



## Morals and Manners Education for Children Aged 7-12 Years at TPQ Masjid An Nahl Ciangsana Bogor

**Yudi Efendi\***

*Universitas Ibn Khaldun Bogor, Indonesia*  
*yudi.efendi82@gmail.com*

**Imas Kania Rahman**

*Universitas Ibn Khaldun Bogor, Indonesia*  
*imas.kania@uika-bogor.ac.id*

**Wido Supraha**

*Universitas Ibn Khaldun Bogor, Indonesia*  
*wido.supraha@uika-bogor.ac.id*

**Nesia Andriana**

*Universitas Ibn Khaldun Bogor, Indonesia*  
*nesia.andriana@uika-bogor.ac.id*

\***Correspondence:** *yudi.efendi82@gmail.com*

Received: 05-02-2025 | Revised: 06-03-2025 | Accepted: 11-03-2025



Copyright © 2025 by Author(s)

This work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/)

### Abstract

Islamic Education involves a deliberate and structured approach that aims to equip students with the ability to recognize, understand, appreciate, believe, commit, and embody noble behaviors in accordance with the Qur'an and Hadith. Children are a gift from Allah Swt. and their essence is priceless to those who educate them. When positive values are nurtured since young age, they will develop into good individuals and find happiness both in this world and the hereafter. This research seeks to explore aspects of morals and manners education for children aged 7 to 12 years. This research was conducted by looking at the practice of morals and manners education from various previous research literature, as well as in the context of the TPQ Masjid An Nahl Ciangsana Bogor. Using a qualitative research approach that emphasizes descriptive analysis, this study collected data through literature review and field research, including interviews. The findings show that moral education is very important especially for children of *tamyiz* or before *baligh* age. By implementing four manners, namely the manners of studying, the manners of worship in the mosque, the manners of eating and drinking and the manners of making friends, it is hoped that the students will become pious and have good morals.

**Keywords:** Morals, Manners, Child Development Phases, Islamic Education

*Pendidikan Agama Islam adalah upaya sadar dan terencana dalam menyiapkan peserta didik untuk mengenal, memahami, menghayati, mengimani, bertaqwa, dan berakhlak mulia dalam mengamalkan ajaran agama Islam melalui kegiatan bimbingan, pengajaran, latihan, serta penggunaan pengalaman. Anak adalah anugerah dari Allah Swt. yang tak ternilai harganya bagi mereka yang mendidiknya. Ketika nilai-nilai positif dipupuk dalam diri mereka sejak dini, mereka akan tumbuh menjadi individu yang baik dan menemukan kebahagiaan baik di dunia maupun di akhirat. Penelitian ini berusaha menggali aspek-aspek pendidikan moral dan budi pekerti bagi anak usia 7 hingga 12 tahun. Penelitian ini dilakukan dengan melihat praktik pendidikan akhlak dan adab dari berbagai literatur penelitian terdahulu, serta dalam konteks TPQ Masjid An Nahl Ciangsana Bogor. Dengan menggunakan pendekatan penelitian kualitatif yang menekankan pada analisis deskriptif, penelitian ini mengumpulkan data melalui studi literatur dan penelitian lapangan, termasuk wawancara. Hasil penelitian menunjukkan bahwa pendidikan akhlak sangat penting terutama bagi anak usia tamyiz atau pra baligh. Dengan menerapkan empat adab yaitu adab belajar, adab beribadah di masjid, adab makan dan minum serta adab berteman, diharapkan para santri menjadi anak yang shaleh dan berakhlakul karimah.*

**Kata Kunci:** *Akhlak, Adab, Fase Perkembangan Anak, Pendidikan Islam*

## INTRODUCTION

Islamic Education involves a deliberate and structured approach that aims to equip students with the ability to recognize, understand, appreciate, believe, commit, and embody virtuous behavior as they apply Islamic teachings derived from the core texts of the Qur'an and Hadith. Through teaching, guidance, practice, and experience this process takes place. Zakiah Daradjat defines Islamic Education as an effort to foster and nurture students so that they can always understand the teachings of Islam as a whole, live the purpose, then believe, and practice and make Islam a way of life (Ilyas 2019).

The purpose of Islamic Education is to nurture individuals with an Islamic identity, specifically a community based on Islamic beliefs. This is a community that exclusively serves Allah Swt. The purpose of human life is to achieve happiness in this world and in the hereafter (Yuhdi, Wido Supraha 2024). This is in line with the objectives of national education outlined in Law No. 20 of 2003, which states “National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens” (Indonesia 2003).

According to Abuddin Nata, teachers and students play an important role in the ongoing educational process and are essential to maintaining the educational function. Even in the absence of classrooms, laboratories, gymnasiums, and adequate educational tools, the learning process can continue despite facing various challenges. However, without the presence of teachers and students, education cannot take place (Fitriyani, Saefuddin, and Muhamadi 2020).

The topic of education is complex. There are several factors that contribute to the effectiveness of the level of education. This stems from the fact that the purpose of education in Islamic principles is not merely to develop students into intellectually capable individuals, but also aspires to foster a virtuous generation. According to Tafsir (2013: 64), as highlighted by Muhammad 'Athiyah al-Abra, the purpose of Islamic

education is to foster individuals with commendable manners. Simply put, the result of Islamic educational institutions is to form a civilized and moral generation (Hidayat 2018).

The current situation in education shows the diminishing of ethical values among the individuals involved, including educational leaders, instructors and learners. This scenario is likely to affect the expected standards of education. A specific example relates to the deterioration of behavior or ethics that are increasingly non-existent, especially among students. This is evidenced by the growing number of students exhibiting poor behavior in their communication, actions, and dress, which is inconsistent with Islamic principles, violating ethical standards, school rules, and expectations of student behavior. All these signs highlight a disturbing trend in the degradation of ethics, decency, and behavior (Mudzkirah and Rivauzi 2024).

Children are a gift from Allah Swt., and their essence is priceless to those who nurture them. When positive values are nurtured since young age, they will develop into good individuals and find happiness both in this world and the Hereafter. Conversely, if negative traits are inculcated, they will become bad individuals, resulting in unhappiness in this world and the hereafter. Faithful parents are commanded by Allah Swt. to protect their households from hellfire, and by providing proper education, they can help ensure the safety of their children (Muhammad Holimi 2020). As stated by Luthfi in Lanye et al. (2023), ethical concerns regarding kids and teenagers within society should be a shared priority to help guide their actions and interactions in a constructive and harmonious way.

Previous research by Malikhah, Widyawanti, and Hayunimas (2024) showed a significant increase before and after being given a lecture on the importance of commendable morals at TPQ. With this socialisation activity, it is able to increase knowledge, awareness, and obedience to always do praiseworthy morals in daily behaviour to anyone, anytime, and anywhere. This activity needs to be improved by developing innovations through positive activities in the implementation of commendable morals.

In contrast to previous research, this study not only provides a continuous learning of morals and manners, but also emphasizes an approach based on the psychology of child development. Based on this, TPQ An Nahl prefers students aged 7-12 years because it will be easier to form good character and morals.

The existence of this research is expected to contribute to the wealth of Islamic understanding regarding moral education, especially for children in the *tamyiz* or before *baligh* phase aged 7 to 12 years. This research is expected to increase Islamic academic resources related to teaching manners and morals while demonstrating a commitment to correcting the negative behavior of children by organizing a moral education curriculum for those in this phase. This initiative aims to expand public awareness and provide new insights for educators and researchers in the field of education.

## RESEARCH METHODOLOGY

This research uses a qualitative approach using a descriptive analysis framework that aims to understand certain circumstances. This is in accordance with the research conducted by the author, namely about moral and adab education for children aged 7-12 years at TPQ Masjid An Nahl Bogor. In this study, researchers collected data through participatory observation and In-depth interviews and documentation as the main data. The data analysis technique is processed through a narrative approach, namely narrating the results of observations and interviews.

According to Mutia Irmayanti in Sakinah and Andriana (2025), descriptive research involves collecting data to answer research questions that are in line with the observed facts. This research procedure involves researchers directly going to the field to obtain the necessary data and examine the object of research. This research aims to identify moral education and manners based on the developmental phase of children aged 7-12 years.

In collecting data and compiling research reports, researchers determine the location and time of research. This research was conducted at TPQ Masjid An Nahl which is located at Jln Raya Ciangsana KM 7, Gunung Putri District, Bogor Regency, West Java. The research was conducted in the 2024/2025 academic year, precisely in January 2025. The data collection method was carried out by direct observation, which allowed researchers to observe the reality of the field before and after conducting interviews. This approach facilitated data analysis at a later stage. In addition, notes and documents were also used to support the research findings. The objects in this research include books, journals, and articles, while the research subjects are the head of TPQ Masjid An Nahl and the teaching teachers.

## RESULT AND DISCUSSION

### Undertanding Morals and Manners Education

According to general understanding, morals are often defined as personality, manners, morals, or character. Etymologically, the term morals comes from the Arabic plural of “*khulq*,” which means character or disposition. In terms of morals is a science that explains the meaning of good and bad, explains what some humans should do to others, states the goals that humans should aim for in their actions and shows the way to do what should be done. Imam al-Ghazali, an expert in moral philosophy, emphasized, as referred to by Yunahar Ilyas, that morals are a trait embedded in the soul that gives rise to actions easily and effortlessly, without requiring thought and consideration. When this trait produces positive actions that are in harmony with reason and Islamic law, it is called good morals, and if it leads to negative actions, it is called bad morals. In this context, *Akhlak Al-Karimah* refers to a praiseworthy or noble character (Tohari et al. 2024).

Islam is very concerned about the importance of moral education, the Prophet Muhammad Saw. sent as a perfecter of human morals. The teachings of Islam contain systematic teachings that not only prioritize aspects of worship and *muamalah*, Islam highly upholds moral values, and examples and role models of moral education are the traits possessed by the Prophet Muhammad Saw. The importance of manners is so important that the scholars of the *salafush shalih* are very concerned, even Imam Malik said, “Study manners before learning a science.” (Frinaety 2023). Al-Ghazaly identifies four primary categories of ethics that reinforce and enhance the moral education of society; *Al-Hikmah* (wisdom), *Ash-Shaja'ah* (courageously uphold the truth), *Al-'iffah* (to guard oneself against sinful actions), and *Al-'is* or *Al-'adlu* (to practice justice towards all of Allah's creations) (Muttaqin 2019).

According to Dedeng Rosidin, at the height of Islam's glory, the term al-Adab was used in a broad sense, encompassing all forms of knowledge created by the human mind that were directly or indirectly related to Islam. Its meaning evolved into virtuous behavior, honorable conduct, and proper ethics. At its core, al-Adab indicates: 1) instructing individuals to exhibit good behavior, 2) nurturing the spirit and values of ethics, 3) fostering discipline. According to Ibn Hajar al-Asqalany, adab consists of four aspects, which include engaging in praiseworthy speech and actions, embodying good

moral character, consistently following positive practices, and showing respect for elders while harboring affection for the younger generation (Nurdin 2015).

Regarding adab, “*At-Tibyan Fi Adabi Hamalatil Qur'an*” outlines the qualities that a Qur'anic teacher should possess. These include having the intention to seek Allah's pleasure, being cautious in seeking status, not expecting material rewards, avoiding pride, consistently displaying good character, treating students well, giving advice with care, being gentle and humble, and educating students step by step. In addition, this section underscores the need for educators to understand the principles of imparting knowledge, show enthusiasm when teaching students, be familiar with teaching guidelines, and have lillahi taala intentions, ensuring that knowledge is respected and that interactions in the learning environment are civilized. For students, their behavior in acquiring knowledge of the Qur'ān includes abstaining from distractions that may hinder their learning journey. They should seek knowledge earnestly, pursue experts diligently, maintain an attitude of respect and cleanliness when visiting their teachers, exhibit courteous behavior towards fellow learners, study with teachers at quiet times, and approach their studies with seriousness and vigor, especially in the morning (Mudzkirah and Rivauzi 2024).

### The Growth of 7-12 Year Old Children in Islamic Perspective

Islam is a comprehensive religion, where every aspect of life is documented both subtly and overtly in texts and al-Hadith, including the various phases of human growth. Allah Swt. mentions in Q.S. Al-Hajj verse 5, which outlines the stages of human development from the womb, when born, and until the time of death. One scholar, Abu Zahra categorizes childhood into four distinct phases: *At-Thifl* meaning infant, *Mumayyiz* meaning discerning, before *Baligh* meaning approaching adulthood, and *Baligh* meaning responsible child, characterized by different signs. For boys, this usually occurs at the age of 14 with the onset of semen at night, and for girls it is marked by menstrual bleeding at the age of 11 (Khusni 2018).

In line with the above opinion, (Khusni 2018) details the phases of child development into two stages as the following table.

**Table 1 Child Development Phases**

<b>Development Phases</b>	<b>Characteristics</b>	<b>Parent/Teacher Action</b>
Late Childhood (7-14 years)	The phase 7-10 years 1. Can distinguish between right and wrong. 2. Is ready to learn the laws of Islam. 3. Already has an awareness of his/her responsibilities. 4. His memory is very strong. 5. Likes the learning process.	1. Guidance is focused on the formation of discipline and morals. 2. Should be given a mandate or light work. 3. Supervise the child's socialization.
	The phase 10-14 years 1. Can already make preparations as a caliph. 2. Has independence in thinking abstractly. 3. Experiencing puberty. Men are characterized by wet dreams and	1. Get acquainted with first-hand experience of human social issues. 2. Given trust so that the child has an adult attitude of responsibility.

women are characterized by menstrual blood discharge.

3. Provide sexual education (dangers and prohibitions according to Islam).

Source: (Khusni 2018)

Based on this table, the development of children aged 7 to 12 years is the late childhood called before *baligh*. At this age the child has begun to enter elementary school because he has begun to use his mind/ ratio. In Islamic education efforts, the Prophet has taught in the hadith which means: “Ask children to pray at the age of seven and if they have not prayed by the age of ten, then beat them and separate their beds.” (Ilyas 2019).

The results of the discussion (Rahayu, Mujahidin, and Rahman 2023) at the *tamyiz* phase, there are at least six very important developmental goals. First, recognizing the difference between right and wrong. Second, understanding and ability to perform obligatory and sunnah worship correctly. Third, the ability to carry out compulsory and sunnah worship every day. Fourth, understanding the idea of heaven and hell. Fifth, understanding and believing in the existence of rewards and punishments, and sixth, realizing the impact of one's good or bad actions. At this stage, emphasis is placed on responsibility as a servant of Allah (*abdullah*). This education indicates that attention should be turned towards education, understanding, imitation, regular practice, observation, or correction regarding the responsibilities of a servant of Allah Swt.

The phase of development ages 10 to 14 covers the period from late childhood to early adulthood. This stage involves puberty. During this time, one can see the emergence of thinking skills and decision-making abilities, although not as refined as adults (Redhatul Hayati and Jamilus 2023). Education in this phase is to prepare the child to become an adult who has a mature personality as a caliph on earth.

From the developmental goals listed above, it can be concluded that the tasks for the before *baligh* phase are:

1. Strengthen the core of faith that has been built by exploring the attributes of Allah Swt.
2. Understanding the essence of self by studying the path of human existence, starting from the realm of the spirit (*shahadah*) and ending in heaven or hell.
3. Understanding the importance of a Muslim's life in the role of *abdullah* and *khalifatullah*.
4. Observing the performance of obligatory worship (*mahdhoh*) while getting acquainted with sunnah practices.
5. Become familiar with Islamic manners and ethics, including behavior towards Allah Swt. and His creation.
6. Recognize the Islamic perspective on happiness so as not to be misled by ephemeral worldly pleasures.
7. Familiarize oneself with Islamic principles (*wajib, sunnah, makruh, mubah, haram, halal, syubhat*) and their practical illustrations.
8. Instilling discipline and independence in fulfilling duties as *abdullah* and practicing responsibilities as *khalifatullah*.
9. Start introducing sexual education, along with guidance on what to avoid for self-protection.
10. Introducing the consequences of neglecting duties along with an understanding of rewards and offenses, through reprimands, warnings, and punishments.

It can be concluded that the age of 7-12 years old is a very decisive age for the child's future development. It is unfortunate if parents or educators pass this stage without providing religious education or sharia. If the child passes this age without religious education, it means that he will lose one stage of development in his growth and development that will not be able to return. Children will find it difficult to learn the values contained in Islam, except with the permission of Allah Swt. and the belief in their own abilities (Perdiansyah & Slamet W. 2021).

### **Profile of TPQ Masjid An Nahl Ciangsana Bogor.**

TPQ Masjid An Nahl Ciangsana Bogor, which was established in 2023, is one of the educational institutions that specializes in learning to learn the Koran, manners and worship practices. TPQ Masjid An Nahl Ciangsana Bogor has a vision of realizing a quranic generation with devotion and morality. The mission is to instill a love of students for the Qur'an, be able to memorize the Qur'an at least Juz 30, be able to read the Qur'an with tartil and practice the saying of scholars, namely faith before the Qur'an, adab before knowledge and knowledge before charity.

TPQ Masjid An Nahl Ciangsana Bogor has about 70 students taught by 7 teachers who have been certified in the Ummi method. Educational operational funds at TPQ Masjid An Nahl Ciangsana Bogor come from infaq and zakat mal funds of An Nahl Mosque. The majority of TPQ Masjid An Nahl Ciangsana Bogor students come from orphaned and poor backgrounds, they are completely free of charge, for book needs, and activity costs are borne by the Institute from infaq shadaqah and zakat mal funds. (Fathoni 2019) said that shadaqah is giving something to others because they expect the pleasure and reward of Allah SWT, without expecting a reward or reimbursement. Or it can be interpreted as giving something with the intention of getting a reward. According to Sayyid Sabiq, through Qurratul Uyun, basically every virtue is shadaqah. Judging from this definition, shadaqah has a broad sense, involving material and non-material things.

### **Morals and Manners Education at TPQ Masjid An Nahl Ciangsana Bogor**

The findings collected by researchers through classroom observations and discussions with the Headmistress of TPQ Masjid An Nahl Ciangsana regarding moral and adab education, the Adab Curriculum at TPQ Masjid An Nahl Ciangsana Bogor was designed during the Teachers' Meeting whose purpose was to emphasize that students have *akhlakul karimah* education by applying four adab habits, namely the manners of assembling or manners demanding knowledge, manners in the mosque which consists of adab thaharah and prayer, manners eating and drinking and manner socializing or manners making friends.

First, the manners in the assembly and the manners of studying. The students of TPQ Masjid An Nahl Ciangsana are required to apply the manners in the assembly consisting of: sincere intentions for Allah Swt., praying before and after learning, greeting when entering and leaving the assembly, occupying an available place, arriving on time, sitting politely, listening solemnly and not chatting much, respecting the teacher, asking politely, maintaining cleanliness and permission when leaving the assembly.

Second, manners in the mosque such as manners *wudhu* and prayer. Manners *thaharah* or purification education is taught correct ablution according to the pillars and conditions. Manners *taharah* include: Sincere intention to fulfill the commands of Allah Swt. and get closer to Him, using clean and purifying water, paying attention to the correct procedure, Maintaining Environmental Cleanliness and Avoiding Wasting Water.

According to (Amaranggana 2023) *Thaharah* is the key to whether our worship is accepted or not, because purification also determines whether or not we perform worship. Because one of the conditions for carrying out an act of worship is to perform *thaharah* or ablution first. Adab of congregational prayer and dhikr is also something that is highly emphasized to TPQ Masjid An Nahl Ciangsana Bogor students by performing congregational prayers solemnly, avoiding joking during prayer and dhikr.

Third, manners education at TPQ Masjid An Nahl Ciangsana Bogor is the manners of eating and drinking. The students when waiting for the start of their learning usually bring lunch in the form of food and drinks. The teacher always reminds the students to wash their hands first, eat and drink while sitting using the right hand and starting with reading *basmalah* and ending with reading *hamdalah*. According to (Rusadi 2021) The approach to fostering faith education in children involves parents training their children to articulate good sentences (*kalimah thayyibah*). For example, when you are given a favor by Allah in the form of a gift, the appropriate response is to say *Alhamdulillah*. When witnessing Allah's majesty and other amazing sights, the phrase to say is *Masya Allah*. If one hears about a calamity, the expression that should be used is *Innalillahi wa Inna Ilaihi Raji'un*.

Fourth, socializing adab education among friends, to teachers and parents at home. Manners to friends, namely students are accustomed to saying greetings when meeting, choosing friends who have good morals and fulfilling the rights of friends by avoiding bullying and harsh words. Manners to teachers, namely getting used to kissing hands with those of the same sex, asking politely and obeying the teacher. Manners towards parents at home, they are equipped with an understanding of how to behave towards parents such as respecting and obeying parents and not arguing or disobeying parents.

The contributing factor in the adab education at TPQ Masjid An Nahl Ciangsana Bogor is the teacher's regular emphasis on these manners principles to the students, both those in the same group and those outside the group. In addition, the repetition of prayers and hadiths that reinforce the application of manners also plays an important role. Factors that are still a barrier are that not all parents of students contribute to the enforcement of moral education at home and there are still students who use gadgets before learning begins. The strategic step taken by the institution is the socialization of conveying to parents about students manners education. The teachers also limits the students in using gadgets.

## CONCLUSION

From the results of research at TPQ Masjid An Nahl Ciangsana on the education of morals and manners for the *late thufulah* phases, the researcher draws the conclusion that related to the implementation of learning manners and morals for aged 7-12 years students at TPQ Masjid An Nahl is that students are taught four habituation manners, namely manners of worship, manners of gathering / manners of studying, manners of eating and drinking and manners of socializing between friends, teachers and parents. Factors that support the implementation of morals and manners education for aged 7-12 years students at TPQ Masjid An Nahl Ciangsana are teacher role models, supervision and evaluation, students reflection and discussion with students parents. Factors that hinder the implementation of morals and manners education for TPQ Masjid An Nahl students are that not all parents care about manners and some students still use gadgets before learning. The solution to the factors that hinder morals and manners education for TPQ Masjid An

Nahl Ciangsana Bogor students is the socialization of conveying to parents about manners education for students. The teachers and parents also limit the students in using gadgets.

## BIBLIOGRAPHY

- Amaranggana, Avika Nolla. 2023. "Pentingnya Memahami & Penerapan Thaharah Bagi Peserta Didik SDN SEMANU III." 8(2):129–44.
- Fathoni, Zaenal. 2019. "Manaajemen Pembiayaan Lembaga Pendidikan Islam Berbasis Ziswaf." Pascasarjana, IAIN Ponorogo.
- Fitriyani, Iim, Asis Saefuddin, and Sani Insan Muhamadi. 2020. "Analisis Materi Akhlak Mengenai Adab Guru Dan Adab Murid Dalam Kitab Bidayatul Hidayah Untuk Membina Karakter Siswa Mi." *AL-TARBIYAH: Jurnal Pendidikan (The Educational Journal)* 30(2):150–59. doi: 10.24235/ath.v30i2.7264.
- Frinaety, Tuty Any. 2023. "Kompetensi Adab Pada Siswa Sekolah Menengah Pertama An-Nahl Islamic School." *Tawazun: Jurnal Pendidikan Islam* 16(1):131–42. doi: 10.32832/tawazun.v16i1.8555.
- Hidayat, Syarif. 2018. "Pendidikan Berbasis Adab Menurut A. Hassan."
- Ilyas, M. 2019. "Fase Perkembangan Manusia Dalam Pendidikan Islam." *AL-LIQQO: Jurnal Pendidikan Islam* 4(1):1–14. doi: 10.46963/alliqo.v4i1.12.
- Indonesia, Republik. 2003. *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*. Indonesia.
- Khusni, Moh. Faishol. 2018. "Fase Perkembangan Anak Dan Pola Pembinaannya Dalam Perspektif Islam." *Martabat: Jurnal Perempuan Dan Anak* 2(2). doi: 10.21274/martabat.2018.2.2.361-382.
- Lanye, Umar Bin Makka, Azwar Azwar, Aswar Aswar, and M. Amirullah. 2023. "Integrative Moral Education Concept and Method: Ibnu Abi Al-Dunya's Thoughts." *At-Turats* 17(1):25–37. doi: 10.24260/at-turats.v17i1.2672.
- Malikhah, Nauroh Nisrina, Ayun Lestari Widyawanti, and Mahardini Hayunimas. 2024. "Edukasi Akhlak Terpuji Pada Anak Taman Pendidikan Al-Qur'an (TPQ) Al-Mubarak Di Desa Sumokali." *Jurnal Abdimas Kartika Wijayakusuma* 5(November):668–80.
- Mudzkirah, Mudzkirah, and Ahmad Rivauzi. 2024. "Adab-Adab Mu'allim (Pengajar) Dan Muta'alim (Pelajar) Perspektif Imam an-Nawawi Dalam Kitab at-Tibyan Fi Adabi Hamalatil Qur'an Dan Relevansinya Dengan Pendidikan Adab Masa Kini." *Anwarul* 4(1):480–87. doi: 10.58578/anwarul.v4i1.2697.
- Muhammad Holimi. 2020. "Implementasi Metode Pembelajaran Al-Quran Usia Tamyiz Di Taman Pendidikan Al-Qur'an (Tpq) Al-Firdaus Malang." *Muhadasah: Jurnal Pendidikan Bahasa Arab* 2(2):176–89. doi: 10.51339/muhad.v2i2.202.
- Muttaqin, Imron. 2019. "Moral Education in The Perspektip Alghazaly and Ibn Maskawaih." *At-Turats* 12(1):3–14.
- Nurdin, Indra Fajar. 2015. "Perbandingan Konsep Adab Menurut Ibn Hajar Al-'Asqalany Dengan Konsep Pendidikan Karakter Di Indonesia." *Jurnal Pendidikan Islam* 4(1):159. doi: 10.14421/jpi.2015.41.159-187.
- Perdiansyah & Slamet W. 2021. "Tahap Perkembangan Dan Pola Asuh Anak Usia 9-12 Tahun Dalam Persepektif Islam." *Jurnal Penelitian Pendidikan* 13(1):42–48. doi: 10.21137/jpp.2021.13.1.6.
- Rahayu, Anissa Maila, Endin Mujahidin, and Imas Kania Rahman. 2023. "Pendidikan Akhlak Anak Fase Tamyiz Usia 7-10 Tahun." *Tawazun: Jurnal Pendidikan Islam* 16(2):397–418. doi: 10.32832/tawazun.v16i2.14387.

- Redhatul Hayati, and Jamilus. 2023. "Fase Perkembangan Manusia Dalam Pendidikan Islam Ditinjau Dari Al-Qur'an Dan Hadits." *Cognoscere: Jurnal Komunikasi Dan Media Pendidikan* 1(2):30–37. doi: 10.61292/cognoscere.v1i2.93.
- Rusadi, Bobi Erno. 2021. "Islamic Education Actualization in the Family Environment During the Covid 19 Pandemic." *At-Turats* 15(1):1–12. doi: 10.24260/at-turats.v15i1.1985.
- Sakinah, Kafa, and Nesia Andriana. 2025. "Models and Methods of Islamic Education Planing at SDIT Khoiru Ummah." *At-Turats* 18(2):211–20.
- Tohari, Mustofa, Ary Fatkurrochman Ariansyah, Zikri Rahmani, Universitas Bangka Belitung, Pendidikan Agama Islam, and Ekonomi Syariah. 2024. "Implementasi Akhlak Al Karimah Di Dalam Ekonomi Islam." 5(2):1–12.