

Research Article

The Concept Of Family, Community And Education Relations In Islam

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Abstract

This article aims to examine the concept of the relationship between family, society, and education from an Islamic perspective. The background of the study stems from increasing socio-cultural challenges due to globalization, which weaken spiritual and moral values in children's education. In Islam, education is not solely the responsibility of formal institutions such as schools but is primarily the duty of the family as the first educational institution, reinforced by the surrounding community. This research uses a qualitative approach with library research methods, analyzing classical and contemporary Islamic educational literature. The data were analyzed using a descriptive-analytical method to develop a conceptual synthesis. The findings show that synergy among family, society, and school is crucial in shaping a child's character in a holistic way—spiritually, intellectually, and socially. Each element plays a complementary role in forming integrated education: the family lays the foundation, schools develop intellectual potential systematically, and society provides a space for value actualization. This study highlights the importance of active collaboration among these three institutions in nurturing a morally sound generation in the face of modern-day challenges.

Keywords: Family, Islamic Education, Society, Children's Character

INTRODUCTION

Children are one of the mandates from God and have implications for the obligations that parents must do to their children as a mandate that must be maintained. Among the obligations of parents to their children is to provide a proper education for their children. Education itself is a very complex and continuous process because it includes the development of all aspects of human personality, whether intellectually, spiritually, emotionally, or socially (Wahib, 2021). Islam views education not only as a cognitive effort to transfer one's knowledge but also as a process of moral development and the formation of noble character. Therefore, education is not only the responsibility of educational institutions or institutions such as schools, but also starts from the smallest environment, namely the family, and is strengthened through the role of the community at large.

The family is the first educational institution and is considered the most important for children. A child first gets to know life values, social norms, and religious teachings through the family environment. Islam teaches that the responsibility of educating children is directly attached to parents from birth, even before the child is born. Education in the family is not only limited to formal teaching such as reading and writing, but also includes character formation, the cultivation of monotheistic values, and the habit of worship and noble morals (Alwizra et al., 2023).

However, along with the growth and development of children, the need for an education becomes increasingly complex and requires cooperation with other institutions such as schools and communities. Schools as formal institutions play a role in developing children's intellectual, social, and skill potential systematically and through pre-arranged procedures or processes. Meanwhile, the community, with all its dynamics, provides space for the actualization and socialization of the values that children have acquired from families and schools. Based on this, education is a shared responsibility between parents, teachers, and the community.

Unfortunately, in today's social reality, the synergy between family, school, and society often does not run optimally. Many families leave the entire process of a child's education to the school without active involvement at home. On the other hand, society often becomes an environment that does not support educational values, especially when it is filled with negative content that is easily accessible to children through social media and promiscuity. This is certainly a serious challenge for efforts to form a generation that is not only intellectually intelligent, but also morally and spiritually mature. Various classical and contemporary Islamic educational literature has emphasized the importance of synergy between these three elements. Imam Al-Ghazali in his works emphasized that education is a great mandate for parents and must be carried out in a balanced manner between worldly and ukhrawi aspects (Basori et al., 2025).

A comprehensive conceptual understanding of how the relationship between family, society, and education can be harmoniously established in shaping the ideal child's personality is very necessary. This study is becoming increasingly relevant in the midst of the challenges of globalization and modernization that tend to erode local and religious values in family and community life. Where currently people are competing in improving intellectuality, but the understanding of the importance of spiritual and moral aspects is often overlooked.

This article aims to examine the concept of the relationship between family, society, and education in an Islamic perspective, with an emphasis on the role and responsibility of each element in shaping the character and personality of the child. This study is not only theoretical, but also aims to provide a practical picture of how the three elements can synergize with each other and contribute to realizing a complete and holistic education.

RESEARCH METHODS

This research uses a qualitative approach with the type of library *research*, which is a research method that utilizes library sources as the main material in excavating, analyzing, and compiling arguments or theories about a topic. Literature study is a form of research that does not rely on direct field data, but rather on a systematic review of information or ideas that have been developed by experts in various written sources. Research data sources consist of classic and contemporary literature books, scientific journals, academic papers, and official documents relevant to the study of the relationship between family, society, and education in an Islamic perspective.

The purpose of this literature study is to gather various theories, concepts, and views of Islamic education figures in order to build a conceptual synthesis that is complete and relevant to the contemporary context. This study is not just quoting or compiling a summary of the content of the source, but also involves a critical process in comparing and contrasting views, finding relevance between concepts, and developing a reflective and integrative frame of mind.

The data analysis technique was carried out in a descriptive-analytical manner. Descriptive analysis is used to describe content from various sources in a systematic manner, while analytical approaches aim to explore the relationships between these concepts, interpret them in depth, and construct logical and structured scientific arguments. (Hariyono et al., 2025). With this approach, the author seeks to find a new understanding of how families, society, and educational institutions interact with each other and contribute to shaping children's character and personality.

RESULT AND DISSCUSSION

Soko Family Child Education Teacher

The family, in this case, parents have a very important role in their children's education. Families must always provide supervision and education for their children.

Even though the child has gone to school, it is not the reason for the elimination of family education. If a child goes to school but the parents neglect education in the family, then it is the same as letting education at school go to waste. This is where the role of family education helps the education obtained while at school. Families must supervise and direct their children to continue to practice what they get at school.

Children who have successfully entered a superior school or an outstanding school do not provide a guarantee that children will get a good and quality education. A perfect and complete education for a child does not depend on how and where he gets his education. Therefore, family education is the main foundation so that education in schools is maximized. The education that children get from their family environment will not be able to be replaced by anything.

The Islamic concept states that education starts from the cradle and ends at the burial place, which means that education in the family is included in lifelong education (Riza, 2022). Children's education in the family environment is the earliest and most important thing, therefore it occupies a very important and fundamental position or as a buffer for children's education in the next phase. If education in the family is good, then the next education is also likely to be good. This is what makes education in the family so vital and is a very important education.

1) Nature Education

According to Islam, children for their parents are a gift as well as a mandate from Allah SWT. Viewed from a psychological and sociological perspective, children really occupy a very valuable position, because children can be a decoration for the household as well as remove negative prejudices that come from society towards those who have no offspring. This is the meaning that children mean as a gift from Allah. The family will be more complete with the existence of a child. The fruit of love from parents to children will be very beautiful and for parents it is a happiness of very high value. However, in such happiness, parents must also not forget that children are a mandate from Allah and it is appropriate as parents to maintain the mandate properly and correctly.

Based on the role of children as God's mandate, three dimensions of the relationship with parents are formed as the center. The relationship is: (1) the relationship between parents and Allah which is based on the existence of children; (2) the relationship of the child who still desires guidance with Allah through the parents; and (3) the relationship between children and parents under the guidance of Allah (Fajri, 2022).

Allah has given many instructions for parents in providing education to their children. As parents, they have an obligation to find these clues and then carry them out to be applied to their children. The main obligation is to teach children to have a relationship with Allah SWT. Practically, children must receive care, guidance and education so that at an adult age they will become human beings in accordance with religious expectations. Children are the soulmates and flesh drops of blood of the parents. Nurturing, guiding and educating children in a natural/natural way is a

responsibility that rests on the shoulders of both parents.

Natural education is meant to be an inherent educational responsibility in order to send children to become adult human beings with Muslim personality (Siregar, 2014). It is appropriate for parents to provide education that aims to form a Muslim personality for their children. Be it by providing lessons in the form of advice, providing good examples, and giving commands in kindness, especially related to religion. Because it is a responsibility to always provide education to their children. Parents must also be good at exploring the positive side of various conditions and packaging them in the form of advice for children. Parents should also set an example for their children to duplicate what they see and hear. For example, when parents and children see someone who prays on time, this can be used as a positive learning for children.

2) Early Growth of Children

Basically, the growth and development of children show various variations, both biological and psychological. Every child has different development and growth. This is influenced based on the experience of parents when dealing with their respective children. Intuitively, parents, especially mothers, have an educational pattern that is passed down from generation to generation to generation.

The term growth is used to describe changes in size and structure that are quantitative in nature, such as a child's physical size becoming bigger, taller or the organs in his brain increasing. The term development refers more to qualitative development. The terms growth and development cannot be separated in their entirety, because they affect each other. For example, the growth of organs in the brain increases the child's ability to develop, be able to learn, be able to remember and think (Scott, 2018).

The development that occurs in humans is influenced by the environment, including through education. Education to develop various human potentials. In the Western view, it is said that a person's development is influenced by the carrying (*Nativism*). There are also those who are of the view that a person's development is only determined by his environment (*Empiricism*). The next view says that a person's development is determined by his or her innate and environment (*Convergence*) (Adriansyah et al., 2022). This third view is in accordance with the view of Islam. One of the words of the Prophet PBUH. *Every person is born with nature, it is his father and mother who make him a Jew, a Christian, or a Magi*" (Hadith narrated by Bukhari and Muslim).

Humans are born with various potentials called innateness. Islam mentions potential as a natural fitrah and comes from the creation of humans themselves. Potential is an ability that is also a carry-on. The two parents in the hadith mentioned above are the environment as referred to by education experts. Both determine a person's development.

Children bring their own traits and potentials, but they also have weaknesses. A child's dependence on others, especially on both parents, especially when they are still babies, is very large. This does not mean that children are only seen as objects but still as subjects, but they do not seem to develop by themselves. Family is very influential for a child because of his or her dominant dependence on outside help. The

family must try to develop nature and potential at the beginning of its growth and try to ensure that the weaknesses carried as human nature do not grow beyond the growth of nature and potential.

The family as the initial environment for a child's growth must be filled with positive things so that it is a good start for their growth. Successful experiences for children in early childhood growth are constantly sought, because such experiences will open up even more rapid progress, but on the other hand, the experience of failure can result in inhibiting growth and in the next phase of development.

Family and Teaching Priorities

Islam which requires every believer to always have a plan in life because life is inseparable from the problem of choosing priorities. The discussion about marriage has also been determined, the priority of the chosen woman is a woman who is good in religion. Likewise, in filling the child's initial growth, religious education has been prioritized. Children are inseparable from family teaching which has a big role in their lives. In the following discussion, we will discuss the education that must be obtained by children.

1) Fardhu 'Ain Teaching as a Top Priority

According to Imam Al-Ghazali, knowledge is divided into the knowledge of fardhu 'ain and the knowledge of fardhu kifayah. Furthermore, according to Al-Gazali, the knowledge of *Footwear* it includes religious science and all its branches starting with the Qur'an and then basic worship science. As for the science *Fardhu Kifayah* is every knowledge needed in people's lives. Good knowledge *Footwear* as well as science *Fardhu Kifayah* both are commendable sciences. While the permissible knowledge (mubah) is cultural knowledge such as literature, history, poetry that does not contain elements that are detrimental to the owner or others if they are studied and practiced such as magic, amulet writing, incantations, spells and some branches of philosophy that can lead to denial of the existence of God (Yani et al., 2020).

Families are obliged to teach the knowledge of *fardhu 'ain* to their children, which concerns the Qur'an and basic worship knowledge such as prayer, fasting, zakat, hajj and so on, namely knowledge related to the daily obligations of a Muslim.

Related to basic worship science, the teaching of the Qur'an should be given directly by parents because parents recognize the nature of their children so that it is easy to instill the value of loving the Qur'an and the worship taught to children. According to Neong Muhajdir, anyone who becomes an educator (including parents) must have three requirements at once, namely having knowledge, more implicit value in their knowledge and being willing to transmit knowledge and its value to others (LUSIAWATI, n.d.).

Studying the Qur'an at home is an important education in the family and in families that practice this it feels very detectable and profound for the appreciation of religion by the family members, especially children. If the teaching of the Qur'an and basic worship are taught by others, then parents are obliged to get used to it at home, exercise control and even reward or punish when necessary. This goes back to the previous description to make religion the foundation for other sciences that will be acquired by later children.

2) Teaching Knowledge For Life

Islam teaches to make halal sustenance and taibah as the basis of life. The pattern of business for his livelihood is not strictly limited, as long as it is still within the scope of halal to avoid *syubhat* or haram. Life is the most precious gift of God, so the defense of the right to life is an obligation for every Muslim individual, including protecting his personal property rights.

In relation to the above, there are two kinds of knowledge related to life, the first is the sciences that can support the obtaining of halal sustenance and taibah, the second is related to the defense of the right to life and personal property rights. Islam considers that getting a life for children is something that cannot be violated and because of this right, people are obliged to maintain and provide knowledge to children until they are old enough.

By in Al-Gazali's view that the science that supports the interests of life is included in the scope of fardu kifayah and at the same time commendable, so the main businesses that belong to categories such as agriculture, sewing, tactics, (politics or strategy) even include the science of fertilization or traditional health science (Mustofa, 2016). Similarly, with regard to efforts to defend the right to life, the important thing through the family is to cultivate the courage to defend the rights they have. That attitude of courage is of course based on adequate skills. Therefore, Islam considers it important to have sports activities that can form a healthy body, as well as sports activities that can at the same time provide skills to defend themselves as their own.

Family, Community and Education Relations

Family, school, and community are three institutions that cannot be separated from the interests of education. The family (parents) have laid the foundations of education in the household in order to form the child's personality. Parents get used to a life based on Islamic values, giving their children the freedom to develop physically and psychologically. Parents guide and control so that the freedom of movement of the potential that children have is realized to the maximum. Then it is continued and developed with various educational materials in the form of knowledge and skills carried out in schools. School is an extension of parents because schools are unable to carry out their functions from scratch.

The school is tasked with developing all the potentials that exist in students to the maximum, so that they have a number of abilities that can be used to carry out their functions in the midst of society. Furthermore, the community environment also participates in controlling, distributing, and fostering and improving it because the community is the user of educational products provided by families and schools, so the community expects its birth *Output* quality. Reasons are getting bigger *Output* The school is accompanied by good quality, in the sense of being able to produce quality human resources, then of course the influence is very positive for the community. If educational institutions (schools) are able to produce quality products, of course this is an investment in the provision of human resources (Jamaludin et al., 2022). This investment is very important for the development and progress of society because human beings themselves are the subject of every development, change, and progress in society.

1) Family Relations with Religious Institutions

Since the existence of Islam, mosques have been used for education that serves to educate humans to virtues, love knowledge, build society, recognize religious rights and obligations which are carried out in order to realize obedience to Allah, His shari'a, justice and mercy among fellow humans. At the mosque, reading and writing are also taught. Thus, the mosque is a source of the transmission of ethics and the filling of noble morals and the main temperament for Muslims.

Although mosques today do not have as wide a role as in the early days of Islam, it is clear that their role is very large in worship ceremonies such as Friday prayers, five-time prayers, Ramadan worship as well as places to carry out religious recitations, commemoration of religious holidays and some of them are also used to deliberate on environmental progress. Such activities are very valuable for fostering and strengthening children's personalities. Therefore, according to Abd al Rahman anakhlawi, mosques for the younger generation are as a continuation of education after their education in the household (DEA, 2022).

Because education is always related to religious issues, young children who have understood cleanliness should be brought to the mosque, especially when congregational prayers are held and during religious ceremonies such as the commemoration of Islamic holidays. In accordance with the development of the soul of children who like to play and tend to imitate, it has a great influence on children if they are often given religious experiences such as in mosques and suraus.

Religious activities in mosques or other places of worship may attract the attention of children because of the appeal of religious ceremonies. The child is happy to watch people pray. His rather strange attitude mixed with admiration and curiosity requires children to take part in religious ceremonies such as playing in religious dramas, religious songs, and doing social service in the name of religion. Likewise, other religious institutions such as the mothers' yasinan group, *Mauludan* and so on can be used to provide concrete experiences for children.

2) Family Relations with Educational Institutions

The family as the smallest organizational unit has a very important role because it shapes the personality and character of the family. The first and foremost family environment influences all aspects of a child's behavior and development (Nabilla & Desmon, 2022). In order to create a good education for children, the role of parents is very important, because the family is the main basis for human formation. It is the family that gives the direction and pattern and outlook of life that children will experience in the future. The family needs to maintain stability, calm and tranquility among all family members, especially the father and mother as the controller and responsible in the family. Good education is not only intentional education, practice, good habits, but much more important is the attitude and way of parents in dealing with life in general and how to treat children.

Parents as the first and foremost educator of their children are responsible for their children's behavior, morality, character and personality. Parents must be able to instill good habits about health, halal food and drinks, resist the tendency to be selfish, instill helpful, disciplined and responsible traits and love for others.

The attitude and way parents treat children is the last word of Zakiah Darajat's statement, in addition to having an impact on the formation of children's personality, also on education (Scott, 2015). In Islamic teachings, there are five factors that are the basis for the development of a stable, happy and prosperous household as follows (Gustiawati & Lestari, 2018):

- a) Husband and wife have sincere intentions in building their household.
- b) The creation of a religious atmosphere in daily life.
- c) Each family member understands his or her duties and roles in daily life.
- d) Maintaining health and meeting the family's economic needs.
- e) The achievement of the function of family education, especially children.

Since the family is the most important layer of microsystems, Islam teaches to foster affection and positive relationships in the family. This relationship is reciprocal, namely parents are obliged to love and educate their children fairly to get optimal development. On the other hand, children have an obligation to respect and be devoted to their parents. If fathers, mothers and children can understand and realize their respective roles and duties, the family will become a harmonious family.

Children who live in a harmonious household will grow and develop optimally, both physically and mentally. This child will be ready to enter the school world where it is clear that his association will be wide because the interaction he does is related to people, namely friends, teachers, and all components related to school.

Many studies prove that intelligent and potential children in school come from harmonious families (Satiadarma & Waruwu, 2025). And vice versa, underachieving children even tend to be "naughty" children. In school, most of them come from messy families (*broken home*), full of internal conflicts between family members. A good relationship between parents (family) and the school also plays an important role in the achievement of student achievements. A child who is intelligent at school but comes from a family that is not harmonious, then he will not be able to explore his intelligence abilities optimally.

The transition of the form of education from the out-of-school to the (formal) school education path requires "cooperation" between parents and educators. A child's attitude towards school will be influenced by his parents' attitude. The trust of parents in the school or educators who replace their duties while in the school room is very necessary. This is very important to note, considering that lately there are often less commendable actions carried out by students, while parents seem to do not want to know, and even tend to blame the school.

Parents must pay attention to their child's school, namely by paying attention to their experiences and appreciating all their efforts. Parents must show their cooperation in directing the way children learn at home, directing their children to complete their homework and not taking up children's time by doing household chores that should not be done by children. Parents are obliged to provide motivation and guidance to children in learning. In order to establish cooperation between families and schools, there are several things that need to be done, namely:

- a) Visiting the student's home
- b) Invite parents to school

- c) Hold a meeting or conference about a case
- d) Forming a school auxiliary body organization (school committee)
- e) Conduct correspondence between the school and the family
- f) There is a list of grades or report cards of students submitted to parents.

3) Family Relations with Social Institutions

According to Noorsyam, society can be interpreted by: (1) as a form of social life with its own values and culture. In this sense, society is a forum and vehicle for education, the media Diverse human life concerns ethnicity, religion, work activities, educational, social, economic, and so on. (2) as a co-living organization which in macro terms is governance (Husein, 2019). This means as an institution or embodiment of the subject of mutual management and leadership. Furthermore, from these two meanings, human beings from childhood to adulthood are involved as citizens of society and citizens, they are educated by and for the people of their nation. The family must be aware of the above meaning and also realize that the family is a micro-layer of a society, so that from an early age it has prepared the possibility of a relationship between the family and society.

There are three things in society that are closely related to educational activities, namely (Widyastuti, 2021):

- a) Socio-cultural values,
- b) Awareness of aspirations, outlook on life, national ideals and educational responsibilities,
- c) Dynamics of science, technology and economics.

The community is very influential in education which according to Abd Manan concerns:

- a) Children will get first-hand experience after paying attention to what is happening in society
- b) Fostering children who come from the community and will return to the community.
- c) Knowledge source community
- d) The community needs educated people and children also need the community.

The family in educating children is inseparable from its relationship with society in different portions, but both are required to carry out their respective functions in a positive direction.

CONCLUSION

Education in Islam is a comprehensive and continuous process, starting from the family environment, strengthened by the role of formal educational institutions, and established through community involvement. The results of the study show that the family plays a role as the main foundation in the formation of children's character and spiritual values. Schools are present as strategic partners that develop children's intellectual potential and skills systematically, while the community provides space for actualization and reinforcement of the values that have been taught.

Synergy between the three elements; Family, school, and community are the keys to the success of education that produces a generation with noble, intelligent,

and responsible character. The negative influence of the media and globalization in modernization makes this synergy even more important and urgent. Education can no longer run separately and partially, but must be a joint work that is complete and based on Islamic values.

The success of children's education is largely determined by harmony and collaboration between micro (family), meso (school), and macro (community) institutions. Strengthening communication, commitment to shared responsibility, and integration of Islamic values in every aspect of family and community life are fundamental needs in building future generations who are spiritually, intellectually, and socially superior.

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