



ISLAMIC RELIGIOUS EDUCATION IN THE FAMILY TO STRENGTHEN NATIONAL RESILIENCE OF SURAH AT-TAHRIM VERSE 6 PERSPECTIVE

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ABSTRACT

Abstract: Marriage is something sacred in human life, which aims to form a happy, safe, comfortable and full of harmony family between husband, wife, and children. It has become the nature of man to preserve and preserve something of value he possesses, moreover it is a part of him, namely children. In looking after and choosing children, one of the effective ways is to provide education. Education in the family not only begins when a child is born but since the child is in the womb, even when someone chooses a partner. The family is the first place for children to interact and learn. From the process of interaction, he gained many things that can shape his character and personality. In this case, the first education that must be taught to a child is Islamic religious education. The success or failure of Islamic education in the family has implications for national security. Because of the elements of the forming of the State, one of them is the population (society) consists of families. With the Islamic education that is taught, instilled in a family, it is hoped to be able to form a family that is safe, peaceful, comfortable, and devoted to Allah s.w.t. As contained in the Qur'an about the importance of caring for and family from hellfire by providing education to families in surah at-Tahrim verse 6. This paper will discuss some of the factors that describe and answer issues such as how is the education of Islam in the family perspective of surah at-Tahrim verse 6, how is the contextualization of Islamic religious education in the family, and how national resilience is based on family education. This is important to discuss because a weak child (knowledge and material) will be able to affect the harmony of a family. Then from a weak family can affect national security.

Keywords: *Islamic Religious Education, Family, National Resilience, Surah At-Tahrim Verse 6*

INTRODUCTION

Marriage is something sacred in human life, which aims to form a happy, safe, comfortable and full of harmony family between husband, wife, and children.¹ In a family society, it is indeed a small unit but has a large role in influencing the behavior of children.² It has become the nature of man to preserve and preserve something of value he possesses, moreover it is a part of him, namely children. In looking after and choosing children, one of the effective ways is to provide education.

Education in the family not only begins when a child is born but since the child is in the womb, even when someone chooses a partner. In Islam, the formation of the family starts from the sacred ties (*ijab and kabul*) of men and women through a legal marriage (*halal*) in accordance with the terms and conditions. Departing from this marriage, a family consisting of husband and wife was formed. When a husband and wife are blessed with a child, the child is a member of the family.

The family is the first place for children to interact and learn. From the process of interaction, he gained many things that can shape his character and personality. In addition, he also obtained morals, habits, and intelligence, with which he was able to solve problems in his life. Therefore, it is no exaggeration to say the family is the first school for children. How not, children are educated, taught knowledge about a variety of things, which can shape their thinking patterns and reflect their behavior. In this case, the first education that must be taught to a child is Islamic religious education.

Islamic religious education is a guide made by an educator to children to provide an understanding of Islam to him so that he lives contemplating the meaning, purpose, and purpose so that it applies in his daily life that can be useful to the world and the hereafter.³ In educating children, there are parents who become educators (read: husband and wife). "Both parents are obliged to fulfill the rights of their children, including parental rights both material and educational. The existence of children is highly anticipated in a family, with a child, the family will develop and will feel complete and make peace of the soul".⁴

The success or failure of Islamic education in the family has implications for national security. As we know, the elements that make up the country consist of government, territory, and population (community). In the third element, namely the population (community) consists of families. "While the elements that make up a society are families, the conditions of society will depend greatly on the families within it. If the family who lives in a good area, the community is good too".⁵

¹Muhammad Asnawi, *Nikah dalam Perbincangan dan Perbedaan*, (Yogyakarta: Darussalam, 2004), 19.

²Hayat dan Indriyati, "Reaktualisasi Pendidikan Islam dalam Pengembangan Pola Asuh Anak sebagai Konsep Revolusi Mental", *Episteme*, Vol. 10, No. 1, 2015, 152-153.

³Zakiah Darajat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2008), 88.

⁴Muhammad Utsman al-Khasyt, *al-Masyakil al-Zaujiyyah wa Hululuha Fi Dhauil Kitabi wa Sunnah* (Berumah Tangga Upaya Mengatasinya Menurut Alquran) (Penerjemah) Aziz Salim Basyarahil (Jakarta: Gema Insani, 1991), 29.

⁵N. Imas Rosyanti, *Esensi Alquran* (Bandung: Pustaka Setia, 2002), 163.

With the Islamic education that is taught, instilled in a family, it is hoped to be able to form a family that is safe, peaceful, comfortable, and devoted to Allah, s.w.t In the Qur'an God explains the importance of caring for and family from the fires of hell by providing education to families in surah at-Tahrim verse 6.

This paper will discuss several factors that describe and address issues such as how Islamic religious education in the family perspective of sura at-Tahrim verse 6, how to contextualize Islamic religious education in families, and how national resilience is based on family education. This is important to discuss because a weak child (knowledge and material) will be able to affect the harmony of a family. Then from a weak family can affect national security.

ISLAMIC RELIGIOUS EDUCATION IN THE FAMILY OF PERSPECTIVE SURAH AT-TAHRIM VERSE 6

The term education in Arabic is called *at-tarbiyah*, *at-ta'dib*, and *at-ta'lim*.⁶ In the Qur'an, there is no *at-tarbiyah*, but there are several terms that have the same meaning, namely *ar-rabb*, *rabbayani*, and *murabbi*. Ar-Raghib al-Ashfahami in his *mufradat* states the origin of the word *ar-rabb* comes from *at-tarbiyah*, which is to give something little by little so that it becomes perfect.⁷ Ibn Katsir also believes that the word *rabbani* is derived from the word *rabb* then there is added *alif* and *nun* due to *mubalaghah*. The word *rabbani* is also often used by some people to call people '*alim*, those who have knowledge (knowledge) about a matter in depth.⁸ Ibn Qayyim, further concluded that *at-tarbiyah* is to educate a child with the best upbringing as well as take care of him and also pay attention to its development with the education provided so that he becomes a *insankamil* (perfect human in various aspects both physical, mind and heart).⁹

According to Theodore Mayer Greene as quoted by Ahmad Tafsir, education is an attempt by someone to prepare students to be more meaningful, both for themselves and others.¹⁰ In the process of education, a child receives an understanding (knowledge) from an educator.¹¹ So from the education process of understanding a child grows and is an experience for him so that he can influence himself while living this life.¹² From some of the above understanding of education can be said of a process in which the educator provides knowledge to students so that he can have an understanding that can shape his behavior and influence his behavior.

While the family in Arabic is called *al-Aa'ilah* which is the plural of '*awaa'il*, *al-usroh*, which is the plural of *urasun*, and *ahlun* which comes from the plural of *ahluuna*. In the Qur'an, there are the word *ahlun* which means family. Furthermore, the word *ahlun* means

⁶Marno dan M. Idris, *Strategi dan Metode Pengajaran* (Yogyakarta: ar-Ruzz Media, 2009), 15.

⁷Ar-Raghib al-Asfahani, *Mufradatul Qur'an*, (t.k., t.p., t.t.), Juz I, 523.

⁸Jamaluddin Abi al-Fadhl, *Lisa al-Arab* (Beirut: Dar al Kutub al 'Ilmiyah, 2003), Jilid I, 473.

⁹Al-Hijazy, *Manhaj Tarbiyah Ibnu Qayyim* (Jakarta: Pustaka al-Kautsar, 2001), 75.

¹⁰Ahmad Tafsir, *Metodologi Pengajaran Agama Islam* (Bandung: Remaja Rosdakarya, 2004), 6.

¹¹Munardji, *Ilmu Pendidikan Islam*, (Jakarta: Bina Ilmu, 2004), 5.

¹²Syaiful Sagala, *Konsep dan Makna Pembelajaran* (Bandung: Alfabeta, 2011), 1.

that every person has the right to obtain rights in accordance with the provisions in the shari'a because he is essentially the owner.

In a society, a family is a small unit.¹³ Although it is a small unit, the family has a big role to play in maintaining the security and order of the community. This is because every person not only has an obligation to look after and choose himself but also be other people who are members of society. In the family parents are also obliged to educate, care for and choose the child that Allah has bestowed as contained in the letter at-Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَفَرَأْتُمْ أَنفُسَكُمْ أَهْلَيْكُمْ أَمْ أَوْلِيَائِكُمْ أَفَرَأْتُمْ هَٰذَا النَّاسَ وَالْحِجَارَ عَلَيْهَا مَلَكَةٌ غَالِظٌ شِدَادٌ لَا يَعْصُونَ نَالَلهِمَّا أَمْرَ هُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (التَّحْرِيم: ٦)

Mean:

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are (appointed) angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.¹⁴ (Q.S. 66: 6)

In this verse, there is the word *quuanfusakum* which means to make something that can be a barrier for the coming of the torments of hellfire by avoiding cruel and unjust deeds (immoral).¹⁵ By way of self-control, continue does not obey the passions and always does the commands of Allah s.w.t. "Then the word *wa ahliikum* means to give your family *ta'dib* (adab) by conveying good words (advice) and education to them".¹⁶ As for what is meant by the word *al-ahl* a family which consists (buddies) with his wife, children, and helpers.¹⁷

Furthermore, the word *waqud* is something that can be used to start a fire. While *annaswalhijaratu* means the fuel contained in hell, namely humans and stones. Humans here namely infidels and stones are stones used by the ignorant people to make idols.¹⁸ *Alaihaa malaikatun* means that there are 19 Zabaniyah angels serving as guardians and torturing their inhabitants.¹⁹ *Ghiladzun* shows the nature of the angel that is having a hard heart and does not have compassion for people who are tortured, even if the person asks to be loved. *Syidadun* also means hard, but shows the strength that cannot be defeated.²⁰

The last sentence of this verse is *laayushunallahamaamara hum wayafaluunamaayuu'maruun* means the unshakeable loyalty possessed by the angel is the command of Allah s.w.t. Everything they do is God's command without the least amount

¹³Eka Prasetiawati, "Penafsiran Ayat-Ayat Keluarga Sakinah, Mawaddah, Wa Rahmah dalam Tafsir Al-Misbah dan Ibnu Katsir", Nizham, Vol. 05, No. 02, 2017, 140.

¹⁴Departemen Agama RI, *Al-Qur'an dan Terjemahnya* (Bandung: Syaamil Qur'an, 2010), 560.

¹⁵Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi* (Kairo : Dar al-Fikr, t.t.), Jilid 10, 161.

¹⁶Muhammad al-Baidhawiy, *Tafsir al-Baidhawiy* (Beirut: Dar al-Kutub al-Ilmiyah, 1988), 506.

¹⁷Wahbah az-Zuhaili, *Tafsir al-Munir* (Penerjemah) Abdul Hayyie dkk (Jakarta: Gema Insani, 2014), Jilid 14, 692.

¹⁸Muhammad al-Razi Fakhruddin, *al-Tafsir al-Ghaib wa Mafatih al-Ghaib* (Kairo: Dar al-Fikr, t.t.) h. 46.

¹⁹Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi...*, 161.

²⁰Abudin Nata, *Tafsir Ayat-Ayat Pendidikan* (Jakarta: Rajawali Press, 2012), 198.

that is not carried out by them. In doing so they do not delay, refute, and change the slightest commandment that Allah has given them.²¹

Al-Qurthubi explains that the word of God in surah at-Tahrim verse 6, which is the command that humans keep themselves and their families from the fires of hell.²² In the world of education, people who educate (read: give knowledge) are called teachers. While in the family whose duty is to educate children are the father and mother. Before educating and providing knowledge to children, parents must also improve themselves. For example work and practice in advance what will be taught and delivered to children.

Therefore, it is the duty of every parent to provide education for children, moreover, it is Islamic religious education. So that in navigating this life a child is not easily swayed in his faith, the quality of worship and also good morals. Parents who do not provide education to children will have implications for themselves. Because a bad child will be able to damage his good name. As has been stated above that children are part of parents, if the child is good then the parents will get the merit that the child does. And vice versa if the child does bad bondage then the parent will get sin for not being responsible for the child, even more so can plunge his parents into the fires of hell.

CONTEXTUALIZATION OF ISLAMIC RELIGIOUS EDUCATION IN THE FAMILY

In families, children are educated through their gaps a child absorbs and acquires character, skills, and shapes his behavior.²³ Parents are one of the most important elements responsible for directing and deciding education for children. Therefore, the sincerity and sincerity of both parents are highly expected and needed in educating children. Because parents lie the success and success of a child's education. In Islam, parents are taught not to leave children in a weak state, both weak in material form and weak in education. As the word of Allah in surah an-Nisa' verse 9:

وَلْيَحْشَ الَّذِينَ يُنْتَوْنَ كُورًا مِمَّا خَلَفُوا مِنْ بَنِيكُمْ أَنْ تُخَلَّفُوا فِي جَنَّةٍ مَعَهُمْ أُولَئِكَ الَّذِينَ يَحْتَفِلُونَ فِي اللَّهِ لَأُولَئِكَ الْأَشَدُّ عُقُوبًا (النساء: ٩)

Mean:

And let those (executors and guardians) fear (injustice) as if they (themselves) had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.²⁴ (Q.S. 4: 9)

In addition to the above verse Allah SWT also says in surah asy-Syuara' verse 214:

²¹Muhammad Husain al-Thabathaba'i, *al-Mizan fi Tafsir al-Qur'an* (Beirut: Dar al-Kutub al-Ilmiyah, t.t.), Juz 9, 349.

²²Al-Qurthubi, *Tafsir al-Qurthubi*, (Penerjemah) Faturrahman dkk, (Jakarta: Pustaka Azzam, 2009), Jilid 18, 744.

²³N. Imas Rosyanti, *Esensi Alquran...*, 163.

²⁴Departemen Agama RI, *Al-Qur'an dan Terjemahnya...*,78.

Mean:

And warn, (O Muhammad), your closest kindred.²⁵ (Q.S. 26: 214)

This verse encourages someone to give a warning to their closest person, *al-aqrobin* (relatives). When viewed from the intention of the two verses above and Surah At-Tahrim verse 6, they both speak of looking after and caring for the family. In these two verses talk about relatives while the letter at-Tahrim verse 6 talks about the family between husband, wife, and children. If we look at history the two verses above explain *al-aqrobin* namely BaniHasyim and BaniMuttalib. The Prophet gave a warning to them when they received the order of da'wah explicitly from Allah. In educating parents it is strongly recommended that they give as much advice as possible to children for the sake of the safety of the world and the hereafter.

The knowledge taught to children is not only limited to the science of shari'a but also other general sciences that are useful for their lives. For example mathematics, physics, biology, history, geography, and so on.²⁶ Although general science is good for children, parents must prioritize religious knowledge. Because religious knowledge will become the basis for other sciences. When children already know and have the right religious knowledge, whatever they do in wading through life is based on religious knowledge. He will make the science of religion as a basis or foundation for action in this life.

In providing education, of course, there is scope in the sense of education that is taught or given to children. The first basic education that must be taught and given to children is aqidah education, religious education, and moral education.

1. Aqidah Education

Aqidah in Islam is laid as a foundation (read: first) that children must learn. Aqidah is a belief and trust that must be given to children. With the existence of faith education, a child will become convinced of religion. "There are several ways (stages) so that creed can be embedded in a child, including First, explain the notion of creed to the child so that he understands what creed is. Second, encouraging and encouraging children to be always istiqomah in the right faith. Third, familiarize children to always learn the creed and repeat".²⁷ This aqidah education discusses the issue of belief and trust (read: the pillars of faith), therefore this education must be taught early on before the child knows many things that can affect his beliefs.

2. Religious Education

Afteraqidah education, education that must be taught to children is worship education. This education is a continuation of faith education. Because the creed of a child will not be perfect if without proof that is worship. Children who are taught in religious

²⁵Departemen Agama RI, *Al-Qur'an dan Terjemahnya...*,387.

²⁶Wahba Zuhaili, *Al Qur'an: Perlaksanaan Hukum dan Peradaban Manusia* (Kuala Lumpur: Albaz Publishing and Distribution SDN. BHD, 1997), 88.

²⁷Samsul Munir Amin, *Menyiapkan Masa Depan Anak Secara Islami* (Jakarta: Amzah, 2007), 119.

education and religious education must implement it in their daily lives. So that what he has learned can imprint on him. As for the religious education process, parents can start by inviting children to worship that is carried out on a daily basis, for example, five-time prayer and so forth. If he is accustomed to praying five times a day, then the habit will carry over into adulthood.²⁸ Worship education that is taught to children must include all worship both compulsory and sunnah worship or in other classifications, namely worship with God (prayer, fasting, zakat) as well as worship with humans.²⁹

3. Moral Education

The results of good faith education and worship education will produce good morals as well. Children who are given moral education are expected to be *insan kamil* (ideal humans). Our people can also be interpreted as educated humans both spiritually and physically so that they can with totality relate to God and with humans in accordance with the provisions of the correct morals. With the existence of moral education, a child can understand the right manners in living this life in accordance with the situations and conditions in which he is.³⁰

The three types of education above are one building that cannot be separated from one another. All three must be carried out well together so that children's educational goals can be achieved. When the educational goals are achieved, it is expected to form children who understand and understand about Islamic values and apply them in everyday life.

NATIONAL RESILIENCE BASED ON FAMILY EDUCATION

The term national defense has a wide enough scope since this concept was conceived by Lembaga Pertahanan Nasional Republik Indonesia (Lemhanas RI) around 1960, since then until now there have been various developments and progress from national defense to the present.³¹ Suradinata stated that resilience is the resilience of a nation's condition that has the power to face and overcome all threats and disturbances from inside and outside the country, both directly and indirectly that can endanger the nation's ideology so that it can pursue Indonesia's national goals.³² While Suryohadiprojo defines national security more simply, namely national security and national welfare, which means national security is in line with national interests.³³ National security and prosperity cannot be separated from whether or not the people in a country are educated. As is known that the community in a country consists of family-family. Therefore, educated people will be able to differentiate

²⁸Zakiah Darajat, *Pendidikan Islam dalam Keluarga dan Sekolah* (Jakarta: Bumi Aksara, 1994), 62.

²⁹Mahmud dkk, *Pendidikan Agama Islam dalam Keluarga* (Jakarta: Akademia Permata, 2013), 181.

³⁰Muhammad Alim, *Pendidikan Agama Islam; Upaya Pembentukan Pemikiran dan Kepribadian Muslim* (Bandung: Remaja Rosdakarya, 2006), 160.

³¹A. Aco Agus, "Urgensi Ketahanan Nasional Sebagai Geostrategi Indonesia", *Jurnal Integrasi PIPS, Pascasarjana UNM*, Vol. 1, Ed. 2, 2015, 248.

³²Suradinata, *Hukum Dasar Geopolitik dan Geostrategi dalam Kerangka Keutuhan NKRI* (Jakarta: Suara Bebas, 2005), 47.

³³A. Aco Agus, "Urgensi Ketahanan Nasional Sebagai Geostrategi Indonesia...", 248.

between good and bad, which will not create chaos in a country, but will arise a sense of mutual caring for one another. With this, national security and prosperity can be achieved.

The problem now is how to strengthen national resilience with Islamic religious education in the family? To strengthen national resilience with Islamic religious education in the family by instilling the values of religious education, religious education and moral education, there are several methods to instill these values, including:

1. Advice

In a person's soul, there is a disposition to be influenced by the words he often hears.³⁴ These words can affect his mindset. Therefore, it is highly recommended for parents to listen to children who are okay, by giving advice. How to give advice is divided into four, namely using the narrative style accompanied by *ibrah* (lessons); advice by using the moment of occurrence of an event; advice by giving parables and advice through *targib* and *tarhib*. With the advice given to children, it is expected to be able to seep in so that it is reflected in their behavior.

2. Exemplary

Included in the characteristics of children is to imitate. In this case, imitating what he saw.³⁵ Of course, the parents are expected to be role models for a child. Seeing the tendency of humans to learn from imitation is a very important exemplary in this life. A good example from his parents in various ways is expected to be an example in his life. Vice versa, a bad example from both parents will be able to influence his behavior.

3. Habituation

In addition to imitating, children can also be given lessons through habituation. The actions and utterances that can be accustomed are matters relating to worship such as carrying out the obligatory prayer of five times and other sunnah prayers as well as a courtesy in the association.³⁶ In the process of habituation to children must be accompanied by teaching, because teaching is a matter that is still theoretical in education. While refractoriness is a practice.³⁷ Habitual is also called repetition. One thing that is done repeatedly, then a child will get used to doing it, so it is not burdensome for him.

4. Attention and Monitoring

Attention and monitoring by parents of children is something that must be done in education. A child will be happy if he gets attention and monitoring.³⁸ The attention given to a child will make the child motivated so that there is an encouragement in children to learn. Children who are often cared for will drive empathy, care, and affection in themselves. Unlike children who are not cared for will have the nature of not caring about other people, even to themselves.

5. Punishment

If the four ways above are not able to educate children, then it must be taken firm action on children. The action is to give a punishment to the child in accordance with his

³⁴Muhammad Quthb, *Sistem Pendidikan Islam* (Bandung: al-Ma'arif, 1984), 334.

³⁵Muhammad Zein, *Metodologi Pengajaran Agama* (Yogyakarta: AK Group, 1995), 224.

³⁶Nur Uhbiyati, *Long Life Education: Pendidikan Anak Sejak dalam Kandungan sampai Lansia* (Semarang: Walisongo Press, 2009), 54.

³⁷Abdullah Nasih Ulwan, *Tarbiyatul Aulad fi Islam* (Beirut: Dar al- Islam, 1978), Jilid 2, 678.

³⁸Abdullah Nasih Ulwan, *Tarbiyatul Aulad fi Islam...*, 729.

ability.³⁹ Punishment is one that is recommended if the child is no longer on the right track and includes methods that can be considered successful in education.⁴⁰ Of course, the punishment in the category is not too burdensome for the child, so it doesn't hurt and doesn't hurt the child too much. But that does not mean too light so that children do not feel afraid to be punished. Punishment will bring seriousness and persistence in children to learn seriously. Starting from earnest, children will easily get knowledge.

CONCLUSION

Islamic religious education is a basic education that must be given and taught to children. Islamic religious education is the first education that must be taught in the family because the family is the first school for children. In the family, both parents are educators for children. A child must learn a lot from his parents. In giving and teaching education to children, parents can use methods or ways that can make it easier for children to understand what their parents have to say through advice, example, habituation, attention or monitoring, and punishment. While the most basic aspects that must be taught to a child are faith education, religious education, and moral education. It's success Islamic religious education in the family will be able to influence national resilience, because society is part of the forming elements of a country's establishment. When the most basic methods and aspects are realized, they can strengthen the national resilience based on Islamic religious education in the family.

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³⁹Muhammad Quthb, *Sistem Pendidikan Islam...*, 341.

⁴⁰Yusuf Muhammad al-Hasan, *Pendidikan Anak dalam Islam* (Jakarta: Yayasan al-Sofwa, 1997), 51.

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