

Prophetic Parenting As A Model For High School Students' Moral Development

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ABSTRACT. Every adolescent desires to be recognized as proof of their identity. A teenager's great curiosity can sometimes lead to both good and bad things. They tend to have unstable emotions, so it's easy to fall into bad habits if no one controls a teenager. The living environment plays a major role in changing adolescent behavior. The parenting model that is applied to their children determines the formation of their morals. The role of the parenting model in the formation of morals has been exemplified by Rasulullah SAW. This article aims to explore and examine a model of moral formation for high school children through prophetic parenting. As for this research, it used a qualitative approach to the method of literature study. The results of this study indicate that prophetic parenting is the basis for parents' and teachers' efforts to educate adolescent morals. There are seven models of moral formation in adolescents, namely the internalization model, the exemplary model, the habituation model, the reward and punishment model, the attention model, the story model, and the advice model.

Keywords: *Prophetic Parenting, Morals, High School*

INTRODUCTION

Juvenile delinquency has now spread to all aspects because parents do not prepare themselves to monitor the growth and development of their children by providing maximum moral education. Various types of content reported regarding juvenile delinquency, who are students at the high school level, appear almost every time on social media, television, radio broadcasts, print media, and so on, which often occur in big cities. Not long ago, we also heard some truly heartbreaking news. Nine vocational high school students in Bitung had a drinking party, so the school was forced to expel the nine children and return them to their respective parents (Darungo, 2022).

Another problem, as reported by Detiknews, is that a group of teenagers wearing high school uniforms bullied a teenager with special needs. According to the contents of the video circulating on social media, several teenagers were seen bullying the child with special needs by kicking him and stepping on his shoulders. Ironically, even though the child with special needs was crying and screaming in pain, the perpetrators continued their actions without hesitation (Sahroni, 2022). A raid on a guesthouse in the city of Palangka Raya, Central Kalimantan, found 14 teenagers without clothes having fun. In one of the guesthouses, officers also found a teenage girl having fun with two teenage boys without clothes. They were on average 14-15 years old, consisting of ten teenage boys and four teenage girls (Sata, 2022).

From the phenomena that occur, demands for change are a necessity. Referring to advice from friend Ali bin Abi Talib regarding our children, the condition of those born in the future and not in our current era (Abbas, 2021). It is very meaningful for us as parents who inevitably have to

build our children's vision. Parents must prepare their children's education with various things that are able to give a sense of life to their souls, forge strong determination, awaken their children's desire to do good deeds, and form a superior attitude and mentality to determine their future life in the world, not just the future of our children (Abdillah, 2022).

Students at the Senior High School level are students who are categorized as adolescents. Adolescents are individuals who have transitioned from a childhood marked by a sense of dependence to a period of forming independent and responsible individuals. The characteristics of adolescence are usually marked by new experiences that have never been tried or thought of before, both biologically and psychologically. Referring to the word adolescent in English, which means adolescence, because at this time they are children who are in their growth and development, both in their souls and their outer bodies. Adolescent girls will experience physical growth that is more visible than boys. All signs of growth are a process toward adulthood for each individual. The results seen from these physical changes will also spread to the psyche (Abidin, 2019)

Education instilled in the family is the earliest and most important education received by every human being, this provides the first foundation for children. The formation of children's morals in childhood will receive everything that is captured by their five senses, and it is very easy for their hearts to be influenced by anything in their first environment. Thus, the key to forming children's morals in the family is the parents themselves (Hairina, 2016). It is an obligation for every parent to educate their children. It is true that this responsibility is quite heavy. Ironically, not a few parents are careless and ignore it until their children finally are unable to live according to the guidance, which will actually make them live neglected (Abdillah, 2022). According to Al-Ahazali, realizing the criteria in morals must be inherent in the body and soul so that it can be carried out easily without prior consideration (Fajri & Mukarromah, 2021).

Prophet Muhammad (SAW) is a figure of perfection in morals, someone whom Allah sent to teach mankind about serving Allah. Prophetic parenting is a form of moral education that offers the best solution for moral education in the family. Children are the key holders of their parents' characteristics and the generation that will continue the legacy. Thus, children's education and lifestyle cannot develop without the intervention of their parents (Zakiyah, 2022). So far, the author has found many similar studies from Taufiqurrahman (2018), which explain prophetic parenting, as a reference for how the Prophet Muhammad SAW provided education to children, particularly at an early age. The important points in what is explained refer to people who are dedicated to early childhood education. Prophetic parenting is some form of character that must be possessed by an educator at an early age, referring to several hadiths of the Prophet Muhammad SAW. This research is expected to be used by the head of PAUD to create the character of early childhood educators in accordance with the guidance of the Prophet Muhammad SAW. Then a similar study by Daulay (2014), explains various parenting patterns in building a child's soul, which is *aqidah*. Prophetic parenting in the model of forming students' morals at the high school level to form a child's soul that is *aqidah*, parents can care for their children, including parents can encourage their children to do something, telling their children to study until giving gifts, and punishing them wisely when children make mistakes intentionally or not. The difference in the study above is that the researcher examined prophetic parenting in high school children to form students' morals.

The existence of prophetic parenting is essential because that is where the role of parents can provide learning that changes the mindset or personality of Muslim teenagers to be better by emulating the morals of the Prophet Muhammad SAW. The urgency of this study is to find and analyze prophetic parenting in shaping the morals of students in Senior High School. The novelty of this study is using the prophetic parenting approach technique, which explains systematically that it pays attention to the formation of morals in senior high school students who, at this teenage age, on average, have a very high curiosity about new things so that they give rise to careless actions that are unable to limit what will be tried.

METHOD

This study employs a qualitative approach, utilizing a library research method, which provides a methodological basis for researchers to access, collect, and analyze various relevant literature sources. The main focus of this study is a critical assessment of the concept of prophetic parenting as a strategic model in the formation of student morals at the Senior High School level. As stated by Sugiyono (2022), a library study is a form of research carried out through the process of collecting data from various written sources, where the data is then analyzed systematically through the processes of recording, reviewing, and editing. During the data collection process, researchers identify relevant literature sources, including books, scientific journals, and academic articles, that are directly related to the topic of prophetic parenting. The selection of sources is carried out carefully and selectively, with attention paid to both academic credibility and publisher's reputation, at both national and international levels, to ensure the validity and reliability of the data used.

This approach aims to ensure that the information analyzed has a strong scientific basis and can be adequately accounted for academically. The data analysis stage in this study uses the content analysis method, an approach that allows researchers to identify, classify, and interpret data objectively and systematically. Through this method, researchers not only compile data descriptively but also explore patterns of meaning and conceptual tendencies contained in the literature reviewed. This in-depth analysis serves as the basis for formulating conclusions that are argumentative and conceptual. As a final stage, this study produces conclusions that are compiled based on the synthesis of findings from the previous analysis process. Thus, this study not only presents a conceptual description of prophetic parenting but also elaborates its theoretical and practical implications on the process of forming high school students' morals in a comprehensive manner (Hasyim Achmad, 2021).

RESULT AND DISCUSSION

Prophetic Parenting High School

The term prophetic is etymologically derived from "prophet," which has its roots in early Germanic languages that were among the first spoken in early medieval England. In contemporary usage, the term extends beyond the notion of prophecy to encompass divine guidance, moral authority, and exemplary behavior as modeled by prophets, particularly Prophet Muhammad (peace be upon him) (Dictionary, 1993). In the religious and philosophical context, the prophetic conveys a profound sense of spiritual and ethical direction that serves as a model for human behavior (Hamjah et al., 2020).

Meanwhile, parenting in developmental psychology refers to a set of continuous actions and interactions undertaken by parents in nurturing, guiding, and shaping a child's personality and behavior. This process includes emotional support, moral instruction, discipline, and the provision of life perspectives aimed at preparing children for adulthood (Abdillah, 2022). Effective parenting requires strong interpersonal and emotional skills. However, it is not necessarily influenced by the level of formal education attained by parents. As noted by Nur (2025), many parents tend to replicate the parenting styles they experienced in their own childhood, which often leads to differences in parenting approaches between fathers and mothers within a household. This intergenerational transmission of parenting practices reflects both cultural values and psychological conditioning. However, such diversity in parenting methods can also result in inconsistencies in child-rearing, shaped by personal experiences, cultural context, and family dynamics (Putri et al., 2020).

Within this framework, the concept of Prophetic Parenting emerges as an ideal model of parenting grounded in the values and practices of the Prophet Muhammad (peace be upon him). It emphasizes an integrative, spiritual, and humanistic approach to parenting that draws from the Prophet's interactions with his family and companions. Prophetic Parenting incorporates core principles such as compassion (*rahmah*), exemplary behavior (*uswah hasanah*), effective communication, and moral education as fundamental to a child's character development (Hasanah & Zakly, 2021; Putri et al., 2020). Therefore, Prophetic Parenting is not merely an educational approach but also a manifestation of Islamic values in the family setting. In today's era marked by rapid social change and moral challenges, this model offers a holistic solution for nurturing virtuous character and instilling strong moral foundations in children, as emphasized in recent scholarly research (Al Musafiri & Miftahurrohmah, 2022; Lessy et al., 2022).

The most basic concept of prophetic parenting is the role model in the person of the Prophet Muhammad. The main point emphasized is that in prophetic parenting there is an educational process that is not only a teaching process, because in addition to teaching knowledge, it also instils good life values (Hairina, 2016). Therefore, the Prophet Muhammad gave the responsibility of educating children to parents as a form of perfect responsibility. There needs to be a continuous effort and hard work in educating children to improve their piety and getting used to doing good. Prophetic parenting begins with coaching for each prospective parent. This means that these parenting guides each individual to prepare themselves as best they can before deciding to get married and have children. Preparing all the knowledge in accordance with the sharia before becoming a parent is very important because, through good parenting, this knowledge will result in success in leading and directing one's family towards goodness (Hairina, 2016).

Children are the generation that continues and perpetuates the lineage, serving as the key holders of the inheritance of their parent's characteristics. The existence of education and parenting patterns cannot be done without the intervention of both parents. That is why prophetic parenting has an important urgency in shaping the attitudes and behavior of children (Kastolani, 2016). Having pious children is the dream of every parent. This desire must clearly be followed by well-planned actions and programs. Children in high school are the generation of teenagers who are finding their identity, which we often encounter through their actions that rebel against the rules of their parents. At this time, the identity of a high school student begins to be clearly seen after the child realizes his true self. They want to imitate others and usually want to equate themselves with that person. That is the reason why they like to imagine themselves like other individuals. Making themselves identical to others sometimes forces them to face internal conflicts because they fail to recognize the reality that unfolds as their own, ultimately leading to disappointment. This kind of change is very common, even though the change looks less attractive (Abidin, 2019).

Furthermore, at the age of 12-13 years or 20-21 years, psychologically, they have the following characteristics:



Figure 1 Characteristics of Adolescents

Based on the characteristics of the teenager, parents choose to instil parenting in a rather harsh and rational way compared to a disciplined way. Parents should treat their children as friends by educating them through discussions, inviting them to participate in discussing problems that befall the family, and giving them responsibility for certain things in the house. This is indeed considered important so that children take part in the responsibility of making difficult decisions in the family (Hairina, 2016). Prophetic parenting, in order to strengthen the Islamic faith, every individual must undergo adequate moral education. Allah SWT sent the apostles to perfect morals. The point is that the manifestation of moral virtues in good role models is the main factor that is carried out to influence the heart, soul, and life (Herawati, 2019).

From here, it is clear that the home has the main and first role in the formation of a person's morals. Moreover, if a person is seen going through this routine from time to time, then they certainly spend more time at home than outside. If the formation of morals in the home is successful, then the positive influence will be felt in every corner of the environment. Especially schools and, in general, the surrounding community environment. Thus, it can be said that the good or bad of an environment depends on the formation of children's morals in that environment. When the community environment is broad and good, then of course the community in general will have good morals (Mubarak, 2019). Emulating the role model of Muslims, the Prophet Muhammad SAW. The process of educating children is a method that has a significant influence and has proven successful in preparing and forming all aspects of good morals. Therefore, the idolized figure is a determining factor in the good and bad of a child. The personality of the Prophet SAW. This is a real role model that Allah SWT sent to be emulated in all aspects of life, both in terms of words (*qauliyah*) and actions (*amaliyah*).

Model Of Moral Formation In Senior High School

Morals come from the Arabic word *khuluqun*, which means character, temperament, behavior, or nature. While in terms of morals, it is defined as a strong order in the soul that is embedded in every human being, from which various kinds of easy and light actions arise without discrimination (Bafadhol, 2017). In accordance with Imam Al-Ghazali, who said that morals are a statement about the state of the human soul, from which various actions arise easily, without going through complicated considerations. Meanwhile, according to Sheikh Kholil Bangkalan in the quote (Salsabila & Firdaus, 2018), morals are a state of human attitude or will accompanied by intentions and a clean soul based on the Qur'an and Hadith, which create various actions and habits that are carried out continuously without requiring a guardian first.

Morals have the meaning of behavior, but the behavior that appears is at least done continuously; if it only appears with a small frequency in doing good deeds or only occasionally, then it will be considered insufficient. Whether or not someone has morals can be seen if the good drive in him arises by itself or not. The drive from motivation within will be executed without consideration and thought, let alone an inner conflict that often recurs, so that it appears to be forced. If the act is done with a feeling of being forced, then it is not a pure reflection of a person's morals (Rohman, 2016).

Good morals are morals that are practised in accordance with the guidance of the Al-Qur'an and Hadith. There are many types of rules for human actions, but the basics do not refer to the Koran and Hadith, so they cannot be called morals. The act of following one's own reason and thoughts is called aesthetics. Meanwhile, laws that are in accordance with local community customs are called morals (Warasto, 2018). The Qur'an has provided many guidelines to all humans where its contents regulate everything related to morals. As in Surah Al-Ahzab verse 21 (RI, 2009).

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: "Indeed, the Messenger of Allah (as) has been a good example for you (i.e., for those who hope for Allah and the Day of Resurrection and he calls Allah many times)".

Implicitly, the verse above describes the figure who is the *uswatun hasanah*, namely the Prophet Muhammad SAW. The Prophet Muhammad SAW. is a prophet and apostle who serves as a role model, someone whom Allah sent to spread the teachings of monotheism to the clean and upright universe. Prophetic parenting is a form of moral education that is the best solution for moral education in the family environment. Children are the key holders of their parents' characteristics and the generation that will continue the legacy. Thus, children's education and lifestyle cannot develop without the intervention of their parents (Zakiyah, 2022). The Prophet SAW placed the responsibility for children's education entirely on the shoulders of the parents.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: "O you who believe! Protect yourselves and your families from the fire of Hell whose fuel is men and stones, whose guardians are harsh, harsh angels, who do not disobey Allah in what He commands them and always do what He commands." (At-Tahrim: 6)

Furthermore, the above argument shows that as parents, they are the first *madrasah* for their children. Surah at-Tahrim verse 6 clearly provides a logical consequence that must be accepted by parents, namely that if they want pious children, then they must also be pious first. The Prophet Muhammad SAW taught his people not only to try to be a role model for others, but then he neglected his family. Today's phenomenon is that many people look successful and have positions in society that are seen as having high honor or as religious leaders in their society, but have children who are left alone to do whatever they like. Thus, their children fall into things that violate the sharia, such as drugs, gambling, free sex, drinking alcohol, and so on, and then the children languish behind bars (Almaududy, 2021).

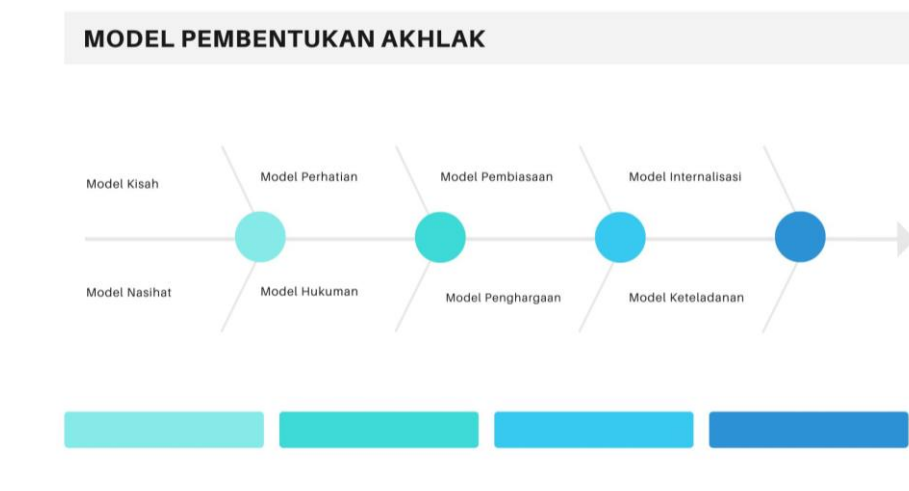


Figure 2 Model of Moral Formation

The word model, according to the Great Dictionary of the Indonesian Language (KBBI), means a pattern, example, or reference, and a variety of something that will be made or produced (Kementerian Pendidikan Dan Kebudayaan, n.d.). According to Muhaimin, a model is a framework of guidelines for carrying out an activity. A model can also be said to be a systematic set in realizing an activity process. Thus, it can be concluded that a model is a conceptual framework of reference used in carrying out activities so that everyone is involved in its implementation (Tabe, 2015). The internalization model of forming morals can be described as a model that combines knowledge and individual skills. This knowledge and skills will be embedded in each individual until the individual can carry out their functions in accordance with the direction and ideals of parents and students. Education and skills must go hand in hand without any separation. Because education and skills

both have their respective roles that have a significant impact on the intellectual development of students.

Thus, it can be said that schools with high school levels are able to integrate theory during the learning process at school with skills in everyday life. So that students have intelligence in the fields of science and morals (Sukranudin, 2021). The exemplary model in the formation of morals is a more effective and efficient method for forming the morals of students. The effectiveness of this model is very high when used for the preparation and formation of children's morals, spirituality, and sociality (Khaidir, 2021). Students in high schools today are the Internet generation. They live in an era of very large technological developments, so they are busier alone, accompanied by a gadget, than engaging in social life (Right & Farida, 2022). Thus, whether we realize it or not, the exemplary model is one of the categories of moral formation models that are considered to have a significant positive influence on moral education. Exemplary behavior will be strongly engraved in the child's personality and feelings, both in their speech, actions, support, sensory capture, and spirituality. Because the example itself is a factor that determines the good and bad of students (Khaidir, 2021).

The habituation model is essentially sharing experiences. While habituation emphasizes its model with practice. Therefore, in developing the character of students, the habituation model is more suitable because it trains students to become accustomed to good things through habituation. The nature of children is to imitate everything their parents and environment do. Therefore, parents must be a good role model for their children, enabling them to grow up with good habits and commendable morals (Sapti Cahyaningrum et al., 2017). Habituation is a method that is highly recommended by the Prophet Muhammad. In prophetic parenting, children gain experience and knowledge from all forms of stimulation that their five senses can capture.

The learning model, which involves giving rewards and punishments to students, is a recommendation in the Islamic religion that emphasizes the welfare and goodness of humanity. Both of these methods suggest use as an alternative in educating children. The technique of using rewards taught in Islam includes verbal appreciation, gifts in the form of material, positive physical responses, and assuming that we are one of them. This technique was taught by the Prophet. This teaching can be applied by every parent to further explore what their child likes and hopes for so that with the rewards given to children, they find a fair point according to the child's condition and circumstances (Siregar, 2016).

Giving appreciation to children does not mean eliminating punishment. Punishing children is very necessary in order to deter children from their wrong actions. There are three main functions of punishment for children, namely a) deterrent: punishment can be a deterrent for children who have done wrong things in the past. b) lesson: children have not really been able to understand the rules in their lives, so they will learn from their actions in order to be able to distinguish between right and wrong. Children can learn all of that by getting punished. c) Motivation serves to encourage and support children in avoiding the same mistakes over and over again (Umroh, 2019).

The thing that needs to be emphasized in this method is that punishing children in prophetic parenting is not an act of revenge. The real purpose of punishing children is to educate the child himself. Parents are indeed required to be vigilant in their interactions with children, understand in detail the nature of their children, and punish children in a way that is appropriate to be given (Hamidah et al., 2022). The attention method is one method that provides support and guidance to children in the formation of morals. There needs to be attention, involvement, and active participation of parents, including all related parties, so that later moral education will reap good results (Ningsih & Nurrahmah, 2016). Attention from parents provides energy with good intentions that are intensive and focused, based on a sense of affection in carrying out all actions needed to achieve maximum moral formation in children.

Psychologically, children have an inherent need for love and attention from their parents. This emotional need persists beyond childhood and remains significant during adolescence and adulthood as part of an individual's process of self-actualization. Affection is a fundamental element in the moral education of children, as a healthy emotional relationship between parents and children fosters a supportive psychological environment conducive to the development of positive character traits (Hairina, 2016). From the humanistic psychological perspective, Carl Rogers emphasized that genuine behavioral change does not solely result from mechanical learning processes but rather emerges from emotionally meaningful experiences. Therefore, parents must be responsive both quickly and appropriately to their children's emotional needs in order to create a nurturing and effective parenting environment.

Within the framework of prophetic parenting, Prophet Muhammad (peace be upon him) utilized storytelling as one of the most effective educational methods. Stories in this context serve not merely as entertainment but as powerful tools for conveying moral messages, internalizing values, and cultivating spiritual and emotional sensitivity in children. The narratives of the prophets and righteous individuals are rich with moral wisdom and possess a strong emotional appeal, making them highly effective in shaping a child's moral consciousness. These stories captivate the listener's emotions, engage the imagination, and allow moral values to be more easily understood, remembered, and implemented in daily life (Hamidah et al., 2022).

Furthermore, the method of advice (nasihah) plays a critical role in shaping a child's character. Parental advice functions as motivational guidance, directing children toward good behavior and helping them stay focused on moral goals. In Islamic pedagogy, advice is regarded as a form of *mau'izhah hasanah*, a kind of exhortation that resonates cognitively, emotionally, and spiritually. It has the power to cultivate inner awareness and encourage the pursuit of virtuous behavior (Sukranudin, 2021). Given the increasing prevalence of deviant behavior among teenagers, particularly high school students, wise and consistent parental advice is essential in preventing moral decline and strengthening religious character (Hasibuan, 2022). Without effective moral education in the family, children become vulnerable to harmful external influences that may lead to serious social and psychological consequences.

CONCLUSION

The growth process of a child is indeed very worthy of being monitored, especially when our child has left childhood. With the entry of a child into adolescence, parents will notice significant changes in their child's characteristics, whether due to the influence of the school environment or society. Prophetic parenting provides a method for guiding the children of parents to ensure that those entering adolescence do not deviate too far from the intended path. Therefore, prophetic parenting will be very useful for teachers and parents who are fostering children as they transitioned into adolescence. Prophetic parenting itself will be the basis of the moral formation model used as an approach to forming the morals of these teenagers. The seven models of moral formation that I have described above need to be considered. Each model has its advantages and disadvantages, especially the suitability for teenagers who are being guided by parents or teachers. The internalization model itself is a model that is desired by teachers and parents of teenagers in forming and fostering the morals of their children. Parents and teachers really want this internalization model to be the solution and the only way to form morals in their teenage children, but in reality, its most effective effect is through the model of exemplary behavior and rewards and punishments.

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