

EXAMINING THE CULTURE OF ADHAN AND IQOMAH PREACHING IN NEWBORNS: PERSPECTIVES ON RELIGION AND PSYCHOLOGY

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ABSTRACT

The practice of adhan and iqomah in the ears of newborns has become a culture that melts within the Islamic community in Indonesia. If we look deeper, the concept comes from one of the sources of Islamic law, namely hadith of the Prophet. There is controversy regarding the side of shaykh or the truth of the hadith is a serious problematics responded by Muslim scholars today. The authors sought to explore research and studies related to the concept of adhan and iqomah in newborns through the study of the disciplines of Psychology, Education and Islam. The author describes the study of the article in several study objects: 1. Living Hadith Study on The view of Adhan and Iqomah in Newborns, 2. Relevance of The Concept of Adhan and Iqomah view in Newborns with Psychological and Educational Sciences, 3. Analysis of the text of Qur'anic verses relating to the view of Adhan and Iqomah in Infants. The opinion of the 'Ulama mukharrij hadith, states that the hadith includes hadith Saheeh or Hasan lighoirihi, and punish the hadith is advised or sunnah, but the critics of the hadith states that the hadith Dhaif because of the disconnection of sanad and the practice of the hadith can be done if only virtue charity only. In terms of psychology and education the practice is very well done to give the impact of baby growth in the future.

Keywords: culture, adhan, baby, psychology.

ABSTRAK

Praktek pengumandangan adzan dan iqomah di telinga bayi yang baru lahir sudah menjadi budaya yang melebur dalam diri masyarakat Islam di Indonesia. Jika kita telisik lagi lebih dalam, konsep tersebut berasal dari salah satu sumber hukum Islam yaitu Hadis Nabi. Adanya kontroversi terkait sisi keshahihan atau kebenaran hadis tersebut menjadi problematika yang serius ditanggapi oleh para cendekiawan-cendekiawan muslim saat ini. Penulis berusaha mengeksplorasi penelitian dan kajian-kajian terkait konsep pengumandangan adzan dan iqomah pada bayi yang baru lahir melalui telaah disiplin ilmu Psikologi, Pendidikan dan

Islam. Penulis mendeskripsikan kajian artikel dalam beberapa objek kajian: 1. Kajian Living Hadis Tentang Pengumandangan Adzan dan Iqomah pada Bayi yang Baru Lahir, 2. Relevansi Konsep Pengumandangan Adzan dan Iqomah pada Bayi yang Baru Lahir dengan Ilmu Psikologi dan Pendidikan, 3. Analisis teks ayat Al-Qur'an yang berkaitan dengan Pengumandangan Adzan dan Iqomah pada Bayi. Pendapat para Ulama mukharrij hadis, menyatakan bahwa hadis tersebut termasuk hadis Shahih atau Hasan lighoirihi, dan menghukumi hadis tersebut bersifat anjuran atau sunnah, tetapi para kritikus hadis menyatakan bahwa hadis tersebut Dhaif karena terputusnya sanad dan pengamalan hadis tersebut boleh dilakukan jika sekedar Fadhoilul amal saja. Dari sisi psikologi maupun Pendidikan praktek tersebut sangat baik dilakukan guna memberikan dampak pertumbuhan bayi kedepannya.

Kata Kunci: Budaya, azdan, bayi, psikologi.

1. INTRODUCTION

Based on the pattern of studies in psychological science, psychology is divided into two important studies, namely: general psychology, which examines behavior in general, as well as special psychology that examines the behavior of individuals in special situations (Marliany, 2015). One of the special psychology studies is developmental psychology. Speaking of developmental psychology, then we will be presented with the development of human behavior and mental activity in the span of life, starting from the time of conception until death (Desmita, 2009).

One of the times that are vulnerable to the development of behavior and mental activity is at the time of conception, namely at the age of 0 to 2 Years. At the age of 0 to 2 years, there is an early development in which the child develops more rapidly when compared to the next phases. There are several factors that affect the development and formation of children's personalities, among others, biological factors, psychoeducation, psychosocial and the role of parents in general. According to Dadang Hawari, children will experience good growth and development when fostered and raised in a healthy and happy family environment (Hawari, 1999).

This has also been conveyed by The Prophet Muhammad SAW through his words:

From Abu Hurayrah, the Prophet Muhammad SAW has said: A baby is not born in this world, but he is in chastity (fitrah). Then it was his parents who made him Jewish, Christian and Magi. Just as animals are born safe or deformed (H.R. Muslim 4803).

According to Bambang Samsul Arifin, the word fitrah has eleven different meanings, based on the Qur'an and hadith. Among the eleven meanings, there are two interesting meanings, namely: First, fitrah means to acknowledge the oneness of God (tawhid). Every human being is born with the potential of tawhidullah or has a tendency to have confidence in the oneness of God and always try

continuously to seek and achieve the tawhid of Allah SWT. In accordance with the word of Allah SWT:

172. And (remember) when your Lord brought forth the descendants of Adam from their dwellings, and He bore witness against their souls, [saying], "Am I not your Lord?" They said, "Indeed, we are witnesses." Lest you should say on the Day of Resurrection, "We were unaware of this." (Q.S. Al-A'raf (7) : 172)

Second, fitrah means the basic potential that people have or the feeling to worship and makrifat to God. In other words, fitrah is the original character of a human being who appears in various activities, namely worship. Worship is a very sacred and high form of self-actualization (Arifin, 2018).

In addition, Lubis salam stated that the personality of the parents will affect the psychological atmosphere in the family as well as the development of the child's personality. Parents' feelings towards the child will be more decisive than what the parent does to the child. Therefore it is necessary to create the families of Sakinah, Mawaddah and Warohmah (Ismatullah, 2015). Therefore, in order to create Sakinah, Mawaddah and Warohmah families, parents must have knowledge about how to educate good children in the family environment.

In order to create a family that is Sakinah, Mawaddah and Warohmah, parents must have a source of strength, namely: wisdom attitude, humility, open thinking, using the language of love and always display good civility (Saputra, 2019). In the policy of this attitude, parents should be able to place a position in decision-making related to provisions that are tied to religious and cultural aspects. It begins in the period of conception into adulthood.

One of the provisions related to religion and becoming a common culture in Muslim communities in Indonesia is the display of adhan in the right ear of newborns, and the display of iqomah in the left ear of newborns. A father or family of men who accompany their mother during child birth is recommended to do so and it is common among Indonesians today (Gafar, 2016).

But not all Muslim communities accept and implement these provisions. There are some who oppose and think it has no effect or effect on the growth and development of the child's personality. In addition, the statement is supported by their argument that the provision comes from the Hadith of the Prophet and the Hadith is considered Dhaif (weak) based on some opinions of 'Ulama Muhadditsin (Hariyanto, 2004). They vigorously refused and declared it to be heresy.

Therefore, the author seeks to study the concept of adhan and iqomah view in newborns based on the perspective of Psychology, Education and Islam. The author seeks to approach the study through living Hadith, analysis of the text of verses of the Qur'an, research and argument of western and Muslim psychologists, and its relevance in the world of Education.

2. RESEARCH METHOD

The type of research in this study is library research, which is research that uses data and information contained in literature. The research approach used is a descriptive qualitative approach that is a research procedure that produces descriptive data in the form of informative text without the use of numbers. Data sources used in the form of books, manuscripts, articles, internet and other sources. The data analysis technique used is content analysis.

3. RESULT AND ANALYSIS

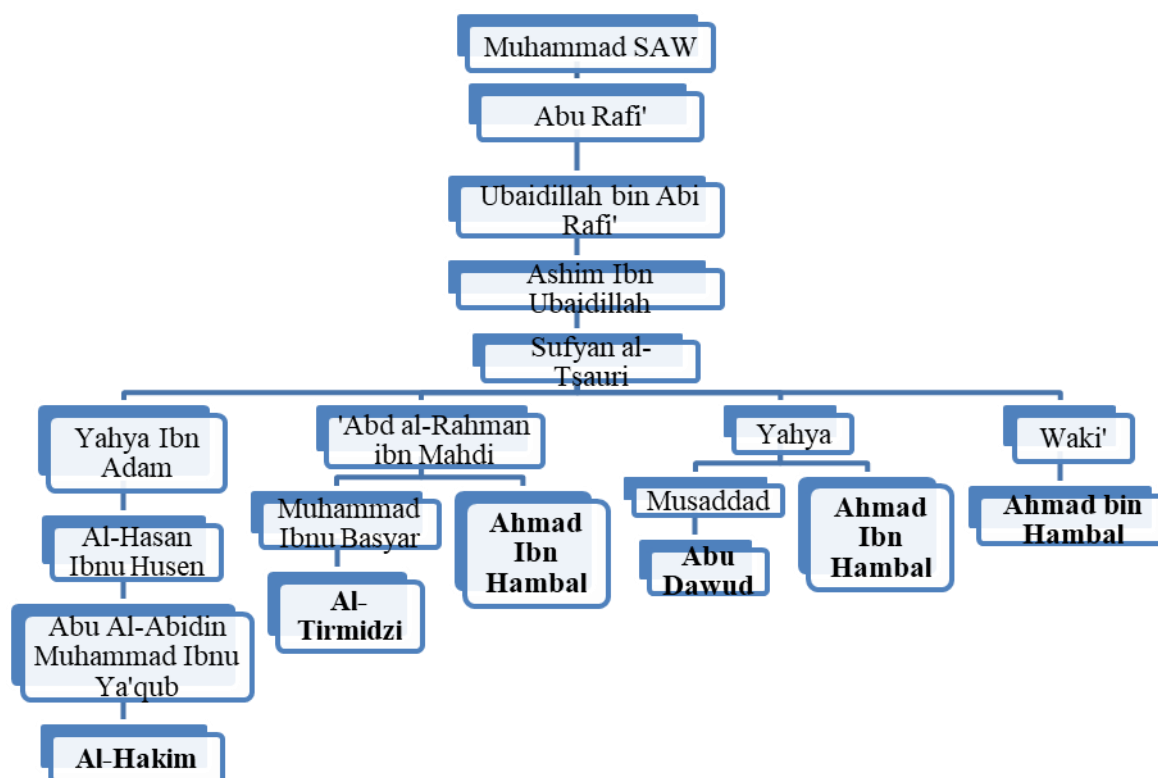
Living Hadith Study on The View of Adhan and Iqomah in Newborns

Generally, ordinary people in Indonesia know the display of adhan and iqomah in the ears of newborns based on informative and performanceive appeals from their parents. Their parents also knew it from their grandmothers or grandfathers to the top of their descendants. And this has also become a common culture and absorbed in the flesh and blood of Indonesian Islamic society in general (Mundiri et al, 2022). Some literature states that the tradition of calling the call to prayer and iqomah in the ears of newborns is a teaching from Walisongo (Susanto, 2017). Without them realizing, that the provision or concept is the teaching of the Prophet Muhammad SAW spread by friends through the Hadith of the Prophet.

Many researchers conducted hadith takhrij regarding the display of adhan and iqomah in newborns. One of them takhrij Hadith conducted by Muhsin Hariyanto. Hadith that is takhrij included in hadith Fi'liyah (deeds) :

From Abi Rafi' he said: I saw the Prophet Muhammad SAW praying for al-Hasan bin Ali's ear when he was born by Fatimah, with the adhan of Prayer" (H.R. Abu David, At-Tirmidhi and Al-Hakim)

In the hadith takhrij, researchers managed to find 12 Hadith related to the view of Adhan and Iqomah in newborns, only from the 12 Hadith found only 6 Hadith contained in the Book of Parent Hadith included in the Pole Kutubus Tis'ah (Nine parent books of Hadith). The six Hadiths are contained in: The Book of Musnad Ahmad narrated by Abdullah Ibn Hambal which amounts to three Hadiths with a slightly different spy and sanad, a Hadith is in the book of Sunan al-Tirmidhi narrated by Imam Tirmidhi, a Hadith in the book of al Mustadrak al-Hakim, a Hadith in the Book of Abu Daud narrated by Imam Abu Daud.



In the sixth sanad hadith, the scheme of the first to the fourth sanad leads to the same isnad that is in the prophet's companions, namely Abu Rafi', Ubaidillah ibn Abu Rafi', Ashim bin Abdullah and Sufyan al-Tsauri. After that hadith sanad spread to the sixth and seventh sanad, the prophet booked the Hadith. The method or symbol of narration from the first Sanad to the end uses al-Sama' (hearing).

In performing hadith takhrij, muksin uses takhrij al-Hadith bi al-Lafz method (tracing hadith through pronunciation). Then the pattern used in the issue hadith using the pattern Analytics Synthesis. Which resulted in the conclusion that the Hadith sanad is not continued (dhaif). This is based on the assessment using Science Jahr wa Ta'dil which is that in the fourth sanad namely Ashim bin Ubaidillah commented by 'Critic of Hadith (Muhadditsin) as mungkar Hadith or Dhoif. Only Al-'Ajli commented on Ashim ibn Ubaidillah with the word La Ba'sa Fihi (ta'dil fourth after Tsiqah).

Therefore, the hadith is not connected so that it is declared not to meet the qualifications of shaykh. The weakness of the hadiths in the side of the sanad, then the assessment of the Hadith from the side of the sanad is stated as Hadith Dhaif. But based on observations, muksin's research is still elementary and the focus of takhrij Hadith is racing on the value and ignorance side only. Because the understanding on the basis of hadiths of the Prophet Muhammad SAW is not only based on the value and his argument but there needs to be more careful and comprehensive research through the hermeneutic approaches of the Prophet's Hadith through the study of linguistics, historical, sociological, socio-historical, anthropological and psychological (Hariyanto, 2004).

In addition to guided by the Hadith, the view of Adhan and Iqomah on newborns is guided also in the Hadith narrated by Husein bin Ali. The hadith is often used as a legal reinforcement of the previous Hadith because the Hadith is not so popular and not contained in the parent book of hadith.

It means: From Husayn ibn Ali He said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: Whoever is born for him a child, then he prays in the right ear and iqomah in the left ear, it will not concern him Ummus Sibyan (Jin). (H.R. Abu Ya'la Al-Mushili) in the musnad of Abu Ya'la

Imam Mubarakfuri commented on the Hadith narrated by Husayn ibn Ali above that the Hadith can be used as an reinforcement of the Hadith narrated by Abi Rafi' above (Al-Mubarakfuri, 2008).

Regarding the law of practice in the Hadith narrated by Abu Rafi' and The History of Husein bin Ali concerning the adhan and iqomah in newborns, there are differences due to different assessments related to the validity of the Hadith. For example, Abu Dawood's statement as explained by Ibn Ali in his book 'Aun al-Ma'bud 'ala Sunan Abu Dawud which states that the hadiths about adhan in newborns are Islamic teachings that are Sunnah or advice. In addition, for those who judge that the Hadith of Abu Rafi' including Hadith Dhaif in terms of Sanad is severed, then the use of the Hadith as an encouragement in righteous deeds is allowed, because including virtue of charity provided that the Hadith can not be used as Hujjah Syar'iyah and do not need to believe that the history comes from the Prophet Muhammad SAW (Hariyanto, 2004).

If we try to take the viewpoint of 4 Madzhab related to the display of adhan and iqomah in the ears of newborns, then most of the madzhab is guided by the hadith of Abu Rafi' and judge the ruling is Sunnah. For example, the majority of 'Hanafi, Shafi'I and Hanbali scholars assert that the ruling on praying for the baby is Sunnah based on the Hadith of Abu Rafi'. While some of the 'Ulama Madzhab Maliki asserts that proclaiming adhan and iqomah in newborns is the ruling is Mubah (can). And also some 'Ulama Madzhab Maliki punish him Makruh (NU Online, 2020).

Relevance of The Concept of Adhan and Iqomah View in Newborns with Psychological and Educational Sciences

The education of children aged 0-2 according to Ibn al-Jauzi is very important because it is very influential for their later development until they get older. The first and foremost education is education that takes place in the family environment, so, it is the responsibility of parents to provide a good education so as to develop all the potentials that have in the child in a wise way, so that one day become a smart child, noble character and, sholeh and sholehah who obey God and his Messenger in accordance with the demands and teachings of the Prophet SAW.

In the book of Tuhfah al-Maudud Bi Ahkam al-Maulud, Ibn Qayyim al-Jauzi explained that among the demands and teachings of the Prophet (s) in educating the faith in the first child is to directly recite the adhan in the right ear and iqomah

in the left ear in newborns as hadith narrated by Husayn ibn Ali. Fuad Nashori also commented that the presence of human children on the earth, then the first functioning instrument of his senses is the sense of hearing. So once the baby is born, it is necessary to listen to the sentence of testimony of belief in the form of adhan and iqomah (Nashori, 2003).

This opinion is supported by Western psychologist William Crain, who states that at the age of 0-2 the child already has the skills to hear, hold, smell, hear, see and feel the touch (Crain, 2015). Wertheimer also proved through research he conducted that resulted in the conclusion that the baby would also turn his gaze towards the sound he heard, after 10 minutes he was born. The movement is called the orientation movement. The baby's auditive function will react to the rhythm and length of time (Setiawan, 2017).

Piaget explained that at the age of 0-2 Years is the period of early development in children, at this stage is known as the motor sensory stage where the child will have grasp reflex movement and Rooting Reflex. Grasp and Rooting Reflex is the automatic movement of grasping as well as the movement of the head and mouth according to stimuli such as babies who are able to seek breast milk. After the movement, at the next stage of development, the child will have locomotor skills such as crawling, rolling, sitting down to the street. So it can be said that the development of children is very fast in children aged 0 to 2 years (Piaget, 2010).

If we look from the side of the view of adhan and iqomah in infants which are located in the right ear for adhan and left ear for iqomah then we will be presented how vital the role of the ear as a useful hearing tool to capture sound both in the form of information and communication. In the world of Education itself there are two sensory tools that are very vital in influencing the child's comprehension ability, namely the ears and eyes. In the Qur'an that Allah says :

We created man from a drop of mixed semen which We desired to test, so We made him hear and see. (Q.S. Al-Insan (76): 2)

Through hearing and seeing, humans are able to capture information and communication so that the process of transfer of knowledge can take place and run well. Even one of the causes of learning difficulties is due to sensory developmental disorders (sensing). This interference occurs due to differences in the ability to capture excitatory from the outside through sensory devices (Erma S, 2010).

In this age of globalization, it has been noticed that there is a multifaceted crisis initially brought on by a moral crisis in our country. As a result, it is urgent to find ways to instill morals (akhlak) in students, youth, and university students so that they can become trustworthy citizens of their community and country in the future (Tukiran, 2023). Therefore, according to Ibn Qayyim it is very important to develop all potentials in children from an early age. According to him, one of the ways of developing the potential of the first child at birth is through the display of adhan and iqomah. Through the view of adhan and iqomah, according to Ibn Qayyim there are moral and religious values which in the view of adhan and iqomah in newborns

aim to instill the value of faith in the child for the first time and will remain in the child until adulthood. So that the child to remain firmly hold the faith in God by not apostasy (out of Islam) both in physical soul and mentally.

Furthermore, in his book *Tuhfatul Mauludi*, Ibn Qayyim explained that the secret of proclaiming adhan and iqomah in the ears of newborns is to listen to his hearing from an early age the greatness of god's name and the phrase *Syahadatain* which is the first pillar of Islam as the entrance of a person into Islam. This is a *talqin* (guide reading) for him (Al-Masri, 1989).

The view of adhan and iqomah will certainly bring influence and effect in the heart. Adhan and Iqomah in which there is a pillar of Islam, namely *Syahadatain* which is a sentence of *tawhid* (Nasution & Saad, 2020). Educating children with the phrase *tawhid* will bind their souls that will affect the development of children in the future. In addition, in adhan and iqomah there is a sentence *Thayyibah* which if we invite is a form or application of gratitude to God by being launched and facilitated both during the birth process and gratitude for being given a child.

It can be said that through the display of adhan and iqomah in the phone the newborn is the first moral and religious education given to the child (Saddique & Brohiki, 2020). Here there are efforts and objectives so that the child in the future remains his faith in converting to Islam through statement. Therefore, the culture of adhan and iqomah in newborns in Indonesia conducted by the Muslim community in general is a good thing, advising or instructing. Even the tradition of reciting the call to prayer and iqomah in the ears of babies is a mandatory tradition for children in Aceh, Indonesia. This tradition is a very important identity in shaping the character and personality of a good child. and from this grow the values of monotheism, goodness, togetherness and intelligence (Samad & Astuti, 2015). The culture derived from the Hadith of the Prophet needs to be maintain its popularity see the many arguments that support the benefit of the display of adhan and iqomah in newborns both in terms of psychological science and education.

Analysis of the text of Qur'anic verses relating to the View of Adhan and Iqomah in Infants

Before the theories resulted from research from scientists related to hearing function in infants, the Qur'an has first explained how the function of hearing as a vital sensory device that has functioned since the baby was born in this world. In the Qur'an there are 6 verses that explain the three senses of man, namely hearing, sight and heart. The following is one of the verses in the Qur'an that contains the instruments of the human senses, especially hearing accompanied by interpretations of Mufassirin.

78. And God brought you forth from the belly of your mother knowing nothing, and gave you hearing, sight, and hearts, that you may be grateful. (Q.S. An-Nahl (16): 78)

According to ar-Rifa'I this verse discusses the basic potential of man, namely human tools to obtain knowledge. It is the hearing, the sight, and the conscience. This power and senses are obtained gradually every time there is growth in man, it will also increase his hearing power, vision and reason until he reaches the adult stage (Ar-Rifa'I, 2012). M. Quraysh Shihab also said in his Interpretation that the above verse uses the word *as-sama'* (hearing) singular form, *al-abshar* (vision) plural form, and *af'idah* (heart) plural form, which all these words are understood by scholars in the sense of reason. This meaning can be accepted if what is meant by it is a combination of piker power and heart power. That makes a person bound so as not to fall into error and iniquity. So it can be said to be the potential for divine inspiration and light.

Furthermore, Quraysh Shihab said that the word hearing over vision is a very appropriate sequence because in modern medicine proves that the sense of hearing first functions than the sense of vision. Hearing begins to function from the moment the baby is born, so that when the baby is born it is sunk to recite the adhan and iqamah in his right and left ears. While the new sense of vision works in the third month, and can function perfectly in the sixth month. On the other hand, the ability of reason and the eye of the heart that distinguishes good and bad is perfectly above both senses (Shihab, 2002).

In the interpretation of al-Maraghi explained that hearing is a tool to listen to advice and wisdom, while the vision is to see the beauty of God's creation SWT and the heart to rely on the majesty of His creation (al-Maraghi, 1992). Sayyid Qutub in his commentary, *Tafsir fi Zhilalil Qur'an* also said that hearing and vision are tools for the development of science and science, while the heart as a force to understand and know things that are abstract and belief (Qutb, 2000).

From some of the interpretations described above, we can understand that hearing, vision and heart/mind is God's great grace. The three senses each have an important interrelated role in which hearing and vision are related to the physical as a means of supporting the development of science and the heart (*af'idah*) related to the spiritual values of godliness.

4. CONCLUSION

In addition, for those who judge that the Hadith of Abu Rafi' including Hadith Dhaif in terms of Sanad is severed, then the use of the Hadith as an encouragement in righteous deeds is allowed, because including Fadhoilul Amal provided that the Hadith can not be used as Hujjah Syar'iyah and do not need to believe that the history comes from the Prophet Muhammad SAW.

In the view of adhan and iqomah in newborns there are moral and religious values which in the view of adhan and iqomah aims to instill the value of faith in the child for the first time and will remain in the child until adulthood. The secret of proclaiming adhan and iqomah in the ears of newborns is to listen to their

hearing from an early age the greatness of god's name and the phrase Syahadatain which is the first pillar of Islam as the entrance of a person into Islam. This is a talqin (guide reading) for him. Educating children with the phrase tawhid will bind their souls that will affect the development of children in the future. In addition, in adhan and iqomah there is a sentence Thayyibah which if we invite is a form or application of gratitude to God by being launched and facilitated both during the birth process and gratitude for being given a child. The culture derived from the Hadith of the Prophet needs to be maintain its popularity see the many arguments that support the benefit of the display of adhan and iqomah in newborns both in terms of psychological science and education.

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