

## **Children's Moral Education within the Family (A Case Study of Muhammadiyah Families in Sungai Pandan District, Hulu Sungai Utara Regency)**

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### **Abstract**

Children's moral education in the family is an important part in the formation of children's character and behavior from an early age. The family is the first environment for children to receive education, especially moral education related to attitudes, behavior, and Islamic values in everyday life. Muhammadiyah families pay attention to the development of children's morals through the habit of worship, role models, advice, and supervision within the family environment. This study aims to determine the moral education of children in Muhammadiyah families in Sungai Pandan District, Hulu Sungai Utara Regency. This study uses a field research type with a qualitative approach and case study method. The research subjects consisted of parents and children in Muhammadiyah families in Sungai Pandan District, Hulu Sungai Utara Regency. Data collection techniques were carried out through observation, interviews, and documentation. The data obtained were analyzed through the stages of editing, classification, data interpretation, and data presentation, while data validity was carried out through triangulation. The results of the study indicate that children's moral education in Muhammadiyah families in Sungai Pandan District, Hulu Sungai Utara Regency is carried out through the habit of worship, parental role models, giving advice, and supervision in everyday life. Parents play a crucial role in shaping children's behavior by instilling politeness, discipline, respect for others, and participating in religious activities. Consistently implemented moral education has a positive impact on children's behavioral development, despite challenges such as the influence of gadgets, social environments, and limited parental time to accompany their children

**Keywords:** Moral Education, Children, Muhammadiyah Family.

### **Abstrak**

Pendidikan akhlak anak dalam keluarga merupakan bagian penting dalam pembentukan karakter dan perilaku anak sejak usia dini. Keluarga menjadi lingkungan pertama bagi anak dalam menerima pendidikan, terutama pendidikan akhlak yang berkaitan dengan sikap, perilaku, dan nilai-nilai keislaman dalam kehidupan sehari-hari. Keluarga Muhammadiyah memiliki perhatian terhadap pembinaan akhlak anak melalui pembiasaan ibadah, keteladanan, nasihat, dan pengawasan dalam lingkungan keluarga. Penelitian ini bertujuan untuk mengetahui pendidikan akhlak anak dalam keluarga Muhammadiyah di Kecamatan Sungai Pandan Kabupaten Hulu Sungai Utara. Penelitian

ini menggunakan jenis penelitian lapangan dengan pendekatan kualitatif dan metode studi kasus. Subjek penelitian terdiri dari orang tua dan anak pada keluarga Muhammadiyah di Kecamatan Sungai Pandan Kabupaten Hulu Sungai Utara. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Data yang diperoleh dianalisis melalui tahapan editing, klasifikasi, interpretasi data, dan penyajian data, sedangkan keabsahan data dilakukan melalui triangulasi. Hasil penelitian menunjukkan bahwa pendidikan akhlak anak dalam keluarga Muhammadiyah di Kecamatan Sungai Pandan Kabupaten Hulu Sungai Utara dilakukan melalui pembiasaan ibadah, keteladanan orang tua, pemberian nasihat, serta pengawasan dalam kehidupan sehari-hari. Orang tua berperan penting dalam membentuk perilaku anak dengan membiasakan sikap sopan santun, disiplin, menghormati orang lain, dan mengikuti kegiatan keagamaan. Pendidikan akhlak yang diterapkan secara konsisten memberikan pengaruh positif terhadap perkembangan perilaku anak, meskipun masih terdapat kendala seperti pengaruh gadget, lingkungan pergaulan, dan keterbatasan waktu orang tua dalam mendampingi anak.

**Kata Kunci:** Pendidikan Akhlak, Anak, Keluarga Muhammadiyah.

## **A. Introduction**

Education is a conscious and planned effort to shape a person's personality, knowledge, attitudes, and skills so they can live life well and achieve their desired goals. Education takes place not only in school but also begins in the family environment, where children first receive guidance and instruction.<sup>1</sup>Families play a crucial role in instilling fundamental values in children from an early age, as the family environment is the initial setting in which a child's thought patterns, behaviors, and character are formed. Family education serves as the primary foundation for a child's development before they become exposed to the wider community.<sup>2</sup>Therefore, education in the family has a big influence on the formation of children's attitudes and personalities in the future.

The importance of family education is not only related to developing knowledge, but also closely related to the formation of children's morals. Morals are a fundamental aspect of human life, as they reflect a person's behavior and personality in everyday life. Moral education aims to shape children into good behavior, politeness, responsibility, and the ability to distinguish between right and wrong.<sup>3</sup>Islam views moral education as an important part of human life, as stated by Allah SWT in the Quran, Surah Luqman, verse 17, which reads:

يٰۤاَيُّهَا اَبُو بَكْرٍ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَاۤ اَصَابَكَ ۗ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْر

Meaning: "O my son, establish prayer and command people to do what is right and forbid them from what is wrong and be patient with what befalls you. Indeed, that is among the important matters." (QS. Luqman: 17).

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<sup>1</sup>Abuddin Nata, *Ilmu Pendidikan Islam*, (Jakarta: Kencana, 2016), h. 39.

<sup>2</sup>Zakiah Daradjat, *Ilmu Pendidikan Islam*, (Jakarta: Bumi Aksara, 2021), h. 128.

<sup>3</sup>Ahmad Tafsir, *Educational Science in Islamic Perspective*, (Bandung: Rosdakarya Youth, 2024), p.

This verse demonstrates that moral education needs to be instilled from an early age through instilling habits of worship, teaching goodness, and guiding children to avoid bad behavior. Instilling moral values within the family is crucial because the family is the first environment that provides direct examples for children in their daily lives.<sup>4</sup>

As the primary educational institution, the family naturally has its own methods and patterns for raising children, including within Muhammadiyah families. Muhammadiyah is an Islamic organization focused on da'wah, education, and social work, grounded in the Qur'an and Sunnah.<sup>5</sup>The Islamic values taught in Muhammadiyah also influence family education patterns, particularly in the development of children's morals. Muhammadiyah families generally instill the values of disciplined worship, simplicity, responsibility, and the practice of Islamic behavior in daily life. The education implemented in Muhammadiyah families focuses not only on intellectual aspects but also emphasizes the development of morals and ethics so that children grow into individuals with Islamic character.<sup>6</sup>

The pattern of children's moral education in Muhammadiyah families is interesting to study because each family has a different approach to raising children. Some families implement education through role models, habits, advice, and supervision of children's activities. Moral education carried out in Muhammadiyah families is also influenced by the social environment, the parents' level of religious understanding, and the habits that develop within the family. The success of children's moral education is not determined solely by theory or advice, but also depends on the actual practices implemented by parents in their daily lives. This condition indicates that moral education in the family plays a significant role in shaping children's behavior in society.<sup>7</sup>

Based on initial observations conducted in Sungai Pandan District, Hulu Sungai Utara Regency, it was found that several Muhammadiyah families have attempted to instill moral education in their children through the habit of praying in congregation, reciting the Quran, speaking politely, respecting parents, and participating in religious activities. However, there are differences in the implementation of moral education in each family. Some parents appear to actively accompany and provide examples to their children, while others still experience obstacles due to busy work or the influence of technological developments and the child's social environment. This condition indicates that children's moral education in Muhammadiyah families has an interesting dynamic that deserves further study.

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<sup>4</sup>Abdul Mujib and Jusuf Mudzakkir, *Islamic Education Science*, (Jakarta: Kencana, 2017), p. 83.

<sup>5</sup>Hasbullah, *Basics of Educational Science*, (Jakarta: Rajawali Press, 2023), p. 19.

<sup>6</sup>Muhammadiyah Central Leadership, *Guidelines for Islamic Life for Muhammadiyah Members*, (Yogyakarta: Suara Muhammadiyah, 2020), p. 61.

<sup>7</sup>Muhammadiyah Central Leadership, *Guidelines for Islamic Life for Muhammadiyah Members . . .*, h. 62.

Based on the introduction above, the researcher is interested in studying it in depth and the researcher has written it in the title of this research, namely: "Children's Moral Education in the Family (Case Study of Muhammadiyah Families in Sungai Pandan District, Hulu Sungai Utara Regency)".

## **B. Literature Review**

### **Understanding Children's Moral Education in the Family**

Moral education is the process of fostering children's attitudes and behaviors to develop good character in accordance with religious teachings and norms of life. Within the family, moral education forms the basis for shaping a child's personality because the family is the first environment a child encounters from birth. Through the family, children learn about manners, responsibility, honesty, discipline, and respect for others. Moral education in the family is not only carried out through advice, but also through the example and habits implemented by parents in their daily lives. According to Nur Uhbiyati, Islamic education in the family is a conscious effort by parents to guide and foster children to develop good morals in accordance with Islamic values.<sup>8</sup>

### **Moral Education Policy in the Family**

The foundation of moral education in the family is rooted in Islamic teachings found in the Quran and Hadith. Parents have an obligation to educate their children to cultivate good behavior and avoid reprehensible behavior. Moral education is a crucial part of family life because it is directly related to the development of children's future morals. Education based on religious values will help children understand what constitutes good and bad behavior in everyday life. According to Jalaluddin, religious education in the family is the primary foundation for developing children's attitudes and morals because the family is the first place children learn life's values.<sup>9</sup>

### **The Role of Parents in Children's Moral Education**

Parents are the first and foremost educators in shaping a child's morals. Fathers and mothers are responsible for providing guidance, attention, supervision, and role models for their children. Parental role models significantly influence a child's character development, as children tend to imitate the behavior they observe in their family environment. Therefore, parents' attitudes and behavior in everyday life serve as direct examples for a child's moral development. According to Helmawati, the success of a child's moral education is greatly influenced by parenting styles and parental role models within the family environment.<sup>10</sup>

### **Methods of Educating Children's Morals in the Family**

Children's moral education in the family can be carried out through several methods, such as role modeling, habituation, advice, supervision, and providing attention to children. The role modeling method is carried out by demonstrating good

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<sup>8</sup>Nur Uhbiyati, *Islamic Education Science*, (Bandung: Pustaka Setia, 2019), p. 138.

<sup>9</sup>Jalaluddin, *Psychology of Religion*, (Jakarta: Raja Grafindo Persada, 2015), p. 294.

<sup>10</sup>Helmawati, *Family Education*, (Bandung: Rosdakarya Youth, 2016), p. 52.

behavior for children to imitate. Habituation is carried out by training children to continuously carry out positive behaviors so that they become habits. Furthermore, advice and supervision are also needed so that children understand the importance of maintaining morals in everyday life. According to Heri Gunawan, effective methods of moral education in the family are carried out through habituation, role modeling, providing advice, and continuous supervision.<sup>11</sup>

### **The Purpose of Moral Education for Children in the Family**

The goal of moral education in the family is to develop children with good personalities, faith, responsibility, discipline, and the ability to behave in accordance with religious and social norms. Moral education also aims to enable children to distinguish between good and bad actions and apply moral values in their daily lives. Children who receive good moral education in the family will more easily adapt to their social environment positively. According to Binti Maunah, moral education aims to form people with good personalities and morals that are in accordance with religious values and community life.<sup>12</sup>

### **Factors That Influence Children's Moral Education in the Family**

Children's moral development is influenced by various factors, such as the family environment, parental attention, religious education, the community environment, and the child's social circle. A harmonious and religious family environment will positively influence the development of children's morals. Conversely, a lack of parental attention and supervision can negatively impact children's behavior. Therefore, families need to create a positive educational environment for optimal moral development. According to Syamsu Yusuf, children's moral and ethical development is influenced by the family environment, parenting styles, and the social interactions children experience in their daily lives.<sup>13</sup>

## **C. Method**

### **Types and Approaches of Research**

This study employed field research, which is research conducted directly at the research location to obtain data related to the phenomenon being studied. Field research aims to understand the real conditions occurring in society through direct observation of the research object. The approach used in this study is a qualitative approach using a case study method. A qualitative approach is used to understand social phenomena in depth from the perspective of the research subject, while a case study is used to examine a specific case in detail and depth.<sup>14</sup> This research focuses on

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<sup>11</sup>Heri Gunawan, *Character Education Concept and Implementation*, (Bandung: Alfabeta, 2014), p. 96.

<sup>12</sup>Daughter of Maunah, *Educational Sciences*, (Yogyakarta: Teras, 2011), p. 112.

<sup>13</sup>Syamsu Yusuf, *Child and Adolescent Developmental Psychology*, (Bandung: Rosdakarya Youth, 2018), p. 62.

<sup>14</sup>Lexy J. Moleong, *Qualitative Research Methodology*, (Bandung: Rosdakarya Youth, 2017), p. 34.

children's moral education in Muhammadiyah families in Sungai Pandan District, North Hulu Sungai Regency.

### **Subjects and Objects of Research**

The subjects in this study were parents and children in Muhammadiyah families in Sungai Pandan District, Hulu Sungai Utara Regency. Subjects were selected purposively, choosing informants based on specific considerations according to the research needs to ensure the data obtained is more in-depth and relevant to the research focus.<sup>15</sup> Parents were chosen because they play a primary role in educating and shaping children's morals within the family environment, while children are the recipients of this moral education in their daily lives. The object of this research is children's moral education in Muhammadiyah families, which includes education, habituation, role models, advice, and parental supervision of children's behavior.

### **Data Collection Techniques**

Data collection techniques in this study were conducted through observation, interviews, and documentation. Observations were used to obtain direct data regarding children's moral education activities in Muhammadiyah families through observation of the behavior and interactions between parents and children. In-depth interviews were conducted with informants to obtain information regarding the forms of moral education implemented in the family. The interview technique allowed researchers to understand the experiences, perspectives, and methods of parents in educating their children.<sup>16</sup> Documentation was used to supplement research data in the form of photographs, notes, and documents related to moral education activities within the family. These three techniques were used to ensure the data obtained was more comprehensive and aligned with the research needs.

### **Data Processing Techniques**

The data obtained in this study were processed through several stages, namely editing, classification, data interpretation, and data presentation. Editing was carried out by re-examining the data obtained to ensure completeness and alignment with the research focus. Classification was carried out by grouping the data based on specific categories, such as forms of moral education, educational methods, and moral values taught in the family. Data interpretation was carried out by providing an interpretation of the data obtained so that the data had meaning according to the research objectives. Data presentation was carried out in the form of descriptive descriptions so that the research results could be understood systematically and clearly. These data processing stages are important to ensure that the research data is organized in a directed manner and is easy to analyze.<sup>17</sup>

### **Data Validity**

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<sup>15</sup>Sugiyono, *Qualitative Research Methods*, (Bandung: Alfabeta, 2019), p. 72.

<sup>16</sup>Burhan Bungin, *Qualitative Research*, (Jakarta: Kencana, 2015), p. 109.

<sup>17</sup>Suharsimi Arikunto, *Research Procedures A Practical Approach*, (Jakarta: Rineka Cipta, 2023), p. 63.

The data validity in this study was verified using triangulation techniques. Triangulation is a technique for verifying data validity by using something external to the data to check or compare it.<sup>18</sup> Researchers compared data from observations, interviews, and documentation to ensure greater validity and reliability. Furthermore, researchers conducted diligent observations by repeatedly observing the research subjects to gain a deeper understanding of children's moral education in Muhammadiyah families. This step was taken to increase data accuracy and reduce the possibility of errors in interpreting the research results.

#### **D. Result**

Based on interviews, observations, and documentation conducted with several Muhammadiyah families in Sungai Pandan District, Hulu Sungai Utara Regency, data shows that children's moral education in the family is carried out through habituation, role models, advice, and parental supervision in daily life. Parents play a crucial role in instilling moral values in children from an early age so that children become accustomed to good behavior within the family and community.

Interviews with several parents indicate that children's moral education begins with instilling daily practices such as congregational prayer, reading the Quran, greeting others, and respecting parents and elders. One informant stated that children are accustomed to attending congregational prayers at home and at the mosque to foster discipline and responsibility in their worship. Furthermore, parents provide direct advice if their children engage in inappropriate behavior, such as rude language or neglecting obligations. Parents strive to provide understanding to their children in a gentle manner so that they can accept direction well.

Interviews with children indicate that they receive moral education through the habits their parents instill at home. Children reported being taught to speak politely, help with homework, respect teachers, and behave well outside the home. Several children also reported that their parents frequently remind them not to use harsh language, not to disobey their parents, and to maintain good relationships with peers. This ongoing education helps children understand the importance of maintaining morals in their daily lives.

Based on observations, researchers found that most Muhammadiyah families in Sungai Pandan District implement moral education through direct parental role models. Parents are seen cultivating polite speech, encouraging their children to worship together, and instilling discipline in their daily lives. Researchers also observed that children tend to imitate the behavior of their parents, which they frequently observe at home. Furthermore, some families encourage their children to participate in religious activities such as religious study groups, Quran recitation, and community Islamic activities.

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<sup>18</sup>Lexy J. Moleong, *Qualitative Research Methodology* . . . , h. 58.

However, observations also indicate several obstacles in educating children about morals. Some parents reported experiencing difficulties in supervising their children's gadget use and social interactions outside the home. Work commitments also contribute to limited time spent with children. These circumstances sometimes lead to less than optimal supervision of children's behavior, requiring parents to pay more attention to guiding their children to maintain good behavior.

The documentation in this study, in the form of photographs of family activities, interview notes, and other supporting documents, demonstrates the existence of moral education activities within Muhammadiyah families. The documentation shows congregational prayers, children attending religious studies, and family activities fostering Islamic behavior at home. This documentation data reinforces the results of interviews and observations that moral education for children in Muhammadiyah families is carried out concretely through habits and role models in daily life.

Overall, the research results indicate that children's moral education in Muhammadiyah families in Sungai Pandan District, Hulu Sungai Utara Regency is carried out through various forms of guidance such as role models, habituation of worship, advice, and parental supervision. The moral education implemented in families has an impact on children's behavior, although in its implementation there are still several obstacles faced by parents, especially related to the influence of technology, social environment, and limited time with children.

## **E. Discussion**

Based on the research results, children's moral education in Muhammadiyah families in Sungai Pandan District, Hulu Sungai Utara Regency is carried out through habituation, role models, advice, and parental supervision in daily life. These findings indicate that the family plays a crucial role in shaping children's behavior and character from an early age. The family is the first place for children to receive education and instill moral values. This is in line with M. Yusuf's opinion, which states that the family is the primary educational environment that greatly influences the formation of children's character and morals through daily interactions between parents and children. Education implemented in the family will form the basis for the development of children's attitudes and behavior in the community.<sup>19</sup>

The research results show that cultivating religious habits such as congregational prayer, reading the Quran, greeting parents, and respecting parents are a key part of children's moral education in Muhammadiyah families. These habits are carried out continuously so that children become accustomed to practicing good behavior in their daily lives. This finding aligns with Ramayulis's opinion, which explains that the habituation method in Islamic education is very effective in shaping children's morals, because repeated behaviors become ingrained into habits and character within

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<sup>19</sup>M. Yusuf, *Character Education from an Islamic Perspective*, (Yogyakarta: Deepublish, 2020), p. 109.

the child.<sup>20</sup> Through consistent practice, children will find it easier to understand and apply religious and moral values in their lives.

In addition to habituation, research also shows that parental role models are a crucial factor in children's moral development. Parents who cultivate polite behavior, disciplined worship, and polite speech tend to have children who imitate these behaviors. This aligns with the role model theory proposed by Mujib and Mudzakkir, which states that role models are a highly influential educational method for children's moral development, as children tend to imitate the behavior of those closest to them, especially their parents.<sup>21</sup> Therefore, parents' behavior in daily life becomes a direct example for children in forming their attitudes and personalities.

The study also found that parents provide advice to their children when they make mistakes or exhibit inappropriate behavior. The advice is given gently to make it easier for children to accept their parents' direction. These findings align with Nur Uhbiyati's opinion that the advice method in Islamic education aims to provide children with an understanding of moral and religious values so they can distinguish between good and bad behavior. Wise advice can help children understand the importance of maintaining good manners, good manners, and responsibility in everyday life.<sup>22</sup>

Based on observations, Muhammadiyah families also encourage their children to participate in religious activities such as religious study groups and Quran recitation. These activities are part of moral education aimed at developing Islamic character in children. This aligns with Syamsu Yusuf's opinion, which explains that the religious environment within the family has a significant influence on a child's moral and behavioral development. A religious family environment helps children develop an awareness of religious teachings and apply them in their daily lives.<sup>23</sup>

However, the research findings indicate obstacles to children's moral education, particularly related to gadget use, the influence of their social environment, and parents' busy work schedules. These conditions mean that child supervision is not always optimal. These findings align with Suyadi's opinion, which states that technological developments and the social environment can influence children's behavior. Therefore, parents need to provide intensive supervision and guidance to prevent children from being easily influenced by negative behaviors in their environment.<sup>24</sup> Overall, the research results indicate that children's moral education in Muhammadiyah families is carried out through habituation, role modeling, advice, and supervision in daily life. The educational theories used in this study reinforce the family's primary role in shaping children's morals. Consistently applied moral education can help children develop good behavior, discipline, and good manners, as well as the ability to apply Islamic values in their daily lives.

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<sup>20</sup>Ramayulis, *Philosophy of Islamic Education*, (Jakarta: Kalam Mulia, 2015), p. 4.

<sup>21</sup>Abdul Mujib and Jusuf Mudzakkir, *Islamic Education Science*, (Jakarta: Kencana, 2017), p. 58.

<sup>22</sup>Nur Uhbiyati, *Islamic Education Science . . .*, h. 214.

<sup>23</sup>Syamsu Yusuf, *Child and Adolescent Developmental Psychology . . .*, h. 105.

<sup>24</sup>Suyadi, *Early Childhood Character Education*, (Bandung: Rosdakarya Youth, 2020), p. 31.

## **Conclusion**

Based on the research results, it can be concluded that children's moral education in Muhammadiyah families in Sungai Pandan District, Hulu Sungai Utara Regency is carried out through habituation of worship, parental role models, providing advice, and supervision in daily life. Parents play an important role in shaping children's behavior by cultivating politeness, discipline, respect for others, and participating in religious activities. Moral education that is consistently implemented has a positive influence on children's behavioral development, although there are still obstacles such as the influence of gadgets, social environment, and limited time for parents to accompany their children.

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