Model of Tawhid Education in Children: 
An Ethnographic Study of the Tablighi Jama‘ah Family in Indonesia

Soni Kaputra and Ahmad Rivauzi 
Faculty of Social Sciences 
Universitas Negeri Padang, Indonesia

Azhar Jaafar 
International Institute for Islamic Civilization 
University College of Yayasan Pahang, Malaysia

Nur Asikin Kakoh 
Faculty of Education 
Prince of Songkla University, Thailand

Correspondence Address: soniekaputra15@gmail.com

Received: 23 September 2021 | Revised: 16 January 2022 | Approved: 14 February 2022

Abstract
This study explores the educational tawhid model for children in the Tablighi Jama‘ah families. The study used a qualitative method with an ethnographic approach. Research data is taken through direct interviews with ten informants (heads of the Jama‘ah Tabligh family). To strengthen the interview data, the authors conducted observations for two years by being directly involved in the Tablighi Jama‘ah activities such as Ijtima’, Bayan Markas, Ta’lim Halaqah, Khuruj, Jaulah, and the author keeps in touch straight to all informants’ homes. All interview and observation data were then analyzed thematically using NVivo 12 software. Overall, the analysis showed that there were fifteen models of tawhid education for children in the Tablighi Jamaat family. The fifteen models are: i) organizing routine ta’lim, ii) creating a religious atmosphere at home, iii) starting activities with tawhid sentence, iv) providing tawhid education from an early age, v) involving children on da‘wah activities, vi) educating with muzakarah, vii) teaching Islamic etiquette, viii) teaching prayers, ix) persuading children to pray in the mosque, x) being a role model in practicing religion, xi) narrating Islamic histories, xii) practicing Monday and Thursday fasting, xiii) encouraging children to khidmat, xiv) listening to Islamic songs, xv) monitoring children’s worship. The results of this study can be used as initial data for future researchers in examining different issues or other relevant topics to this context.

Keywords: Tawhid educational model, children, tablighi jama‘ah family, ethnography, NVivo thematic analysis

Abstrak
Penelitian ini bertujuan untuk mengeksplorasi bagaimana model pendidikan tauhid pada anak dalam keluarga Jama‘ah Tabligh. Penelitian ini menggunakan metode kualitatif dengan pendekatan etnografi, data penelitian diambil melalui wawancara langsung dengan sepuluh orang informan (kepala keluarga Jama‘ah Tabligh), untuk memperkokoh data wawancara penulis melakukan observasi selama dua tahun dengan cara terlibat langsung mengikuti kegiatan Jama‘ah Tabligh seperti Ijtima’, Bayan Markas, Ta’lim Halaqah, Khuruj, Jaulah dan tidak jarang juga penulis bersilaturrahmi langsung ke rumah seluruh informan. Seluruh data wawancara dan observasi kemudian dianalisis secara tematik menggunakan software NVivo 12.
Secara keseluruhan hasil analisis menunjukkan bahwa terdapat lima belas model pendidikan tawhid terhadap anak dalam keluarga Jamaah Tabligh. Lima belas model tersebut yaitu: i) mengadakan ta’lim secara rutinitas, ii) menciptakan suasana agama di rumah, iii) memulai aktivitas dengan kalimat tawhid, iv) menanamkan ajaran tawhid semenjak dini, v) mengajak mengikuti kegiatan dakwah, vi) mendidik dengan muzakarah, vii) mengajarkan adab-adab Islam, viii) mengajarkan doa-doa, ix) membiasakan shalat di masjid, x) menjadi teladan dalam mengamalkan agama, xi) menceritakan kisah-kisah Islami, xii) memantau ibadah anak. Hasil penelitian ini dapat dijadikan sebagai data awal untuk peneliti berikutnya dalam mengkaji isu-isu yang berbeda terkait dengan permasalahan ini serta berbagai isu lainnya yang relevan dengan konteks ini.

Kata kunci: Model pendidikan tawhid, anak, keluarga jamaah tabligh, ethnografi, analisis tematik Nvivo

Introduction

Nowadays, discussing monotheism or tawhid education for children is a crucial issue. Researchers have highlighted many research studies around monotheism education because it is directly related to the personality of every Muslim (Engkizar et al., 2021; Davis et al., 2021). Experts such as Wardana, (2010); Romli, (2012); Zuckerman et al., 2013; Nurfalah, (2014); Kasyidi, (2015); Sukrillah, (2015); Basiran, (2015); Setiawan, (2017); Rahmanudin, (2018); Al Faruq & Arifa, (2020); Muhtadi, (2020); Ummatin & Yuisman, (2020); Zubaidillah & Nuruddaroini, (2020); Idhar, (2021) and Moh, (2021) have discussed research related to monotheism education in children in the family level. In essence, among religious researchers, an urgent trend arises to study further this interesting topic.

Viewed from the Islamic teaching perspective, at the family level, parents take hold of the primary obligation to teach their children monotheism before teaching other knowledge (Khalil, 2016; Naufal, 2019; Ghofur, 2020 & Effendi, 2020). Similar statements were also expressed by Noor, (2012) & Barra, (2014) that tawhid is a fundamental religious-related value that is obligated to be taught by parents to their children; even monotheism education should be practiced during nine-month pregnancy phases.

Al-Qur’an as a holy source of Islamic teachings also conveys the importance of the parents’ roles in providing monotheism education in family level. As implied in
the Sūrah Luqman verse 13 which explains how the family of the Prophet Luqman educates their children, as follows:

وَإِذ قَال لُق مَانُ لُق مَانُ لِِب نِهِْ وَهُوَْ يَعِظُهُْ يََبُنَيْ لَِْ تُش رِك ْ تُش رِك ْ بِِللّيِْ إِنيْ الش ِر كَْ لَظُل م ْ شِدَاد ْ لَِْ ي َع صُونَْ اللّيَْ مَا أَمَرَهُم ْ وَي َف عَلُونَْ مَا يُؤ مَرُونَْ

Translation: And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice." (Translated by the Ministry of Religion of the Republic of Indonesia, 2012).

The message regarding the importance of parents teaching monotheism in childhood is also implied in Surah At-Tahrim verse 6 as follows:

يََأَي ُّهَاْ الْيذِينَْءَامَنُواْ قُوا أَن  فُسَكُم ْ وَأَه لِيكُم ْ نََرًا وَقُودُهَا وَالْ ِجَارَةُْ عَلَي  هَاْ مَلََئِيكَة ْ غِلََظ ْ شِدَاد ْ لِِب نِهِْ إِنيْ إِنَّا أَرْسَلْنَا نَُيَوْمِيَة ِنَ ْ عَلَي  هَاْ مَلََئِيكَة ْ غِلََظ ْ

Translation:  O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. (Translated by the Ministry of Religion of the Republic of Indonesia, 2012).

The two verses above, according to Tafsir Ibn Kathir and Almishbah, explain the importance for every Muslim parent to educate their children with monotheism education because this can protect them from polytheism (associating Allah with others). In addition, this equips children with guidelines for living their lives (Abdullah, 2009; Shihab, 2017; Erzad, 2018; Fitri & Idris, 2019; Dasopang, 2020).

The parents' roles in monotheism education are also conveyed by the Prophet Muhammad in his Hadith, one of which is the Hadith narrated by Ibn Jarir and Ibn Mundzir below:

Translation: "From Ibn Abbas r.a. said: The Messenger of Allah, said: Teach them to obey Allah and be afraid to disobey Allah and tell your children to obey orders and stay away from prohibitions. For it will protect them and you from the fire of hell." (Narrated by Ibnu Jarir dan Ibnu Mundzir).

Even in another hadith, the Messenger of Allah (PBUH) gave an example to his followers, especially Muslim families, that after a child is born, the first thing parents must teach is the essence of its creator (his God), as the Prophet Muhammad said in the Hadith, quoted in the following book of al-Sunan al-Kubra:

Khalifa: Journal of Islamic Education :: Volume 6, Number 1, March 2022/1443
P-ISSN : 2541-6588 ; E-ISSN : 2549-4783
Soni Kaputra, Ahmad Rivauzi, Azhar Jaafar Azhar and Nur Asikin Kakoh

**Model of Tawhid Education in Children: An Ethnographic Study of the Tablighi Jama'ah Family in Indonesia**

Translation: "From 'Ubaidillah bin Abi Rafi' from his father, he said: I saw the Messenger of Allah sounding adhan in the (right) ear of al-Hasan bin 'Ali r.a. when he was born by Sayyidah Fatimah, as adhan (his adhan) in shalat." (Al-Baihaqi, 1344h).

In addition to whispering the sentence of monotheism (adhan) in the ear of a newborn child, the Messenger of Allah (saw) also recommended whispering surah al-Ikhlas, as quoted by al-Shan'ani in his writings:

Translation: "Indeed, the Messenger of Allah always read Surah al-Ikhlas in the ears of a newborn child " (al-Shan'ani).

Referring to the expert opinions, the arguments of the Qur'an and Hadith, as written above, can be synthesized that monotheism education is the primary Islamic value that parents should introduce to their children as early as possible. As a role model, the Messenger of Allah has set many examples for Muslims to introduce monotheism or tawhid to children by whispering the call to prayer or iqamah in the child's ear after birth. Furthermore, while the child is in the womb, it has been recommended that parents educate their infants in the womb religiously through habituation activities of good morals, maintaining prayers, reading Al-Qur'an, attending recitations, visiting religious places, and living in an Islamic environment (Oktarina, 2019). As also stated by Rasyim, (2015); Amri & Tulab, (2018); Umroh, (2019); Yusrina, (2021) that the existence of a tawhid education process for children while in the womb can have an impact on aspects of monotheism after the child is born.

The parents' roles in a family significantly determine the success of a child's education because they are the prominent figure for children (Rakhmawati, 2015; Ayun, 2017; Rizky & Moulita, 2017; Adnan, 2018; Wahidin, 2020). Children will learn many life aspects from their parents, including life experience, knowledge, ways of behaving, morals, and religious practice (tawhid) (Fitriani, 2016; Ananda, 2017; Nurjanah, 2018; Kasmar et al., 2019, Yuhana & Aminy, 2019; Hidayat & Khomsiyati, 2020). Imam Al-Gazali, an Islamic education expert, also stated that parents' educational style and spiritual habits essentially affect the children's monotheism knowledge in the future (Al-Gazali, 1992; Arifin, 2018 & Nurwahidin & Al-Asyhar,
2019). Even researchers like Murniyetti et al., (2016); Waluyo, (2017); Inten, (2017) & Hasanah et al., (2019) also stated that the role and obligations of parents in determining children's choices are proven to have an impact on the style and habits of children according to the developmental periods they go through. In essence, parents are the children's first guides in the family and those responsible for determining their children's life direction and future (Munte, 2015; Umar & Jamilah, 2017; Ningrum, 2018; Afni & Jumahir, 2020; Winarti, 2020). Therefore, in the context of this study, the author explores the experience of children's monotheism education in the Tablighi Jama'ah family.

The Tablighi Jama'ah family is a term for Muslim families who contributed to the da'wah founded by Muhammad Ilyas bin Muhammad Ismail al-Kandahlawi in 1926 AD in Nizamuddin, New Delhi (Arifin, 2017; Roshasari, 2021). The Tablighi Jama'ah family is one of the parties concerned about children's monotheism education at the family level. Since its establishment, the primary orientation of the Tablighi Jama'ah's da'wah is to convey the concept of monotheism to all groups of society, including their wives and children. As stated by Hasanah, (2014) their primary orientation is raising the spiritual soul in every Muslim because, at that time, India was undergoing the process of Hinduism and Shuddi Sanghatan.

The da'wah of the Tablighi Jama'ah is a da'wah approach that avoids political activities. It only focuses on religious practices such as preaching, praying, dhikr, and other worship, as well as preventing khilafiyah in schools and the attitude of avoiding discrimination against members of the group so that the da'wah delivered is accepted comfortably in the community (Asriyani, 2020). According to Hasanah, (2017) the emergence of this group is relatively younger than other religious groups in Indonesia, such as Muhammadiyah, Nahdatul Ulama, Persatuan Islam, and Tarbiyah Islamiyah. However, due to its communicative and humanist da'wah mission, the Indonesian Muslim communities quickly accepted this group.

Based on the author's observations of two years of being active and directly involved in various Tablighi Jama'ah activities, there is a unique approach practiced in their da'wah strategy, namely 'leaving the house and family for a certain time. The
practice of da'wah outside their house aims to move from one village to another and from mosque to mosque. For them, this activity is named khuruj, or 'going out' in the way of Allah.

Besides the mentioned unique way, Tablighi Jama'ah has other interesting characteristics to be studied and discussed, namely, how the parents of the Tablighi Jama'ah family educate their children about monotheism. According to Kaputra et al., (2021), the parent's choice to contribute to the Tablighi Jama'ah's da'wah has a direct impact on the religious practice of children in their daily lives, such as consistently performing obligatory worship, implementing an Islamic way of life, actively reading Al-Qur'an, having a solid will to memorize Al-Qur'an, dressing according to Sunnah or wearing Islamic-recommended clothes, giving good wishes to each other every time they meet and doing Sunnah fasting. The same statement was also expressed by Kamalludin, (2018) even though the parents are previously less-educated about Islamic practices, they will have a consistent aspect of religious practice that directly affect the children's practice of tawhid after joining Tablighi Jama'ah.

Osman, (2015); Rosyidi & Dulwahab, (2017); Zubaidillah & Nuruddaroini, (2020); Effendi et al., (2021) state that the Jamaáh Tabligh's da'wah is unique among Islamic da'wah groups. Their members come from various groups, from those without religious education to those without spiritual experience. However, after participating in the da'wah of the Tablighi Jama'ah, specifically in the case of tawhid education for children, they are not far behind Muslim families who initially had a significant religious education. Even children from the Tablighi Jama'ah families were more obedient in practicing Islamic values. Furthermore, Engkizar et al., (2021) also revealed that Muslim parents who follow the Da'wah practice of the Tablighi Jama'ah often leave their children and wives to preach for a long time, and their children's tawhid education is still not neglected. For parents, following the da'wah of the Tablighi Jama'ah is the preferred method of educating their children and wives about tawhid. The point is that the choice of the parents of the Tablighi Jama'ah families in educating their children has a significant impact on the religious practice in their daily lives, mainly in the monotheistic aspect.
Furthermore, it is necessary to explain that some previous researchers have discussed related research to the Tablighi Jama'ah. However, after reading and analyzing these articles, the author concludes that previous research only focused on the da'wah movement (Zaeny, 2016; Zulaiha, 2016; Arifin, 2017; Munir, 2017; Yusuf, 2017 & Mustofa, 2019; Dahlan, 2020). Other research also explores community responses toward this group (Warahmah & Firdaus, 2018), ideological concepts (Junaedi, 2013), da'wah methods (Maidin, 2020; Wirman & Fauziah, 2020 & Sembiring, 2021), and communication patterns (Riyanto, 2019 & Abidin, 2020). However, the model of tawhid education for children in the Tablighi Jama'ah families has never been explored and discussed. Therefore, this research aims to analyze their model. Discussing this topic can enrich academic literature and explore the styles and diversities of Islamic groups in educating their children.

**Literature Review**

As the author stated in the background section, children's education in the family is an essential aspect that parents should prioritize, specifically in monotheism or tawhid education. Pulungan, (2011); Noor, (2012); Setiani, (2018); Idhar, (2021); Liriwati & Armizi, (2021) has said that tawhid education in children is a fundamental value that parents must teach, and it should begin before the child is born. In addition Naufal, (2019); Izza, (2019); Apriati & Alfisyah, (2020) also conveys that it is vital to promote tawhid education in children as early as possible since teaching monotheism at an early age is easier for children. Also, Islam strongly recommends that every parent prioritize tawhid education for their children before other basic education (Alam, 2017; Ghofur, 2020; Shofiyuddin, 2020; Aulia & Mujahidah, 2021; Rohman, 2021).

Furthermore, researchers such as Nurhanifah, (2018); Warsah, (2018); Naimah, (2019); Hambal, (2020); Muhtadi, (2020) have diverse approaches to educating their children about tawhid at the family level. Although only some methods worked, it is important to notice that parents have tried optimizing their child's tawhid education. According to Yanuri, (2016); Fitri, (2016); Prasetiya et al. (2018); Masyitoh & Pradana, (2019); Chotimah & Nurmuflida, (2020); Sabdah, (2021); Putra et al., (2021)
there are various tendencies of parents to provide religious education to children, including attending formal schools such as Integrated Islamic Elementary School (SDIT), Integrated Islamic Junior High School (SMPIT), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA), Islamic Boarding Schools, and attending non-formal schools such as Tahfidz Camp, Taman Pendidikan Al-Qur'an (TPQ/TPA), Daycare, etc. However, regarding the da'wah of the Tablighi Jama'ah, there is a tendency for parents to choose informal education in providing tawhid education to their children.

The Tablighi Jama'ah families are one of the Muslim groups who practice da'wah activities as a medium for educating children's religion at the family level. These were in accordance with the primary orientation of this da'wah movement when Shaykh Maulana Ilyas founded it to raise religious and spiritual values in Indian society. At that time, India was undergoing the process of Hinduism and Shuddi Sanghatan by the majority religious group (Hindu) (Hasanah, 2014).

Shaykh Maulana Ilyas has tried various efforts to spread Islamic values. However, only a few people experience this religious education because of his controversial educational approach among the majority group by establishing Madrasas, Islamic Boarding Schools, and preaching in mosques. As a result, the da'wah delivered did not generate a deep impression on every Muslim in India (Asriyani, 2020). Consequently, children's religious education at home is not fully achieved because religious education itself is often neglected.

In anticipating the decline of religious values, Shaykh Maulana Ilyas offered the Indian community to contribute to the Da'wah of the Tablighi Jama'ah. This da'wah movement avoids political activities and only focuses on religious practices such as preaching, praying, dhikr, and other worship. In addition, they prevent discrimination among group members and khilafiyah in their schools. It made their da'wah effortlessly accepted among various cultures, including the Indonesian (Hasanah, 2017 & Asriyani, 2020).

In Indonesia, Tablighi Jama'ah families enhance the diversity of the Muslim community with their unique approach to teaching children tawhid at home (Kaputra et al., 2021). For instance, inviting children to participate in preaching, familiarizing
children with Islamic wear, and inviting children to follow Sunnah practices (Engkizar et al., 2021). The parent's decision to join the da'wah of Tablighi Jama'ah to educate children's monotheism has a good impact on children's religious practice in their daily lives. As stated by Kamalludin, (2018); Mawardi & Nurzakiyah, (2019); Ummatin & Yuismian, (2020); Zubaidillah & Nuruddaroini, (2020) & Ummatin et al., (2021), the Tablighi Jama'ah children have their advantages compared to other Muslim families' children, especially in the religious domain. Even though their families have low religious literacy, even with no knowledge about Islam, after their parents participate in Jama'a Tabligh, their children become superior in terms of practicing Islam, such as memorizing Al-Qur'an, practicing Sunnah, having good morals and abilities to choose their own good environment and intensely participating in Ta'lim.

It is believed among Muslims that children's education at the family level is the first obligation that should be practiced by parents, especially regarding tawhid education, because tawhid education values are directly related to Muslim personalities. Thus, studying monotheism education for children, specifically ethnographic studies in the Indonesian Tablighi Jama'ah families, is a valuable issue to be reviewed and researched within the framework of literature studies. This study also explores the style and diversity of Islamic society in educating their children.

**Method**

This study uses a qualitative method with an ethnographic approach. According to Yin, (1994); Myers, (1999); Taylor, (2001) & Altheide, (2004), the ethnographic approach is appropriate if the research aims to identify and explore the cultural characteristics of an individual or group of people. While Skinner, (2013); Samnani & Singh, (2013); Engkizar et al., (2018), and Wijaya, (2018) & (2020) stated that the ethnographic approach provides an opportunity for researchers to continuously observe the objects both individually and in a group of people. In addition, researchers can also explore data in depth and comprehensively. Therefore, this approach is appropriate for this study, as it is consistent with the method of data collection and the purpose of this study.
The informants of this study were ten people (the Tablighi Jama'ah families) who live in the city of Padang, West Sumatra. The authors determined to use a purposive sampling technique. The selection of informants refers to four criteria, namely competencies in understanding the research topics, actively participated in the studied domain, having time to provide information to researchers, and honesty in delivering information according to data and facts occurred in the community (Engkizar et al., 2018; Rahawirin et al., 2020; Amnda et al., 2020).

Furthermore, research data was taken through direct interviews with all informants using a set of interview protocols; each informant was interviewed repeatedly to strengthen the interview data. The author also made observations by consistently participating in the Tablighi Jama'ah activities such as Ijtima', Bayar Markaz, Ta'lim Halaqah, Khuruj, Jaulah, and even visiting the homes of all informants. All interview and observation data were then analyzed thematically using NVivo 12 Software. According to Engkizar et al., (2018); Maputra et al., (2020); Syafril et al., (2021), thematic analysis with NVivo Software is an effective way for a researcher to analyze interview results so that they are specifically noticeable and easily understood.

Findings and Discussions

Based on the author’s interviews with ten informants (heads of families) in the Tablighi Jama'ah families, the analysis found fifteen findings (themes) of the monotheism education model for children in the Tablighi Jama'ah families. The fifteen themes are: i) organizing routine ta'lim, ii) creating a religious atmosphere at home, iii) starting activities with tawhid sentences, iv) providing tawhid education from an early age, v) involving children on da'wah activities, vi) educating with muzakarah, vii) teaching Islamic etiquette or adab, viii) teaching prayers or do'a, ix) persuading children to pray in the mosque, x) being a role model in practicing religious activities, xi) narrating Islamic histories, xii) practicing Monday and Thursday fasting, xiii) encouraging children to khidmat, xiv) listening to Islamic songs, xv) monitoring children's worship. To make it easy to understand, the authors present the fifteen findings in figure 1 below:
The author will describe the fifteen themes above based on excerpts from interviews with informants. Although conveyed in a slightly different language, the interview excerpts still have the same meaning and purpose.

The first theme is organizing routine ta'lim. According to the informant, monotheistic education for children is vital, so parents' concern is needed. In order to make the process easier, various specific and unique strategies should be carefully prepared. One of these includes inviting children to participate in ta'lim activities. This theme was stated by the informant, as can be seen in table 1 below:

| Theme                        | Informant | Excerpts of interviews                                                                 |
|------------------------------|-----------|----------------------------------------------------------------------------------------|
| Organizing routine ta'lim    | I         | Tawhid education is essential. To make it easier for parents, a particular approach is needed; this can be done by inviting them |
The second theme is creating a religious atmosphere at home. According to the informant, faith can also be influenced by the atmosphere at home, so one way to maintain it is to create a religious atmosphere. Also, educating tawhid for children requires parents' efforts to create a spiritual atmosphere in their home. This theme is stated by the informant as explained in table 2 below:

| Theme                                    | Informant   | Excerpts of interviews                                                                 |
|------------------------------------------|-------------|----------------------------------------------------------------------------------------|
| Creating a religious atmosphere at home  | Masyaikh    | Masyaikh said that faith is influenced by the atmosphere. Therefore, the first thing that needs to be done to maintain children's faith is to create a religious atmosphere... |
|                                          | 2           | I create a religious atmosphere at home because the surrounding environment does not support children's religious education... |
|                                          | 4           | One way to minimize (the destructive influence of) children's circles is to create a religious atmosphere at home... |
|                                          | 6           | The way I instill monotheism in my children is to create a religious atmosphere in their lives... |

The third theme is starting every activity with the tawhid sentence. According to the informant, a Muslim will die depending on his habits. Therefore, to make it a habit, teaching children always to start activities with the tawhid sentence is fundamental. This theme is stated by the informant, as can be seen in table 3 below:

| Theme            | Informant | Excerpts of interviews                                                                 |
|------------------|-----------|----------------------------------------------------------------------------------------|
| Starting the activity | I teach my children from a young age about who gives sustenance. I said Allah is the one who provides sustenance. If you ask for something, ask God first. As a result, when they... |
In educating children's tawhid, if the child wants to ask for something, I tell him to pray first and ask Allah ... Our habit as ahbabs is when we meet each other, we say "Laa Ilaha Illallah" and I get used to this when talking with children ... For tawhid education, I teach them since children have the ability to speak. Currently, if they want to do something, they always start with the words of Allah's name ...

The fourth theme is teaching tawhid education from an early age. According to the informant, tawhid is a crucial matter, even more, important than air. All things will undoubtedly come to an end if someone dies without air. However, if someone dies without tawhid, it will not only be a problem in the world but also will be regretted in the afterlife. Therefore, parents' serious concern is needed regarding instilling tawhid in children. One of the appropriate ways is to educate them from an early age. This theme was stated by the informant as explained in table 4 below:

| Theme                        | Informant | Excerpts of interviews                                                                 |
|------------------------------|-----------|----------------------------------------------------------------------------------------|
| Starting tawhid education    | 1         | The problem of tawhid has no tolerance; there is no word for 'waiting for later'. Therefore, since birth, I have introduced and educated him about tawhid matters ... |
| from an early age             | 2         | Educating my child's tawhid starts when he is born, I whisper adzan and iqamah, and when he starts talking, I whisper and listen to him the sentence of tawhid ... |
|                              | 4         | To educate my child's tawhid, I started when he was born. I recite the call to prayer and iqamah. When they began to speak, I whispered and listened to the tawhid sentence ... |

The fifth theme is involving children in da'wah activities. According to the informant, da'wah is a noble duty because people who struggle with da'wah means that they have continued the prophetic messages. Even though the Prophet has passed away, there will be no end to this missionary work. One way to keep this da'wah running is to invite children to engage in da'wah activities. In addition to preparing the generation of da'i, da'wah is also an alternative for parents to educate children's tawhid. The informant stated this theme as explained in table 5 below:
Table: 5. Excerpts of interviews regarding inviting to participate in da'wah activities

| Theme                        | Informant | Excerpts of interviews                                                                 |
|------------------------------|-----------|----------------------------------------------------------------------------------------|
| Inviting to participate in   | 1         | *When I go to khuruj, I invite children to participate. I do this to educate children's tawhid...* |
| da'wah activities            | 6         | *By inviting children to participate in da'wah, I will be able to educate their tawhid, instill a sense of love for their Prophet, and the importance of caring for others...* |
|                              | 8         | *When my child has no school activities, I always take him to da'wah, so his days are spent on positive activities...* |

The sixth theme is educating through 'muzakarah' or discussion. According to the informant, parents' unique approaches are needed to create a close relationship. One of them is educating through 'muzakarah'. This theme is stated by the informant as explained in table 6 below:

Table: 6. Excerpts of interviews regarding educating through muzakarah

| Theme                        | Informant | Excerpts of interviews                                                                 |
|------------------------------|-----------|----------------------------------------------------------------------------------------|
| Educating through muzakarah  | 1         | *I organize a 'mudzakarah' with my children so they can figure out what to do every day, including their religious issues...* |
|                              | 4         | *To create a close relationship and make us their friends, I invite my children to participate in 'muzakarah' and ask about their worship...* |
|                              | 9         | *Muzakarah is the advice of the elders for every ahbab, so I also follow it.* |

The seventh theme is teaching Islamic etiquette or *adab*. According to the informant, one way to educate children's tawhid is by teaching them Islamic etiquette because good manners will lead to a better life. This theme was stated by the informant as explained in table 7 below:

Table: 7. Excerpts of interviews regarding teaching Islamic etiquette

| Theme                        | Informant | Excerpts of interviews                                                                 |
|------------------------------|-----------|----------------------------------------------------------------------------------------|
| Teaching Islamic etiquettes  | 1         | *In addition to inviting children to participate in ta'lim, teaching (Islamic) etiquette is also essential. From an Islamic perspective, this includes teaching them how to enter the toilet, how children enter the mosque, and how to sleep. I do this until it becomes their habit...* |
|                              | 3         | *Teaching tawhid can be done in various ways, including teaching Islamic etiquette to children...* |
|                              | 5         | *I teach children about Islamic etiquette so children don't do things carelessly,...* |
The **eighth** theme is teaching prayers or *do’a*. According to the informant, teaching prayers to children also means educating them to trust in God. This method will invigorate their mindset to sense that 'they have a God'. This theme was stated by the informant as explained in table 8 below:

**Table: 8. Excerpts of the interview regarding teaching prayers**

| Theme                  | Informant | Excerpts of interviews                                                                 |
|------------------------|-----------|----------------------------------------------------------------------------------------|
| Teaching prayers       | 2         | *In educating tawhid, I also teach children about prayers, and indirectly I have introduced him to where he asks for ...* |
|                        | 7         | *I teach prayer to children so that it is embedded in their mindset that they have God so that when they want something, they ask God first ...* |
|                        | 10        | *Teaching prayer is also the way I educate children’s tawhid ...*                       |

The **ninth** theme is encouraging children to pray in the mosque frequently. According to the informant, the mosque is the appropriate environment for tawhid education. Therefore, encouraging children to pray frequently in the mosque will stimulate them to be close to their creator. This theme is stated by the informant, as can be seen in table 9 below:

**Table: 9. Excerpts of the interview regarding persuading children to pray in the mosque frequently**

| Theme                  | Informant | Excerpts of interview                                                                 |
|------------------------|-----------|----------------------------------------------------------------------------------------|
| Frequently pray in the mosque | 1         | *I took my son to the mosque to make it a habit, and he became convinced that the mosque is the best place for worship ...* |
|                        | 3         | *Inviting children to the mosque is also a form of my effort to educate children’s religion ...* |
|                        | 8         | *The way I educate children's tawhid, in addition to educating them at home, also invites children to do five times prayers in the mosque ...* |

The **tenth** theme is being a role model in practicing religious activities. According to the informant, parents are the first role model for children; if parents have the habit of doing something good, the child is likely to do good. Because the behavior or habits of children depend on the environment and education, parents will be the first educator or role models for children. Parents are the first educators for children, including in practicing religious activities. This theme was stated by the informant, as can be seen in the following table 10:
Table: 10. Excerpts of the interview regarding being a role model in practicing religious activities

| Theme                                              | Informant | Excerpts of interview |
|----------------------------------------------------|-----------|-----------------------|
| Being a role model in practicing religious activities | 3         | A children's tawhid depends on their parents' education, so the best education is directly from their parents... |
|                                                    | 8         | In educating children, only words are not enough. In order for children to feel something that will be imitated, it is more important to practice directly. |

The eleventh theme is narrating Islamic stories. According to the informant, one of the alternatives in educating children's tawhid is to narrate Islamic stories. This method will motivate children to become good Muslims. This theme was stated by the informant, as can be seen in table 11 below:

Table: 11. Excerpts of interviews regarding narrating Islamic stories

| Theme                              | Informant | Excerpts of interviews |
|------------------------------------|-----------|-----------------------|
| Narrating Islamic stories          | 5         | One way to force children's religious spirit and tawhid are by narrating Islamic stories. For instance, the story of how shahaabah or the Prophet's friends struggle to practice religious activities... |
|                                    | 8         | When my children got bored of praying, I narrated the story of how the Prophet and his companions defended religion, so they were motivated to return to prayer,... |

The twelfth theme is practicing Mondays and Thursdays fasting. According to the informant, after joining the da'wah, my wife and I intend to be istiqamah in worship. Therefore, Monday and Thursday fasting is necessary for worship. We also encourage children to follow this habit. This theme was stated by the informant, as can be seen in table 12 below:

Table: 12. Excerpts of interviews regarding practicing Mondays and Thursdays fasting

| Theme                              | Informant | Excerpts of interviews |
|------------------------------------|-----------|-----------------------|
| Practicing Mondays and Thursdays fasting | 6         | One of the ways to educate tawhid for children is by encouraging them to practice Mondays and Thursdays fasting frequently... |
|                                    | 9         | Another form of tawhid education that we do is to familiarize our children with fasting... |
The thirteenth theme is encouraging children to khidmat. According to the informant, if Jama’ah comes to the mosque during halaqah activities, as an ahbab, I am responsible for serving the congregation. Therefore, I invite the children to participate so they will experience the religious atmosphere. This theme is stated by the informant, as can be seen in table 13 below:

| Theme                          | Informant | Excerpts of interview                                                                 |
|--------------------------------|-----------|----------------------------------------------------------------------------------------|
| Encouraging children to khidmat|           | I invite my children to educate them on how to care for others and sense a religious atmosphere... |
|                                |           | Sometimes, I encourage my children to khidmat. I do this to educate them...             |

The fourteenth theme is listening to Islamic songs. According to the informant, teaching tawhid can be done in various ways, including playing Islamic songs. This theme was stated by the informant, as can be seen in table 14 below:

| Theme                          | Informant | Excerpts of interview                                                                 |
|--------------------------------|-----------|----------------------------------------------------------------------------------------|
| listening to Islamic songs     |           | Stimulating children's tawhid is attainable through the home environment, one of which is turning on prayer songs, etc ... |
|                                |           | I play songs with Islamic nuances to children ...                                       |

The fifteenth theme is monitoring children's worship. According to the informant, educating children requires parents' significant efforts. They should monitor their children's worship until it becomes a habit. This theme was stated by the informant, as can be seen in table 15 below:

| Theme                          | Informant | Excerpts of interviews                                                                 |
|--------------------------------|-----------|----------------------------------------------------------------------------------------|
| regarding monitoring children's worship | 2         | Telling them to pray is not enough. Sometimes they are playing video games behind us, so the solution is to monitor their worship ... |
|                                |           | I also monitor and evaluate whether or not children's worship is practiced or not ... |

Previous researchers have widely studied research related to tawhid education for children at the family level. However, previous studies only focused on the concept of tawhid education at the family level. For instance Wardana, (2010); Muqofi, (2019); Alparizi & Majid, (2021) studied the concept of tawhid education in shaping...
the morals of students at the family level, according to Muhammad Abduh's perspective. Others are the concept of tawhid education at the family level based on an analytical study of the Al-Qur'an, specifically Surah al-Baqarah verses 132 to 133 in the interpretation of Ibn Kathir (Sukrillah, 2015); the concept of tawhid education in the Islamic family perspective (Setiawan, 2017); and the concept of children's education in the Tablighi Jama'ah family (Zubaidillah & Nuruddaroini, 2020).

Furthermore, Romli's, (2012); Nurhadi & Lubis, (2019) study discusses tawhid education for children in the family and includes the tawhid education model in religious entrepreneur families. Others are the urgency of tawhid education in the family (Nurfalah, 2014); the child education model for single-parent families (Nasrullah, 2017); implementing the values of tawhid in elementary schools (Rahmanudin, 2018); the educational values of tawhid, morals, and leadership in the story of Prophet Ibrahim (Al Faruq & Arifa, 2020); parenting patterns in Islamic religious education for children in the Tablighi Jama'ah family (Ummatin & Yuisman, 2020); and instilling the values of tawhid-based education in early childhood (Moh, 2021).

The previous related studies prove that tawhid education for children at the family level is an interesting topic for researchers to study further. This is due to the vital role of parents in educating children's tawhid in the family. However, after writing an analysis of previous studies, no researcher discussed the model of tawhid education for children in the Tablighi Jama'ah families. For instance, the research conducted by Zubaidillah & Nuruddaroini, (2020) and Ummatin & Yuisman, (2020) only discusses the concepts and parenting patterns of children education in the Tablighi Jama'ah families without specific findings and discussion on children's tawhid education.

This study found that there are fifteen important themes related to the tawhid education model for children in the Tablighi Jama'ah families. These findings will be discussed based on theories, expert opinions, and the results of previous research investigating this topic in similar contexts.
The first is organizing routine ta’lim. The word ‘ta’lim’ means teaching (Ridwan, 2018; Ridwan & Ulwiyah, 2020; Khoerun, 2021). It implies that organizing ta’lim means providing teaching, education, or religious knowledge. To study religion, this activity is a special obligation for every ahbab in Tablighi Jama’ah. In practice, one of the family members reads a book compiled by the Tablighi Jama’ah community; the elders and other members will listen solemnly. After the activity is completed, it is continued with kalkuzari or reporting da’wah activities of each member. There will be a report from each member regarding their completed worship and a suggestion for the next worship.

This ta’lim is organized by the Wahhab of Tablighi Jamaah every day, normally after the prayer. According to the opinion of experts such as Marzuki, (2016); Nuraida & Nurteti, (2018); and Munir, (2019) ta’lim is a method to increase religious’ understanding and knowledge and strengthen the relations between each member.

The second is creating a religious atmosphere at home. Erzad, (2018); Rasyid et al., (2020) explained that children's development is closely related to their environment and families. So, the environment is a determining factor for parents' success in educating children's tawhid at the family level.

The third is starting every activity with the tawhid sentence. This method is a distinctive feature of each ahbab of Tablighi Jama’ah. The informant stated that the death of a Muslim is determined by his or her habits. So, the tradition of starting activities with the tawhid sentence needs to be taught to children for it to become ingrained in their minds. As a result, it is no surprise that the children of the Tablighi Jama’ah frequently state that Allah is the one who provides sustenance. Even children pray before requesting anything. They do this because it has become an instilled habit since childhood.

The fourth is teaching tawhid from an early age. In light of previous studies, early childhood appears to be a time of great opportunity for children. Children will become accustomed to what is taught if parents utilize this period as a period of education (Hadisi, 2015; Lilawati, 2020; Wijayanti, 2021; Jannah & Umam, 2021). Many Tablighi Jama’ah families practiced it. Consequently, it is not surprising that the
children of the Tablighi Jamaat often preach or recite the tawhid sentence in their speeches.

The fifth is involving children in da'wah activities. The informant stated that one way to educate tawhid is to invite children to participate in da'wah activities. The children will be able to make new friends in addition to being exposed to a religious atmosphere. According to the elders, the activity was conducted to deeply understand the lives of the Prophet's companions. Companions were educated directly by the Prophet, so they are a source of information regarding Islamic behaviors, household life, and children's education. As a result of inviting their children to participate in da'wah activities, Jama'ah Tablighi's families noticed that many changes had occurred in their children. At first, they enjoyed watching television, going to internet cafes, and having fun with their friends, which might not necessarily be beneficial. But after engaging in da'wah activities, everything changed for the better. For instance, they enjoyed reading and memorizing Al-Qur'an. Hikmah, (2014); Setiawan, (2017); Niam, (2019) emphasized the importance of providing children with a da'wah education. This education should be initiated at a young age to form a habit that will become an important part of the child's life as an adult.

The sixth is educating with muzakarah. In Tablighi Jama'ah, muzakarah refers to musyawarah, a discussion involving reasoning skills. Thus, muzakarah can be used by Ahbabs of Tablighi Jama'ah to impart tawhid education to their children. Muzakarah strengthens the relationship between father and son because every day, they discuss religious issues or other issues that arise in the child's personality. Consequently, it is infrequent to find Tablighi Jama'ah children without Sunnah clothing or 'jubah' since their parents recommend this.

The seventh is teaching Islamic etiquette or adab. This method plays a vital role in Islam. Before learning religious knowledge, Muslims should proficiently manage their adab. The absence of adab can cause someone to become takabbur. Meanwhile, when combined with proper adab, knowledge leads to a highly honorable position in the eyes of Allah. Due to this, the Tablighi Jama'ah family places a high value on Islamic etiquette in the guidance and education of their children. For instance,
joining the da'wah, some were unaware of the recommended way to bathe in Islam. It is not something they wish for their child to do.

The eighth is teaching prayers or do'a. Indirectly, parents have been educating children in matters of divinity by teaching them how to pray. Also, children will believe that they have God in their lives. Islam places great emphasis on prayer, so it is recognized as the first ‘weapon’ Muslims use in the event of persecution or oppression. Prayer is a method of asking Allah SWT for something to fulfill all of one's desires. Thus, Tablighi Jama'ah parents who teach children to pray subconsciously have instilled confidence in them that Allah is the only place to ask and worship him is an obligation for all creatures.

The ninth is encouraging children to always pray in the mosque. As the center of all things related to divinity, the mosque is considered to be a house of worship by Muslims. In addition to its function as a place of worship, the mosque serves as a learning environment for children, specifically in religious studies (Ikhwan, 2013; Ibrahim, 2014; Kurniawan, 2014; Qadaruddin et al., 2016; Syafe'i, 2017; Muttaqin & Faishol, 2018; Saputra, 2019). Essentially, the mosque is a place for educating people about religion. The Tablighi Jama'ah families use the mosque to inform children about tawhid.

The tenth is being a role model in practicing religious activities. It is important to emphasize that religious education is more than just asking children to do everything their parents desire. Parents should be able to serve as role models for their children. Since a child's first source of knowledge is his or her parents, a child's behavior reflects what his parents have taught him. Thus, for ahbabs of Tablighi Jama'ah, tawhid education is inextricably linked to their role as parents.

The eleventh is narrating Islamic stories. Allah SWT has already exemplified this method to his servants in the Qur'an. Al-Qur'an contains many verses that describe many prominent individuals from the past. All are examples from which servants can learn lessons and gain wisdom (Firdaus et al., 2021). In addition, this method is a basic guideline for parents in educating their children, specifically regarding matters of faith, such as aqidah, worship, and morals (Rusydi, 2019). Oleh
sebab itu, dalam keluarga Tablighi Jama’ah sendiri menceritakan kisah-kisah islami kepada anak adalah bentuk pendidikan agama untuk anak. Thus, in the Tablighi Jama’ah families, children's religious education is facilitated by sharing Islamic stories.

The twelfth is practicing Monday and Thursday fasting. The informant stated that before they concentrated on studying Islam, they never fasted and often missed their prayers. However, the motivation to fast on Mondays and Thursdays arose after joining the Tablighi Jama’ah. Furthermore, this habit has a significant impact on children, so they are also used to this Islamic practice.

The thirteenth is inviting children to khidmat. In Tablighi Jama’ah, khidmat refers to serving. All ahbabs are assigned to serve preachers when they preach in a mosque, and parents can invite their children to participate. This strategy is a form of religious education and training for them in caring for others.

The fourteenth is listening to Islamic songs. Islamic-themed songs are generally expressed as shalawat or descriptions of Islamic values. Listening to these songs is an alternative method for increasing children's spiritual intelligence (Oktarina & Nurtianti, 2016; Lubis, 2018). Some previous studies have examined the benefits of Islamic songs in educating children, for instance, for educating children while they are still in the womb (Suryadi & Turmudi, 2020) and promoting religious values in early childhood through the use of religious music (Zaim, 2016; Ali, 2020). So, Islamic songs can be used as a teaching tool by parents for their children, as demonstrated by the Tablighi Jama’ah families.

The fifteenth is monitoring children's worship. Numerous methods of parents educating their children have been documented in previous studies. The reason for this is that children have a number of complex issues and requirements. Parents can participate in children's religious education by monitoring their worship. The purpose of this is to familiarize children with the practice of worship.

Conclusion

This study has identified fifteen models of tawhid education for children in the Tablighi Jama’ah families. The fifteen models include organizing routine ta’lim, creating a religious atmosphere at home, starting activities with tawhid sentences, providing
early-age tawhid education, involving children in da'wah activities, educating through muzakarah, teaching Islamic etiquette or adab, teaching prayers or do'a, encouraging children to pray in the mosque, being a role model in practicing religious activities, narrating Islamic stories, practicing Monday and Thursday fasting, encouraging children to ‘khidmat’, listening to Islamic songs, and monitoring children's worship.

Children's tawhid education is fundamental for Islamic families because tawhid is directly related to the creator's essence (Allah). Since the purpose of human life in this world is to worship the creator (Allah), tawhid is the initial foundation for a person to believe in the creator's essence. Therefore, tawhid education cannot be postponed or abolished by parents.

Basically, there are only two forms of education that parents can attempt. The first is tawhid education, and the second is other basic education. However, only the former can guarantee children’s better life in this world and hereafter. This research, finally, will be a reference for future researchers to examine problems related to this topic or different issues with similar contexts.

References

Abdullah, M. 2009. *Tafsir Ibnu Katsir*. Jakarta: Pustaka Imam Syafi’i.
Abidin, K. (2020). Komunikasi Interpersonal Dalam Dakwah Kelompok Jamaah Tabligh. *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan*, 5(1), 118-127.
Adnan, M. (2018). Pola Asuh Orang Tua Dalam Pembentukan Akhlak Anak Dalam Pendidikan Islam. *CENDEKLA: Jurnal Studi Keislaman*, 4(1), 66-81.
Afni, N., & Jumahir, J. (2020). Peranan Orang Tua Dalam Meningkatkan Prestasi Belajar Anak. *Musawa: Journal for Gender Studies*, 12(1), 108-139.
Ahmad bin al-Husain bin ‘Ali al-Baihaqi, al-Sunan al-Kubra, (Haidir Abad: Majlis Dairah al-Ma’arif al-Nizhamiyyah, 1344 H.), cet. ke-1, Juz. 2, h. 197.
Al Faruq, U., & Arifa, Z. (2020). Nilai-Nilai Pendidikan Tauhid, Akhlak, dan Kepemimpinan dalam Kisah Nabi Ibrahim As:(Telaah Ayat-ayat Kisah Nabi Ibrahim dan Relevansinya dengan Pembelajaran Pendidikan Agama Islam). *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin*, 10(2), 173-195.
Alam, L. (2017). Aktualisasi Pendidikan Islam Dalam Keluarga (Perspektif Al-Qur’an Surat Luqman). *Muaddib: Studi Kependidikan dan Keislaman*, 6(2), 162-181.
Al-Ghazali, I. (1982). *Al-Musthasyfa Min ‘Ilmi Al-Ushul*. 
Ali, M. (2020). *Psikoterapi Religi Dalam Menangani Pasien Pecandu NAPZA (Studi di Pondok Hikmah Syahadah Tigaraksa Tangerang)* (Doctoral dissertation, UIN SMH BANTEN).
Alparizi, P., & Majid, A. N. (2021). Pendidikan Emansipatoris Dalam Perspektif Paulo Freire Dan Muhammad Abduh. *Jurnal Inovasi Penelitian, 1*(9), 1885-1896.

Al-Shan’an, Subul al-Salam, Juz ke-6.

Altheide, D. L. (2004). Ethnographic content analysis. In *The Sage encyclopedia of social science research methods*, 1, 325–326.

Amnda, V., Wulandari, S., Wulandari, S., Syah, S. N., Restari, Y. A., Atikah, S., ..., & Arifin, Z. (2020). Bentuk Dan Dampak Perilaku Bullying Terhadap Peserta Didik. *Jurnal Kepemimpinan Dan Pengurusan Sekolah, 5*(1), 19–32. http://dx.doi.org/10.34125/kp.v5i1.454

Amri, M. S., & Tulab, T. (2018). Tauhid: Prinsip Keluarga Dalam Islam (Problem Keluarga Di Barat). *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam, 1*(2), 95-134.

Ananda, R. (2017). Implementasi nilai-nilai moral dan agama pada anak usia dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini, 1*(1), 19-31.

Apriati, Y., & Alfisyah, A. (2020). Revitalisasi Folk Song (Nyanyian Rakyat) Sebagai Media Penanaman Nilai Dikalangan Masyarakat Banjar Kalimantan Selatan. *Solidarity: Journal of Education, Society and Culture, 9*(2), 1109-1119.

Arifin, Z. (2017). Authority of Spiritual Leadership at Pesantren Temboro Based on Jamaah Tabligh Ideology. *Jurnal Pendidikan Islam, 6*(2), 265–292.

Arifin, Z. (2018). Al-Ghazali’s Thought on Islamic education and its relevance with modern education. *Khalifa: Journal of Islamic Education, 2*(1), 1–20. http://dx.doi.org/10.24036/kjie.v2i1.18

Asriyani, Y. (2020). Efikasi Diri Istri Jamaah Tabligh Dalam Menjaga Keharmonisan Keluarga Menurut Hukum Islam (Studi Pada Tablighi Jama’ah Dalam Melakukan Khuruj di Dusun Kebon Bibit, Hajimena Natar Lampung Selatan). *(Doctoral Dissertation, UIN Raden Intan Lampung)*

Aulia, D., & Mujahidah, F. (2021). Pengembangan Tauhid Anak Usia Dini Di Era Digital. *Hamalatul Qur’an: Jurnal Ilmu Ilmu Alqur’an, 2*(1), 13-19.

Ayun, Q. (2017). Pola asuh orang tua dan metode pengasuhan dalam membentuk kepribadian anak. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal, 5*(1), 102-122.

Barra, N. U. H. D. (2014). *The impact of three religious’ groups on the changing roles of Meranao women: a study of Tabligh Jamaah, Markazosshahab fil-Filibbin and Ahl al-Bayt* (Master's thesis, Kuala Lumpur: International Islamic University Malaysia, 2014).

Basiran, B. (2015). *Pendidikan Tauhid Dalam Keluarga Kontemperor (Studi Kasus Keluarga Sakinah Teladan Kota Banjarmasin)* (Doctoral dissertation, Pascasarjana).

Chotimah, C., & Nurmufida, L. (2020). Pengaruh Self Regulated Learning Dan Pola Asuh Orang Tua Terhadap Prokrastinasi Akademik Mahasiswa. *Journal Manajemen Pendidikan Islam, 5*(1), 55-65.

Dahlan, M. (2020). Respon Jamaah Tabligh Terhadap Fatwa Majelis Ulama Indonesia Tentang Covid-19. *Qiyas: Jurnal Hukum Islam Dan Peradilan, 5*(1).
Dasopang, M. D. (2020). Pola penanaman karakter mulia terhadap anak didik dalam keluarga berdasarkan nilai yang terkandung dalam hadits. *Tazkir: Jurnal Penelitian Ilmu-ilmu Sosial dan Keislaman, 6*(1), 117-132.

Davis, E. B., Granqvist, P., & Sharp, C. (2021). Theistic relational spirituality: Development, dynamics, health, and transformation. *Psychology of Religion and Spirituality, 13*(4), 401.

Departemen Agama RI. 2012. *Al-Qur’an*. Jakarta: PT. Sinergi Pustaka Indonesia.

Effendi, D. I. (2020). The Identity Construction of Da’wah Leadership on Tablighi Jama‘ah Movement. *Ilmu Dakwah: Academic Journal for Homiletic Studies, 14*(1), 133-150.

Effendi, M. R., Kahmad, D., Solihin, M., & Wibisono, M. Y. (2021). Relasi Agama dan Masyarakat: Studi Tentang Interaksi Masyarakat Bandung Barat dan Jamaah Tabligh. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies, 5*(1), 1-24.

Engkizar, E., Alfurqan, A., Murniyetti, M., & Muliai, I. (2018). Behavior and Factors Causing Plagiarism Among Undergraduate Students in Accomplishing the Coursework on Religion Education Subject. *Khalifa: Journal of Islamic Education, J*(1), 98–112. http://dx.doi.org/10.24036/kjie.v1i1.8

Engkizar, E., Muliai, I., Rahman, R., & Alfurqan, A. (2018). The Importance of Integrating ICT Into Islamic Study Teaching and Learning Process. *Khalifa: Journal of Islamic Education, J*(2), 148–168.

Engkizar, E., Munawir, K., Kaputra, S., Arifin, Z., Syafril, S., Anwar, F., & Mutathahirin, M. (2021). Building of Family-based Islamic Character for Children in Tablighi Jama‘ah Community. *Ta‘dib, 24*(2), 116-126.

Erzad, A. M. (2018). Peran Orang Tua Dalam Mendidik Anak Sejak Dini Di Lingkungan Keluarga. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal, 5*(2), 414-431.

Firdaus, F., Hitami, M., Rusdi, R., & Anwar, A. (2021). Nilai-Nilai Pendidikan Dalam Kisah As-Habul Jannatain Pada Surat al-Kahfi Serta Implikasinya Terhadap Pembentukan Akhlq (Telaah Kitab-Kitab Tafsir Tentang Kisah as-Habul Jannatain). *JKIP: Jurnal Kajian Ilmu Pendidikan, I*(2), 82-90.

Fitri, A. Z. (2016). Keluarga Sebagai Lembaga Pertama Pendidikan Islam. *Jurnal Pendidikan Islam UIN Sunan Gunung Djati, 27*(1), 21-34.

Fitri, N., & Idris, M. (2019). Nilai Pendidikan Islam dalam Qur’an Surah Luqman Ayat 1-19: Tinjauan Kognitif, Afektif, dan Psikomotorik. *Al-Musannif, 1*(1), 32-46.

Fitriani, A. (2016). Peran religiusitas dalam meningkatkan psychological well being. *Al-Adyan: Jurnal Studi Lintas Agama, 11*(1), 57-80.

Ghofur, Abdul. 2020. “Konsep Keluarga Dan Perempuan Dalam Perspektif Jamaah Tabligh: Analisa Normatif-Sosiologis.” *Ma‘mun, S*. 3*(3):69–95.

Hadisi, L. (2015). Pendidikan karakter pada anak usia dini. *Al-TA’DIB: Jurnal Kajian Ilmu Kependidikan, 8*(2), 50-69.

Hambal, M. (2020). Pendidikan Tauhid dan Urgensinya Bagi Kehidupan Muslim. *TADARUS, 9*(1).
Hasanah, U. (2014). Keberadaan Kelompok Jamaah Tabligh Dan Reaksi Masyarakat (Perspektif Teori Penyebaran Informasi Dan Pengaruh). *Jurnal Indo-Islamika*, 4(1), 21–44.

Hasanah, U. (2017). Tablighi Jama'ah I (Sejarah dan Perkembangan). *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis*, 6(1), 1–10.

Hasanah, U., Alizamar, A., Marjohann, M., & Engkizar, E. (2019). The Effect of Self-Efficacy and Parent Support on Learning Motivation in Management Business Students in Padang's Private Vocational School. *KONSELI: Jurnal Bimbingan Dan Konseling (E-Journal)*, 6(2), 133–140.

Hidayat, R., & Khomsiyati, S. (2020). Pengembangan aspek keagamaan anak usia dini. *Azahra: Jurnal Pendidikan Anak Usia Dini*, 1(2), 59-72.

Hikmah, S. (2014). Mengenalkan Dakwah Pada Anak Usia Dini. *Jurnal Ilmu Dakwah*, 3(1), 63-76.

Ibrahim, M. (2014). Dayah, mesjid, meunasah sebagai lembaga pendidikan dan lembaga dakwah di Aceh. *Journal Al-Bayan: Media Kajian Dan Pengembangan Ilmu Dakwah*, (2022).

Idhar, I. (2021). Konsep Pendidikan Tauhid Pada Anak Usia Dini. *Fashluna: Jurnal Pendidikan Dasar Dan Keguruan*, 2(1), 30-43.

Ikhwan, A. (2013). Optimalisasi Peran Masjid Dalam Pendidikan Anak: Perspektif Makro Dan Mikro. *EDUKASI: Jurnal Pendidikan Islam (e-Journal)*, 1(1), 001-016.

Inten, D. N. (2017). Peran keluarga dalam menanamkan literasi dini pada anak. *Golden Age: Jurnal Pendidikan Anak Usia Dini*, 1(1).

Izza, L. (2019). Menumbuhkan nilai-nilai anti korupsi pada anak untuk membentuk karakter melalui “semai games” di MDTA rabithatul ulum Pekanbaru. *Psychopolytan: Jurnal Psikologi*, 2(2), 84-95.

Jannah, N., & Umam, K. (2021). Peran Orang Tua dalam Pendidikan Karakter Berbasis Keluarga di Masa Pandemi Covid-19. *FALASIFA: Jurnal Studi Keislaman*, 12(1), 95-115.

Junaedi, D. (2013). Memahami Teks, Melahirkan Konteks: Menelisik Interpretasi Ideologis Jamaah Tabligh. *Journal of Qur'an and Hadith Studies*, 2(1), 1-17.

Kamalludin, K. (2018). Pembinaan Keluarga Dalam Perspektif Jamaah Tabligh. *Mizan: Journal of Islamic Law*, 2(1).

Kaputra, S., Engkizar, E., Akyuni, Q., Rahawarin, Y., & Safarudin, R. (2021). Dampak Pendidikan Orang Tua Terhadap Kebiasaan Religius Anak Dalam Keluarga Tablighi Jama’ah. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 12(2), 249-268.

Kasmar, I. F., Amnda, V., Mutathahirin, M., Maulida, A., Sari, W. W., Putra, S., ... & Engkizar, E. (2019). The Concepts of Mudarris, Mu'allim, Murabbi, Mursyid, Muaddib in Islamic Education. *Khalifa: Journal of Islamic Education*, 3(2), 107-125.

Kasyidi, M. F. (2015). *Pendidikan keluarga berbasis tauhid: Penelitian tentang pentingnya pendidikan tauhid bagi keluarga*. Daarul Hijrah Technology.

Khalil, A. I. A. E. F. (2016). The Islamic perspective of interpersonal communication. *Journal of Islamic Studies and Culture*, 4(2), 22-37.
Khoerun, M. (2021). Hubungan Antara Proses Pembelajaran Di Majelis Ta’lim Ar-Ridho Dengan Tingkat Pemahaman Ajaran Islam Pada Masyarakat Desa Cipayung Datar RT/RW 02/03 Kecamatan Megamendung Kabupaten Bogor. Jurnal Inspiratif Pendidikan, 10(2), 176-187.

Kurniawan, S. (2014). Masjid dalam lintasan sejarah umat Islam. Jurnal Khatulistiwa-Journal of Islamic Studies, 4(2), 169-184.

Lilawati, A. (2020). Peran orang tua dalam mendukung kegiatan pembelajaran di rumah pada masa pandemi. Jurnal obesi: Jurnal pendidikan anak usia dini, 5(1), 549-558.

Liriwati, F. Y., & Armizi, A. (2021). Konsep Pendidikan Tauhid Anak Usia Dini Menurut Tafsir Surah Luqman Ayat 13. Prosiding Pengembangan Anak Usia Dini Holistik Integratif Era Covid 19, 117-124.

Lubis, R. R. (2018). Optimalisasi Kecerdasan Spiritual Anak. Jurnal Al-Fatih, 1(1), 1-18.

Maidin, S. N. (2020). Metode Dakwah Jamaah Tabligh Di Kerung-Kerung Kota Makassar. Jurnal Dakwah Tabligh, 21(1), 32-48.

Maputra, Y., Syafril, S., Wekke, I. S., Juli, S., Anggreiny, N., Sarry, S. M., & Engkizar. (2020). Building Family’s Social Resilience through Batobo Culture: A community environment proposal. IOP Conference Series: Earth and Environmental Science, 469(1). https://doi.org/10.1088/1755-1315/469/1/012062

Marzuki, A. M. A. (2016). Dinamika dan Peran Majelis Ta’lim dalam Meningkatkan Pengetahuan Keagamaan di Wilayah Suku Tengger. Mafhum, 1(2), 185-198.

Masyitoh, D., & Pradana, P. H. (2019). Urgensi Pendidikan Islam dalam Peningkatan Kecerdasan Sosial, Emosional Anak. SELING: Jurnal Program Studi PGRA, 5(1), 1-12.

Maulida, A. (2017). Kedudukan Ilmu, Adab Ilmuwan dan Kompetensi Keilmuan Pendidik (Studi Tafsir Ayat-Ayat Pendidikan). Edukasi Islami: Jurnal Pendidikan Islam, 6(11), 11.

Mawardi, K., & Nurzakiyah, C. (2019). Pola Pendidikan Agama Dalam Keluarga Tablighi Jama’ah Di Desa Bolang Kecamatan Dayeuhluhur Kabupaten Cilacap. Jurnal Penelitian Agama, 20(2), 283-298.

Moh, S. (2021). Penanaman Nilai-Nilai Pendidikan Berbasis Tauhid Pada Anak Usia Dini di Raudatul Athfal Lukmanul Hakim Karduluk Sumenep (Doctoral dissertation, IAIN Madura).

Muhtadi, M. (2020). Urgensi Pendidikan Tauhid dalam Keluarga. Sumbula: Jurnal Studi Keagamaan, Sosial dan Budaya, 5(2), 374-398.

Munir, A. (2017). Akar Teologis Etos Kerja Jamaah Tabligh Studi Kasus Komunitas Jamaah Tabligh Desa Temboro Kecamatan Karas Magetan. Kodifikasi: Jurnal Penelitian Islam, 11(1), 50-71.

Munir, M. (2019). Peran Majelis Ta’lim Selaparang dalam Pembinaan Keagamaan Masayarakat. Jurnal Penelitian Keislaman, 15(2), 105-118.

Munte, B. (2015). Pengaruh Kerjasama Guru Dengan Orangtua Murid Terhadap Peningkatan Aktivitas Belajar Siswa. Jurnal Dinamika Pendidikan, 8(2), 110-114.
Muqofi, A. (2019). Tauhid Dalam Pendidikan Islam Menurut Muhammad Abduh Dan Rasyid Ridha. QATHRUNA, 6(2), 91-112.

Murniyetti, M., Engkizar, E., & Anwar, F. (2016). Pola pelaksanaan pendidikan karakter terhadap siswa sekolah dasar. Jurnal Pendidikan Karakter, 6(2).

Mustofa, M. B. (2019). Hukum Nafkah Terhadap Keluarga Pada Gerakan Dakwah Tablighi Jama’ah. Nizham Journal of Islamic Studies, 7(01), 57-79.

Muttaqin, A. I., & Faishol, R. (2018). Pendampingan Pendidikan Non Formal Diposdaya Masjid Jami’an-Nur Desa Cluring Banyuwangi. ABDI KAMI: Jurnal Pengabdian Kepada Masyarakat, 1(1), 80-90.

Myers, M. D. (1999). Investigating information systems with ethnographic research. Communications of the Association for Information Systems, 2(1), 23.

Naimah, T. (2019). Konsep dan Aplikasi Homeschooling dalam Pendidikan Keluarga Islam. Islamadina: Jurnal Pemikiran Islam, 177-190.

Naufal, M. 2019. “Konsep Pendidikan Aqidah Perspektif Syaikh Muhammad Bin Abdul Wahhab Didalam Kitab Tauhid.” (Doctoral Dissertation, UIN Raden Intan Lampung).

Niam, Z. W. (2019). Membina Karakter Anak Melalui Program Full Day School Berbasis Nilai-Nilai Kepesantrenan (Studi Kasus di Madrasah Ibtidaiyah Nurul Ummah Kotagede Yogyakarta). BELAJEA: Jurnal Pendidikan Islam, 4(1), 19-34.

Ningrum, D. (2018). Kemerosotan moral di kalangan remaja: Sebuah penelitian mengenai parenting styles dan pengajaran adab. Unisia, 37(82), 18–30.

Noor, Hasni. 2012. “Tauhid Sebagai Dasar Pendidikan Islam.” Al’ulum 53(3):13–21.

Nuraida, N., & Nurteti, L. (2018). Peran Majelis Ta’lim Dalam Membentuk Kecerdasan Emosional Anak (Penelitian di majelis Ta’lim Nahjussalam Kecamatan Cijeungjing Kabupaten Ciamis). Tarbiyat al-Aulad: Jurnal Pendidikan Islam Anak Usia Dini, 2(2).

Nurfalah, Y. (2014). Urgensi Pendidikan Tauhid Dalam Keluarga. Tribakti: Jurnal Pemikiran Keislaman, 25(2), 338-347.

Nurhadi, N., & Lubis, Z. B. (2019). The Concept Of Tauhid Education Value (Aqidah) In National Education System Perspective. AL-ISHLAH: Jurnal Pendidikan, 11(2), 141-158.

Nurhanifah, N. (2018). Urgensi Pendidikan Islam Dalam Keluarga. At-Tafkir, 11(1), 117-131.

Nurjanah, S. (2018). Perkembangan Nilai Agama dan Moral (STTPA Tercapai). Paramurobi: Jurnal Pendidikan Agama Islam, 1(1), 43-59.

Nurwahidin, N. Q. M., & Al-Asyhar, T. (2019). Children’s Self-Acceptance Raised by Single Mother: Analysis Study in Moslem Family. Khalifa: Journal of Islamic Education, 3(2), 90–106.

Oktarina, V., & Nurtiani, A. T. (2016). Peningkatan Kecerdasan Spiritual Anak Melalui Lagu-Lagu Islami Di Kelompok B Ra Al-Muslimat Lueng Bata Banda Aceh. Jurnal Buah Hati, 3(1), 53-65.

Osman, H. B. (2015). Dakwah jemaah tabligh melalui khitobah dalam membentuk masyarakat berjati diri Islam di Bandar Tawau, Sabah, Malaysia (Doctoral dissertation, UIN Sunan Gunung Djati Bandung).
Soni Kaputra, Ahmad Rivauzi, Azhar Jaafer Azhar and Nur Asikin Kakoh

Model of Tawhid Education in Children: An Ethnographic Study of the Tablighi Jama'ah Family in Indonesia

Prasetiya, B., Rofi, S., & Setiawan, B. A. (2018). Penguatan nilai ketauhidan dalam praksis pendidikan islam. JIE (Journal of Islamic Education), 3(1).

Pulungan, S. (2011). Membangun moralitas melalui pendidikan agama. Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan, 8(1), 9-24.

Putra, P. H., Herningrum, I., & Alfian, M. (2021). Pendidikan Islam untuk Anak Berkebutuhan Khusus (Kajian tentang Konsep, Tanggung Jawab dan Strategi Implementasinya). Fitrah: Journal of Islamic Education, 2(1), 80-95.

Qadaruddin, Q., Nurkidam, A., & Firman, F. (2016). Peran Dakwah Masjid dalam Peningkatan Kualitas Hidup Masyarakat. Ilmu Dakwah: Academic Journal for Homiletic Studies, 10(2), 222-239.

Rahawarin, Y., Engkizar, E., Hakim, R., Sari, W. W., Ramdani, N. S., Kasmar, I. F., Wulandari, S., Restari, Y. A., Mutathahirin, M., Amnda, V., & Ariffin, Z. (2020). Seven Motivations of Students Selecting Department of Islamic Teaching Education in Public University. Asian Social Science and Humanities Research Journal (ASHREJ), 2(1), 45-55.

Rahmanudin, R. (2018). Penanaman Nilai-Nilai Pendidikan Tauhid pada Sekolah Dasar di Kota Banjarmasin (Studi pada SDN Karang Mekar 1 Banjarmasin, SDN Inti Pengambangan 3 Banjarmasin dan SDN Inti Kebun Bunga 5 Banjarmasin) (Doctoral dissertation, Pascasarjana).

Rakhmawati, I. (2015). Peran keluarga dalam pengasuhan anak. Jurnal Bimbingan Konseling Islam, 6(1), 1-18.

Rasyid, R., Marjuni, M., Achruh, A., Rasyid, M. R., & Wahyuddin, W. (2020). Implikasi Lingkungan Pendidikan Terhadap Perkembangan Anak Perspektif Pendidikan Islam. Auladuna: Jurnal Pendidikan Dasar Islam, 7(2), 111-123.

Rasyim, A. I., & Syadi’yah, H. 2015. “Pendidikan Anak Pranatal Menurut Ajaran Islam.” Jurnal Aksioma Ad-DiniyyahJurnal Aksioma Ad-Diniyyah: The Indonesian Journal of Islamic Studies 1(1):53–64.

Ridwan, I., & Ulwiyyah, I. (2020). Sejarah dan Kontribusi Majlis Ta’lim Dalam Peningkatan Kualitas Pendidikan di Indonesia. Jurnal Pendidikan Karakter JAWARA (Jujur, Adil, Wibawa, Amanah, Religius, Akuntabel), 6(1).

Ridwan, M. (2018). Konsep Tarbiyah, Ta’lim Dan Ta’dib Dalam Al-Qur’an. Nazhruna: Jurnal Pendidikan Islam, 1(1), 37-60.

Riyanto, R. (2019). Pola Komunikasi Dakwah Tablighi Jama’ah Dalam Memakmurkan Shalat Berjama’ah di Masjid Ummul Huda Desa Batujai Lombok Tengah (Doctoral dissertation, Universitas Muhammadiyah Mataram).

Rizky, R. N., & Mouliita, M. (2017). Penanaman Nilai-Nilai Islam Melalui Komunikasi Interpersonal Orang Tua Pada Anak. Jurnal Interaksi: Jurnal Ilmu Komunikasi, 1(2), 206-219.

Rohman, S. (2021). Telaah Kritis Ayat Dan Hadist Tarbawi Tentang Pendidikan Islam Anak Usia Dini. DIMAR: Jurnal Pendidikan Islam, 2(2), 075-090.

Romli, U. (2012). Model Pendidikan Tauhid pada Keluarga Pengusaha Religius. Jurnal Tarbawi Vol, 1(1), 1-10.
Roshasari, R. (2021). *Pandangan Masyarakat terhadap Eksistensi Jamaah Tabligh di Desa Massenrengpulu Kab. Bone* (Doctoral dissertation, Universitas Islam Negeri Alauddin Makassar).

Rosyidi, I., & Dulwahab, E. (2017). *Komunikasi Nonverbal Jamaah Tabligh*. *Communicatus: Jurnal Ilmu komunikasi*, 1(2), 191-208.

Rusydi, A. M. (2019). Penafsiran Kisah Luqman Dalam Al-Qur'an: Relevansinya Dengan Pendidikan Keimanan Dalam Keluarga. *Jurnal Ulumuhka*, 8(1), 105-114.

Sabdah, S. (2021). Persepsi Orang Tua Terhadap Lembaga Pendidikan Islam (Studi pada Masyarakat Tolaki di Kelurahan Bungguosu). *Shautut Tarbiyyah*, 27(2), 211-235.

Samnani, A. K., & Singh, P. (2013). Exploring the fit perspective: An ethnographic approach. *Human Resource Management*, 52(1), 123–144.

Saputra, W., & Sarwadi, A. (2019). Persepsi Pengguna Terhadap Kualitas Ruang Terbuka Publik Pelataran Masjid Gedhe Kauman Melalui Pendekatan Placemaking. *Jurnal Arsitektur dan Perencanaan (JUARA)*, 2(1), 1-16.

Sembiring, M., & Mukhlis, M. (2021). Jaulah Sebagai Metode Dakwah: Analisis Komunikasi Islam Jamaah Tabligh Di Kota Langsa. *Al-Hikmah Media Dakwah, Komunikasi, Sosial dan Kebudayaan*, 12(1), 62-71.

Setiani, R. E. (2018). Pendidikan Anak dalam Keluarga. *Yin-yang: Jurnal Studi Islam Gender Dan Anak*, 13(1), 105-116.

Setiawan, A. (2017). Konsep Pendidikan Tauhid dalam Keluarga Perspektif Pendidikan Islam. *EDUCASIA: Jurnal Pendidikan, Pengajaran, Dan Pembelajaran*.

Shihab, Muhammad Quraisy. 2017. *Tafsir Al Misbah: Pesan, Kesan Dan Keserasian Al-Qur’an*, Vol 11 & 14 Jakarta: Lentera Hati. Jakarta.

Shofiyuddin, A. (2020). Model Pendidikan Spiritual dalam Mengembangkan Karakter Anak. *Darajat: Jurnal Pendidikan Agama Islam*, 3(1), 38-50.

Skinner, J. (2013). *The interview: An ethnographic approach* (Vol. 49). A&C Black.

Sukrilah, S. (2015). Konsep Pendidikan Tauhid Dalam Keluarga Studi Analisis Qur’an Surat Al Baqarah Ayat 132-133 Dalam Tafsir Ibnu Katsir (Doctoral dissertation, IAIN Salatiga).

Syafe’i, I. (2017). Pondok pesantren: Lembaga pendidikan pembentukan karakter. *Al-Tadzikiyeyyah: Jurnal Pendidikan Islam*, 8(1), 61-82.

Syafriel, S., Yaumas, N. E., Engkizar, E., Jaafer, A., & Arifin, Z. (2021). Sustainable Development: Learning the Quran Using the Tartil Method. *Al-Ta Lim Journal*, 28(1), 1-8.

Taylor, S. (2001). *Ethnographic research: A reader*. Sage.

Umar, U., & Jamilah, S. (2017). Peranan Pendidik Dalam Pendidikan Islam:(Orang Tua, Guru dan Tokoh Masyarakat). *e-L-Muhbib: Jurnal Pemikiran dan Penelitian Pendidikan Dasar*, 1(2), 16-27.

Ummatin, A. R., & Yuismam, D. (2020). Pola Asuh Orang Tua Dalam Pendidikan Agama Islam Terhadap Anak Pada Keluarga Tablighi Jama’ah di Kabupaten Bungo Provinsi Jambi. *NUR EL-ISLAM: Jurnal Pendidikan Dan Sosial Keagamaan*, 7(2), 114-137.
Ummatin, A. R., Agustini, R., & Yuisman, D. (2021). Pola Asuh Keluarga Tablighi Jama’ah Dalam Membina Keluarga Sakinah. Al-Muaddib: Jurnal Ilmu-Ilmu Sosial dan Keislaman, 6(1), 109-125.

Umroh, I. L. (2019). Peran orang tua dalam mendidik anak sejak dini secara islami di era milenial 4.0. Ta’lim: Jurnal Studi Pendidikan Islam, 2(2), 208-225.

Wahidin, W. (2020). Peran Orang Tua Dalam Menumbuhkan Motivasi Belajar Pada Anak Sekolah Dasar. JURNAL PANCAR (Pendidik Anak Cerdas dan Pintar), 3(1).

Walujo, K. E. (2017). Pendidikan Prenatal Dalam Membentuk Karakter Anak. Wahana Karya Ilmiah Pendidikan, 2(01).

Warahmah, M., & Firdaus, F. (2018). Persepsi Masyarakat Ulee Lheu Terhadap Kelompok Keagamaan Majelis Tabligh Masjid Baiturrahim Gampong Ulee Lheu Kecamatan Meuraxa Kota Banda Aceh. Jurnal Ilmiah Mahasiswa Fakultas Ilmu Sosial & Ilmu Politik, 3(2).

Wardana, S. H. (2010). Konsep Pendidikan Tauhid Dalam Membentuk Ahlaq Anak Didik Dalam Keluarga Perspektif Muhammad Abduh (Doctoral dissertation, UIN Sunan Ampel Surabaya).

Warsah, I. (2018). Pendidikan Keluarga Muslim di Tengah Masyarakat Multi-Agama: Antara Sikap Keagamaandan Toleransi (Studi Di Desa Suro Bali Kepahiang-Bengkulu). Edukasia: Jurnal Penelitian Pendidikan Islam, 13(1), 1-24.

Wijaya, H. (2018). Analisis Data Kualitatif Model Spradley (Etnografi). https://repository.sttjaffray.ac.id.

Wijaya, H. (2020). Analisis data kualitatif teori konsep dalam penelitian pendidikan. Sekolah Tinggi Theologia Jaffray.

Wijayanti, A. (2021). Pendidikan Karakter Anak Usia Dini di Masa Pandemi Covid-19. Jurnal Pendidikan Modern, 6(3), 130-140.

Winarti, A. (2020). Implementasi parenting pada pendidikan anak usia dini di masa pandemi covid-19. JP3M: Jurnal Pendidikan, Pembelajaran dan Pemberdayaan Masyarakat, 2(2), 131-145.

Wirman, W., & Fauziah, M. (2020). The Method of Da’wah of Jama’ah Mustarih in Increasing Religious Awareness of Women in Aceh Besar. Jurnal Usuluddin, 28(2), 204-214.

Yanuri, D. (2016). Minat Masyarakat Menyekolahkan Anaknya Ke Sekolah Menengah Pertama (SMP) dan Madrasah Tsanawiyah (MTs) di Kecamatan Semidang Gumay Kabupaten Kaur. Al-Bahtsu: Jurnal Penelitian Pendidikan Islam, 1(2).

Yin, R. K. (1994). Case Study Research, Design and Methods, 2nd edition. Sage Publications.

Yuhana, A. N., & Aminy, F. A. (2019). Optimalisasi peran guru pendidikan agama Islam sebagai konselor dalam mengatasi masalah belajar siswa. Jurnal Penelitian Pendidikan Islam,[SL], 7(1), 79-96.

Yusrina, I. (2021). Penerapan Pendidikan Berbasis Tauhid dalam Pembentukan Karakter Spiritual Anak di TK YAA Bunayya Kota Pekalongan. Jurnal Kualitas Pendidikan, 2(3), 204-211.
Yusuf, M. (2017). Gerakan Khuruj Fi Sabiliillah Sebagai Upaya Edukasi Membentuk Karakter Masyarakat: Studi Kasus Dakwah Tablighi Jama’ah Temboro Magetan Melalui Pendekatan Framing. *Kontemplasi: Jurnal Ilmu-IImu Ushuluddin, 5*(1), 165-194.

Za’im, M. (2016). Pendidikan Anak dalam Pengembangan Kecerdasan IQ, EQ dan SQ (Studi Kitab Tuhfat Al-Mawdud Bi Ahkam Al-Mawlud Karya Ibnu Al-Qayyim Al-Jauziyah). *MUALLIMUNA: jurnal madrasah ibtidaiyah, 2*(1), 79-94.

Zaeny, A. (2016). Gerakan Dan Strategi Perjuangan Jama’atut Tabligh. *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam, 12*(2), 1-17.

Zaki, M. (2015). Metode Pemahaman dan Pengamalan Hadits Jamaah Tabligh. *Ijtima’iyya: Jurnal Pengembangan Masyarakat Islam, 8*(2), 103-126.

Zubaidillah, M. H., & Nuruddaroini, M. A. S. 2020. “Konsep Pendidikan Anak Pada Keluarga Tablighi Jama’ah.” *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah, 4*(2):155–72.

Zuckerman, M., Silberman, J., & Hall, J. A. (2013). The relation between intelligence and religiosity: A meta-analysis and some proposed explanations. *Personality and social psychology review, 17*(4), 325-354.

Zulaiha, S. (2016). Dakwah Tablighi Jama’ah dalam Perspektif Psikologis. *FOKUS Jurnal Kajian Keislaman Dan Kemasyarakatan, 1*(2), 101-118.