

## EDUCATIONAL RESPONSIBILITY IN THE PERSPECTIVE OF ISLAMIC EDUCATIONAL COUNSELING

Zulkipli Nasution,<sup>1</sup> Saiful Akhyar Lubis<sup>2</sup>✉

<sup>(1)</sup> <sup>(2)</sup>UIN Sumatera Utara Meda

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### Abstract

Islamic teachings emphasize that every human being can protect his family from the dangers of the torment of hell fire, namely by educating children as well as possible according to the Word of Allah SWT. in surah At-Tahrim verse 6. In essence, the responsibility of education is a big and important responsibility. Because, in its operational setting, education is the provision of guidance, assistance and assistance from adults or people responsible for education to children who are not yet mature. Adult from a spiritual and physical perspective in piety to Allah SWT, which is shown in the form of responsibility for all attitudes and behavior towards oneself, society, and towards Allah SWT. The concept of educational responsibility in Islamic education in the perspective of Islamic counseling includes: 1) Responsibility for Faith Education (Tawhid), 2) Responsibility for Moral Education, 3) Responsibility for Physical Education, 4) Responsibility for Education of Reason/Ratio, 5) Responsibility for Heart/Psychic Education, 6) Responsibility for Social Education.

**Keywords:** Responsibility; Education; Counseling; Islam.

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✉ Corresponding author :

Email Address : [zulkiplinasution82@gmail.com](mailto:zulkiplinasution82@gmail.com)

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## INTRODUCTION

Responsibility should be very easy for everyone to understand. However, many times they still find it difficult, objectionable and even many people feel unable to be given responsibility (Lubis, 2021: 68). Responsibility is an attempt to carry out obligations or complete tasks with full satisfaction given by someone for their own promises or commitments that must be fulfilled and which has consequent penalties for failure, so that someone who is responsible can be relied on to carry out their duties with the right effort. strong (Muhammad, 2014: 72). The responsibility of Islamic education is an obligation to educate both in the fields of faith, morals, physical, intellectual, spiritual and social education. This cannot be separated from the basic guidance of Islam, namely the Koran and Hadith.

Aspects of human life are universally directed and perfectly guided by the Qur'an. Human problems are given a solution by the Koran. Including the problem of parental responsibility in educating children. This proves that the Koran is Hudan. The Qur'an is an authentic guide and can be proven true as a guiding light whose truth can be proven by supporting sciences so that a true Muslim is obliged to believe in the truth of the Qur'an (Aziz & Nasution, 2019: 7).

The responsibility for education cannot be separated from the Koran. The Koran is the main foundation of Islamic Education. The Qur'an is a fundamental basis in maximizing Islamic education. The Koran is very urgent in Islamic education, in fact students must really be able to read, understand and apply the instructions and guidelines in the Koran. The first step that must be taken by educators is that students must be able to read and write the Koran properly and correctly so that they can proceed to the next level (Aziz & Nasution, 2021: 152). The next level is interpreting the Koran and applying it in everyday life, including the issue of parental responsibility in educating children.

Islamic teachings emphasize that every human being can maintain his family from the dangers of the torments of hellfire, this also includes taking care of his children and property so as not to become slander, namely by educating children as well as possible. With the goal of creating a good child personality; know what is good at the same time practice it. Through education for children in particular, parents will avoid the dangers of slander and also avoid the dangers of the torment of hell fire, as the Word of Allah swt. in surah At-Tahrim verse 6.

In essence, the responsibility of education is responsibility

big and important. Because, in its operational setting, education is the provision of guidance, assistance and assistance from adults or people responsible for education to children who are not yet mature. Adult from a spiritual and physical perspective in piety to Allah SWT, which is shown in the form of responsibility for all attitudes and behavior towards oneself, society, and towards Allah SWT (Saebani & Akhdiyati, 2012: 202-203).

Based on the description above, it can be understood that the responsibility of Islamic education is very important. This paper will discuss how the concept of responsibility in Islamic education consists of several important topics of discussion, namely: 1) Responsibility for Faith Education (Tawhid), 2) Responsibility for Moral Education, 3) Responsibility for Physical Education, 4) Responsibility Reason/Reason Education Responsibilities, 5) Heart/Psychic Education Responsibilities, 6) Social Education Responsibilities.

## METHODOLOGY

This research is a type of library research, namely research that focuses on literature by analyzing the contents of the literature related to research from both primary and secondary sources. This research is descriptive-analytic in nature, namely describing and objectively classifying the data studied as well as interpreting and analyzing the data. In this study, the authors conducted a literature review on educational responsibility in an Islamic counseling perspective.

## RESULTS AND DISCUSSION

### Responsibility for Faith Education (Tawhid)

Faith education (tauhid) is aqidah education. The term aqidah comes from the word 'aqada (bond or knot). Meanwhile, in terms, there are a number of truths that can be generally accepted by humans based on nature, reason and revelation, then imprinted in the heart, believed to be authentic (truth) and rejected other truths (Syafi'i et al, 2014: 97). The basis of aqidah education is the Qur'an and as-Sunnah. This means that whatever Allah conveys in the Qur'an and His messengers in his sunnah must be believed and practiced (Ilyas, 1993: 6).

Faith education is the cultivation of faith and divine values by someone who has more religious experience and has a better quality of faith to someone who still has a weak quality of faith so that they become stronger and obedient in carrying out Allah's commands (Lubis, 2021: 171).

Faith education is education that seeks to introduce, instill and deliver students to the values of belief in the pillars of faith and the like. Among this faith education is contained in Luqman's advice to his children, in the category of faith education found in verses 12, 13, and 16 of Luqman's sura, namely: the prohibition of associating partners with Allah and believing in a place to return.

With regard to faith education (tawhid) in a practical setting it has been carried out since a baby was born. On the first day of the birth of a child, it is recommended for every Muslim to immediately congratulate a Muslim who has given birth to a child, this is done to strengthen the bonds of brotherhood and love between Muslim families (Ulwan, 2022: 61).

With regard to the responsibility of faith education in Islamic education, parents are the main and first educators for their children, because it is from them that children first receive education (Daradjat, 2014: 35). According to Saebani & Akhdiyati (2012: 212) the responsibility of parents to their children or educators to students is also reflected in surah Luqman verses 12-19 which essentially provides wisdom, namely: 1. Provide awareness to parents that children are trust; 2. Children are a heavy test from Allah swt., and parents don't treason; 3. Children's education must be prioritized; 4. Educating children must use strategies and tips that can accepted by the child's mind; 5. Parents do not impose their own will on children; 6. Take care of children to continue to pray and do good.

Based on this, it can be understood that the responsibility of faith education is very important in life. Parents or educators are responsible for their children or students. The quality of a child's faith will affect his future not only in this world, but also in the hereafter. As a real example such as corruption. It's no longer a secret that various information in print, television and social media does not stop news about corruption, this happens because of intelligence but not balanced by intelligence of faith (tawhid). Therefore, through the responsibility of faith education, it will balance various aspects between this world and the hereafter.

### Responsibility for Moral Education

Akhlak comes from the Arabic word khuluqun which means temperament, character and custom. Al-Ghazali in his book *ihya' ulum al- Din* stated that morals are a description of behavior in a person's soul from it are born actions easily without need thoughts and considerations (Alim, 2011: 151). If since childhood a child grows and develops and rests on the foundation of faith in Allah and is educated, always fears, asks for help and surrenders to Him, he will have the potential and respond instinctively in accepting every virtue and glory, in addition to being accustomed to doing morals. noble (Ulwan, 1995: 2).

In Luqman's letter there is an order to simplify behavior in society that is useful for everyone and they can take lessons from the Koran and then use it in their social life. This proves moral education. Then there are orders to reduce the level of loudness, and shorten conversations, don't raise your voice when it's not really necessary. Because in fact such an attitude is more authoritative for those who do it, and is more easily accepted by the hearing soul and easier to understand (Alim, 2011: 51). The concept of education in the last verse in this discussion is QS. Luqman verses 18-19 are called morals. In essence, it is the same as the previous paragraph, but

the morals here are more general in nature and are not as specific as the morals in the previous paragraph.

Moral education in this verse must be distinguished from the previous verse because respect for parents is far more important than other people. This verse gives priority to children's social discussion about community life after they receive education in a family environment.

In fact, many verses of the Koran talk about moral education. However QS. Luqman verses 18-19 are verses that are easy to find related to the responsibility of moral education. With regard to moral education in Surah Luqman it can be categorized into four types of morals, namely:

#### Morals Against God

In Luqman's letter, precisely in verses 12 and 13, it is explained that Luqman teaches his children to always be grateful to Allah for all the blessings that Allah has given him. Besides that Luqman also taught his son not to associate partners with Allah because this is a disgraceful and bad deed. So relating to moral education in Surah Luqman can be found in verses 12 and 13.

#### Morals Against Parents

In Luqman's letter, especially in verses 14, 15 and 16, Luqman orders his son to always do good and be devoted to his parents. In addition, in verse 16 it is explained if both parents order to associate partners with Allah. then he may refuse the request of the parent in a good way.

#### Morals Against Fellow Humans

In Surat Luqman, precisely in verse 17, it is explained that Luqman teaches his children to do good and strengthens friendship with fellow human beings whose purpose is to invite them to ask good deeds and prevent evil. This is a commendable character that must be preserved.

#### Morals Against Yourself

In Surah Luqman verses 18-19 it is explained that Luqman teaches his children to have a good personality and respect others. Be humble and not arrogant towards humans, which in essence is morality towards oneself.

In addition to Luqman's advice to his children to pray in accordance with the limits, the fardlu-fardlu, and the times, he also in the verse instructs his son to do amar ma'ruf and nahi munkar against humans. Besides that, Ibnu Katsir explained about the command to establish prayers that were given to Luqman to educate his children and at the same time Luqman advised his children to always be patient in carrying out Allah's commands (Addamsyiqy, tt: 446).

Ibnu Katsir mentions the criteria for good morals in getting along with the community in the letter Luqman verse 18 namely Luqman advises and educates his children not to look away when talking to other people or when they talk to you, never to take them lightly and be arrogant towards them. Luqman also advised his children to always be gentle, have a cheerful face when meeting, socializing, communicating with them.

Ibn Kathir interprets the simple meaning of walking, meaning that a person should walk at a normal and reasonable pace, and don't raise your voice over things that are of no use. The worst sound is that of a donkey, that is, a loud and exaggerated voice that is likened to that of a donkey in its loudness and high pitch. The existence of this likeness with the donkey's voice shows that this is forbidden and highly reprehensible.

Based on the description above, it is understood that the Qur'an discusses a lot about morals. This shows that moral education is very important for children or students. Morals will directly affect how the relationship of children (students) with the surrounding community.

### **Responsibilities of Physical Education**

With regard to physical education, it is closely related to the Word of Allah SWT. QS. A'raf /31 namely:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ. { يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ } أي البسوا افخر ثيابكم واطهرها عند كل صلاة أو طواف. { وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا } أي لا تسرفوا في الزينة والاكل والشرب ما يضر بالنفس والمال.

This paragraph relates to the responsibility for the physical (physical) education of students. In the interpretation of the verse above the sentence *عِنْدَ كُلِّ مَسْجِدٍ* teaches to wear the best clothes when entering a mosque or worshipping Allah swt. Based on this, the responsibility in education is to teach students to dress properly as well as prepare them.

Furthermore, in the sentence *وَاشْرَبُوا* teaches to have the ability to provide food as the responsibility of physical education and which is the responsibility of parents towards children as students. This is very important in physical education, because a healthy body is basically filled with healthy, nutritious food and drink, Halal Thayyibah. While the sentence *وَلَا تُسْرِفُوا* teaches not to overdo it, so that it will increase and develop a healthy physique in accordance with the provisions of the proper standards.

Islam wants its people to grow into strong figures, namely physically and mentally strong. Especially Allah swt. has reminded to be a generation of Muslims who are physically and spiritually strong. Athiyah Al-Abrasy argues, the main responsibility of parents in children's education is physical education in the form of fulfilling a living by providing good clothing, food, shelter so that the child's body grows healthy and strong (Al-Abrasy, 2000: 101).

Physical education (physical) has been carried out since early, in the family by their parents. The positive aspect directly tries to foster children's physical development, such as health dexterity, and courage and the preventive aspect indirectly keeps the child's physical development and health from being disturbed (Purwanto, 1995: 151-152).

Physical education (physical) is basically an integral part of the education system as a whole, aims to develop aspects of health, physical fitness, critical thinking skills, emotional stability, social skills, reasoning and moral action through physical and spiritual activities (Rahayu, 2013: 1).

In the perspective of Islamic education, humans are created from two elements, physical (physical) and non-physical (spiritual). The physical and spiritual are a unified whole that cannot be separated and are always related and influence each other, up to Allah swt. created humans with these two aspects in the world to achieve their goals, functions and duties, and in the hereafter humans are resurrected by Allah swt. in the hereafter with these two aspects also to receive all good and bad rewards. In the perspective of the philosophy of Islamic education, the goals of physical education in Islam cannot be separated from the goals of Islamic education in general. The highest goal to be achieved by Islamic education is to create Muslim people who worship Allah SWT.

Physical Education, Sports and Health, will get closely related to pleasant personal impressions as well as various expressions that are creative, innovative, skilled, have physical fitness, healthy living habits and have knowledge and understanding of human movement. Physical education cannot be separated from children's success in social life, with physical education you will understand how important physical education is and what important things must be done properly. With physical education that goes well, it will produce a quality body and avoid slander.

### **The Responsibility for Education of Reason/Ratio**

The mind ('aql) is the relationship between the mind and the heart. From the mind gets knowledge, from the heart gets appreciation. Between the mind and the heart, between knowledge and appreciation, there is an interaction that can give birth to a spirit in the form of: lust, anger, which likes to order evil. Lawwaamah lust, which struggles between good and evil. It is the lust of musauwilah, who is good at blowing, so that evil appears as good. Muthmainnah lust, which is calm and serene (Gazalba, 1996: 172). Reason is a creature that directs the soul and makes it choose several alternatives and tells which ones are good and which are bad; what is lawful and what is unlawful (Ibrahim, 2012: 250).

Reason according to al-Ghazali is one of the most important dimensions in human beings, where reason as a thinking tool has contributed greatly to the flow of human life, patterns life and

regulates life processes essentially. Reason has worked according to existing standards, therefore al-Ghazali divides reason into several powers. This classification of reason according to al-Ghazali is seen from the potential and level of reason in several ways, namely practical reason and theoretical reason. Practical reason is a channel that conveys the ideas of theoretical reason to the driving force (*almuharikat*) as well as stimulates them to become actual (Nasution, 1996: 97).

The Qur'an repeatedly moves and encourages human attention in various ways, so that humans use reason. There are expressly, orders to use reason and there are also questions, why someone should use reason. On the other hand, it is also explained that all things in the heavens and on earth are evidence of the truth about Allah's power, mercy and wisdom. This can only be understood by people who use their minds to the fullest, and it is at this stage that the importance of reason education is seen and is the responsibility of parents and educators.

Reason education (*ratio*) is education that can shape a child's way of thinking of all things that are useful. Both in the form of *syar'i* science, modern science, awareness, culture, thought, and civilization. So that later the child can mature in thought and form the knowledge and culture that surrounds him.

In the concept of education, reason and intellect need to be developed, educate reason through a systemized curriculum, so that he is able to develop his intellectual potential to a higher level, which in turn will become intelligent, intelligent and creative human beings.

One of the most important elements for human self-development is reason. Reason is a tool for thinking and it cannot be realized in its concrete form, but in the abstract sense is the main ideal of human beings. The existence of reason has raised humans far more perfect compared to other creatures. A child's intellectual ability will make him able to keep up with the times and adapt to the rapid progress of science in order to build a world with the concepts set by Allah SWT. as vicegerent on earth.

### **The Responsibility of Heart/Psychic Education**

The word *qalb* in the Koran is used 144 times. The use of *qalb* always refers to things related to emotions and reason in humans. It has a more specific meaning than the *nafs* as an instinctive or biological mover, which is only limited to the conscious part (Langgulong, 2014: 234-235).

Al-Ghazali also said that the *qalb* as the center and source of knowledge can print everything he learns by heart and then make it clear in it. Al-Ghazali revealed that the existence of knowledge is the essence of the heart in which there are many facts and information. While something that is learned is like a reflection of all kinds of knowledge. From this statement one can understand the correlation between the heart and knowledge (Taufiq, 2006: 634).

Heart or psychiatric education is part of spiritual development which emphasizes efforts to develop the potential of the human soul so that it is always close to Allah SWT, tends to good and avoids evil (Umar, 2014: 45). The purpose of this education is to shape, perfect and balance the child's personality.

The purpose of psychiatric education is an effort to provide education to children starting as early as possible so that they are brave and forthright, not cowardly, independent, and like to give help to others, able to control their emotions and be able to decorate themselves with various good things both psychologically and morally absolutely. . The goal is to form a child, perfect and balance the child's personality so that when he enters an active age, he is able to carry out his obligations properly and meaningfully (Ulwan, 2020: 239).

Psychological education, children should be formed and trained to be brave individuals from childhood, so that later when children grow up, children are confident and have the courage to speak in front of a crowd and teach concern for others. Psychological education is very closely related to Islamic educational counseling. Islamic counseling services are aimed at helping humans as much as possible to avoid problems (Lubis, 2021: 282).

In connection with the link between educational responsibilities and counseling, there are five approaches as an effort to how counselees are treated and addressed in the implementation of

Islamic counseling, namely: the fitrah approach, the sa'adah mutawazinah approach, the independence approach, the openness approach, the voluntary approach (Lubis, 2015: 99).

Islamic counseling is the right solution in the responsibility of heart/psychic education. In Islamic counseling there are several methods used to maintain mental health in an Islamic perspective. The Islamic counseling methods are: methods developed by Sufis namely: tahalli, takhalli, tajalli. Then the second method is the sharia method, tariqah, ma'rifah. The third method is the method of faith, Islam, Ihsan (Lubis, 2011: 154). With the concept of Islamic counseling, it is hoped that problems related to the responsibility of heart/psychic education can be resolved properly.

A person's soul will be a counterweight that will perfect the child's personality. This is one of the responsibilities that parents and educators must teach their children (students). The way that can be done is to train children to develop a brave attitude, have high self-confidence, do good, and be able to suppress their emotions when angry. From this it can be seen clearly the urgency of heart/psychic education.

### Social Education Responsibility

Social education, namely education to teach children from an early age to adhere to the main social manners and the various foundations of a noble soul, the source of which comes from the eternal Islamic creed and a sincere sense of faith in the heart. The aim of this education is for children to appear in society to become a generation that can interact socially in the best way, has manners, is balanced, has a mature mind, and has wise behavior.

The obligation to educate children must be realized by every parent, along with awareness of the limitations they have in educating children properly (Roqib, 2016: 39). Education must roll up its sleeves, be determined and serious about carrying out the great responsibility of social education properly in order to become the best Islamic society, which is founded on faith, morality, primary social education, and high Islamic values.

The purpose of social education is to prepare students to become human beings who have perfect minds in their individual lives and social life (Arifin, 2003: 27). The responsibility of social education is the formation of a complete personality, physically and mentally healthy. Apart from that, it also invites people to call on the path of goodness, calling on good and forbidding evil in accordance with QS. Ali Imran/3: 104.

The responsibility of social education is a shared responsibility and mutual assistance. In Islamic counseling, counselors who carry out their duties to help others have a noble position. Counselors help clients (counselees) who have problems to provide solutions in solving their problems, so that these actions are noble deeds. In this regard, Rasulullah saw. said:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شَهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

*Have told us Yahya bin Bukair has told us Al Laits from 'Uqail from Ibn Syihab that Salim informed him that 'Abdullah bin 'Umar radhiallahu 'anhuma reported him that Rasulullah sallallaahu 'alaihi wasallam said: "A Muslim is a brother to another Muslim, he does not wrong him and does not allow him to be hurt. Whoever helps his brother's needs, Allah will help his needs. Whoever removes one of the difficulties of a Muslim, Allah removes one trouble for him from the hardships of the qiyamat day. And whoever covers (the disgrace) of a Muslim then Allah will close his disgrace on the day of qiyamat" (Narrated by Bukhari).*

Based on the hadith above it is stated that people who help others then Allah swt. will help him, as well as for people who eliminate distress, or help solve other people's problems then Allah swt. will help get rid of the problem it is facing. This shows that the position of people who uphold the principles of Islamic guidance and counseling should have a noble position before Allah SWT. also in front of humans. This shows the importance of social education responsibility which cannot be separated from Islamic counseling.

The purpose of Islamic education is in accordance with the function of national education, namely developing capabilities and forming dignified national character and civilization (Aziz & Nasution, 2021: 4). When social education responsibilities are fulfilled properly, social situations and conditions will be good and produce a harmonious community life. This is important because when living among the community, as social beings children must be nurtured regarding awareness, skills and social attitudes so they can live well in it. Great determination must be possessed by educators in carrying out this responsibility so that their contributions can benefit Islamic society with strong faith and good morals.

## CONCLUSION

The responsibility of Islamic education is an obligation to educate both in the fields of faith, morals, physical, intellectual, spiritual and social education. This cannot be separated from the basic guidance of Islam, namely the Koran and Hadith. In essence, the responsibility of education is a big and important responsibility. Because, in its operational order, education is the provision of guidance, assistance and assistance from adults or persons responsible for education to minors.

The concept of responsibility in Islamic education consists of several important topics of discussion, namely: 1) The responsibility of faith education (tawhid) is the inculcation of faith and divine values by someone who has better quality of faith to someone who still has the same quality of faith. still weak so that they become stronger and obedient in carrying out Allah's commands, 2) The responsibility for moral education is the rules as it should be with morals in social life in society vertically and horizontally, 3) The responsibility for physical education is to develop aspects of health, physical fitness, skills critical thinking, emotional stability, social skills, reasoning and moral action through physical and spiritual activities, 4) The responsibility of reason/ratio education forms a child's way of thinking from all things that are useful. Both in the form of syar'i science, modern science, awareness, culture, thought, and civilization, 5) The responsibility for heart/psychic education is spiritual development which emphasizes efforts to develop the potential of the human soul so that it is always close to Allah swt., 6) Responsibility Social education prepares students to become human beings who are perfect in their minds in individual life and social life.

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