

UNDERSTANDING THE QURAN RESOURCES AS MAIN PRINCIPLE FOR FAMILY INSTITUTION IN ISLAMIC EDUCATION

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Abstract

This conceptual paper discusses the Koran as a source of Islamic education principles. The Quran is a holy book that is perfect and complete with all instructions for all humanity. This is because of its miracle which no longer needs to be denied. This case may be referred to the basis on variations in the understanding of the Koran itself. In fact the Koran and its relation to Islam cannot be separated at all. The smile of Islam itself is based on the Koran. Indeed, the Koran is the most important source of reference in all aspects including education. The Quran has been placed as a source of Islamic educational principles because of its universal nature. Manifestation of the Koran as an unauthorized source may be seen in the aspect of formal education in schools solely, even the earliest education process which actually starts from the establishment of a family institution.

Keywords: Al-Qur'an; Source of Principle; Islamic education; Family Institutions

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INTRODUCTION

The Quran is a very comprehensive word of Allah ALMIGHTY which is a source of inspiration for humans in living life in this world. The holy book of the Koran is said to be comprehensive because the Koran is a blessing of God worthy of a miracle which was revealed to the prophets and messengers by means of the angel Gabriel as written on the mashahif, narrated to mankind mutually and read it counted as worship, its content begins with surah al-Fatihah and ends with surah an-Naas (Shaykh Muhammad Ali Ash Shabuni, 1996). This understanding was agreed by Mohd Arsyad (2008) who stated that the Koran is a holy book that is truly a revelation from Allah ALMIGHTY which is loaded with incomparable miracles. This was also supported by Kamarul Azmi and 'Atiqah (2013) who said that the Koran was a great miracle for humanity until the end of time. So, it can be concluded here that the Koran is the words of Allah ALMIGHTY revealed to the Prophet Muhammad, concurrent with the great miracles of the Messenger of Allah. The Koran as a whole is the greatest miracle of the Prophet Muhammad that is unmatched so that at this time where the Koran acts as the only eternal holy book throughout the ages because his words are fully true and perfect (Masbuki 2012). Sulaiman (2015) asserted that the Koran contains miracles and features that are very interesting to study critically and deeply.

Mohd Aderi et. al. (2014) also defines the Koran as the words of Allah ALMIGHTY written in Arabic which is used to explain the way of life that gives benefit to humanity in the world and in the hereafter, passed down gradually for 23 years, starting from Mecca and continued so that to Medina, containing 114 surahs and the Koran as a guide. This understanding is reinforced by the reality of H. Muhammad Chirzin (t.th) who states the Koran as a guide for humans in carrying out their duties as the caliph of Allah ALMIGHTY on earth. The definition of The Quran which is said to be this guide is mentioned in the Word of Allah ALMIGHTY surah al-Baqarah verse 185, understand 'It was during the month of Ramadan that the Koran was revealed, as a guide for humanity, as well as an explanation of the instructions and the distinction between rights and vanity'. (H Muhammad Chirzin, t.th).

The author sees here that the Koran gives understanding as kalamullah which is very complete as a book that gives

directions to the right path for all humans. Allah ALMIGHTY sent down the Koran as a guide for the lives of people and guidance for beings (Sheikh Muhammad Ali Ash Shabuni, 1996). This case can be further understood through the reality of Sheikh Muhammad Ali Ash Shabuni as follows, 'The Quran is the guidance of Allah ALMIGHTY which if studied will help us meet values that can be used as guidelines for solving various problems of life. If the Koran is lived and practiced, it will make thoughts (creations) and feelings that lead to the reality of the faith needed for the stability and peace of life of individuals and communities.'

According to Mahmud (2013), the best words are the book of Allah ALMIGHTY and the best guidance is the Prophet Muhammad, that is the Koran. Umar Latif (2014) also explained in this way, namely the Koran serves as a guide in the present and future. This is as stated in surah al-Isra verse 9 which means, 'Indeed this Koran gives guidance to all the best and brings good news to those who believe.' (H. Muhammad Chirzin, t.th). The following discussion has also given the understanding of the Koran as a miracle and guidance. This shows that the understanding of the Koran is not bound to a single definition. Allamah Tabatabai (1987) also defines the Koran as a universal book, not limited to time and it is a divine revelation and not the result of human thought. This reality is in line with the essence of the Koran, which is eternal and always relevant at all times and times without any change at all (Arina et al. 2015). This case shows the Koran as a holy book which is a proof of solid truth in which every human being can hold on to him forever because of the perfection of his sentence. This is explained more clearly by Sayyid Muhammad Husain Thabathaba'i (2000) as follows, 'the Koran contains perfect information, original truth, absolute reality and practical laws. Such things cannot be undone and cannot be erased by time, that is, they will not be erased by time'.

This case is explained in Surah Fussilat verses 41 to 42, Allah says, who understands 'surely the Koran is a holy book that cannot be matched. Which can not be visited any falsehood from everywhere both directions from the front even from behind' (Sayyid Muhammad Husain Thabathaba'i, 2000). The author agrees that the Koran is understood as a noble book that is used without any time to view the content of the Koran, there is not a single thing that is vanishing because the Koran

is sourced from Allah ALMIGHTY where the validity of the truth of the Koran is a substantial truth namely solid firm. The greatness of the Koran is undisputed because no human being has attempted to create even a piece of verse that is comparable to it and this is one proof that the Koran is a revealed revelation and is a great miracle for mankind to the end of time (Kamarul Azmi & 'Atiqah 2013). Indeed, it is true that the Koran is a more noble holy book that contains the words of revelation from Allah ALMIGHTY which is highly believed in eternity, universality and truth by all Muslims. Therefore, this last holy book is a guide for Muslims to the end of time.

THE RELATIONSHIP BETWEEN QURAN AND ISLAM

Islam contains the most perfect way of human life and is a teaching that guides humanity towards happiness and prosperity through the foundations and laws contained in the holy book of the Koran. This fact coincides with the opinion of Sayyid Muhammad Husain Thabathaba'i (2000) who said that the Koran is the main source and spring that emits the teachings of Islam. This opinion is further reviewed by H. Muhammad Chirzin (t.th) who states that the Koran is the beginning of Islam where it is a world where Muslims live which acts as a holy book to guide human life throughout time. Therefore, the teachings of Islam are very demanding for humanity to study clearly and precisely about the contents of the book The Quranul Karim. This is confirmed by the verses of the Koran in sura al-Isra '17: 9. 'Indeed, the Koran shows a straighter path'. (Sayyid Muhammad Husain Thabathaba'i, 2000). It also means that the Koran contains the best way of life to be followed and used as a guide and guide to humanity. Allah has revealed the Koran by using language that is easily understood to be a guide and reference for all human nations (Mohd Sabri 2007). This case also coincides with the word of Allah ALMIGHTY in surah an-Nahl verse 89 which means, 'We sent down the Koran to you to explain everything' (Allamah Tabatabai, 1987).

The significance of the Koran as a guide to human life is because the Koran itself places the faith and oneness of Allah ALMIGHTY as the first basis in religion where the Koran contains the main purpose for which humans must aim and explain it perfectly. This reality is paralleled as what has been mentioned by H. Muhammad Chirzin (t.th), namely the Koran is a clue about human life that begins with birth and ends with death which starts from Him (Allah) and returns to Him (Allah). The Word of Allah in surah al-Maidah verse 48 which means, 'the Koran leads to truth and to a straight path.' (Sayyid Muhammad Husain Thabathaba'i, 2000). Completely, rather than the discussion above, the author sees that the dependence of Islam and its relation to the Koran is very tight. This was confirmed again by an explanation by Nata (1993) who mentioned that the Koran is a source of Islamic teachings that is related to all aspects of human life. Coinciding with that, the Koran is relevantly placed as a source of Islamic education principles. The teachings of Islam have established clearer educational insights which must be achieved by every educator and Islamic education insights have been realized to ensure that people believe and fear Allah ALMIGHTY to allow them to gain His peace in the world and the hereafter (Yusof, 2013). Indeed, Islamic education will unite all knowledge under the control of the Koran and al-Sunnah which is a terrace in the smile and the unity of science (Riza, 2008). The Quran is the first source of Islamic Education that needs to be an absolute reference throughout the ages (Noh et al., 2014). This clearly shows the perfection of Islam as evidenced by the existence of the Koran as the main source and complement that must not be separated at all.

THE QURAN AS A MAIN FOUNDATION OF ISLAMIC EDUCATION

The Quran as the book of Allah Almighty occupies the position as the first and foremost source of all Islamic teachings because that source must be something that has been believed to be truthful and powerful in delivering educational activities

and has been tested from time to time. Arina et. al. (2015) defines the sources of Islamic education as follows;

"The source of Islamic education is the reference from which it transmits knowledge and values that will be translated into Islamic education. This source of Islamic education will function in directing the objectives of Islamic education to be achieved, framing the entire curriculum carried out in the teaching and learning process and becoming a standard in assessing the achievement of Islamic education".

This was agreed by Sayid Qutub (2011) who first mentioned that scientific thought (education) must refer to or originate from the Koran which would trigger the greatest achievements in science. In addition, the fact that the position of the Koran as the main source is also supported by Mohd Aderi et. al. (2014) which states that there is a great deal among prominent Muslim scholars who believe that the Koran is the most important source of reference in all aspects including the Islamic Education system. This fact coincides with the word of Allah ALMIGHTY in surah az-Zumar verse 23 which means:

"Allah has revealed from time to time the most beautiful teachings in the form of books that are intertwined with one another, but repeat the teachings in various aspects. The skin of people who are afraid of their Lord will vibrate, then their skin and heart will be soft remembering God. That is God's guidance, thereby giving guidance to whomever He wants, but whosoever is left by God, then no one will give guidance".

(H. Muhammad Chirzin, t.th)

The above verse puts the role of the Koran as a guide for humanity as well as being relevant to be the first source of Islamic education, which is to be an absolute reference throughout the ages in which the Koran contains a great educational concept that provides an explanation regarding the concept and method of education that should be passed by every human being to a better condition. Abdul Rahman al-Nahlawi (1983) treated this fact by saying that Islamic education must be supported by accurate and solid sources where Islamic educational sources must witness the Koran and al-Sunnah. He said that the two terraces became the principle of strength in this field, namely Islamic education in which the supporters were the Messenger of Allah sendiri themselves as educators. This fact was also supported by H. Abuddin Nata (2005) who said that Islamic education was education that was carried out based on Islamic teachings originating from the Koran and al-Sunnah. The author agrees with this opinion because the significance of the Koran being a source in Islamic education is because education is one aspect of life that is the goal for the Islamic religion which is also included in the objectives of the prophet Muhammad SAW, which was stated to mankind. As the word of Allah ALMIGHTY in surah al-Anbiya 'verse 107 which means:

"And we sent you not, but to (be) a mercy to the worlds".

(Arina et. Al., 2015)

According to Sayyid Muhammad Husain Thabathaba'i (2000), the glorious Koran is an eternal book. This is because the sentence is absolutely true and perfect, so it is suitable for use without limitation of time and time. The content is also true and there are no errors in terms of meaning. Therefore, the Koran is very relevant and suitable to be used as the main source of Islamic education in the future. The Koran has confirmed the perfection of his sentence based on verse 13 of the Surah ath-Tariq which carries the purpose of:

"Indeed, the Koran is truly the word that separates the rights from the vanity and is not at all a joke".

(Sayyid Muhammad Husain Thabathaba'i, 2000).

Hassan Mulla Uthman (1985) (in Mohd Aderi et. Al. 2014) stated that the book of Allah ALMIGHTY (The Quran) is a source of Islamic Education consisting of verses which contain

the rules of Allah ALMIGHTY. This fact has clarified again the position of the Koran as an absolute primary source in Islamic Education and proves in the Koran the complete role and guidance for the education system, especially Islamic education. This is supported by Sayid Qutub (2011) in which he asserted that the Koran is the main book, the main reference for all references, the source of all sources and principles for all the knowledge that has been arranged and arranged in it, both related to God (hablum minallah) as well as fellow humans (hablum minannas). Indeed, the position of the Koran as a source of principles and the main reference of Islamic education as well as all aspects of human life are seen as very strong and very relevant.

Surely there is no more prejudice that the last holy book that Allah ALMIGHTY has revealed to Rasulullah SAW namely Prophet Muhammad SAW has become the main source as a reference for all mankind. It can be concluded here that indeed the Koran is a complete and comprehensive book, containing all matters including life issues, aqeedah principles, rule of law, moral values and so on which are not left behind even though one aspect that guides human life is the same as making matters in the case in the world even the things in the hereafter will be aligned with their position as a great miracle which is always preserved for all time exclusively for all creatures of Allah ALMIGHTY especially for His Khalifah who will take care of matters of their lives in the world.

THE QURAN IN LIFE

In the discussion above, conceptually it has been explained that the Koran acts as the main source of Islamic teachings, the principle of Islamic education and a way of life for every Muslim. However, how is it said that the Koran was applied as a source? How does the Koran play its role as a source? A.M Ismatulloh (2015) answers this problem by stating as follows:

"The Koran does not only contain instructions on the relationship between humanity and Allah ALMIGHTY (hablum min Allah), instead the Koran regulates human relations among humans (hablum min an-nas) and human relations with the natural surroundings. In order to understand the teachings of Islam perfectly, it is certain that understanding of the content of the Koran is necessary and the essence of the heart must be practiced in daily life in a serious and consistent manner, namely istiqamah".

Ab. Aziz Yusof (2013) explains the three relationship concepts stated in the above reality where the relationship with Allah ALMIGHTY is shown from the point of obedience and obedience of all his teachings guided by the Koran and the sunnah of the Prophet Muhammad by following all the commands and avoiding all prohibitions. When the relationship between humans is shown through the handle on the principle of the love of peace and prosperity, then the relationship with nature is also shown from the point of management and preservation of nature itself. Mohd Yusuf Ahmad (2004) formulates the importance of maintaining these three relationships is to coincide with the goals of Islamic education itself that wants to make this human being a servant and caliph who knows himself, knows his responsibilities and how to implement them namely good relations with God, good relations with fellow humans and good relationship with other creatures.

Indeed, the practice of istiqamah in maintaining these three relations will also show that the Koran is implemented as the main source of Islamic education in life. H. Muhammad Chirzin (t.th) mentions that the content of the Koran that is lived and practiced will make the human mind point to the reality of the faith needed for the stability and peace of life of individuals and communities. The fact of continuity between charity and faith mentioned has been confirmed again by Abd. Rachman Assegaf (2011) which states that charity will lead to faith in a person. Ab. Aziz Yusof (2013) also supports this fact by mentioning that the Koran warns humans about two purposes,

namely faith in Allah ALMIGHTY and always do good deeds because the power of faith is naturally manifested through charity and also deeds. This is as the word of Allah ALMIGHTY intends:

"So, keep the law between them (the scribes) with what God has sent down (to you) and do not follow their lusts (by deviating) than what has come to you than truth. For each people that exists between you, We make (establish) a Shari'a and a religious path (which must be followed by each). And if God wills He will surely make you a people (united in one religion), but He wants to test you (in carrying out) what has been conveyed to you. Therefore, it is up to you to make good (believe and do good).

(Ab. Aziz Yusof, 2013)

The above verse has also given a clear warning about the need for human charity. In fact, there are many sciences contained in the book of the Koran that teach humans how to practice all these sciences in living life in this world properly, orderly and perfect. Knowledge according to the Koran includes all kinds of knowledge that is useful for humans in their lives both for the present and the future (Abd. Rachman Assegaf, 2011). The sciences that rely on the Koran are the daily practice of humans both in terms of education, economics, family formation, human development, universal humanitarian issues and the like. Indeed, the authors see that the collaboration and correlation of the domains of science, charity and faith of the Koran is significant as the main principle in Islamic education towards meeting the demands of living in a place where H. Abuddin Nata (2005) there mentions that the style of education has a close relationship with a style of life. This is also in line with the philosophy of Islamic education which has always tried to give birth to pious individuals, and then gave birth to citizens who have faith, have good deeds and have a noble personality.

THE QURAN MANIFESTATION IN FAMILY EDUCATION

It is well known that Islam really takes serious attention and focuses on education. This is because Islam greatly values science. Therefore, Islam has made it compulsory for Muslims who live there to be men or women to seek knowledge (Ab. Aziz Yusof, 2013). This fact coincides with the hadith of the Prophet Muhammad that intends:

"Studying knowledge is a fard that is obligatory for each Muslim".

(Ibn Majah, t.th in Zakaria Stapa et. Al. 2012)

The author takes an example where the Koran is used as a source in a family context where the family knowledge of the Koran as applied in Islamic education is used as a principle and practice in the life of a family. This is because the social institutions which are directly related to the earliest education are family (Santi Awaliyah, 2008). This case is also referred to by Abdul Rahman al-Nahlawi (1983), i.e. the medium of Islamic education as an intermediary for family development. Mahmud (2013) emphasized that actually Muslim families and Muslim homes are small buildings between Islamic community buildings and Muslims where through the strength of that principle, strong Muslim communities and Muslims will form. The strength of that principle requires knowledge based on the guidance of the Koran as mentioned in the word of Allah ALMIGHTY surah at-Tahrim verse 6 which means:

"O you who believe, preserve yourself and your family from the fires of hell whose fuel is man and stone, guardians of harsh angels, who are harsh, who do not use God for what He has commanded them and always do what is order".

(M. Faishal Hadi, 2015)

The above verse has also explained the need for us to care for the family. In the discussion before, it has also been mentioned that the holy book of the Koran is used as a guide and guide to

life which acts as a law book for Muslims. Therefore, in the Koran there should have been given the concept of family and ways for humans to achieve happiness in the family through education (Syamsul Ma'arif, 2010). According to the Lecturer (2015), education in the family is as follows:

"Education in a family with an Islamic perspective is education based on the demands of the Islamic religion, namely the source of the Koran which is applied in the family with the aim of forming children to become people of faith and devotion to God Almighty and having good moral values including ethics, morals, character, spiritual or understanding and experience of religious values in everyday life".

The author sees that the issue of the formation of children characterized by religious values is seen increasingly difficult in dealing with the phenomenon of globalization when it is transmitted by cases such as the collapse of morals and social phenomena among children today. News and reports in print as well as electronic media relating to these issues are seen to be increasing and balancing every year, in which cases such as these are the impact of modernization and cultural shock that afflict children today, which are not merely giving an impression to these individuals are instead family, community and state institutions (Hashim et al., 2008; Zainudin & Norazmah, 2011; Elmi Azlina et al., 2015). This fact is acknowledged based on the report that has been provided by Shuhada Mansor (2015) who reports as follows:

"Statistics on the number of sexes in the juvenile problem, namely those between the ages of 10 and 18 within just one year, have increased by 111 percent and this very large number shows that the degree of increase in the moral crisis among children is very serious. Malaysian Diraja Police (PDRM) issued statistics which recorded 3700 cases in 2012 and this number increased to 7816 cases in force in 2013 where the difference gap of 4116 cases was a very large number. Likewise with the statistics of heavy criminal activities that apply among underage students aged between 12 to 17 years who have graduated from school, where the number of 849 cases recorded in 2012 has increased to 137 percent per cent to break the 2011 case number. The number recorded on average increased by about 47 percent as reported in all countries. This amount embraces hard cases, which is rogol and kill.

This very disturbing and really balancing statistic crisis statistic illustrates that challenges to the formation of the morals of children today require 100% more attention than the mother and father. The author believes that if the reins of the family leader who oversees his house namely the head of the family acted as a guide and guardian to every member of his family really committed to carrying out the responsibility in strengthening the faith of the family expert guided by the Koran, then bad events like this would not apply and may be dammed completely. This is because Mahmud (2013) characterizes the prevailing damage as above originated from a small building principle, namely a family institution that does not carry out their mandate based on the Koran. Ab. Aziz Yusof (2013) also supports this opinion by asserting that Islamic education sourced from the Qur'anic sciences is the most important mechanism in preparing human beings who do good deeds. Mohd Aderi et al. (2014) acknowledges this fact by emphasizing the role of integrated Islamic education that can only give birth to people who are strong in their identity and Islamic moral values.

The conclusion here, family education that emphasizes the aspects contained in the Koran is significant to be implemented in family life. How to educate children is correct, maintaining disciplines based on Islamic manners, emphasis on the principles of Islamic education, affirmation of the implementation of worship and, for example, it should always be applied and monitored by the mother and father of the driver of a family to form and foster Islamic families that become the noble ideals of every Muslim.

CONCLUSION

In conclusion, all knowledge implemented in Islamic education is based on the revelations of the Koran. This is as explained by Abdul Halim El-Muhammady (1993) (in Mohd Yusuf Ahmad 2004) which defines Islamic education as follows, Islamic education is the process of educating and training human reason, physical, spiritual and emotional based on the source of revelation, the Koran and al-Sunnah to give birth to pious people who are able to assume the responsibility of the caliph who is accounted for by Allah ALMIGHTY upon humans in order to direct this nature to happiness his life in the world and the hereafter. The teachings of the Koran to carry out education is to exclude people from the darkness towards the light of Islam where the Koran itself acts to guide people to distinguish between cases of rights and vanity in order to obtain problems in life (Mohd Aderi et al. 2014). The Koran invites many to explore the knowledge that is the basis of education. This fact was also acknowledged by Sayyid Muhammad Husain Thabathaba'i (2000) who mentioned as follows, Specifically, the Koran invites to study natural science, mathematics, philosophy, literature and all the sciences that can be achieved by human thought. Al-Qur'an's suggestion to study the sciences is for the welfare and happiness of humanity. The Koran encourages people to learn various sciences, teach a complete concept of the science of God, general principles of morality and Islamic law. All of the revealed knowledge was summarized by Syed Muhammad Qutb (1992) in Ahmad Munawar et al. (2012) which says that in Islam the scope of education is very broad and integrated embraces the whole way of human life in which the curriculum comes from Allah ALMIGHTY, containing aspects such as faith (faith), sharia (law), worship (work), morality (behavior), science, technology, sociology, politics, economics and so on, perfectly embraces life in the world and the hereafter in one complete discipline as contained in the source of the Koran. These sciences which, if practiced consistently and continuously, can highlight the evidence of the Koran as a source of Islamic education principles that are clearly maintained and carried out in the context of a Muslim's life.

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