilling of moral values in children. This affection can be expressed through sincere attention to the needs of children, giving appreciation for the efforts made, and listening to children's complaints with empathy, which is strengthened by a character approach and moral education. A love-based education ensures that the relationship between parents and children is well established, so that children feel more open to receiving moral guidance from their parents. Research shows that this supportive environment has the potential to develop a creative and innovative spirit in children, which is in line with the moral values taught in Islam, including compassion as a component of grace (Rahmatullah, 2017). In addition, affection in education not only strengthens family relationships but also contributes to the formation of noble character in children, who are expected to behave well in the social sphere. Therefore, applying the value of compassion in moral education is an important step to create a young generation that is not only faithful and pious but also has noble and resilient morals to face the challenges of the times.

Role models in daily life have a very important role, especially in the formation of children's characters. Imam Al-Ghazali emphasized that parents should be good examples, not only in terms of words but also through tangible actions. In the context of moral education, parents are expected to exhibit behaviors that reflect Islamic values in their daily interactions with their environment, such as showing respect and friendliness when interacting with neighbors. This is in line with the opinion that children's character can be formed through good morals shown by parents, both through their actions and words (Rahman, 2019). This example is very important because children tend to imitate what they see, and when parents are disciplined in carrying out worship in the mosque, they also teach the importance of seriousness in religious practice. The results of the study show that parents' communication patterns and behaviors greatly influence children's attitudes and actions in carrying out the values taught (Husna, 2022). Thus, if parents can demonstrate behavior that is consistent with the values they teach, this will encourage children to understand and internalize these principles in their daily lives. Thus, the example of parents is not just a theory but a matter that is tied to real practice in daily life as a forum for the values taught.

Moral education is one of the important pillars in the formation of children's character, where the family has a central role in this process. Imam Al-Ghazali highlighted the challenges faced in moral education, especially the negative influence of the outside environment such as peers and the media. In this context, parents are required to be more proactive in protecting their children from adverse influences. Al-Ghazali suggested that parents actively monitor their children's daily activities and provide appropriate guidance to ensure they avoid negative influences. This effort can be done through the provision of educational entertainment alternatives, for example by introducing Islamic stories and educational games. Through this approach, it is hoped that children will not only get moral guidance from parents, but also be equipped with positive values that will shape their personality and character to face challenges from the surrounding environment. Research also shows the critical role of parents in educating children in difficult times, such as during the COVID-19 pandemic, where many parents have to adapt their teaching methods to existing conditions (Trisnawati & Sugito, 2020; Wajdi, 2021). In this case, parents play the role of the main educator who must be able to provide child-friendly education and support their moral development holistically.

In the view of Imam Al-Ghazali, the family is the main foundation in early childhood moral education. Al-Ghazali emphasized the importance of parents as role models for their children; Examples of good behavior and the application of moral values in the family's daily life are the key to shaping children's character in accordance with Islamic teachings. Families who are able to create a conducive environment and support moral development will play an active role in protecting children from negative influences. Research also shows that parental involvement has a great influence on children's social and academic development, where parents who are actively involved in their children's education are able to increase their motivation and academic achievement in school. Through daily interaction and the teaching of Islamic values, parents can form good character, which is essential to meet the challenges of the modern era. By applying these principles of character education, the family can function as the main agent in realizing Islamic adabul in children. The role of parents is not only limited to formal education, but also includes the introduction of spiritual and ethical values that emphasize discipline, honesty, and tolerance, all of which are important to prepare children to become individuals of noble character (Karimullah, 2023; Ismail, 2016). Therefore, this study aims to provide insight for parents and educators in overcoming the challenges of moral education in today's times, as well as underlining the importance of the family's contribution in shaping children's character.

3.2 The Purpose and Function of Moral Education in Early Childhood Ibn Sina's Perspective

Moral education in early childhood has a profound importance, especially in the framework of Ibn Sina's thought, as outlined in his works, especially in Al-Syifa.

According to Ibn Sina, moral education is not only directed to form individuals with noble character, but also to produce a generation that can make a positive contribution to society (Maghriza & Nursikin, 2024; Rasyid, 2019). He emphasized that a strong moral foundation must be instilled from an early age, becoming the foundation for children's intellectual and spiritual development (Syihabuddin et al., 2023). In Ibn Sina's view, good moral education helps children not only understand science and religion, but also internalize these values in daily life (Hambali, 2020). Through moral education, children not only learn moral values, but are also equipped to live a useful life, in line with the social and cultural context of a developing society. In this context, moral education is seen as a long-term investment for the future, not only for the individual but also for the community as a whole. Effective education in this modern era must integrate moral and moral aspects in every learning process, in line with the methodology proposed by Ibn Sina. Thus, the application of moral education based on Ibn Sina's thoughts is expected to create a generation that is not only academically intelligent but also noble in character.

Ibn Sina, who is known as one of the most important figures in the history of Islamic thought, emphasized the importance of moral education from an early age. He believes that this period is the most crucial period in the cultivation of moral values, because children at this age have an extraordinary capacity to absorb and imitate the behavior of their immediate environment, especially the family and society. According to research, effective character education does not only rely on formal teaching but also through the example provided by parents and educators (Abdurrahman, 2019). This process creates a cycle in which good morals, if instilled from an early age, will form intelligent individuals both intellectually and spiritually who are able to face the challenges of life with the principles of Islam that are *rahmatan lil alamin* (Amilda, 2017). In this way, children are expected not only to understand the academic aspects but also to have a strong moral foundation, so that they are able to become independent and responsible individuals in their lives. The implications of instilling these moral values will have an impact not only on individual development but also on the progress of society as a whole. As children age, the character formed will help them interact with the world around them in a more positive way, in accordance with the ethical and moral guidance that has been taught to them (Cahyaningrum et al., 2017). Therefore, systematic efforts in moral education are very important and must be a priority in the early childhood education environment.

According to Ibn Sina, there is a significant relationship between good morals and children's intellectual development. In his perspective, children who are equipped with noble morals, such as discipline, respect, and responsibility, will be better able to understand various concepts of science and religion in depth. These moral qualities serve as a foundation that helps children achieve high motivation in pursuing knowledge, as well as providing encouragement to use the knowledge they have for good, both for themselves and others. In addition, moral education must be a priority to build children's character in this modern era, to ensure that they grow up to be righteous and righteous individuals. Research conducted by Fitri and Naimah shows that the role of parents and

educators is very crucial in shaping children's moral development; Their presence in the learning process and habituation of morals and positive values has a great impact on children's educational outcomes (Fitri & Naimah, 2020). Fostering good morals from an early age is reflected in continuous moral education, strengthening motivation to learn and facilitating a better understanding of science and religious values. Therefore, an educational approach that integrates moral teaching with the academic learning process needs to be considered to create a generation that is committed to good values (Mukti, 2018).

One of the main goals of moral education in Islam is to shape children into individuals who care about others. In this context, the educational philosophy proposed by Ibn Sina is particularly relevant, especially in emphasizing values such as empathy, tolerance, and cooperation. Ibn Sina argues that children who are taught to care for others will grow up to be individuals who are able to contribute positively to society, which is the essence of moral education (Maghriza & Nursikin, 2024; , Faishal, 2023). Moral education is not only about teaching theory, but also about character formation through real-life examples, such as helping family members at home or sharing toys with friends at school. In this way, children can learn to understand the feelings of others, provide support, and create harmonious relationships in society. The importance of teaching through direct examples is also reinforced by research that shows that moral character should be instilled as early as possible (Maula, 2021; , Wahyuni & Fadriati, 2022). Thus, moral education efforts that focus on aspects of empathy and cooperation are expected to create a generation that is not only intellectually intelligent but also has noble morals and is able to contribute to the good of society (Saihu, 2022).

Ibn Sina, as one of the great thinkers in the history of Islam, emphasized the importance of tolerance in children's moral education. He argues that education that teaches children to respect cultural differences and the views around them is the key to forming individuals who can live harmoniously in a multicultural society. In the context of education, Ibn Sina emphasized that the teaching of the values of tolerance and respect for diversity must be carried out through educational dialogue as well as concrete actions from parents who respect other cultures and views. This tolerance, as described in his thoughts, can be taught by accustoming children to interact with different backgrounds, so that they learn not only to accept, but also to appreciate diversity (Uni, 2020). In this regard, an integral approach in education, which combines and links religious and general sciences, strongly supports efforts to develop the values of tolerance (Syihabuddin et al., 2023). Ibnu Sina advocates for a supportive and inclusive learning environment so that children can grow up to be individuals who are sensitive to differences and able to contribute positively in society (Rasyid, 2019). Through proper teaching, he believes that children will not only understand the differences that exist, but also internalize these values as part of their identity. Thus, moral education guided by the principles of tolerance and respect for diversity is essential to create a harmonious and peaceful society.

Moral education plays an important role in the formation of children's social responsibility, as emphasized by Ibn Sina. He encouraged the teaching of the importance of taking responsibility for one's own actions and understanding the impact on others. This is essential in creating individuals who are not only aware of their personal rights and obligations, but also ready to contribute to their communities and environment. As stated in Law 20/2003, national education has the goal of developing abilities and forming noble character, so that children not only grow up to be capable individuals, but also individuals who care and are responsible for society. Character development in children should begin as early as possible, and the application of character education principles that link knowledge with real actions is important, such as maintaining the cleanliness of the environment and respecting the rights of others through practical activities at school and home (Harahap, 2021). Pedagogical activities that encourage concern for the environment, such as gardening, are an effective way to build positive social character. Thus, moral education not only targets moral aspects, but also provides practical skills that enable children to become productive and useful members of society.

Moral education has an important role in preparing children to be able to face life's challenges with Islamic principles as *rahmatan lil alamin*. Ibn Sina emphasized that education must be focused on moral and ethical values that can be implemented in daily life, so that children not only have faith but also do righteous deeds (Wibowo & Udayani, 2021). The approach to moral education should involve various aspects, including the teaching of religious values, social ethics, and the habituation of good behavior to others, aimed at forming individuals who uphold social harmony and contribute positively to society. Research shows that good character can be formed from an early age with an integrated educational approach, namely by involving parents and the environment in the learning process (Sari & Handayani, 2022). The concept of education carried out by Ibn Sina and other figures, such as Ibn Jama'ah, is in line with the principles of Islamic education which aims to produce human beings, namely balanced and responsible individuals, and can be an example for others (Saihu, 2022). By applying these moral values, it is hoped that children can grow into individuals who not only have knowledge, but also noble ethics and are able to bring benefits to every creature.

Ibn Sina, known as a prominent Islamic philosopher and scientist, underlined the importance of a balance between faith and righteous deeds in the context of moral education. He argues that faith without good deeds is incomplete, and vice versa. In his works, Ibn Sina emphasized that education should involve the integration of spiritual values with scientific and social actions, which are essential for the development of children's character (Wibowo & Udayani, 2021). In the educational process, children must be taught to read the Qur'an and apply its teachings in daily life, such as sharing with those in need and behaving kindly to others. This approach reflects Ibn Sina's belief that character education not only serves to develop morals, but also creates individuals with noble character and benefits to society (Yuliani et al., 2023). As a practical example,

religious teaching can be done through Qur'an-based learning and the application of its life, as well as the application of positive actions such as doing charity and speaking gently to others. Thus, moral education introduced by Ibn Sina aims to form a generation that has integrity, faith, and humanity as the foundation of a harmonious life (Syihabuddin et al., 2023).

The family has a very important role in early childhood moral education, as researched by various experts, including Ibn Sina. It is crucial for parents to be role models in applying moral and spiritual values in the family environment. Ibn Sina emphasized the importance of character education which is the core of human existence, and recommended that parents and families create an atmosphere that supports moral development such as carrying out joint prayers and reading the Qur'an. This activity not only strengthens the bond in the family, but is also an effective means of instilling positive values in children. The emphasis on moral education from an early age is also seen as important, because this phase is the right time for children to absorb the moral values taught (Zamroni, 2017). In this context, a well-rounded education that involves guidance, advice, and real examples from parents can help children understand the importance of doing good and having noble character. With the support of a positive family environment, children will not only more easily absorb these values but will also become individuals with integrity and responsibility. So, the central role of the family in moral education is very important to form a generation that is not only intellectually intelligent but also noble.

In Ibn Sina's view, moral education in early childhood has the main goal of forming individuals who behave nobly and are able to contribute positively to society. Moral education does not only focus on moral development, but also includes the intellectual and spiritual aspects of children, which is important to equip them in facing life's challenges with Islamic principles that support the value of *rahmatan lil alamin*. For example, a balanced approach to moral education helps children understand their relationship with Allah, themselves, and the society around them, as emphasized in Islamic education that is integrated with moral and ethical values. The family plays the role of the main agent in realizing this education, where parental involvement is crucial in the formation of children's character, which is in line with Ibn Sina's view of education that pays attention to holistic development (Sabarudin et al., 2024). This in-depth research and insight into the methods and principles of moral education is expected to provide guidance for parents and educators, especially in the context of education in the modern era that faces various moral and spiritual challenges (Somad, 2021). Through the proper understanding and application of moral education, a generation that has faith, does pious deeds, and is beneficial to mankind can be realized.

3.3 Methods of Moral Education in Early Childhood Perspective of Abdullah Nashi Ulwan

In the context of moral education, Abdullah Nasih Ulwan in his work *Tarbiyatul Aulad fil Islam* emphasizes the importance of adjusting educational methods to the age and development of children so that Islamic values can be instilled effectively. Ulwan notes that children at an early age have an exceptional capacity to absorb values through observation and habituation, creating a strong foundation for their character. Appropriate educational methods, such as example and habit, are vital in supporting the development of good morals, in which parents play the role of the main agent in this process. Research shows that the family environment is the first place where children learn about moral and religious values, which will be their grip in the future (Marzuki & Setyawan, 2022; Amaliati, 2020). By applying the right methods, parents can strengthen Islamic values and children's character, creating a generation that not only knows knowledge, but also has good morals (Amaliati, 2020). In this framework, it can be concluded that moral education does not only rely on theory, but requires consistent and adaptive practices for children's psychological development, in order to build character in accordance with Islamic teachings (Tambunan & Hafidz, 2024; Najmi & Rochimah, 2021).

Abdullah Nasih Ulwan emphasized the importance of the moral education method that starts from simple things and takes place gradually, known as the concept of *tadarrus*. In his approach, Ulwan recommends teaching children short letters of the Qur'an at certain times, such as after waking up or before going to bed, to avoid a learning burden that is too complex for children. Focusing on early reading can build positive habits, and once the child gets used to it, the lesson can continue with an explanation of the meaning of the verses and the application of these values in their daily lives (Adwiah et al., 2024). Through this method, children can understand Islamic values in an easier and more fun way, so that moral education can be well received without any pressure (Ernawati, 2017). Research shows that character education that emphasizes habituation and example is an effective step in preparing children to become useful individuals in society. By implementing gradual education, moral education can take place integrally, combining cognitive, affective, and psychomotor aspects, which will make it easier for children to apply Islamic teachings in real life.

Parental role models are an essential aspect in moral education, as emphasized by Abdullah Nasih Ulwan. He emphasized that children have a tendency to imitate the behavior of adults, especially parents, who serve as role models in their lives. In this context, when parents show strong moral values such as honesty, patience, and respect for others, then children are more likely to adopt the same attitude (Parina et al., 2021). For example, if parents face problems with patience and calmness, the experience will be a valuable example for children, encouraging them to behave similarly in the future. The success of the implementation of moral values in children is highly dependent on the consistency of parents in showing expected behaviors, which will help children feel comfortable and get used to internalizing these values in daily life. Therefore, moral education through the example of parents needs to be done from an early age,

remembering that the age of children is a golden age in which their character and personality are being formed. From the perspective of Islamic education, maintaining a good relationship between parents and children, as well as regularly strengthening positive values, is very important to build a strong and moral character (Amalia & Zuhro, 2022). Thus, the example of parents plays a crucial role in educating children so that they grow up to be individuals with moral character in accordance with the teachings of Islam.

Abdullah Nasih Ulwan highlighted the importance of using Islamic stories as a method in early childhood moral education. Stories that contain moral values, such as the stories of the prophets and companions of the Prophet, have the potential to make character education more interesting and easy to understand for children. For example, the story of the Prophet Ibrahim who shows fortitude and obedience to Allah is one concrete example of how the value of patience and obedience can be taught through useful narratives (Anwar et al., 2023). Studies show that the use of storytelling methods in visual form, such as animated videos, is also effective in strengthening moral understanding among children (Urbaningkrum et al., 2022). In addition, effective moral education can be achieved by telling stories in simple and attractive language, so that they can be well accepted and understood by children (Oktavia & Madya, 2021). Other research confirms that the integration of religious education through moral narratives is very important, and the storytelling method, which can elevate Islamic stories, is one of the efficient ways to shape children's characters (Anwar et al., 2023). Thus, applying Islamic stories in the context of education is not only beneficial in forming noble morals, but also provides an adaptive creative approach in teaching for early childhood.

The habit of good behavior in daily life is an important method recommended by Abdullah Nasih Ulwan to educate children with Islamic values. In practice, parents are expected to create daily routines that involve actions such as saying hello when meeting others, praying before meals, and sharing food with siblings. These activities not only educate children to understand Islamic values in a practical way, but also help them internalize and apply those values in their daily lives. Research shows that character education starting from the family environment has a great effect on children's moral and behavioral development, as well as supporting noble moral character (Kuswanto et al., 2021). Through regular habituation, children can learn how to interact politely and respectfully with each other, which is an important foundation in character education (Azzahrah & Katoningsih, 2023). In addition, this habituation can also increase children's independence and social skills, as they learn to get along well in the surrounding environment. The method of internalizing good values through example, repetition, and clear rules can help create the desired character in children. Therefore, it is important for parents to provide support, good examples, and a positive environment so that Islamic values can be accepted and practiced properly by children from an early age (Abdurrahman, 2019; Setiardi, 2017).

Daily prayer, according to Abdullah Nasih Ulwan, functions as one of the methods of moral education that is very important for children. He argues that by directing children to pray before going to bed, after waking up, or before eating, they will become accustomed to remembering God in every aspect of their lives. This activity not only forms a religious custom, but it can also create spiritual moments that strengthen the bond between the child and the parent. By establishing a prayer routine, children will be able to associate certain times in their lives with reminders of God's existence and love. This is in line with research that shows that activities carried out by parents, such as reading stories or praying, can educate children about ethics and moral values, which are the essence of moral education (Aninora et al., 2023). Furthermore, the application of this daily prayer can lead to an improvement in the quality of children's sleep, where these times are often when calming the mind and body after a long day's activities. By creating a calm and blessed atmosphere when prayers are recited, it is hoped that children will get better quality sleep, which affects their physical and mental development, as revealed in a study on the importance of sleep for children's health (Sriasih & Rahyanti, 2022). In conclusion, the practice of daily prayer is not only spiritually beneficial but also contributes to the health and well-being of children, creating a good lifestyle and a close relationship between children and parents (Nor et al., 2019).

Abdullah Nasih Ulwan emphasized the importance of the play-while learning method in moral education for early childhood, because children at this stage prefer a variety of fun activities. This method not only helps to create a pleasant learning atmosphere, but is also effective in transferring the values of religious education, especially in the context of Islam, to children. For example, the use of educational games such as puzzles with hijaiyah letters or cards with pictures of Islamic stories can combine elements of learning with play, so that children do not feel pressured while learning (Pulungan & Harahap, 2023). Research shows that the implementation of a play-while learning system can improve children's academic understanding and facilitate their social-emotional development (Wahyuni & Azizah, 2020). Furthermore, research reveals that interactive and educational games can facilitate children in recognizing letters and numbers in a fun way, thereby increasing their motivation to learn. In this context, parents and educators are advised to be actively involved in choosing games that are not only entertaining but also loaded with educational values, in order to support the child's learning process optimally. Thus, the method of playing while learning is a very relevant strategy in moral learning and the cultivation of Islamic values in early childhood.

Educational dialogue is a very important method in moral education, as outlined by Abdullah Nasih Ulwan. He emphasized that children at an early age, with high curiosity, are better able to absorb moral values through constructive verbal interaction. In this context, dialogues that involve explanations of the reasons behind moral actions such as honesty and respect for others can be very effective. Dialogue developed in early education prioritizes the use of friendly and easy-to-understand language, so that children

can better internalize these messages (Anna, 2018). Research shows that verbal communication in the form of dialogue and storytelling plays an important role in shaping children's character and morals (Rantikasari et al., 2023). In addition, the use of habituation methods in moral education makes these values more inherent in children's daily lives (Adwiah et al., 2024). According to Ulwan, methods such as example, advice, and attention play a crucial role in the process of value education among children (Najmi & Rochimah, 2021). By incorporating dialogue methods in the principles of moral education, parents and educators can create an environment conducive to the strong moral and spiritual development of children, in harmony with Islamic teachings and broader social awareness (Amaliati, 2020).

Abdullah Nasih Ulwan emphasized the importance of creating an environment that supports children's moral education, where the family plays a key role in this. In his works, family education should include an atmosphere of affection and warmth that allows children to feel safe and motivated to learn Islamic values (Amaliati, 2020). This conducive family environment should highlight daily practices, such as reading the Qur'an together, praying, and discussing Islamic stories. These activities serve as moral and spiritual reinforcement that is important in the formation of children's character (Parina et al., 2021). Ulwan also underlined that such routines not only improve children's religious understanding, but also develop *karimah* morals that are the expectations of every parent. Instilling these values in the family environment not only educates children's intellect, but more importantly, creates a generation of noble character, which truly reflects the teachings of Islam. Therefore, the creation of routines involving the family is vital in shaping children's personalities, encouraging them to internalize Islamic values in their daily lives.

In Abdullah Nasih Ulwan's view, the method of moral education in early childhood needs to be adapted to the development of children, and involves various approaches such as *tadarrus*, examples, Islamic stories, habituation, and educational dialogue. This diverse method is very important because each child has unique characteristics and specific stages of development, where education must take into account their psychological and social aspects (Putri et al., 2021). The family plays a central role in the implementation of this method, ensuring that Islamic values can be properly internalized and providing a tangible example in daily behavior. For example, parental role models have been shown to have a significant influence on the development of children's moral values, showing that actions and behaviors exemplified by parents become models for children (Hamzah, 2019). In addition, habituation through daily activities that reflect good morals is also recognized as one of the effective methods in character education (Fajriati & Prastiani, 2022). In this modern era, the challenges in moral education are increasing; Therefore, parents and educators need to have the right insights and strategies to deal with this situation, including understanding the importance of integrating learning based on the values of *akhlaqul karimah* (Ahad & Perawironegoro,

2024). With the implementation of the right strategy, families can strengthen their role as the main educational agents, helping children develop noble manners and become individuals with integrity (Fajriati & Prastiani, 2022). This research is expected to provide in-depth insights for parents and educators to be more prepared in educating children amid the influence of globalization and current technological advances.

4. Conclusion

Moral education plays a central role in shaping children's character and morals from an early age, with the family as the main institution responsible for the development of these values. According to the perspective of Imam Al-Ghazali and Ibn Sina, moral education does not only focus on the spiritual aspect but also includes the formation of social responsibility and awareness of the impact of actions on others. The application of Islamic values through parental examples, educational dialogue, and storytelling methods such as animated videos or visual narratives has been proven effective in strengthening children's moral understanding. Consistency of parental behavior in showing patience, discipline, and integrity is an important foundation for children's moral development. In addition, play-while learning approaches, such as the use of cards with pictures of Islamic stories or hijaiyah letter puzzles, can integrate educational elements with fun activities so that children do not feel depressed. Thus, this systematic and integrated educational strategy can produce individuals who are not only intellectually intelligent but also have strong morality.

The family in the modern era has a great challenge to maintain its role as the main agent of moral education in the midst of globalization and technological advancement. Research shows that the application of Islamic Adabul values in the family environment can strengthen children's spiritual, emotional, and intellectual foundations, while helping them to deal with negative influences from outside. The integration of religious moderation and character education based on Islamic values is a strategic step in facing this challenge. Parental examples, educational verbal communication patterns, and the application of storytelling or storytelling methods have a significant impact on shaping children's personalities with integrity and responsibility. Therefore, the results of this study provide practical insights for parents and educators to educate children holistically, so that they grow up to be civilized individuals, have noble character, and are able to make a positive contribution to society. In conclusion, moral education that is applied consistently and in a targeted manner will be a solid foundation for future generations with integrity and beneficial to humanity.

5. References

Abdurrahman, A. (2019). Efforts to improve the development of religious and moral values through exemplary methods in early childhood. *Reality Journal of Guidance and Counseling*, 4(1). <https://doi.org/10.33394/realita.v4i1.2150>

- Adwiah, A., Karomah, R., & Juleha, S. (2024). Analysis of Abdullah Nashih Ulwan's Educational Methods in Early Childhood Religious and Moral Value Education: Sinta Journal Analysis 2-5. *Nanaeke Indonesian Journal of Early Childhood Education*, 7(1), 1-19. <https://doi.org/10.24252/nananeke.v7i1.38260>
- Ahad, M. and Perawironegoro, D. (2024). A critical study of the effectiveness of children's education methods according to Abdullah Nashih Ulwan. *Journal of Dzurriyat Journal of Early Childhood Islamic Education*, 2(2), 46-57. <https://doi.org/10.61104/dz.v2i2.320>
- Aini, N., Istiqomah, L., Delianti, P., Wibowo, M., & Zakiyah, Z. (2023). The habit of tahfidzul qur'an in increasing the love of reading the Qur'an in students. *JPMP*, 1(1), 47-58. <https://doi.org/10.61813/jpmp.v0i0.59>
- Amalia, N. and Zuhro, D. (2022). Analysis of the management of madrasah ibtidaiyah character education in realizing a generation with moral character. *Journal of Basicedu*, 6(2), 2370-2379. <https://doi.org/10.31004/basicedu.v6i2.2450>
- Amaliati, S. (2020). The concept of tarbiyatul aulad fi al-islam abdullah nashih ulwan and its relevance to Islamic education for "kidz jaman now". *Child Education Journal*, 2(1), 34-47. <https://doi.org/10.33086/cej.v2i1.1520>
- Amilda, A. (2017). Early childhood character formation through habituation. *Raudhatul Athfal Journal of Early Childhood Islamic Education*, 1(2). <https://doi.org/10.19109/ra.v1i2.2684>
- Anggraeni, Y., Drupadi, R., & Syafrudin, U. (2021). The influence of family communication patterns on early childhood emotional development. *Journal of Children's Education*, 7(1), 19-25. <https://doi.org/10.23960/jpa.v7n1.22279>
- Aninora, N., M, R., Handayani, W., & Asmawati, D. (2023). Parenting builds closeness to the heart with children through storytelling. *Journal of Social Service*, 1(2), 21-26. <https://doi.org/10.59837/kzaea070>
- Anna, D. (2018). The role of value education in looking at the future of Islam (a study of the thought of Abdullah Nashih Ulwan). *Edutainment Journal of Education and Education*, 5(2), 17-23. <https://doi.org/10.35438/e.v5i2.70>
- Ansori, Y. (2023). The role of parents in character development for early childhood. *JSK*, 1(1), 10-14. <https://doi.org/10.31949/jsk.v1i1.6225>
- Anwar, R., Rukmana, E., & Saepudin, E. (2023). Storytelling as an educational da'wah method to form children's Islamic character. *Anida (Actualization of the Nuances of Da'wah Science)*, 23(2), 129-150. <https://doi.org/10.15575/anida.v23i2.29361>
- Asyikin, N., Wahyuni, W., & Rafelia, W. (2024). Islamic educational thinking according to al-ghazali: developing spiritual wisdom in the learning process. *Journal of Management Education Social Sciences Information and*, 1(2), 227-234. <https://doi.org/10.57235/mesir.v1i2.2911>
- Ayni, N., Azizah, R., & Pribadi, R. (2022). The effect of habituation activities on the formation of discipline character. *Journal of Education and Entrepreneurship*, 10(1), 267-277. <https://doi.org/10.47668/pkwu.v10i1.353>
- Ayu, S. and Junaidah, J. (2019). Moral development in early childhood education. *Al-Idarah Journal of Islamic Education*, 8(2), 210-221. <https://doi.org/10.24042/alidarah.v8i2.3092>

- Azzahrah, D. and Katoningsih, S. (2023). The effect of habituation of noble morals in early childhood on communication with parents. *Journal of Early Childhood Education Obsession*, 7(3), 3215-3226. <https://doi.org/10.31004/obsesi.v7i3.4380>
- Cahyaningrum, E., Sudaryanti, S., & Purwanto, N. (2017). Development of early childhood character values through habituation and example. *Journal of Child Education*, 6(2), 203-213. <https://doi.org/10.21831/jpa.v6i2.17707>
- Ernawati, E. (2017). Children's moral education in the perspective of abduh nasih ulwan and its relevance to current conditions. *Adabiyah Jurnal Pendidikan Islam*, 2(1), 107-120. <https://doi.org/10.21070/ja.v1i3.1234>
- Fajriati, R. and Prastiani, Y. (2022). Implementation of early childhood character values through example and habituation. *Al-Abyadh*, 5(1), 9-14. <https://doi.org/10.46781/al-abyadh.v5i1.466>
- Farikhah, D. and Sikin, N. (2022). The urgency of the role of parents in Islamic religious education. *Edudeena*, 6(1), 23-34. <https://doi.org/10.30762/ed.v6i1.116>
- Fitri, M. and Naimah, N. (2020). Factors that affect moral development in early childhood. *Al-Athfaal Scientific Journal of Early Childhood Education*, 3(1), 1-15. <https://doi.org/10.24042/ajipa.v3i1.6500>
- Hafijhin, M. (2018). The concept of children's character education according to Imam al-ghazali in the book *Ayyuha al-Walad*. *Al-Falah Scientific Journal of Islam and Society*, 18(1), 30-57. <https://doi.org/10.47732/alfalahjikk.v18i1.53>
- Hafiz, A. and Walidin, W. (2024). The concept of educators and learners according to al ghazali (an ontological, epistemological and axiological review). *JoME*, 1(02), 109-115. <https://doi.org/10.61683/jome.v1i02.58>
- Hafizi, Z. (2023). The importance of moral education in the formation of children's character. *Ijgie (International Journal of Graduate of Islamic Education)*, 4(2), 345-350. <https://doi.org/10.37567/ijgie.v4i2.2527>
- Hambali, H. (2020). Character education from the perspective of Ibn Sina. *Al-Ikhtibar Journal of Education*, 7(1), 737-748. <https://doi.org/10.32505/ikhtibar.v7i1.612>
- Hamzah, H. (2019). Moral education in early childhood from an Islamic perspective. *Al-Wardah*, 12(1), 59. <https://doi.org/10.46339/al-wardah.v12i1.134>
- Harahap, A. (2021). The importance of character education for early childhood. *Journal of Early Childhood*, 7(2), 49. <https://doi.org/10.24114/jud.v7i2.30585>
- Herlina, H., Syarifuddin, S., & Susiba, S. (2023). The perspective of the Qur'an and fiqh in building quality family education. *Instructional Development Journal*, 6(1), 27. <https://doi.org/10.24014/idj.v6i1.24429>
- HRP, M., Kasim, T., & Yussuf, A. (2022). Analysis of moral education in the book *mau'izhatul mu'minin min ihya' 'ulumuddin*. *Malaysian Journal of Social Sciences and Humanities (Mjssh)*, 7(4), e001452. <https://doi.org/10.47405/mjssh.v7i4.1452>
- Husna, R. (2022). Description of the home environment and parental behavior in the prevention of respiratory allergies in children in the work area of the Batupuh I Health Center in Tanah Datar Regency, West Sumatra Province. *Kuala Shia Medical Journal*, 22(1). <https://doi.org/10.24815/jks.v22i1.24868>
- Indriyani, R., Lestari, W., & Setiawan, F. (2023). The urgency of education management

- in the formation of student character. *Journal of Language and Cultural Education*, 2(1), 63-70. <https://doi.org/10.55606/jpbb.v1i2.981>
- Ismail, I. (2016). Character education based on religious values: an islamic perspective. *Ta Dib*, 21(1), 41-58. <https://doi.org/10.19109/td.v21i1.744>
- Karimullah, S. (2023). Character education in islamic sufism perspective. *Journal of Islamic Education and Social Issues*, 21(2), 72-94. <https://doi.org/10.37216/tadib.v21i2.1301>
- Kurniasih, I., Rohmatulloh, R., & Ayyubi, I. (2023). The influence of moral faith education on social behavior. *Al-Mau Izhoh*, 4(2), 48. <https://doi.org/10.31949/am.v4i2.4626>
- Kurniawan, S. (2018). Character education in Islam al-ghazali thinking about children's character education based on akhlaq al-karimah. *Tadrib Journal of Islamic Religious Education*, 3(2), 197. <https://doi.org/10.19109/tadrib.v3i2.1792>
- Kurniawati, I., Silvy, W., & Sari, H. (2023). Al-ghazali's thoughts on the philosophy of Islamic education and character formation: its relevance for society. *Tawshiyah Journal of Socio-Religious and Islamic Education*, 18(2), 57-72. <https://doi.org/10.32923/taw.v18i2.4014>
- Kuswanto, C., Nabela, U., Uminar, A., & Ahmad, M. (2021). Tips for developing good behavior (akhlaqul karimah) in early childhood. *Asghar Journal of Children Studies*, 1(1), 30-39. <https://doi.org/10.28918/asghar.v1i1.4148>
- Maghriza, M. and Nursikin, M. (2024). Value education approach in Islamic philosophy: an analysis of the contributions of Imam al-Ghazali and Ibn Sina. *Journal of Educational Research and Evaluation*, 5(2), 295-314. <https://doi.org/10.59698/afeksi.v5i2.253>
- Marzuki, G. and Setyawan, A. (2022). The role of parents in children's education. *Journal of Language and Cultural Education*, 1(1), 53-62. <https://doi.org/10.55606/jpbb.v1i1.809>
- Maula, A. (2021). Character education in Islam: Ibn Miskawaih's philosophical analysis in the book of tahzibul akhlak. *Student Scientific Journal of Raushan Fikr*, 10(1), 68-76. <https://doi.org/10.24090/jimrf.v10i1.4684>
- Mukti, F. (2018). Integration of science literacy and moral values in the era of globalization. *Abdau Journal of Madrasah Education Ibtidaiyah*, 1(1), 318-338. <https://doi.org/10.36768/abdau.v1i2.18>
- Musfiroh, I. and Iskandar, I. (2021). The concept of family education from the perspective of the Qur'an and hadith. *Journal of Tarbiyah and Teacher Training of Borneo*, 2(3), 163-177. <https://doi.org/10.21093/jtikborneo.v2i3.4096>
- Najmi, A. and Rochimah, N. (2021). The concept of social education in the book *Tarbiyatul Aulad fil Islam* by Abdullah Nasih 'ulwan. *Suhuf*, 33(2), 111-124. <https://doi.org/10.23917/suhuf.v33i2.16581>
- Nor, N., Abdullah, S., & Rahman, S. (2019). Islamic counseling approach by abdullah nasih ulwan for preventing aggressive behaviour among school students. *Malaysian Journal of Social Sciences and Humanities (Mjssh)*, 4(7), 1-10. <https://doi.org/10.47405/mjssh.v4i7.302>
- Oktavia, D. and Madya, J. (2021). Efforts to instill moral education through the illustrated

- story method in early childhood. *Journal of Syntax Admiration*, 2(2), 203-217. <https://doi.org/10.46799/jhs.v2i2.186>
- Parina, P., Handrianto, B., & Hamat, A. (2021). Parents as educators in the perspective of Abdullah Nashih Ulwan. *Tawazun Journal of Islamic Education*, 14(1), 15. <https://doi.org/10.32832/tawazun.v14i1.4017>
- Pulungan, M. and Harahap, E. (2023). Implementation of the play-while learning system in the development of early childhood education in one-stop kindergarten. *MJPKM*, 1(1), 61-76. <https://doi.org/10.62086/mjpkm.v1i1.402>
- Putri, A., Yuliharti, Y., & Yanti, Y. (2021). Islamic education thinking according to dr. abdullah nashih ulwan. *Kutubkhanah*, 20(1), 19. <https://doi.org/10.24014/kutubkhanah.v20i1.13341>
- Rahman, M. (2019). Methods of educating children's morals in the perspective of imam al-ghazali. *Equalita Journal of Gender and Child Studies*, 1(2), 30. <https://doi.org/10.24235/equalita.v1i2.5459>
- Rahmatullah, A. (2017). The conception of compassion education and its contribution to the psychological building of Islamic education. *Literacy (Journal of Educational Sciences)*, 5(1), 29. [https://doi.org/10.21927/literasi.2014.5\(1\).29-52](https://doi.org/10.21927/literasi.2014.5(1).29-52)
- Rantikasari, I., Rohmah, U., & Diana, R. (2023). Early childhood moral formation through educational verbal communication. *Journal of Early Childhood Education Obsession*, 7(5), 6365-6375. <https://doi.org/10.31004/obsesi.v7i5.3742>
- Rasyid, I. (2019). Ibn Sina's concept of education about educational objectives, curriculum, learning methods, and teachers. *Journal of Legal and Education Research*, 18(1), 779-790. <https://doi.org/10.30863/ekspose.v18i1.368>
- Rochana, S. and Bungsu, M. (2019). Participation of parents and community leaders in early childhood education "inspirational shoots" in Cihampelas Village, Cihampelas District, West Bandung Regency. *Comm-Edu (Community Education Journal)*, 2(2), 126. <https://doi.org/10.22460/comm-edu.v2i2.2571>
- Sabarudin, M., Ayyubi, I., Rohmatulloh, R., Suryana, I., & Wijaya, T. (2024). Exploring the foundations of islamic education: insights from ibn sina and ibn khaldun. *Tribakti Journal of Islamic Thought*, 35(1), 127-142. <https://doi.org/10.33367/tribakti.v35i1.4266>
- Saihu, M. (2022). Contextualization of Ibn Sina's educational thinking in the contemporary era. *Journal of Islamic Education and Islamic Education Management*, 3(2), 286-295. <https://doi.org/10.36671/andragogi.v3i2.227>
- Salim, N., Djam'annuri, D., & Aminullah, A. (2018). A comparative study of the concept of children's character education according to al-ghazali and thomas lickona. *Manarul Qur an Scientific Journal of Islamic Studies*, 18(2), 135-153. <https://doi.org/10.32699/mq.v18i2.944>
- Salsabilla, N. and Nasrulloh, N. (2024). Honoring guests: analysis of surah adz-dzariyat verses 24-27 the perspective of imam ghazali in ihya ulumuddin. *JIMR*, 2(11), 233-245. <https://doi.org/10.62504/jimr998>
- Sari, O. and Handayani, T. (2022). The relationship between parental parenting and the formation of religious character of integrated Islamic elementary school students. *Journal of Pendas Horizon*, 8(4), 1011-1019.

- <https://doi.org/10.31949/jcp.v8i4.2768>
- Setiardi, D. (2017). Family as a source of character education for children. *Tarbawi Journal of Islamic Education*, 14(2). <https://doi.org/10.34001/tarbawi.v14i2.619>
- Setiawan, E. (2017). The concept of children's moral education from the perspective of imam al ghazali. *Journal of Education*, 5(1), 55-70. <https://doi.org/10.24090/jk.v5i1.1252>
- Shaleh, M. and Fadhilah, M. (2022). The application of religious moderation in early childhood institutions in Southeast Sulawesi. *Journal of Early Childhood Education Obsession*, 6(6), 5933-5945. <https://doi.org/10.31004/obsesi.v6i6.2903>
- Sholeh, S. (2017). Moral education in the family environment according to Imam Ghazali. *Al-Thariqah Journal of Islamic Religious Education*, 1(1), 55-70. [https://doi.org/10.25299/althariqah.2016.vol1\(1\).618](https://doi.org/10.25299/althariqah.2016.vol1(1).618)
- Somad, M. (2021). The importance of Islamic religious education in shaping children's character. *Qalamuna Journal of Social and Religious Education*, 13(2), 171-186. <https://doi.org/10.37680/qalamuna.v13i2.882>
- Sriasih, N. and Rahyanti, N. (2022). An overview of sleep quality in school-age children during the covid-19 pandemic. *Medical Tower*, 4(2). <https://doi.org/10.31869/mm.v4i2.3187>
- Sulthoni, S. (2016). Inculcating ethical values in elementary schools. *Elementary School of Educational Theory and Practice*, 25(2), 100-108. <https://doi.org/10.17977/um009v25i22016p100>
- Suprpto, S. (2020). Integration of religious moderation in the development of Islamic religious education curriculum. *Education Journal of Religious and Religious Education Research*, 18(3), 355-368. <https://doi.org/10.32729/edukasi.v18i3.750>
- Syihabuddin, M., Manggala, K., Mahfudhoh, R., Huda, L., & Alfani, A. (2023). Implementation of Ibn Sina's scientific integration-interconnection thinking in Islamic education. *Setyaki Journal of Islamic Religious Studies*, 1(4), 12-22. <https://doi.org/10.59966/setyaki.v1i4.626>
- Tambunan, A. and Hafidz, H. (2024). The value of children's education in the book tarbiyatul aulad fil islam by dr. abdullah nashih 'ulwan. *Murhum Journal of Early Childhood Education*, 5(1), 343-356. <https://doi.org/10.37985/murhum.v5i1.543>
- Trisnawati, W. and Sugito, S. (2020). Children's education in the family in the covid-19 era. *Journal of Early Childhood Education Obsession*, 5(1), 823-831. <https://doi.org/10.31004/obsesi.v5i1.710>
- Uni, S. (2020). An analysis of educational thinking according to Ibn Sina and its contribution to Islamic education in the modern era. *Journal of Islamic Education Research*, 1(3), 225-238. <https://doi.org/10.35719/jier.v1i3.39>
- Urbaningkrum, S., Ichsan, Y., Rahma, A., & Iklima, I. (2022). The application of the story method through animated videos in moral education. *Darul Ilmi Journal of Education and Islam*, 9(2), 231-243. <https://doi.org/10.24952/di.v9i2.3899>
- Wahyuni, F. and Azizah, S. (2020). Play and learn in early childhood. *Al-Adabiya Journal of Culture and Religion*, 15(01), 161-179. <https://doi.org/10.37680/adabiya.v15i01.257>
- Wahyuni, N. and Fadriati, F. (2022). Integration of the concept of patience in moral and

- psychological education. *Al-Ilmi Journal of Islamic Education*, 5(2), 116. <https://doi.org/10.32529/al-ilmi.v5i2.2105>
- Wajdi, F. (2021). Management of elementary school student development through the role of teachers and parents during the pandemic. *Jamp Journal of Education Administration and Management*, 4(1), 41. <https://doi.org/10.17977/um027v4i12021p41>
- Wibowo, W. and Udayani, R. (2021). The relevance of Ibn Sina's thought to education in the modern era. *Heutagogia Journal of Islamic Education*, 1(2), 79-94. <https://doi.org/10.14421/hjie.2021.12-07>
- Widarnandhana, I., Ariani, N., & Jayadiningrat, M. (2023). The role of parents in preparing early childhood towards elementary school education. *Pratama Widya Journal of Early Childhood Education*, 8(2), 144-155. <https://doi.org/10.25078/pw.v8i2.3103>
- Yuliani, A., Muhammad, H., Z, K., Adrian, A., & Hanif, H. (2023). Ibn Sina's religious-rational and its relevance to contemporary Islamic education. *Nusantara Journal of Indonesian Education*, 3(3), 523-548. <https://doi.org/10.14421/njpi.2023.v3i3-10>
- Zain, A. and Manik, Y. (2023). Moral education literature in the perspective of the book of ayyuhal walad by imam al-ghazali. *Edu Cendikia Scientific Journal of Education*, 3(01), 191-195. <https://doi.org/10.47709/educendikia.v3i01.2408>
- Zamroni, A. (2017). Moral education strategies in children. *Journal of Gender Studies*, 12(2), 241. <https://doi.org/10.21580/sa.v12i2.1544>

