

The Educational Methods According To Muḥammad Bin Syākir Al-Syarīf In The Book *Nahwa Tarbiyah Islāmiyyah Rāsyidah Min Al-Tufūlah Ḥattā Al-Bulūg*

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Abstract

This research analyzes the educational framework developed by Muhammad Ibn Syākir asy-Syarīf, which offers a phased model of education starting from pre-puberty, puberty, and reaching adulthood, as a response to the weakening internalization of values in modern Islamic education. The purpose of this research is to explain the structure of thought, the stages of child development, and the educational methods he formulated according to psychological characteristics and the demands of Islamic law. A qualitative study was performed through a literature review of the primary works of the figure and relevant supporting literature. The research findings indicate that pre-tamyiz emphasizes role modeling and habituation, tamyiz necessitates dialogue and direct experience, while baligh signifies the stage of taklīf, requiring a rational approach through methods such as at-ta'lim, mau'izhah, amar ma'rūf nahi munkar, parables, exploration, and rihlah. This research suggests that Syākir's model is pertinent for countering the predominance of cognitive approaches in contemporary Islamic education and can provide a foundation for creating a more integrated curriculum.

Keywords: Contemporary Education; Islamic Educational Methods; Muḥammad Bin Syākir Al-Syarīf; Tarbiyah Islāmiyyah.

Abstrak

Penelitian ini menganalisis kerangka pendidikan yang dikembangkan oleh Muhammad Ibn Syākir asy-Syarīf, yang menawarkan model pendidikan bertahap mulai dari pra-tamyiz, tamyiz, hingga baligh, sebagai respons terhadap melemahnya internalisasi nilai dalam pendidikan Islam

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modern. Tujuan penelitian ini adalah untuk menjelaskan struktur pemikiran, tahap perkembangan anak, dan metode pendidikan yang dirumuskannya sesuai dengan karakteristik psikologis dan tuntutan hukum Islam. Studi kualitatif dilakukan melalui tinjauan pustaka terhadap karya-karya utama tokoh tersebut dan literatur pendukung yang relevan. Temuan penelitian menunjukkan bahwa pra-tamyiz menekankan pada permodelan dan pembiasaan, tamyiz memerlukan dialog dan pengalaman langsung, sementara baligh menandakan tahap taklīf, yang membutuhkan pendekatan rasional melalui metode seperti at-ta'lim, mau'izhah, amar ma'rūf nahi munkar, perumpamaan, eksplorasi, dan rihlah. Penelitian ini menunjukkan bahwa model Syākir relevan untuk menangkal dominasi pendekatan kognitif dalam pendidikan Islam kontemporer dan dapat menjadi dasar untuk menciptakan kurikulum yang lebih terintegrasi.

Kata Kunci: Pendidikan Kontemporer; Metode Pendidikan Islam; Muḥammad Bin Syākir Al-Syarīf; Tarbiyah Islāmiyyah.

A. Introduction

The current landscape of Islamic education is undergoing a significant transformation that prompts critical reflection, as the foundational spiritual, moral, and character-building values appear to diminish in the face of prevailing cognitive approaches (Salminawati, 2011). This phenomenon is intensified by the impact of secularism and capitalism, which redirect the purpose of education from the holistic development of individuals to a focus on technical skills and competitive

academic achievement (Sardar, 2011). Modern students are immersed in a rapidly evolving digital landscape, rendering inflexible traditional approaches inadequate for effectively imparting values such as manners, trustworthiness, and a sense of Islamic identity (Zuhri, 2024). The impacts can be seen in the rise of ethical dilemmas, the diminishing presence of exemplary figures, and the disruption of the balance between intellectual development and character building (Komariah et al., 2023). This situation necessitates a critical reassessment of

a holistic and integrative framework for Islamic education that aligns with the inherent growth patterns of children (Salminawati, 2011). Thus, methodological concerns emerge as a pivotal aspect that warrants rigorous examination in order for Islamic education to effectively address contemporary challenges (Tijani, 2019).

In this context, the insights of a modern academic provide an educational framework grounded in transcendent principles while also being attuned to the evolving nature of student growth (Saputra et al., 2024). He emphasizes the necessity for Islamic education to be implemented in a sequential manner, aligned with the various stages of human development, commencing from the before-tamyiz phase, through the tamyiz period, and culminating at the threshold of baligh (Redhatul Hayati & Jamilus, 2023). Each phase has different methods, such as storytelling, playing, experimentation, habituation, exemplification, dialogue, competition, and advice (Redhatul Hayati & Jamilus, 2023). This

approach affirms that education transcends the mere transmission of information; it encompasses a comprehensive process that engages the body, mind, heart, and spirit. His reasoning illustrates how appropriate methodologies can inherently influence faith, character, and behavior through the mechanisms of habituation and role modeling. In the current crisis surrounding modern values, this concept stands as a pertinent framework that can rejuvenate the essential objectives of Islamic education, which emphasize the importance of harmonizing knowledge, morality, and spirituality (Zuhri, 2024).

Despite several works addressing Islamic educational approaches from classical scholars like Al-Ghazali, Al-Zarnuji, and Abdullah Nashih 'Ulwan, there remains a scarcity of research focusing explicitly on the methodological notions of these individuals (Aminuddin & Wahidin, 2021; Asnimar et al., 2022; Tamirih et al., 2023). Current Islamic education literature rarely addresses his work,

despite its ability to offer a methodical framework that integrates traditional educational concepts with contemporary requirements. This gap in the literature indicates a significant research gap, especially in relation to an in-depth analysis of the structure, principles, and relevance of the methods he offers. This void is particularly significant due to the predominance of educational dualism, insufficient internalization of values, and the necessity for practical educational models (Mansir et al., 2024). Therefore, scientific studies are essential to explain his contribution to the development of a more comprehensive and contextual Islamic educational approach. The recognition of this gap underpins research aimed at a rigorous analysis of the educational approaches he provides.

This study aims to explain his thoughts comprehensively, encompassing his intellectual background, the division of educational phases, and the methodologies employed at each step of student growth. This study also seeks to examine the significance of

his approach to current concerns in Islamic education. This study seeks to explain how the proposed techniques might address the existing methodological crisis through content analysis of his principal works and relevant literature. The research offers a systematic review of the educational concept's structure, enabling readers to grasp the rationale thoroughly. This research delineates the methodological concept while elucidating its theoretical and practical implications. The subsequent discussion will concentrate on the thinker's biography, the structure of his work, educational methods in each phase, and their contemporary relevance.

B. Research Methods

This study employs a qualitative approach through a literature review, as it centers on the perspectives of an individual presented in his scholarly work (Moleong, 2018). This method was selected to facilitate a thorough analysis of the methodological concepts articulated in writing, allowing for the interpretation of all data within their intellectual and

historical contexts (Lincoln & Guba, 1985). Qualitative research allows an in-depth examination of cognitive structures, argumentative logic, and the epistemological basis of the educational concepts under investigation (Creswell, 2014). The literature study was executed through the systematic collection, analysis, and evaluation of primary and secondary materials. Primary sources are the main works of the figures who are the objects of research, while secondary sources include books, journal articles, and other scientific publications relevant to classical and contemporary Islamic education. This approach is used to generate a valid, comprehensive understanding consistent with the nature of text-based studies (Jha, 2023).

Data collection is conducted using documentation techniques involving the reading, recording, and systematic organization of information. This process includes identifying important parts related to the biography, structure of the work, and educational methods formulated by the figure (Klingebiel et al., 2024).

All data is subsequently categorized according to themes pertinent to the research topics, including the individual's biography, educational methodologies outlined in the three stages of child development, and its relevance in the context of modern education. This classification is crucial for preserving consistency in the analysis and guaranteeing that each data category directly contributes to the research findings. The comprehensive procedure of data collection and organization was executed impartially, ensuring the integrity of the textual interpretation. The documentation technique was selected as it enables researchers to meticulously track data, prevent misinterpretation, and ensure that all conclusions are derived from reliable sources.

The data analysis employed content analysis, a method aimed at systematically and objectively identifying, interpreting, and deriving meaning from a text (Neuendorf, 2019). This method allows researchers to identify both explicit and implicit messages within the analyzed work,

facilitating a thorough understanding of the presented educational concepts. Content analysis was used due to its appropriateness for descriptive text data containing conceptual and methodological ideas (Neuendorf, 2019). The analytical procedure involved data reduction, coding, categorization, and interpretation, all designed to address the research questions. This approach also takes into account the social and intellectual milieu influencing the figures' thinking, ensuring that the interpretation remains connected to the realities of their time. The findings from the content analysis are expected to exhibit strong theoretical validity, enable replication by other researchers, and provide an objective depiction of the structure and significance of the educational methods examined.

C. Results and Discussion

Description of the Book as Primary Data

Muhammad Ibnu Syākir asy-Syarīf is recognized as a modern educator whose philosophy is

fundamentally rooted in Islamic tarbiyah principles (Mukminin, 2021). He is a Saudi scholar who integrates traditional perspectives with contemporary requirements, yielding a methodical and reasonable educational approach that is firmly anchored in the Qur'an and Sunnah. His robust academic background renders him a diligent individual in devising child development approaches grounded in natural progression and psychological stages. He regards education as an ongoing life activity, rather than solely as cognitive training. In this context, his perspective emerges as an endeavor to rejuvenate the tenets of Islamic tarbiyah in a more organized and pertinent manner for contemporary educational issues (Mukminin, 2021).

The book *Nahwa Tarbiyah Islāmiyyah Rāshidah min al-Ṭufūlah Ḥattā al-Bulūgh* was compiled as a comprehensive guide to accompanying children's development from pre-tamyiz to baligh (Zaini et al., 2024). Its uniqueness lies not only in its clear division of phases, but also in its conceptual arguments that explain

the pedagogical reasons behind each method. Syākir combines shar‘i arguments, empirical experience, and analysis of child development. He emphasizes the effectiveness of concrete actions over verbal instructions, as he states: “المواقف تأثير الحديث من بكثير أبلغ المتلقي نفس على العملية والخطب...” [*Concrete actions have a much stronger impact than words or advice*]. The presentation always begins with textual principles and then breaks them down into practical steps, making this book a comprehensive reference for educators and families.

The structure of the book shows an integrative educational orientation, covering the development of the physical, intellectual, emotional, and spiritual dimensions. Methods such as role modeling, habituation, experience, and exploration are explained with strong arguments. In explaining the effectiveness of role modeling, for example, Syākir quotes: “من كثير من أجدى...المربي تفاعل كان لذلك...الكلام” [*The commitment of educators to values is more useful than just talking about them*]. Quotes like this describe the epistemological

framework that accompanies each method, not just moral instructions. Practical examples in everyday life—such as road manners, charity, and social interaction—show that for him, education is a real, ongoing process.

The strength of this book lies in its ability to place child development at the center of educational design. Its methods are supported by psychological foundations, such as the use of real stories, which it believes have a stronger impact because “يسندها” [*supported by facts and events*]. This presentation differentiates the book from several conventional normative approaches by offering a balance between spiritual principles and the developmental needs of children. Syākir's perspective on contemporary phenomena, including digital games and electronic media, illustrates his adeptness in preserving the core values of tarbiyah while ensuring their adaptability (Zaini et al., 2024). This book elucidates educational methodologies while providing a practical, pertinent, and spiritually enriching Islamic

tarbiyah framework to address the complexities of modern education.

Phases and Methods of Education From the Perspective of Muhammad Ibnu Syākir As-Syarīf

The examination of educational phases and methodologies through the lens of Muhammad Ibn Syākir al-Sharīf is rooted in his foundational approach, which prioritizes child development as the core of the tarbiyah process. The book *Naḥwa Tarbiyah Islāmiyyah Rāshidah min al-Ṭufūlah Ḥattā al-Bulūgh*, the primary reference for this study, explains that education is not arbitrary but adheres to three developmental stages: pre-tamyiz, tamyiz, and baligh. Each phase presents distinct emotional, cognitive, and spiritual requirements, necessitating procedures that are customized to the child's preparedness at each stage. Syākir asserts that effective tarbiyah must commence with an understanding of child development, thereafter integrating Islamic ideals through role modeling, habituation, direct experience, and empirical investigation. By grasping

this overarching framework, readers acquire a thorough orientation prior to engaging in more specific analyses of the attributes of each phase and the associated methodologies.

Pre-Tamyiz Phase

The pre-tamyiz phase in the book is understood as a period in which children are not yet able to distinguish right and wrong independently, so that the entire guidance process depends on the environment, interactions, and quality of role models that surround them. The author of the book emphasizes that education at this stage is more effective when based on actions rather than verbal explanations, as expressed in his statement: “على العملية المواقف تأثير... والخطب الحديث من بكثير أبلغ المتلقي نفس” which shows that concrete experiences leave a deeper impression than instructions. This finding is in line with modern learning theories that place imitation as the main mechanism of early development. Therefore, the role of educators should be oriented towards creating a moral atmosphere, emotional stability, and spiritual awareness through simple routines in

daily life. This discussion clarifies that the pre-tamyiz phase is not only a stage of value recognition, but also a psychological foundation that determines the success of education in the next phase (Ramli, 2022).

Role modeling emerges as a core method in the development of pre-tamyiz children because the behavior of educators is seen as the first reference that is internalized without critical thinking (Arifin & Maghfiroh, 2022). The author emphasizes that the habit of values is only effective if it is reinforced by the actual behavior of educators, as he states: “أجدى من... لذلك كان تفاعل المربي” which emphasizes that moral commitment manifested in action is far stronger than lectures without examples. This finding aligns with developmental psychological studies indicating that children acquire values through observation and emotional engagement rather than through abstract conceptions. Therefore, role modeling transcends mere exemplary behavior; it serves as a teaching method that cultivates integrity and consistency (Arifin &

Maghfiroh, 2022). This approach illustrates the alignment between the ideas of Islamic tarbiyah and modeling theory in contemporary psychology, rendering it pertinent to modern family education (Muhammad & Desari, 2023).

Habituation is a significant discovery in the pre-tamyiz phase, when the author underscores that regular routines cultivate moral consciousness through repetition. He asserts that several values are not cognitively comprehended by children but are instead assimilated through intentional repetition, hence rendering habituation a strategy congruent with the developmental framework of the early childhood brain. The text mentions that habituation strengthens character and shapes spiritual readiness, as in the expression about the importance of connecting children with real stories because “يسندها” which demonstrates the power of real-life experiences as a foundation for habituation. Discussion of these findings shows that habituation is not indoctrination, but rather a character-

building strategy that takes into account children's sensorimotor and emotional learning patterns (Warsah et al., 2024). Thus, this method not only fulfills the principles of Islamic education, but is also in line with the principles of modern educational neuroscience (Rofdli & Suyadi, 2020).

The next finding is the use of storytelling as an educational tool in the pre-tamyiz phase. The author of the book emphasizes that stories have suggestive power because they combine emotion, imagination, and moral values in a single experience. He mentions that real stories have a stronger influence because “يسندها “ويعضدها تحققها في الواقع” shows that the authenticity of events makes values easier to internalize. This discovery aligns with the narrative learning hypothesis, which posits that stories enhance learning by fostering character identification and meaning development. In the discussion stage, the storytelling technique holds a key role as it facilitates the integration of values related to monotheism, morality, and manners without compelling children to understand

abstract notions (Anwar et al., 2023). The alignment of the book method with early literacy theory demonstrates that narratives serve as a pertinent connection between Islamic educational traditions and contemporary narrative-based pedagogy (Ervina et al., 2025).

Game is a crucial element of the pre-tamyiz phase, since it serves as a natural conduit for children to transition into formal learning. The author of the book asserts that games transcends mere enjoyment, serving as a developmental process that enhances children's motor, social, and emotional intelligence. He even mentions the phenomenon of electronic games that “تحت عقول الأطفال” which can hijack a child's development if not guided by the right values. These findings provide a basis for games to be an educational strategy guided by values, rather than being left to follow market trends. On the discussion side, this method emphasizes the compatibility between classical Islamic pedagogy, which emphasizes the cheerfulness and flexibility of children's souls, and modern developmental theories such

as learning through play (Putra & Ade Bastian, 2025). Thus, game becomes an area where moral education and cognitive development meet harmoniously (Gunanto, 2016).

Overall, the pre-tamyiz phase in the book demonstrates a robust combination of spiritual values and principles of child development. Each method—role modeling, habituation, storytelling, and play—functions collectively, creating a pedagogical unity that equips children for the tamyiz phase with emotional, moral, and cognitive preparedness (Anwar et al., 2023; Ervina et al., 2025; Gunanto, 2016; Arifin & Maghfiroh, 2022). Quotations taken from the book strengthen this approach, emphasizing that this approach is not only based on theory but also on tarbiyah practices that come from the author's personal experience. The analysis of these facts indicates that the pre-tamyiz education paradigm presented in the book is significantly pertinent to contemporary education, which frequently remains entrenched in an archaic cognitive framework. This approach, anchored in emotional

development, social role models, and authentic experiences, provides a more comprehensive and pragmatic alternative to character-building programs.

Tamyiz phase

The tamyiz phase is described as a stage of rational and moral development that marks the transition between early childhood and adulthood, when children begin to be able to distinguish right from wrong and understand the consequences of their actions. Syākir explains that this phase lasts from the age of six or seven to around fifteen, as he states: “أو تقريباً السادسة سن من تمتد التي المرحلة وهي... البلوغ قبيل إلى السابعة،”. Children at this stage are no longer completely dependent on emotional intuition as they were in the pre-tamyiz period, but are beginning to move towards a rational understanding of values and responsibilities. These findings indicate that educational methods at this stage should be dialogical, argumentative, and experience-based, rather than merely passive role modeling (Mayasari, 2025). In the context of modern education, Syākir's

explanation is consistent with cognitive development theory, which views this age as the emergence of concrete-operational abilities, so that the methods chosen should stimulate reason and moral awareness (Rahayu et al., 2023).

Syākir emphasized that the tamyiz phase is a long period that overlaps with early childhood and pre-adolescence, as he stated: “فهي مرحلة طويلة تشترك في بداياتها مع مرحلة الطفولة دون ”بينما لم يصل إلى كمال الرجولة...سن التمييز”. This statement confirms that children at this stage are in a liminal position—no longer completely children, but not yet adults. At this point, education must urgently direct children towards moral and spiritual autonomy (Hayati & Jamilus, 2023). The analysis of these findings indicates that the tamyiz phase is a critical period for reinforcing tauhid, worship, and manners (Tamirih et al., 2023). In contemporary education, this phase is frequently referred to as "middle childhood," characterized by significant emotional and identity transformations, hence rendering a strategy that integrates discipline,

dialogue, and responsibility particularly pertinent (Sardar, 2011). Thus, Syākir's approach aligns with contemporary educational requirements that necessitate extensive support during primary and secondary schooling.

Syākir emphasizes the value of intellectual and spiritual dimensions throughout the age of tamyiz, using an astute quotation from Ibn al-Qayyim regarding the maturation of children's intelligence. Ibn al-Qayyim explains that tamyiz is a gradual process: “ينشأ...معه التمييز والعقل على التدريج شيئاً فشيئاً”, and emphasized that some children even reach tamyiz at the age of five. This data shows that intellectual development is not linear and is greatly influenced by the environment. At the age of seven, children are instructed to perform salat, as stated in the text: “فإنما صار له سبع سنين دخل في سن...التمييز”. This finding provides a basis for spiritual education to begin with a rational approach appropriate to the child's capacity, rather than through coercion (Zaini et al., 2024). When compared to modern psychological theory, this age is a period when self-

regulation and the ability to follow rules begin to form. Thus, the classical concept put forward by Ibn al-Qayyim is proven to be relevant as an integrative framework for the cognitive and moral development of today's children (Khoir et al., 2025).

The next finding is Ibn al-Qayyim's explanation that at the age of ten, children have entered the stage of awareness of faith and moral responsibility. He states: “وعند بلوغ...العشر يتجدد له حال أخرى يقوى فيها تمييزه”. In fact, some *fuqahā'* consider that at this age, faith becomes obligatory for them (Purnama et al., 2020). This statement is pedagogically significant because it shows that Islamic education views children as rational beings who have the capacity to understand tawhid through reasoning, not just memorization (Palah, 2023). This is further emphasized by the phrase: “قد أعطي آلة معرفة الصانع والإقرار...بنوحيده”, which indicates that children already possess the epistemic tools to understand the existence of Allah. In the perspective of modern education, this age coincides with the development of early moral reasoning

according to Kohlberg (Wahidah & Maemonah, 2020). Therefore, Syākir's approach shows the harmony between Islamic tradition and contemporary moral development theory, making the *tamyiz* phase a strategic period for faith development based on understanding.

Another important finding is that even though children are not yet legally mature, the framework of moral responsibility still applies to them. Ibn al-Qayyim asserts: “وعدم ترتيب الأحكام عليهم في الدنيا قبل البلوغ، لا يدل على عدم ترتيبها عليهم في الآخرة”. This view shows that education in the *tamyiz* phase must be oriented towards the formation of morals and divine consciousness, not just the fulfillment of formal rules (Khoir et al., 2025). This concept is highly pertinent to contemporary education, which sometimes remains confined to an only academic focus, overlooking moral and spiritual growth (Ramli, 2022). Syākir asserts that the *murāhiq* period, which precedes puberty, is marked by heightened energy, emotions, and a quest for identity; thus, education should be dialogical

and reflective. The significance of this perspective becomes evident when associated with the worldwide occurrence of escalating identity crises among early teens (Jackson & Goossens, 2007). Thus, the tamyiz approach presented in this book establishes a framework of moral stability that is essential for school-age children.

The tamyiz phase in the book characterizes children as rational-spiritual entities progressing towards the complete synthesis of reason, emotion, and faith. Syākir's discoveries and Ibn al-Qayyim's analysis indicate that this era represents a golden age for the cultivation of values through dialogue, real-life events, scientific habits, and structured moral encounters. This concept is highly pertinent in contemporary education as it prioritizes experiential learning, emotional engagement, and the reinforcement of religious identity—elements sometimes overlooked in modern curricula that excessively focus on academic achievement (Zuhri, 2024). The book's approach,

by conceptualizing the tamyiz phase as a multifaceted transitional stage, significantly enhances the debate on contemporary Islamic education and presents a more cohesive and empirical framework for character development. Therefore, the approach in this phase is both descriptive and offers a conceptual and practical foundation for the formulation of a values-based education curriculum.

Baligh Phase

The baligh phase (puberty phase) is described as the stage when a child enters the realm of *taklīf* and bears full responsibility for sharia law. Syākir emphasizes that this period is not merely a biological change, but a moment of legal and spiritual transformation, marked by his statement: “أو...التكليف سنّ مرحلة هي: “عشر الخامسة سن يبلغ”. Thus, all religious commands begin to apply in full, making adolescents individuals who must understand, internalize, and practice sharia law. These findings show that education at this stage cannot rely solely on basic habits as in the pre-tamyiz or tamyiz stages.

Baligh adolescents require a rational and dialogical approach that helps them understand the reasons behind the law, not just how to implement it (Jackson & Goossens, 2007). When Syākir links the age of baligh with secondary education, he emphasizes that educational institutions have a central role in shaping taklīf awareness, intellectual maturity, and moral responsibility.

To reinforce this conceptual framework, Syākir quotes Ibn al-Qayyim's explanation, which describes the signs of puberty in detail, particularly through the expression: *“When he reaches the age of fifteen, another condition arises... he experiences wet dreams... and pubic hair growth...”*. When these signs appear, “جرى عليه قلم التكليف”, which means that all religious legal consequences apply. This study indicates that adolescents at this stage are no longer passive recipients of instruction shaped entirely by adult authority; instead, they are moral agents capable of comprehending arguments and assuming responsibility for their acts. This

requires a pedagogical shift: education for mature adolescents must prioritize argumentation, critical thinking, and decision-making grounded in sharia principles (Inda & Sihes, 2022). In contrast to Western psychology, which perceives adolescents as a susceptible and unstable demographic, Islam regards baligh as the pinnacle of intellectual maturity, hence emphasizing the importance of evidence-based education (Brown & Prinstein, 2011).

Syākir then explained that the essence of taklīf is reason, not merely physical condition. This is evident in his statement: “العقل هو مناطه... لكن لما... مما لا يمكن قياسه... كان معرفة وصول العقل... فقد حدّه الشارع بعلامة واضحة”. This analysis demonstrates that Sharia recognizes the heterogeneity of human intellectual development, hence defining physical signals as universally verifiable limits. This discovery has significant educational implications: adolescents who have attained puberty are regarded as individuals capable of comprehending arguments and facing the moral repercussions of their decisions

(Mahmud et al., 2023). Education at this juncture should transition from unilateral instruction to a framework grounded in thinking, causal elucidations, and rational discourse (Brown & Prinstein, 2011). This method aligns with the notion that abstract thinking abilities emerge during adolescence in contemporary psychology. Islam transcends this secular idea by incorporating a spiritual *taklīf* dimension, so rendering teenagers complete moral actors (Nasution, 2018).

At this stage, Syākir describes baligh adolescents as individuals who have achieved a balance between physical, intellectual, and emotional maturity. He emphasizes that baligh means “واكتملت آلته... اكتملت قواه الجسمية” وَاكْتَمَلَتْ أَنْفَعَالَاتُهُ... الْعَقْلِيَّةُ”, so that adolescents have the full capacity to understand arguments and control their emotional impulses. This finding shows that education during puberty must be comprehensive, covering intellectual development, self-control, spiritual intelligence, and moral assertiveness. Discursively, this refutes the assumption that

adolescents always experience emotional turmoil and instability, because according to Islam, stability is largely determined by the moral environment and the quality of guidance. Education at this stage must be oriented towards the internalization of values, the formation of an Islamic worldview, and the strengthening of legal awareness, so that adolescents understand not only ‘what’ is right, but ‘why’ a value is right and how to apply it consistently.

Syākir also clarified the meaning of the term “*murohaqah*,” which is often misunderstood in Western psychology. He emphasized that “ولم الاحتلام قارب الذي هو... المراهق” “بعد يحتلم”, so that the term actually refers to the pre-puberty phase, not post-puberty. This misinterpretation has led to the stigma that adolescence is synonymous with crisis, when in fact, according to Syākir, the symptoms of instability stem from social and moral decay, as he emphasizes: “عليه دله ما بين النزاع يوجد ما... المجتمع في كائن هو ما وبين العقل”. This finding is highly relevant in contemporary discussions: adolescents

are not inherently problematic, but may experience conflict when the values they learn clash with social reality (Brown & Prinstein, 2011). Therefore, education during the puberty phase must emphasize the formation of a healthy moral environment, building steadfast faith, and providing consistent spiritual guidance (Warsah et al., 2024). A permissive or psychological-secular approach is inadequate because it does not address the root of the problem, namely the disharmony between reason, values, and the environment (Tijani, 2019).

In the concluding section of his discussion of the concept of puberty, Syākir strongly criticizes Western psychological theory, which he considers to draw conclusions from a secular society that is far removed from religious values. He states: “كثير بل...صالحة بالضرورة ليست...النتائج من...مجتمعاتنا في لها وجود لا...الظواهر لعل”. Thus, the Western paradigm cannot be used as the sole standard for understanding human development. After emphasizing this paradigm shift, Syākir went beyond simple critique to

provide a more solid alternative framework: Islam sees baligh as the start of moral development rather than fear. From this vantage point, education during the Baligh period was focused on fostering social responsibility, legal understanding, and a loyal identity (Brown & Prinstein, 2011).

The description of the baligh phase is presented much more systematically than the previous two phases because this stage is directly related to taklīf and the full application of Sharia law. Thus, *at-ta'lim*, *al-mau'izhah*, *al-amr bil-ma'rūf*, parables, exploration, and *rihlah* are all specifically described by Syākir as operational tools that help mukallaf adolescents carry out the mandate of taklīf consciously and consistently. Therefore, the baligh phase appears to be the apex of Islamic education, fully integrating moral responsibility, theory, and practice.

Education Methods for the Baligh Phase

1. *At-Ta'lim* Method

The first method that Syākir highlights as the primary strategy for Baligh adolescents is the at-ta‘līm method, which is focused on direct instruction that fosters profound comprehension and logical skills. Adolescents are thought to be able to comprehend arguments at this point; thus, the educational process needs to give them access to religious texts, arguments, and methodical legal explanations. Syākir highlights that since adolescents are already in the taklīf stage, this approach should help them develop the capacity to comprehend meaning rather than only memorize. Dialogue, idea clarification, and the development of a habit of applying reason to comprehend religious teachings are all essential components of at-ta‘līm-based education. In this method, adolescents are not only aware of the laws but also comprehend their wisdom, enabling them to actively implement Sharia rather than only obeying commands. This method is essential to the education of the puberty phase since it aligns with the cognitive capacities of teenagers who

have attained *kamāl al-‘aql* (Endut & Abdullah, 2009).

In addition to verbal explanations, the at-ta‘līm method is applied through scientific discussions, the study of texts and hadiths along with their interpretations, and instruction in critical thinking regarding moral and legal matters (Nurfazri & Irwansyah, 2024). Syākir believes that in order for Baligh adolescents to fully accept the duty of taklīf, they need to be guided to be able to comprehend the reasons of Sharia and conclude rules. These results demonstrate that educators' roles at this point are as mentors of ideas rather than controllers (Arifin & Maghfiroh, 2022). Childhood, which places a strong emphasis on habituation, is fundamentally different from this process. Habituation alone is insufficient during the puberty phase. Education must foster critical thinking abilities and help teenagers make the connection between arguments and ideals (Ramli, 2022). Adolescents shaped by the at-ta‘līm method are therefore not only obedient but also comprehend and believe in the tenets

of their beliefs and the duties they fulfill (Susanti et al., 2023).

2. *Mau'izhah* Method

The mau'izhah method is a strategy that prioritizes the provision of sincere counsel supported by logical and persuasive arguments (Nafisah et al., 2019). In the adolescent stage, guidance can no longer be delivered simply as in childhood; it must include comprehensive explanations concerning wisdom, moral implications, and sharia relevance (Brown & Prinstein, 2011). Effective mau'izhah must align with the cognitive maturity of adolescents, ensuring that guidance is presented as reflective dialogue that integrates emotional and intellectual dimensions (Mahmud et al., 2023). Syākir emphasizes that counsel possesses significant influence in determining the life direction of adolescents when conveyed with compassion and robust rationale. These findings indicate that mau'izhah serves as a crucial link between abstract principles and tangible moral actions. When adolescents comprehend the rationale

behind prohibitions and directives, they not only adhere to the rules but also internalize them as deliberate and ethically significant choices (Sardar, 2011).

Mau'izhah necessitates instructors who can discern the psychological state of adolescents, identify opportune moments, and connect guidance to their lived experiences (Kamarudin, 2017). Adolescents will more readily embrace guidance that addresses pertinent matters, such as regulating sexual impulses, engaging socially, fulfilling social obligations, and maintaining honesty (Brown & Prinstein, 2011). Syākir's findings indicate that counsel transcends mere moral exhortations; it constitutes a process of enlightening the heart, fostering a tangible awareness of faith in one's life. Mau'izhah at this stage must also focus on enhancing the spiritual awareness of adolescents, emphasizing that every action bears consequences before Allah. If mau'izhah is delivered in an authoritative or coercive manner, it diminishes in significance. Therefore,

educators must integrate reasoning, insight, and ethical empathy to ensure that guidance is not merely acknowledged but also profoundly experienced and comprehended (Nurfazri & Irwansyah, 2024).

3. *Amar Ma'Ruf Nahi Munkar* Method

Syākir regards the practice of amar ma'ruf nahi munkar as a crucial strategy in the teaching of adolescents, as they have reached the stage of *taklīf* and are accountable for their actions. At this point, educators provide guidance while also engaging in argumentative and proportional moral oversight (Ramli, 2022). Adolescents should be instructed to discern right from wrong through reasoning and comprehend the moral implications of their decisions (Brown & Prinstein, 2011). The findings indicate that amar ma'rūf nahay 'anil munkar within the educational setting is not a mechanism of oppressive control, but rather a reasonable kind of advice that directs adolescents to behave in alignment with Sharia norms (Afroo et al., 2025). This method enhances teenagers' capacity for self-

assessment, ethical decision-making, and accountability for their behaviors. This strategy serves as both a remedial measure and a form of character education rooted in knowledge of divine rule.

The implementation of amar ma'rūf nahay 'anil munkar must be conducted judiciously, avoiding humiliation or disparagement of adolescents, as they are in a stage characterized by heightened sensitivity to self-esteem and social validation (Afroo et al., 2025). Syākir emphasizes that this approach must raise moral awareness, not just fear. When adolescents understand that an action is wrong not alone due to its prohibition but because it contravenes divine ideals and harms themselves, they will be able to integrate moral principles more firmly. Educators must explain the causes and consequences of both positive and negative behavior, offering tangible examples that teenagers may identify in their daily experiences. This strategy instructs youngsters to effectively chastise themselves and others. Consequently, amar ma'rūf

nahay 'anil munkar cultivates in teenagers the qualities of boldness, criticality, and spiritual responsibility.

4. The Parable Method

Syākir uses the parable method as a tool to explain abstract concepts to adolescents using concrete illustrations that are easy for them to understand. At this stage, parables transcend mere simplifications, embodying significant truths that bridge the intellect and the emotions (Sardar, 2011). Adolescents possess the capacity to comprehend metaphors and symbolic significances, rendering parables a useful method for elucidating moral concepts that are challenging to convey literally (Brown & Prinstein, 2011). By correlating parables with experiences pertinent to adolescents—such as journeys, responsibilities, or the ramifications of choices—educators can impart more profound moral lessons (Smith, 2014). Syākir's findings indicate that this approach facilitates the development of reflective thinking skills in adolescents and enhances their comprehension of the wisdom inherent in religious teachings.

Parables not only elucidate the message but also augment adolescents' capacity to evaluate life situations in a more spiritual and rational manner.

5. Exploration Method

The exploratory method prioritizes providing adolescents with the opportunity to examine, investigate, and comprehend a topic through direct observation and data collection (Akhter, 2007). Syākir asserts that adolescents who have attained puberty possess the cognitive capacity for independent reasoning, so this method bolsters autonomous thought and the courage of seeking truth. By assigning exploratory tasks—such as reading, projects, or observing social phenomena—educators facilitate the development of critical thinking and persuasive skills in adolescents. These findings affirm that education during puberty must not be passive or solely receptive; rather, it should promote active engagement in the pursuit of knowledge (Akhter, 2007). Through exploration, adolescents learn to formulate questions, seek answers, and test arguments, enabling them to build a

strong and independent understanding of Sharia values and the realities of life.

6. Rihlah Method

The rihlah method, or learning through travel, is an approach that uses real-life experiences as a means of character building and broadening the horizons of young people (Roberson, 2018). Syākir emphasizes that travel possesses educational significance as it exposes youth to realities absent from their daily lives, simultaneously challenging their capacity to implement moral and spiritual principles. In rihlah, adolescents acquire knowledge of independence, discipline, social empathy, and responsibility within a broader framework. Direct experiences exert a profound emotional influence, facilitating the internalization of the ideals being imparted. These findings show that the rihlah method aids adolescents in developing a more critical understanding of the world, acknowledging societal variety, and appreciating the magnificence of Allah's creation (Sardar, 2011). Thus,

rihlah transcends mere enjoyment, serving as a whole educational framework for cultivating the moral, spiritual, and intellectual development of adolescents baligh.

The overall structure of Syākir's educational framework demonstrates a coherent and progressive tarbiyah model that aligns each developmental phase with methods that are pedagogically and spiritually appropriate. The book delineates a systematic progression from pre-tamyiz to tamyiz and ultimately to baligh, illustrating the evolution from imitation to comprehension, from habituation to rational thought, and from directed learning to complete moral accountability. The incorporation of Qur'anic principles, classical scholarship—particularly the perspectives of Ibn al-Qayyim—and modern developmental requirements renders this paradigm both textually anchored and contextually pertinent. The comprehensive approaches outlined for the baligh phase emphasize the end of this developmental process, demonstrating how adolescents, as mukallaf

individuals, require education through argumentation, critical inquiry, moral reasoning, and experiential learning. Syākir's work presents a thorough, organized, and empirically informed contribution to Islamic pedagogy, offering a pragmatic framework that effectively addresses contemporary educational challenges while adhering to the core principles of tarbiyah.

D. Conclusion

This study demonstrates that the educational framework established by Muhammad Ibn Syākir asy-Syarīf constitutes a continuous tarbiyah model encompassing the pre-tamyiz, tamyiz, and baligh stages, with a pronounced focus on aligning methods with the cognitive, emotional, and spiritual growth of children. The primary findings indicate that education cannot be uniformly implemented, as each developmental phase possesses distinct characteristics necessitating varied approaches: pre-tamyiz emphasizes role modeling and habituation, tamyiz prioritizes reasoning and dialogue for value formation, while baligh represents the

pinnacle of moral development, employing methods such as at-ta'lim, mau'izhah, amar ma'rūf nahi munkar, parables, exploration, and rihlah to cultivate a holistic understanding of taklif. This synthesis affirms that Syākir's contribution is both conceptual and operational, since it offers educational practices that align with Sharia advice and address the developmental requirements of children.

This study shows the significant correlation between Syākir's educational framework and the requirements of contemporary Islamic education, which confronts modern challenges including inadequate internalization of values, the prevalence of cognitive approaches, and the increasing occurrence of emotionally vulnerable adolescents. The gradual approach he offers illustrates that moral stability is not achieved through rules alone, but through a combination of real examples, rational understanding, direct experience, and a valuable environment. However, this study has limitations because it relies on only

one major work, so the scope for comparison with other Islamic education models has not been explored extensively. Therefore, further studies could enhance the study by comparing Syākir's approach with classical and contemporary educational theories or by evaluating the use of these approaches within modern schools. Overall, the findings emphasize that the tarbiyah model he has devised provides a substantial basis for the advancement of a more integrated and practical Islamic education.

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