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## The Concept of Children's Education in The Qur'an (Thematic Interpretation Approach)

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### Abstrak

Penelitian ini bertujuan untuk menganalisa konsep pendidikan anak dalam al-Qur'an melalui kajian pendekatan tafsir tematik. Adapun terma pendidikan anak yang dibahas yaitu kata *tarbiyah* dan *ta'lim*. Peneliti berupaya menganalisa kajian ini dengan bantuan tafsir tematik (*maudhu'i*) dengan pencarian terhadap ayat-ayat relevan dengan pendidikan. Penelitian ini merupakan jenis kualitatif dengan metode studi kepustakaan (*library research*). Hasil penelitian ini menunjukkan bahwa konsep pendidikan bagi anak dalam terma *tarbiyah* dan *ta'lim* merupakan suatu prosedur pengembangan, pemeliharaan, dan pembinaan bagi anak guna memberikan kesiapan sains serta keterampilan bagi anak didik. Hal ini dimaksudkan agar anak memiliki kepribadian utuh dan mulia, serta mampu mengemban amanah sebagai *khalifah* dan *'abdullah* di muka bumi.

**Kata Kunci:** Al-Qur'an, Pendidikan Anak, Tafsir Tematik.

### Abstract

*This study aims to analyze the concept of children's education in the Qur'an through the study of thematic interpretation approaches. The terms of children's education discussed are the words tarbiyah and ta'lim. Researchers try to analyze this study with the help of thematic interpretation (maudhu'i) by searching for verses relevant to education. This research is a qualitative type with a library research method. The results of this study indicate that the concept of education for children in terms of tarbiyah and ta'lim is a procedure for developing, maintaining, and fostering children to provide scientific readiness and skills for students. This is intended so that the child has a complete and noble personality, and can carry out the mandate as a caliph and servant of Allah on earth.*

**Keywords:** Al-Qur'an, Children's Education, Thematic Interpretation.

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## INTRODUCTION

Al-Qur'an is kalamullah as a way of life for mankind (Zuhri, 2018). All the basic principles of human life are arranged in such a way according to the nature of human creation and the sunnatullah (Nursyamsi, 2015). The human need for the Qur'an will not stop, like the Qur'an which is preserved (sustainable) until the Day of Resurrection. For that, the hadith of the Prophet Muhammad. emphasizes that the best of humans are those who study the Qur'an and teach it. Djunaid (2014:139) explains how the complex problems of human life can all be solved by sticking to the Qur'an.

One aspect of human life that constantly faces dynamics (changes) and problems in the field of education. This is justified by Rizal (2014), stating that education is an important part of the content of the Qur'an. Because, integrally knowledge, attitude, and monotheism are fully discussed in education. Novianty (2018) adds that the moral content in the educational process is very much in line with the purpose of the Prophet Muhammad being created, which is to improve human morals.

The principle of education with the terms *tarbiyah* and *ta'lim* is discussed intensely in the Qur'an to be developed in various contexts of human life. Strengthening the world of education with concepts according to the Qur'an is the forerunner to the realization of quality education. The commentators gave various perspectives on education for children. This is marked by the study of the nature of education according to the Qur'an, the purpose of education according to the Qur'an, and the components of education in the perspective of the Qur'an. The efforts of these commentators to sort out the study of life, including education, are known as the thematic interpretation approach.

In the Qur'an, there are various indications related to education, including that the Qur'an respects the minds of all human beings. According to Nasution (1982:39-48), in the Qur'an there are 7 words to tell how fundamental reason is, namely the word "nazara" (QS. Qaf/50: 6-7; QS. At-Thariq/86: 5 -7; and QS. Al-Ghasiyah/88: 17-20), the word "Tadabbara" (Surat Shad/38: 29; and QS. Muhammad/47: 24), and the word "Tafakkara" (QS. An- Nahl/16: 68-69 & QS. Al-Jasiyah/45: 12-13), the word "faqih" (QS. Al-An'am/6: 25, 65, 98 & QS. Al-A'raf/ 7:179), the word "tadzakarra" (Surat Al-Baqarah/2: 221, 235, 282 & QS. Al-An'am/6: 80, 152), the word "Fahima" (Surat an-Nisa/ 4: 78, Al an'am/6: 25, 65), and the word "Aqala" (Surat Al-Baqarah/2: 73-76 & QS Ali Imran/3: 65, 118).

Unlike the case with Syahidin (2009:65), who argues that the word "aqala" has been mentioned in the Qur'an 49 times. Then the words in the Qur'an that are used to mention the word "aqala", namely Al-Albab and Ulin Nuha. Then, the Qur'an is very respectful of science (science), as well as people who are knowledgeable. Because without knowledge all human beings must suffer. In the Qur'an, it has been explained that humans seek knowledge, as in the QS. At-Taubah/9:122, which means: Why don't some people go from each group among them to deepen their knowledge of religion and to warn their people when they have returned to Him so that they cannot protect themselves.

In the explanation of the verse above, it can be understood that knowledge, science, and education are so fundamental for the continuity of human life. With knowledge, people can understand what is good and what is not, and distinguish between truth and falsehood, as well as benefits and harms. So important is the suggestion to seek knowledge, so that Allah SWT elevates the position of someone who knows several degrees.

Indeed, studies on the concept of education in the Qur'an have been studied from various aspects, including studies of educational methods in the Qur'an (Djunaid, 2014; Tabrani, 2014; Masruroh, 2015), studies of moderation education in the Qur'an (Fachrian, 2017), the integrality of education in the Qur'an (Widiani, 2014; Arif, 2018; Al-Haddad, *et.al.*, 2021), the concept of *tarbiyah* in Islamic education (Dana, 2020:88-104), the educational objectives of the Qur'anic perspective (Nurrohmah & Syahid, 2020:34-44), the concept of children's education according to the *mufassir* (Prasetiawati, 2017:116-131), as well as research on the concept of character education in the perspective of the Qur'an (Mukhid, 2016:309-328; Labaso, 2018: 52-69).

Observing the literature review above, it is understood that there is a void in studies related to the concept of education in the Qur'an, namely a special study of the concept of children's education in the Qur'an and a review of this study through a thematic interpretation approach. Based on the gap analysis, the researcher attempts to analyze the nature of children's education, educational goals, and educational methods from the perspective of the Qur'an. The research in question is summarized in the title, "*The Concept of Children's Education in the Al-Qur'an (Thematic Interpretation Approach)*".

## METHOD

This study uses a qualitative approach with library research methods (Raco, 2010:1). The author analyzes the study of the concept of children's education in the Qur'an through a thematic interpretation approach. In this case, the author conducts research by searching and researching through manuscripts, articles, or other written sources that have to do with research problems, both stored in libraries and other places. The literature review is a variable that determines the horizon in terms of research objectives and results and is also a theoretical basis. Literature research or literature study is a series of activities related to the methods of collecting library data, reading and taking notes, and processing research materials (Assingkily, 2021).

The data collection technique used by researchers in this literature study is through several stages to obtain maximum research results, including the following: First Identifying the problem, Second Collecting data or information from various library sources which are then presented with a new perspective. Third, classifying data, fourth, critical and in-depth analysis of relevant library materials, fifth, evaluating all the information that has been obtained by critically analyzing it (Zed, 2008:3).

In conducting data analysis, researchers first classify the data according to the existing problems. Then the researchers conducted data analysis. The method used by the author in the analysis of this research is a descriptive-analytical method with a linguistic approach (lughawi). In this case, the researcher says, describes, classifies, describes leadership objectively from the data studied by conducting research on the concept of children's education in the Qur'an.

## RESULTS AND DISCUSSION

### Definition of Education According to the Qur'an

In the Qur'an, two words are always used to express the meaning of education, namely the word "Rabb" with the masdar form "tarbiyah" and the word "alama" with the masdar form "ta'lim". According to Al-Ashafany (n.d.:336), the word tarbiyah is "sya'a al-syai halan fa halun ila haddi al-tamam" which means improving and advancing something step by step until a perfect ending. While the term ta'lim is used more specifically to indicate something that can be repeated and reproduced in order to produce an influence on an individual.

The word Rabb in the Qur'an is mentioned 981 times. Then the word is used in the Koran in various meanings, namely it is used to describe one of God's attributes, namely rabbul 'alamin, which means Guardian, Educator, Sustainer, and ruler of the world (Khadr & Zaki, 2005:3). Can be seen in QS. Al-Fatihah/1, Al-Baqarah/2:131, Al-Maidah/5:28, Al-An'am/6:45, 71, 162, and 164, Al-A'raf/7:54, apart from it is also used to denote the object of God's nature as Sustainer, Educator, Guardian, and Ruler of the universe. For example Al Throne Al ' Azhim, namely' Throne of the Great (QS. Al-Taubah/9: 129), Al-Masyariq, namely the eastern horizon where the sun rises (QS. Al-Rahman/55: 17), *Assabiqunal Al Awwalun*, namely the ancestor of the Quraish infidel society (QS. Al-Shaffat/37: 126), then *Al Baldah*, namely the country in question, namely the land of Mecca. (Surat al-Naml/27: 91, Al-Baqarah/2: 126), and *Al Bait* which is the house, which is meant here is Makkah al Mukarromah (Surat Quraish/106: 3, and Al-Falaq/106: 3). Then the last Al-Falaq is at Fajr (Surah Al-Falaq/112: 1).

From the several meanings above, it can be seen that the word Rabb in the Qur'an is used to denote various objects, both physical and non-physical. With this, education by Allah SWT. includes the care of all His

creatures. Meanwhile, the word "allama" is mentioned in the Koran 854 times, and is used in various conditions (Khadr & Zaki, 2005:12). Sometimes it is also used as an explanation that Allah SWT. as a subject that teaches all humans, including teaching all the names of objects contained in the Qur'an, Surah Al-Baqarah/2: 31-32, teaching the Qur'an contained in Surah Ar-Rahman/55: 1- 4, teaching Al-Hikmah, Torah, and the Bible are found in Surah Ali Imran/3:48, teaching people what is not known is in Surah Al-Alaq/96:5, and Surah Al-Baqarah/2:239. Sometimes, it is also used on humans as a subject, for example, Prophet Musa (as) taught magic to the followers of Pharaoh which are found in Surah As Syu'ara/26: 49, and Surah Thaha/20: 71. Not only that but sometimes it is also used for angels. Jibril as the subject who taught revelation to the Prophet Muhammad is contained in Surah An Najm / 53: 5. From the various concepts above, it can be concluded that the word ta'lim in the Koran indicates the existence of something, namely knowledge given to individuals, which is intellectual.

Then tracing subsequent developments, it was found that there were several assumptions among scientists about the use of the words rabb and 'allama in relation to education. Abdurahman Al Nahlawi in Tafsir (2010:29) argues that the word "tarbiyah" is more suitable to be used in terms of education. This is based on the root word tarbiyah, namely raba yarbu which means to increase/develop. Where education has a mission to increase the knowledge of a child, as well as develop their abilities. Then comes the word rabiya yarba which means to be broad, where education has a mission to develop vitality (soul) and increase one's knowledge. Then the last one comes from the word rabba-yarubbu which means fixing, overcoming problems, guiding, protecting, and guarding.

Then Jalal (1997:32) expressed his opinion, that the word ta'lim is more extensive in replacing the word education. Where the term ta'lim is related to three perspectives, including (1) regarding the contribution of knowledge preparation, appreciation, definition, responsibility, and investment in the mandate, to the cleansing of humans from all impurities and forming humans to be in a clean state. , and can receive al-wisdom and explore something useful for himself; (2) regarding knowledge and skills which are a necessity that is needed by every individual; (3) a continuous mechanism that is pursued from birth, because all human beings are born ignorant, but they are equipped with the ability to be prepared to know and learn science and use it in daily activities.

Meanwhile, Al-Attas (1988:17) has a different opinion from the previous opinion, namely according to him the term ta'lim is synonymous with teaching, not through an essential introduction. If the term al ta'lim is synonymous with al tarbiyah, then al ta'lim has the meaning of introducing the container of everything in a system. He assumes that several things separate the terms Tarbiyah and Ta'lim, namely Ta'lim is more commonly used than Tarbiyah, where Tarbiyah only covers existential states, not knowledge. Tarbiyah is a translation of the word Education, both of which refer to something that is both physical and mental.

Not until here, there is another scientist who expresses his opinion about ta'lim. He is Al-Abrasy (1968:32) argues that ta'lim is more specific than Tarbiyah. The reason is that the word ta'lim is just an attempt to prepare someone through certain aspects. While Tarbiyah covers all aspects of education.

Based on the explanation above, the author concludes that the education of the Koranic perspective is an effort that is carried out in a planned and sustainable manner to convey knowledge, skills, and attitudes towards students as preparation in carrying out their duties as a servant and Caliph of Allah SWT in this world.

### **The Purpose of Al-Quran Perspective Education**

The word destination comes from Arabic, namely Ghayat, Ahdaf, and Maqasid. Meanwhile, in English, they are Goal, Purpose, and Aim. In general, the word goal has the same meaning (Qomar, 2003:428). As a planned activity, Islamic education has a goal to be achieved. The goal itself has a very fundamental degree. This goal has 4 benefits, namely ending the business, directing the effort, the main point to reach other goals, and giving value to the business (Marimba, 1980:45-46).

Education is an effort to ease the burden on humans in carrying out their work as a Servant of Allah SWT and a Caliph of Allah on this earth. Thus, there are several verses of the Qur'an that can be used as a reference

to explain the educational goals of the Qur'anic perspective, including QS. Al-Baqarah: 31, QS. Al-Dzariyat: 56, and QS. Al-Hujurat: 13.

#### 1. QS. Al-Dzariyat: 56

Meaning: *I did not create the jinn and humans except that they worship Me.* (Departemen Agama RI, 2009:485).

The explanation of the verse above is that Allah SWT created humans so that they fear Him and always carry out His commands. For those who always carry out Allah's commands, they will be rewarded with perfect rewards, and vice versa for those who disobey Him they will also get a very painful torment later in the final yaumul (Ibn Katsir, 1995).

According to Said (n.d.), the meaning of the above verse is, Allah SWT made all creatures including jinn and humans to worship Him, He has no partners, without exception, at any time and time, both in prayer and in prayer. outside the prayer, to always remember Allah as the Creator. So that awareness arises in him to always carry out His commands and stay away from all His prohibitions.

Shihab (2000:360) states that basically, the nature of worship includes 2 aspects, including, (1) consolidating the meaning of self-servitude to Allah SWT in the soul of each human being. The stabilization of the heart is that there is a servant and there is Allah (the Creator), an obedient servant, and Allah is obeyed. There is no other being except Allah; (2) always focus only on God at every step in his conscience, on all members of our body, as well as on daily activities. All of that is directed only to Allah SWT sincerely.

So, it can be concluded that the above verse instructs humans to always learn, so that all humans can understand what is good and what is not good through the intercession of the Prophet, Ulama, and Teachers. The Qur'an is to foster and deliver humans in carrying out their work as servants of Allah SWT. The main purpose of creating jinn and humans is to become servants who are always obedient to Allah SWT, by carrying out His commands and avoiding all His prohibitions.

#### 2. QS. Al-Baqarah: 30

Meaning: *"And (remember) when your Lord said to the angels, I want to make a caliph on earth. "They said, Do you want to make people who destroy and shed blood there, while we glorify You and sanctify Your name? He said: Verily, I know what you do not know".* (Departemen Agama RI, 2009:419).

The verse above describes the creation of man as a leader (caliphate) on earth. The term Khalifah implies taking over (replacing). Then the Caliph can be understood as someone who replaces Allah SWT in confirming His Will and carrying out His provisions (Shihab, 2000:140). There are 4 aspects contained in the work/duties of the leader (caliph) that are interconnected: (1) Assignment Giver, (in this case Allah SWT.); (2) Task Recipient (in this case is Human); (3) The area/place where humans live, (in this case the earth); and (4) the assignment material to be carried out (in this case is the task of prospering the earth).

If the assignment material is not carried out, then a caliph cannot be said to be successful in carrying out his duties as a caliph. Not only that, if the relationship between the assignee and his area is not considered, then the caliph has not succeeded in carrying out his duties on earth as a caliph. So, to carry out his duties as a caliph, the human must seek guidance and direction in the field of education. It can be interpreted that education must be able to help humans in carrying out their duties as Caliph.

#### 3. QS. Al-Hujurat: 13

Meaning: *"O people! Indeed, We created you from a male and a female, then We made you into nations and tribes so that you might know one another. Indeed, the most honorable of you in the sight of Allah is the most pious one. Indeed, Allah is All-Knowing, All-Aware".* (Departemen Agama RI, 2009).

The content that can be understood from the verse above is that the noblest of humans in the sight of Allah is the most pious human, that is, a human who always carries out all of Allah's Commandments, both his duty

of servanthood to Allah SWT, or tasks related to the caliphate and abandon all prohibitions. So, it can be concluded that the purpose of education in the perspective of the Qur'an is to guide humans to be able to carry out their duties as a servant of Allah SWT., as well as a Caliph to develop the world according to the conception that has been determined by Allah SWT, and to form human beings who are faithful and pious.

Based on some of the descriptions above, agree with the conclusions of the educational goals that have been put forward by Islamic Education figures, as written by Tafsir (2010:46-49), namely:

1. Al Attas concludes that the purpose of Islamic education is the formation of good human beings.
2. Abdul Fattah Jalal stated the purpose of Islamic education, namely the achievement of human self-awareness as servants of Allah SWT.
3. Sayyed Qutub assumes that the goal of Islamic education is the formation of pious people.
4. The Islamic world conference stated that the purpose of Islamic education is the absolute surrender of human beings to Allah SWT.

Although the objectives of this education are different, they have the same substance and conclusion/meaning. The similarity in question is agreed to say that the purpose of education is to grow the character of a Muslim based on faith and piety which is finally able to make a perfect Muslim (Insan Kamil).

### **Al-Qur'an Perspective Educational Method**

Educational methods are not found in the Qur'an specifically. However, when analyzed in terms of the editors of the Qur'an and the way Allah SWT teaches His teachings to His apostles, various methods can be adopted as educational methods, including:

#### **1. Exemplary Method**

In order to make it easier to understand the teachings conveyed to His servants, then Allah SWT. stated figures that can be used as role models, including:

- a. The example of the Prophets can be seen in the QS. Al-An'am: 90.
- b. The example of Prophet Ibrahim a.s and his people is described in the QS. Al-Mumtahanah: 4-6.
- c. The example of the Prophet Muhammad is explained in the QS. Al-Ahzab: 21.
- d. The example of Assabiqunal Awwalun, described in QS. At-Taubah: 100.
- e. The example of a believer is described in the QS. At-Thur: 21.

The examples of the above figures are some of the keys to their success in carrying out the tasks that have been given by Allah SWT. In the field of education, exemplary is the most fundamental part. Students always imitate their teachers. All of this has been recognized by educational experts both in the West and in the East. Because, basically according to psychology, a child likes to imitate, be it good or bad though.

#### **2. Targhib and Tarhib Methods**

*Targhib* is a pledge to pleasure, pleasure in the hereafter accompanied by seduction, while *Tarhib* is a threat due to sin or violation. *Targhib* and *Tarhib* have a goal so that humans obey the rules of Allah SWT. (Tafsir, 2010:146). Then in the Koran found 300 verses relating to targhib and tarhib, including:

- a. Qur'anic verses related to Targhib: QS. Al-Baqarah: 25, QS. Ali Imran: 57, QS. An-Nisa: 175, as well as QS. At-Taubah: 88-89.
- b. Qur'anic verses related to tarhib: QS. Al-An'am: 147, QS. Al-A'raf: 95, QS. Al-Anfal: 25, as well as QS. At-Taubah: 17.

The description above is an example that among the ways to motivate a servant in carrying out the teachings of Allah SWT and prevent them from violating Allah's prohibitions is to use the targhib and tarhib methods. In a learning mechanism, motivation is a factor that most ensures the success of learning. Therefore, the most appropriate method to use is to give an award to students who are serious (diligent) and to give punishment to lazy students.



### 3. Story Method

In conveying His messages, the Koran uses the story method. In the Qur'an, there are many verses related to the story of the previous people. The stories contained in the Koran are very diverse. According to Al-Qaththan, the method of this story is divided into 3 types, including:

a. The stories of the previous prophets

In the Qur'an, it is explained about how the da'wah efforts were carried out by the prophets in the past, the incident where Allah gave them miracles, the attitude and resistance that came from their people, the development of da'wah, and the response to someone who believed in the Prophet, even those who denied it. One example of the story of the previous Prophet is the story of Noah a.s about a disobedient child and the miracle of the boat that could save the followers of Noah a.s. Then the story of Prophet Ibrahim in fighting against the unjust rulers, as well as his parents who did not want to believe in Allah SWT. Also the story of Prophet Musa (as) and his stubborn people. There are also stories of Prophet Harun, Prophet Isa a.s, as well as stories of the struggle of the Prophet Muhammad, and many other stories of the Prophet.

b. Stories about past events, as well as stories of certain people who have not been assigned a prophetic status

In the Qur'an, it is told about thousands of people who came out of their homes because they were afraid of death. There is also the story of a person who was dubbed by the Koran with the nickname Thalut and Jalut. Then the story of the two sons of Adam, namely qabil and abel, and many other stories.

c. The story of the events that occurred during the time of the Prophet Muhammad.

One example is the incident of the battle of Badr and the battle of Uhud, which is described in the Qur'an QS. Ali Imran. Then the war of Hunain and Tabuk was contained in the Qur'an QS. At-Taubah. Ahzab's war is described in QS. Al-Ahzab. The event of the Prophet Muhammad's isra' mi'raj in the month of Ramadan. The story of the migration of the Prophet Muhammad and so on (Tafsir, 2010:140-141). These stories are Allah's way of educating His servants to always believe and fear Him.

The advantages of the story method in the Qur'an are:

- a. The story in the Qur'an is always provocative because it attracts everyone who reads or hears it to continue to follow what happened and think about its meaning.
- b. The story in the Koran is very touching because this story shows the characters in the context. So that the reader or listener can feel what the character feels.
- c. The story of the Koran can educate a sense of faith.

### 4. The Method of Proverbs (Parables)

Sometimes Allah SWT. teach His servants by making a parable. In the Qur'an, there are several verses related to this parable, including QS. Al-Baqarah verses 17 and 171. Then the parable of those who spend their wealth in the way of Allah is found in the QS. Al-Baqarah: 261. Then the parable of Heaven was promised by Allah SWT. towards those who are pious, it is found in the QS. Al-Ra'd: 35. Then the parable of good words, namely "A good plant, its roots are firm, and its branches rise to the sky". And a bad parable, namely "a bad plant is a plant that has been uprooted along with its roots from the ground, unable to stand upright in the slightest". This is in QS. Abraham: 24-26. Then there are many other parables contained in the Koran.

From the explanation above, it is seen that Allah SWT uses the parable method in conveying His teachings. Thus, this can be an indication that this method can be applied in teaching and learning activities. There are 2 (two) advantages of this method, including (1) It makes it easier for students to learn and understand abstract conceptions and (2) Can generate the implied impression of the parables.

## 5. Dialog Method

In the Qur'an, several verses of the Qur'an are found which are conveyed through the method of dialogue, whether it is the dialogue between Allah and His creatures, or dialogue between creatures and other creatures. We can see the dialogue between Allah SWT and His creatures when Allah SWT will make humans as caliphs on earth, at that time Allah has a dialogue with the Angels, which is described in the Qur'an QS. Al-Baqarah: 31. Not only that but it can also be read about Allah SWT dialogue with the inhabitants of hell described in the QS. As-Shaffat: 20-23. While examples of dialogue between creatures with other creatures can be seen between the Prophet Shu'aib to his people, this is described in the QS. Hud: 84-95. Then the dialogue between Prophet Musa and Prophet Khaidir is narrated in QS. Al-Kahf: 65-72.

From the examples of the verses above, it can be concluded that Allah SWT uses the dialogue method in conveying His teachings. Thus, this dialogue method can be used in the process of teaching and learning activities. This method of dialogue has an impact on the Speaker, as well as the person listening to the conversation. Among them: (1) Dialogue runs efficiently because the two parties meet face-to-face in the conversation, and it is not boring; (2) Mustami' is interested in continuing to follow the conversation, because they want to know the end of the story; (3) Can evoke feelings and impressions in the soul; and (4) good moral education will emerge if the dialogue is carried out properly, which is following Islamic law.

## CONCLUSION

Based on the description of the results of the literature on the library, it was concluded that the concept of education for children in terms of tarbiyah and ta'lim is a procedure for developing, maintaining, and fostering children to provide scientific readiness and skills for students. This is intended so that the child has a complete and noble personality, and can carry out the mandate as caliph and 'Abdullah on earth.

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- 2198 *The Concept of Children's Education in The Qur'an (Thematic Interpretation Approach)* – Titik Ningsih, Asnil Aidah Ritonga  
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