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Islamic Education Interventions in Children: Study Using the Al-Qur'an Approach

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Abstract

This study aims to explore the intervention in the education of Islam in children using the approach of the verses of the Qur'an. The author uses a library research method that refers to literary sources as research data. Research data comes from the Al-Qur'an and Hadith as primary sources. At the same time, secondary sources are obtained from relevant articles and books. The collected data was then analyzed using content analysis techniques with the following steps: determining the problem, developing a framework for thinking, developing methodological tools, data analysis, and data interpretation. The results show that intervention in Islamic education using a Qur'an and Hadith-based approach can provide a strong foundation in shaping Islamic morality, ethics, and personality in children through various educational methods such as equality, cultivation, care, counsel, and punishment. Combining formal and informal education based on Islamic teachings can create a holistic academic environment for children's spiritual and intellectual development. This research contributes to enriching insights on implementing Islamic education in children through a more targeted and measured approach to using the Qur'an and Hadith as the primary sources in Islamic Education. Its practical implications lead to the development of more effective educational strategies to shape the Islamic character of the younger generation as a supply in the face of the ever-evolving challenges of the times.

Penelitian ini bertujuan untuk mengeksplorasi intervensi pendidikan Islam pada anak dengan menggunakan pendekatan ayat-ayat Al-Qur'an. Penulis menggunakan metode penelitian kepustakaan yang

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mengacu pada sumber kepustakaan sebagai data penelitian. Data penelitian bersumber dari Al-Qur'an dan Hadist sebagai sumber primer. Sedangkan sumber sekunder diperoleh dari artikel dan buku yang relevan. Data yang terkumpul kemudian dianalisis menggunakan teknik analisis isi dengan langkah-langkah sebagai berikut: menentukan masalah, mengembangkan kerangka berpikir, mengembangkan perangkat metodologi, analisis data, dan interpretasi data. Hasil penelitian menunjukkan bahwa intervensi pendidikan Islam dengan pendekatan berbasis Al-Qur'an dan Hadits dapat memberikan landasan yang kuat dalam membentuk moralitas, etika, dan kepribadian Islami pada anak melalui berbagai metode pendidikan seperti kesetaraan, penanaman, pengasuhan, nasihat, dan hukuman. Dengan menggabungkan pendidikan formal dan informal berdasarkan ajaran Islam, dapat diciptakan lingkungan akademik yang holistik untuk perkembangan spiritual dan intelektual anak. Penelitian ini berkontribusi untuk memperkaya wawasan penerapan pendidikan Islam pada anak melalui pendekatan yang lebih tepat sasaran dan terukur dengan menggunakan Al-Qur'an dan Hadits sebagai sumber utama dalam Pendidikan Islam. Implikasi praktisnya mengarah pada pengembangan strategi pendidikan yang lebih efektif untuk membentuk karakter Islami generasi muda sebagai bekal dalam menghadapi tantangan zaman yang terus berkembang.

I. INTRODUCTION

The intervention of Islamic education in children significantly shapes children's character, morality, and spirituality from an early age (Tambak, 2015). *First*, introducing Islamic values to the child can begin through teaching about tauhid and understanding the true aqidah (belief). It helps the child understand the basics of their faith in Islam. *Second*, the intervention of Islamic education in the child also includes learning about Islam's noble morality and ethics (Sukardi, 2016). It involves teaching about courtesy, politeness, honesty, and compassion (FM et al., 2023). By understanding these values, children can develop strong character, become responsible individuals, and empathise with others.

In addition, the intervention of Islamic education in children also includes teaching about worship, such as prayer, fasting, and zakat. The children are taught how to worship correctly and meaningfully according to the teachings of Islam. This helps them understand the importance of worshipping and strengthens their spiritual relationship with Allah Swt (Nurhadi, 2018). Further, the intervention of Islamic education in children is also concerned with learning the Quran and the Hadith. Children are taught to understand, remember, and practice the content of the Qur'an and the hadiths of the Prophet Saw. This effort enables them to make

the teachings of Islam the guidelines of daily life (Mukmin, 2019). Finally, the intervention of Islamic education in children also involves an introduction to the history of Islam and essential events in its history (Alifah, 2021). It helps children understand the cultural heritage and values embedded in Islamic history. It inspires them to be people who contribute positively to society through the teachings of Islam.

The presence of the Qur'an and the Hadith greatly influenced the birth of various concepts of education that human beings need in life. The Qur'an is like a fountain that never dries when a man takes and examines its contents (Abusama et al., 2020). Of course, it depends on the ability and discretion of each person, and whenever the time is present, it will always be functionally solving humanity's problems. The Qur'an is a sign and inspiration for the birth of the concept of education. The presence of the Hadith is the teaching and practical example of the Prophet Muhammad Saw (Djunaid, 2014). It is also the primary source for the development of Islamic education. The Hadith guides the behaviour, morality, and ethics that Muslims must follow.

According to the author, both the Quran and the Hadith play an essential role in the intervention of Islamic education in human life. Though we can argue that the Qur'an is the Book of Islam, we cannot say it is the same. The Qur'an is from God; the truth is absolute and relevant to all ages. The book of education results from man's idolatry, which has limitations, can change at every age according to the changes and developments of the ages and can contain errors and shortcomings (Widiani, 2018).

In the context of Islam, education is a fundamental necessity. The Qur'an, bestowed upon Muhammad (peace and blessings be upon him) as a profound gift to the Muslims, holds a unique position. As Abudin asserts, the Qur'an, revealed through Jibril U.S., has had a profound impact on education, giving rise to many highly beneficial educational concepts (Ikhwan, 2021b). The divine origin of the Qur'an, as a testament to God's words, underscores its authority and its significant role in shaping Islamic education.

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

“This is the Book: There is no doubt about it. A perfect guidance for the God-revering, pious, who keep their duty to God.” (QS. Al-Baqarah [2]: 2).

The Qur'an is a guide for humanity. The guidance also covers Islamic education when presented in a more general context. Indeed the Qur'an is the compass of life. The Qur'an is not only about religion but also about the guidance of the world (Akmansyah, 2015). In Islam, the Qur'an serves as a source of knowledge. In addition to describing the rules of life, the Qur'an also highlights the issue of education. All the verses of the Qur'an have a profound meaning. Among his verses, describing the values of education can relate to the objects, purposes, and teaching methods.

Various previous studies conducted by local and international authors have tried to follow up on the topic above. This shows that this topic occupies an essential position in the educational process. Like the study conducted by Dogra et al., (2021), he believes that a deep understanding of Islamic religious values and practices among the British Muslim community and how these values can be integrated into obesity prevention programs will be the key to successful Islamic education interventions for children. The second study conducted by Ritonga et al., (2023) discussed the impact of the spread of fake news on children's lives from the perspective of the Al-Qur'an. They consider the spread of phoney news negatively impacting the lives of children and society. Therefore, parents and educators must teach children the importance of verifying information, maintaining honesty, avoiding the spread of fake news and always following the moral and ethical values taught by the Qur'an.

Based on the above exposure, the author sees the position of the Qur'an and the Hadith as capable of interfering with implementing Islamic education in children. Although researchers, scholars, and academics have conducted similar studies, the study of Islamic education still needs to continue to acquire comprehensive knowledge that can eventually implement the values of Islamic teaching in life. From the process, this paper is a library research study where research data is taken from library sources in the form of books, scientific articles as secondary sources, and the Quran and Hadith as primary sources. All the data

is collected, classified as needed, and interpreted according to the problem formula.

II. METHODS

This study falls into an interpretive paradigm with a qualitative approach to holistically explore data and information about the topic. The research method used is the library method, namely using library materials as a data source to answer the research problem formulation. The data collection technique was carried out by collecting primary literature such as the Al-Qur'an and Hadith as primary data sources and other supporting literature sources such as books and scientific articles that discuss these topics as secondary data sources. The collected data was then analyzed using content analysis techniques with the following steps: determining the problem, developing a framework for thinking, developing methodological tools, data analysis, and data interpretation. The data that has been analyzed is then presented using a deductive method, starting from the general theory and ending with the research findings. In this way, the author can present content about Islamic educational interventions from a child's perspective on the Al-Qur'an (Ikhwan, 2021a; Moleong, 2018).

III. FINDINGS AND DISCUSSION

Terminology of Approaches and Methods in Islamic Education

Methods and approaches in Islamic education are not just two distinct concepts, but they are intricately intertwined, each with its unique approach to implementation. Islamic educational methods encompass the tangible techniques used in teaching and learning (Tafsir et al., 2020; Zukhrufin et al., 2021). It encompasses teaching methods such as lectures, discussions, visual media use, and technology application in learning. This method is primarily concerned with the delivery of material to students. On the other hand, the Islamic approach to education delves deeper, encompassing the philosophy that underpins the entire educational process (Ardiansari & Dimiyati, 2021). This approach encapsulates values, principles, and overarching perspectives of Islamic education. It embraces a holistic approach that underscores the integration of science, a value-based

approach that fosters character development, or a contextual approach that links learning with everyday life (Hanafi et al., 2018; Ikhwan, Farid, et al., 2020).

In practice, methods and approaches in Islamic education often support each other. For example, in a value-based approach, the teaching method may involve group discussions to discuss the moral values of Islamic teachings (Hanafi et al., 2018). Meanwhile, a holistic approach may combine lecture methods with practical projects that demonstrate the application of religious values in real life. In other words, these two concepts work together toward the primary goal of Islamic education, which is to form individuals who are faithful, noble, and able to make a positive contribution to society. By using methods that match the approach chosen, the Islamic education process can be more effective in achieving that goal.

Based on the description above, we understand that approaches and methods are crucial segments of learning strategies. The method functions as a way of presenting, outlining, giving examples, and exercising to achieve the desired goal. A teacher can choose the appropriate instructional methods because not all match the target (Sholeh et al., 2021). In the teaching and learning process, teachers have the right to select the methods to be used from so many to deliver the material to achieve the educational objectives that have been set. According to An-Nahlawi, implementing the Islamic educational method is an attempt to build the student's personality so that the divine radiance of *kodrati* is radiated in him (An-Nahlawi, 1993; Ikhwan, 2017).

The style employed to educate students is commonly referred to as the method of education. In this context, educational methods serve a dual purpose: to transfer knowledge and disseminate the norms of life (Anwar et al., 2023). While the Qur'an does not explicitly define the method of education, the word is translated as a method in certain verses. It is often compared to other words that are inherent in the method, such as *thariqin muqim*, which is interpreted as a straight way, as God says:

قَالُوا يُقَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى

طَرِيقٍ مُسْتَقِيمٍ

They said, "O our people! Indeed, we have heard a Book revealed from after Musa confirming what between (his) hands guiding to the truth and a Path Straight." (Al-Ahqâf [46]: 30).

The verse explains that methods can be highlighted based on functions and objects; it can be demonstrated that the technique in the Qur'an is seen from the angle of its object, its function, its consequence, and so on. It can be meant to be *au naturel*. It is possible to capture a pattern of thought that the Qur'an gives instructions about the method of Islamic education, even though it is majestic. The process only serves as a vehicle toward the target. Its implementation must refer to its underlying foundations, especially religious ones.

Intervention in Islamic Education for Children

Interventions in Islamic education aim to improve understanding, practice, and appreciation of Islamic values in the educational environment. It ensures that Islamic education covers academic aspects, produces noble, knowledgeable individuals, and understands and appreciates Islamic principles in everyday life (Nida, 2013). In general, the purpose of the development of religious values for children is to provide a foundation of faith with a pattern of God-fearing, good morals, speaking, believing in oneself, and having the readiness to live in society and conduct the life intended by the One God (Ananda, 2017).

Islamic education is not just an endeavour; it's a mission for educators. They are the ones who prepare students to believe, understand, and practice Islamic teachings (Ikhwan, Mu'awanah, et al., 2020). The purpose of Islamic education is not just to form students but to shape them into individuals who believe and fear Allah SWT, have knowledge of the basic teachings of Islam and practice them in their daily lives, and have a broad understanding of Islam (Sudadi, 2020). Islam education is not just an essential aspect of day-to-day life, it's a crucial part of worship, commemoration, and socialization (Makhmudah, 2020).

For a child, there are three stages of religious development: 1) The Fairy Tale Stage. When a child aged 0–6 years thinks that gods and angels are considered giant figures, wings, or other beliefs, It's about the world of his imagination. 2) The realistic stage. This stage begins at 6–12 years old, which assumes that religion is concrete. The angels and the prophets are as accurate as the human beings who can see and watch. 3) The individual stage. This stage begins at 13–18 and comprises the colour, misted, and symbolic stages. Besides, individuals are starting to think critically about something inappropriate. Individuals can be invited to discuss and speak well.

Standard achievement of religious grades of preschool children: 1) Age 2-3 years. Religious identification can be taught by singing songs related to the religion taught. In addition, he began to introduce prayer, prayer attitude, knowledge of the nature of God, and greetings. The child can sing, beat hands, start remembering short prayers, pray for activities, begin remembering prayers and worship movements, say greetings, and express gratitude. 4) At the age of 5–6 years. The child begins to master the previous stages of the process; the child becomes more mature in remembering prayer and carrying out activities of cultivation of religious values in early childhood (Arwani et al., 2022; Makhmudah, 2020).

The stages of the development of religious values in children from an early age are as follows, as identified by Bahri & Fitriani, (2019) study:

1. Reflective. The child's ability to understand and learn the religious values of the child is still a limit of introduction. The understanding of religion so far has been limited. It can be seen when religious activities, such as jokes and other playful activities, are still childish.
2. Egocentric. Egocentric means that the individual is more selfish and careless of others and more focused on his benefit. Like the nature of early childhood, children are still constantly changing; they cannot yet behave consistently. Suppose at one time a child is diligent in carrying out religious activities, but at some point a child can become lazy to carry out such religious activities. The

boy prefers to play with his friends. This nature is still legitimate, as parents and educators must direct and guide the child's spiritual values.

3. Misunderstanding. This stage is characterized by psychological and physiological limitations that result in many concepts being beyond the child's grasp. This is particularly evident when children are learning to understand abstract religious teachings. At this stage, the child may have misconceptions about the nature of God, such as imagining where God is. This stage underscores the need for age-appropriate religious education that considers the child's cognitive development. This phase underscores the child's comprehension of religious values commences with language acquisition. In the context of Islam, children are introduced to religious rituals such as prayer activities, reciting prayers, learning short verses, the names of angels, and more. The child actively participates in this learning process, which is facilitated through simplicity, experience, and habit. Imitative. In the imitation phase, the child is imitating or mimicking religious ritual activities. For example, in Islamic religions such as prayer, fasting, wudhu, reading iqro, and so on. Thus, the environment has a great influence on religious learning, giving children examples of good practices.

In Islamic education, the primary goal of education is to get closer to God, happiness in the Hereafter, and the development of potential. Man is a creature that has the potential to believe and a tendency to believe in the true religion that comes from God. In the Qur'an and Hadith, it is called fitrah. Amid its struggle with the environment of social life, which is often in conflict with fitrah, such potential and tendency will not immediately develop on their own without cultivation and maintenance. Many factors, including environment, education, media and technology, community values and culture, economy and experience influence children's growth and development. This is the crucial meaning of the role of education, that is, the development of potential (Zaim, 2019).

The educational methods that hold significant sway in the formation of children, as endorsed by the esteemed Ulwan, (2016), are:

Educating with Compatibility

Integrity in education is the most effective and successful way of morally, mentally, and socially preparing children. It is because the educator is an idol in the eyes of the child and an excellent example in their eyes. The child will follow the behaviour of his educator, imitating his scholarship, consciously or unconsciously. All forms of words and deeds of the educator will be internalized in the child and become part of his perception (Purwanto et al., 2019). From here, maturity becomes very influential in the child's well-being. Allah sent Muhammad to be an excellent example throughout history for Muslims and all humanity.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Surely there was a good example for you in the Messenger of Allah, for all those who look forward to Allah and the Last Day and remember Allah much." (QS. Al-Ahzab [33]: 21).

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا إِلَى اللَّهِ بِأَذْنِهِ وَسِرَاجًا مُنِيرًا

"O Prophet! We have sent you to be a witness, a warner, and a light." (QS. Al-Ahzab [33]: 45–46).

And Allah has placed in the person of Muhammad the perfect image of the manhaj of Islam. It aims to make him an image of eternal life with his moral perfection and majesty for future generations. The Prophet (peace and blessings be upon him) said: It is a short answer, but it has a deep and comprehensive meaning and contains the revelations of the Qur'an and the principles of ethics.

Educate with Habits

It has been established in the Quran that the child is created from birth in pure faith, righteous religion, and trust in God. The Prophet (peace and blessings be upon him) said: "Every child is born in a good condition" (HR. Bukhari). He is born in faith and has faith in God. From here, custom, dictatorship, and discipline must take part in the child's growth and strengthen the pure tauhid, the noble morality, the great soul, and the upright ethics of the sharia (Nurjali & Rosadi, 2021).

Educate with Advice

An effective educational method for shaping a child's faith, morality, mentality, and sociality is a method of education with counsel. This is because counsel dramatically influences a child's understanding of the essence of something and gives him awareness of Islamic principles (Husen, 2020). So, the Quran uses this manhaj to speak to every soul and repeats it in many verses. Methods of advice are listed in the Quran in Surah Luqman verses 12–19:

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

"And We have given wisdom to Luqman: "Be grateful to Allah; and whoever is thankful to God, he is indeed thankful for himself; and he who is ungrateful, Allah is rich, praised." (QS. Luqman [31]: 12).

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"And remember when Luqman said to his son, when he taught him, "O my son, do not associate with Allah; for associating with Him is indeed a great iniquity." (QS. Luqman [31]: 13).

Asbabun Nuzul, verse 13: The Prophet (peace and blessings of Allah be upon him) said: When QS dropped 6.82, the friends objected. They approached the Prophet and asked. O Prophet, who among us can cleanse the faith from wrongdoing? Have you heard Luqman's warning to his son, "My son, do not associate with Allah, for this is an excellent iniquity? (HR. Bukhari).

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُهَا فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَلَدَيْكَ إِلَى الْمَصِيرِ

"And we commanded men to do good to their parents. His mother conceived him in an increasingly weak condition and struck him at the age of two. Be grateful to me and to your parents. It's only for me to get you back." (QS. Luqman [31]: 14).

وَإِنْ جُهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبُهُمَا فِي الدُّنْيَا
مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

"And if they compel you to associate with me something you have no knowledge of, then do not obey them, do good for them in this world, and follow the way of those who return to me. Then to me is your return, and I will tell you what you have done." (QS. Luqman [31]: 15).

يُيَسِّرُهَا إِن تَكُ مِنْثِقَالِ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمُوتِ أَوْ فِي الْأَرْضِ يَأْتِ
بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

"O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted." (QS. Luqman [31]: 16).

يُيَسِّرُ أَقِمِ الصَّلَاةَ وَامْرُءٌ بِالْمَعْرُوفِ وَأَنَّهُ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَلِكُ مِنْ عَزَمِ
الْأُمُورِ

"O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination." (QS. Luqman [31]: 17).

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful." (QS. Luqman [31]: 18).

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

"And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys." (QS. Luqman [31]: 19).

Asbabun nuzul QS. Luqman verses 12–19 in verse 13, Quraish Shihab explains asbabun nuzul. This verse is told in the story of Suwayd ibn ash-Shamit, who once came to Mecca. He's a reasonably respected man in his community. Then the Prophet asked him to embrace Islam. He told the Prophet, "Maybe what you have is the same as what I have." He said, "What do you have?" This is the Qur'an, which Allah sent me down for guidance and light. The Prophet (peace be upon him) recited the Qur'an to him and asked him to embrace Islam (Shihab, 2002). The Prophet (peace and blessings of Allah be upon him) has revealed this to his people. Nevertheless, they opposed him in that matter and doubted the good intentions behind his offer. They fear that behind the offer is the ambition of Muhammad SAW to seize power and leadership over them (Quṭb, 1996).



Then, verses 14 and 15 describe the sacrificial atmosphere of a terrible mother. A mother who, by habit, has to bear a heavier and more complex burden. Yet, remarkably, he still endured it with happiness and more profound love, softness, and gentleness. He was told by Hafidz Abu Bakar al-Bazzar in his murder with his Buraid from his father that someone was in a row of laughter carrying his mother to take him to laughter. Then he asked the Prophet, "Have I fulfilled my duty?" The Prophet said, "No, not even a breath" (Quṭb, 2002).

Meanwhile, asbabun nuzul verse 15 relates to Sa'ad bin Abi Waqqas, He said, "When I entered Islam, my mother swore that she would not eat or drink until I left Islam. Therefore, on the first day, I begged him to eat and drink, but he refused and stood on his feet. On the second day, I prayed to him that he should eat and drink, and on the third day, I asked him to drink and eat, but I refused. Therefore, I said to her, "By God, if you had a hundred souls and were to come out one by one before me until you died, I would not abandon the religion that I embrace. "When my mother sees my faith and strength, she will eat."

Ibn Katsir has structured Luqman's counsel to his son into four distinct sections, each addressing a crucial aspect of life: humility and *tawadhu* (humbleness), noble morality, arrogance, and pride (Al-Sheikh, 2004). Al-Hafizh Abu Bakar bin Abid Dunya compiled this discourse. He narrates that Ishaq bin Ibrahim informed us that Abu Hurairah relayed the words of the Prophet:

إِنَّ مُلُوكَ الْجَنَّةِ كُلُّ شُعْتٍ أَعْبَرَ ذِي طَمْرَيْنٍ إِذَا اسْتَأْذَنُوا عَلَى الْأَمْرَاءِ لَمْ يُؤْذَنَ لَهُمْ، وَ إِنْ خَطَبُوا لَمْ يُنْكَحُوا، وَ إِذَا قَالُوا لَمْ يُنْصَتْ لَهُمْ، حَوَائِجَ أَحَدِهِمْ تَتَجَلَّجَلُ فِي صَدْرِهِ، لَمْ قُسِمَ نُورُهُ يَوْمَ الْقِيَامَةِ بَيْنَ النَّاسِ لَوْسَعِهِمْ.

"Surely among the kings of the heavens are those whose hair is dusty and whose clothes are dusty; they have no interest in themselves; when they ask for permission to enter into the kingdom, they are not allowed to do so; when they seek a woman, they have a mark; and when they speak, there is no one who takes heed to them, so that their needs will fall into his chest; but on the Day of Resurrection, their light will cover it if it is given to all men."

أَلَا رَبَّ ذِي طَمْرَيْنٍ فِي مَنْزِلٍ غَدَا  زُرَّابِيَّةٌ مَبْثُوثَةٌ وَغَارِقُهُ
قَدْ اطَّرَدَتْ أَنْوَارُهُ حَوْلَ قَصْرِه  وَأَشْرَقَ وَالتَّقَّتْ عَلَيْهِ حَدَائِقُهُ

"And many of them who are clothed in linen will be in the high places of the Day of Resurrection. It is covered with beautifully arranged reservoirs. It shines around its palaces, shining and surrounding its gardens."

Secondly, the article about noble morality. Anas in the marfu hadith says:

إِنَّ الْعَبْدَ لَيَبْلُغُ بِحَسَنِ خَلْقِهِ عَظِيمَ دَرَجَاتِ الْآخِرَةِ وَشَرَفِ الْمَنَازِلِ وَإِنَّهُ لَضَعِيفُ الْعِبَادَةِ، وَإِنَّهُ لَيَبْلُغُ بِسُوءِ خَلْقِهِ أَسْفَلَ جَهَنَّمَ وَهُوَ عَابِدٌ

"Indeed, a servant will reach the rank of the Hereafter and the highest rank with good deeds, even though his worship is low, and he will be reached to the crust of Hell for evil deeds even though he is a worshiper."

Third, the subject of blasphemy against arrogance. Alqamah says from Ibn Mas'ud, in the Marfu hadith:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ

ذَرَّةٍ مِنْ إِيْمَانٍ

"No one will enter Paradise whose heart weighs a grain of arrogance, and no one who has a grain of faith will enter Hell."

This explanation gives the message that humans are required to do good to fellow humans and do good to God. This is the point of educating with advice. In the Islamic perspective reflected in the Qur'an, human life does have a horizontal dimension (relationships between fellow humans) and a vertical dimension (relationship with Allah Swt) (Ulwan, 2016). In relations between human beings, the Qur'an emphasizes the importance of doing good, justice and responsibility towards others. Humans are taught to respect, love and help each other in goodness. This is reflected in many verses of the Qur'an which call for acting reasonably, paying attention to the rights of fellow human beings, and doing good to others regardless of social, economic or religious differences.

On the other hand, in the vertical relationship with Allah Swt, the Qur'an emphasizes the importance of taqwa, namely awareness and sincere obedience to Allah. Humans are constantly reminded to follow His commands, avoid His prohibitions, and always remember Him in every activity. A good relationship with Allah involves obedience in worship, such as prayer, fasting, and almsgiving, and trying to follow His teachings in daily life. By strengthening this vertical relationship, it is hoped that humans can achieve inner peace, true happiness and success in this world and the hereafter (FM et al., 2023). Overall, both relationships between humans and the relationship with Allah Swt have an essential role in shaping human character and creating a harmonious, prosperous and meaningful life.

Educate with Attention and Supervision

Mindful education means following the child's development and monitoring the child's moral, mental, and social character. He also constantly checks his

condition in his physical and intellectual education. Educating this way is one of the most vital foundations for shaping a balanced human being (Nabila, 2023). Islam, with its holistic and eternal principles, encourages parents and other educators to keep an eye on and watch over their children in all aspects of their lives and education. Here's the Nash Nash that encourages attention and surveillance of the child.

The Word of God:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظَ شِدَادٍ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"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. (QS. At-Tahrim [66]: 6).

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعُظِيمَةُ لِلتَّقْوَىٰ

"And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the (best) outcome is for (those of) righteousness. (QS. Thaha [20]: 132).

Educate with Punishment

In an etymological sense, punishment is imposed on people who violate the law and so forth. The Dictionary of Sociology and Investigation explains that punishment results from a violation of the law that is officially imposed by an institution with legitimate authority. According to A. Mursal HM Thahar, punishment is an act of punishing another person by committing a person consciously and deliberately to repair himself from physical and spiritual weaknesses to avoid all kinds of violations (Tahe et al., 1981).

The interpretation above describes that the essence of punishment is that the pupil does not repeat the offence he has been deliberately sentenced to. Punishment in Islamic education is for guidance and correction, not revenge or satisfaction. Before punishment is given, consider the character and condition of

the child concerned, explain the misconduct he has done, and encourage him to correct himself and forgive his mistakes.

Punishment is an unpleasant educational tool, but it can motivate students not to commit offences or mistakes. Punishment aims to get the child used to doing a good job. In this regard, Imam Al-Ghazali said (Al-Ghazālī, 1990):

“Let it be forbidden for the children, that they may throw away their garments, and that it may not be made foolish. Let it not be done to swear and not take long days to sleep, for it is blasphemy. Children should be told to exercise so they don't get lazy. And those bad things have not been used to since childhood.”

An educator who wants to succeed in teaching must think about each child and give appropriate punishment after considering the mistakes that they have committed (A. W. Ritonga, 2022). The educator must correct his child's mistakes with a gentle approach. He should punish his pupil as a correction for wrong behaviour and give a reward as an incentive for the pupil to learn more. The summary above can be seen in the image below:

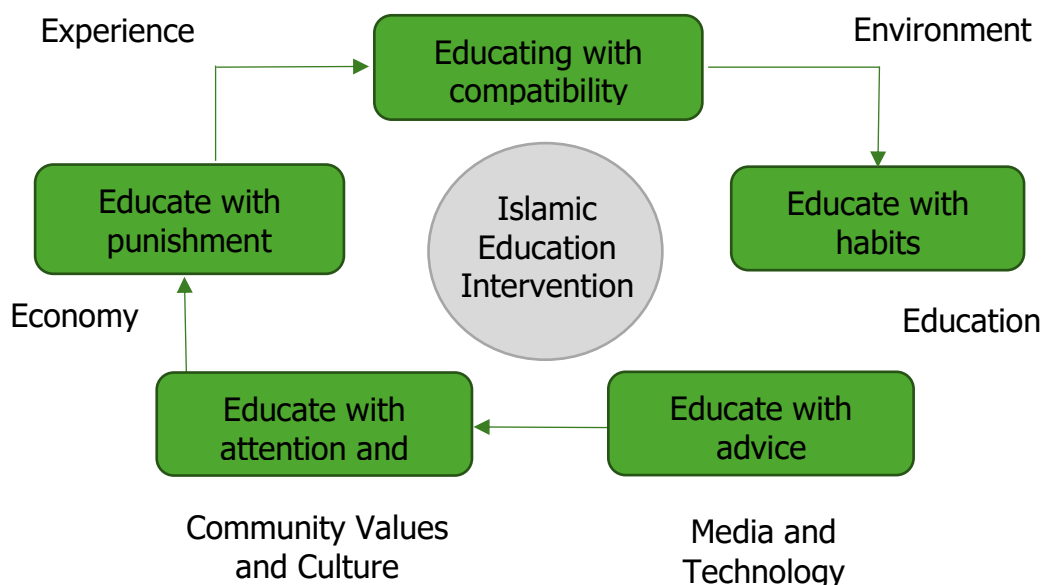


Figure 1. *Islamic education intervention for children*

Based on Figure 1 above, it is known that Islamic education has placed demands on educating children based on the Al-Qur'an and Hadith. This work cannot be left to parents alone. The involvement of other stakeholders, such as

teachers, schools, and the environment, is very much needed. The child's education process is also influenced by various factors such as the surrounding environment, education, media and technology, community values and culture, economics, and the child's experiences.

IV. CONCLUSION

There are two sources of Islamic education: the divine source, which includes the Quran, the Hadith, and the universe as a Qur'an that needs to be reinterpreted. The second is education, which comes from the human mind through the process of *ijtihad*. The intervention of Islamic education in the Quran and Hadith is essential in improving the quality of human life. The Qur'an gives guidance to the life of this world. It is impossible to speak of Islamic education without taking the Quran as the only reference. Hadith is the second source of Islamic statements after the Qur'an. He is the one who strengthens and clarifies the various questions in the Qur'an and those faced in the lives of Muslims. The study also showed that an approach based on the Quran and the Hadith can provide a strong foundation for shaping a child's moral, ethical, and Islamic personality. By combining formal and informal education based on the teachings of Islam, a holistic educational environment can be created for children's spiritual and intellectual development through various methods such as equality, tutoring, care/monitoring, counselling, and punishment.

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