



The Model of Islamic Education at the Time of the Prophet Muhammad SAW with a Holistic Approach: Its Foundation and Implementation in Modern Life

Ike Nurhasanah ¹, Suci Wulandari ², Ardi Satrial ³

¹⁻³ STAI Solok Nan Indah, Indonesia

Corresponding Author: Name, Ike Nurhasanah E-mail; ikenurjanah687@gmail.com

Article Information:

Received October 10, 2021

Revised October 19, 2021

Accepted November 1, 2021

ABSTRACT

This research aims to explain the construction of the Islamic education model during the time of the Prophet PBUH as a holistic approach that integrates spiritual, intellectual, physical, and social aspects, and analyzes its relevance in answering contemporary educational challenges. Islamic education during the time of the Prophet PBUH was not only oriented to spiritual development, but also emphasized the balance of intellectual, physical, and social development of students. This research uses a literature study method by examining various literature sources, including scientific journals, reference books, academic articles, and related documents. Data analysis was carried out through interpretation, critical analysis, and synthesis techniques to build a conceptual framework for the holistic education model of the Prophet Muhammad SAW. The results of the study show that education during the time of the Prophet PBUH placed monotheism as the main foundation of spiritual formation, accompanied by the development of noble character and morals, intellectual strengthening through dialogical and interactive approaches, and the development of physical and social aspects through contextual practical activities. This holistic education model is relevant to be applied in the modern education system through the integration of religious and general curricula, the application of active learning, and the strengthening of the role of educators as moral examples. Thus, holistic education based on the example of the Prophet PBUH is expected to be able to produce a generation that excels academically, has strong character, and has social concerns, so as to support the realization of kamil people in today's education.

Keywords: *holistic Islamic education, integration of spiritual, physical and social aspects.*

Journal Homepage

<http://journal.denisyasmartconsulting.co.id/index.php/sako/>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

How to cite:

Nurhasanah, I., Wulandari, S., Satrial, A. (2026). The Model of Islamic Education at the Time of the Prophet Muhammad SAW with a Holistic Approach: Its Foundation and Implementation in Modern Life. *SAKO: Journal of Islamic Studies*, 3(1).

<https://doi.org/10.55849/sako.v1i1.1>

Published by:

CV. Denisy Smart Consulting

INTRODUCTION

Education is a conscious and planned effort to help individuals achieve physical and spiritual maturity through a systematic process of coaching, teaching, and directing. From an Islamic perspective, education has a very fundamental position, because it is the main means of forming human beings who have faith, knowledge, and noble character (Muhammad Saiful Hidayat et al., 2024). Islam not only regulates aspects of religious rituals, but also provides comprehensive guidelines for all dimensions of human life. Therefore, Muslims are required to be able to defend the values and principles of Islamic teachings while responding to the development of the changing times. A deep understanding of the basic concepts of Islam is very important so that these values can be internalized and applied in real life in daily life, both in personal, social, and institutional contexts of education (Erlinda & Isma, 2025).

The policy system and the implementation of education are constantly changing along with the times. These differences are natural and unavoidable, because education always adjusts to the needs and challenges faced by humans in every period (Education, 2025). Nowadays, education focuses a lot on character building, strengthening morality, and developing science which is seen as part of strengthening faith. This holistic approach is expected to be able to produce a generation of Muslims who have broad insights, strong beliefs, and practical skills in various areas of life (Zalnur et al., 2024).

Meanwhile, education during the time of the Prophet Muhammad (610–632 AD) was carried out in a simple but systematic manner, taking place in the house of the Prophet Muhammad PBUH, the house of Al-Arqam bin Abi Arqam, kuttab (a place of basic learning), as well as in the teacher's house or the environment around the mosque. The main materials taught include the cultivation of faith, worship, and morals, as well as literacy and numeracy skills at the basic level. At a more advanced level, education is focused on understanding the Qur'an as the main foundation for the formation of personality and religious life. At that time, educators were known as mu'allim or mu'addib, who not only played the role of teachers of knowledge, but also as moral coaches and role models for students (Syahril et al., 2023).

In this modern era, the moral and ethical challenges faced by individuals and society are increasingly complex. Character education is an important effort to instill strong moral, ethical, and personality values in the younger generation in addition to instilling academic knowledge. In an era of globalization and rapid technological advancement, society faces many moral problems that require a deep understanding of the principles instilled in education (Shalahuddin et al., 2024). In such a situation, a leader who follows the nature of the Prophet will be able to encourage the formation of an organizational culture that focuses on principles, progress, and collective well-being. In addition, these leadership principles can strengthen the character of teachers and students, so that a generation that is not only intelligent but also has noble character (Thoyibah, 2025).

Although various studies have discussed Islamic education in both historical and modern contexts, most studies still tend to separate the normative study of education during the time of the Prophet Muhammad and contemporary educational practices. Previous research generally focuses on the historical aspects of Islamic education or on the implementation of character education in the modern era, but not many have studied in depth how the educational model during the time of the Prophet PBUH can be systematically constructed as a holistic approach that is integrative and relevant to answer the challenges of today's education. In addition, studies that relate spiritual, intellectual, physical, and social dimensions in a complete educational framework are still relatively limited. Therefore, research is needed that is able to bridge the values of Islamic education during the time of the Prophet PBUH with the needs of the modern education system through a holistic approach, so that the Islamic education model is not only understood historically, but also applicative and contextual.

RESEARCH METHODOLOGY

This research uses a literature study method. This method was chosen because it is able to provide an in-depth overview of the topic being researched without intervening directly to the field object. To complete the study, relevant literature, such as scientific journals, articles, reference books, and other reliable documents, was studied. This method allows the researcher to identify a wide range of perspectives, theories, and findings previous research on the issues discussed. Additionally, it allows researchers to evaluate and compare various information to find patterns or trends in their research.

The main focus of this research is to build a conceptual model. This research will conduct a conceptual analysis to find the teachings and educational practices that existed during the time of the Prophet. Then, the findings of this research will be synthesized with a holistic approach theory to create a complete framework. Third, the conceptual models that have been created will be analyzed to determine their relevance and how they can be applied in modern education. Therefore, the entire research process is centered on interpretation, critical analysis, and synthesis of the literature to gain useful new understandings.

RESULT AND DISCUSSION

Islamic education during the time of the Prophet PBUH was a comprehensive and holistic education system, which balanced the development of spiritual, intellectual, physical, and social aspects. This educational model is not only oriented towards the mastery of religious knowledge, but also emphasizes the formation of character, morality, social skills, and physical fitness of students. The entire educational process is carried out contextually and applicatively in daily life, so that the values taught do not stop at the cognitive level, but are internalized in attitudes and behaviors. The social and historical context during the time of the Prophet PBUH shows that education is used as

a process of human development as a whole, with monotheism as the main pillar that supports the development of other aspects.

The value of monotheism became the main foundation in Islamic education during the time of the Prophet Muhammad s.a.w, because all educational activities were directed to instill belief in the oneness of Allah as the foundation of life. The teaching of the Qur'an, hadith, and worship practices are not only conveyed theoretically, but also lived and practiced as a guideline for life. This spiritual approach serves to form a deep religious awareness and direct every individual action to be in harmony with divine values. Thus, spiritual education does not stand alone, but rather becomes the basis for the intellectual, moral, and social development of students.

In addition to strengthening the spiritual aspect, education during the time of the Prophet Muhammad s.a.w also paid great attention to the development of morals and noble character. Values such as honesty, trust, responsibility, justice, and social care are taught through example and habituation in daily life. The Prophet Muhammad s.a.w played a role not only as a teacher (mu'allim), but also as an educator and role model (uswatan hasanah) who displayed Islamic values in real terms in behavior and social interaction. The educational methods used are dialogical and participatory, so that students are encouraged to think, question, and understand the values of Islamic teachings in depth (Suriadi, 2017).

Furthermore, Islamic education during the time of the Prophet Muhammad s.a.w also included the development of intellectual, physical, and social aspects in a balanced manner. Intellectual strengthening is carried out through the encouragement to read, write, think critically, and understand the social reality around them. Physical and social aspects are developed through various practical activities, such as cooperation, deliberation, and healthy and disciplined living habits. This integrative educational approach shows that Islamic education not only aims to produce spiritually pious individuals, but also individuals who are intelligent, healthy, with noble character, and able to contribute positively to community life (Nur, 2022).

Spiritual education provided during the time of the Prophet Muhammad s.a.w went hand in hand with the encouragement to seek knowledge, both religious science and general knowledge. Spirituality is the main foundation that directs the intellectual development process, so that learning activities are not only aimed at gaining knowledge, but also to get closer to Allah SWT. With a strong spiritual foundation, the educational process is able to form a scientific attitude based on the values of honesty, responsibility, and moral awareness in every effort to seek knowledge.

In the intellectual aspect, the Prophet Muhammad s.a.w applied interactive and communicative learning methods, such as the use of parables, dialogues, questions and answers, and discussions with companions. This approach aims to increase in-depth understanding while encouraging students' active participation in the learning process. Through this method, the companions not only receive knowledge passively, but are also invited to think, question, and relate knowledge to the reality of life. Thus, the educational process becomes more meaningful and contextual (Hasmiza et al., 2023).

Furthermore, education during the time of the Prophet Muhammad s.a.w was not limited to mastering memorization or understanding religious texts alone, but also fostering critical thinking and problem-solving skills. Students are encouraged to apply the knowledge gained in daily life, both in social, economic, and moral aspects. This approach shows that Islamic education since the time of the Prophet PBUH has placed intellect as a means to build a better, balanced, and well-oriented life for the benefit of the ummah.

In addition to spiritual and intellectual aspects, Islamic education during the time of the Prophet Muhammad s.a.w also paid great attention to the development of physical aspects. Physical coaching is seen as important to maintain health, increase body endurance, and prepare individuals to be able to face various life challenges. In the practice of informal education, the Prophet PBUH encouraged physical activities such as horseback riding, archery, and swimming as a means of training strength, agility, and discipline. This physical development is in line with Islamic principles which emphasize the importance of balance between physical and spiritual strength in order to form a complete and optimal personality (Suriadi, 2017).

The physical development is inseparable from the cultivation of worship and cleanliness values which are part of spiritual education. The practice of maintaining personal hygiene, a healthy lifestyle, and regularity in daily activities is a form of integration between physical and spiritual education. Islam views cleanliness as part of faith, so physical health is an important prerequisite for the optimal implementation of worship and social activities. Thus, physical education during the time of the Prophet Muhammad s.a.w was not only oriented to the strength of the body, but also to the formation of awareness of the importance of maintaining health as a mandate from Allah SWT.

In addition, Islamic education during the time of the Prophet Muhammad s.a.w also emphasized the development of social aspects through the cultivation of the values of justice, honesty, solidarity, and social responsibility. These values are manifested through real-life practices such as mutual cooperation, zakat, infaq, almsgiving, and concern for weak and needy groups. The Prophet Muhammad s.a.w also taught Islamic socio-political principles, such as deliberation in decision-making, peaceful conflict management, and strengthening social empathy. The entire process of social education contributes to forming a harmonious, just, and Islamic civil society based on Islamic values.

In the learning process, the Prophet Muhammad s.a.w used various educational approaches, such as the uswah hasanah (exemplary) method, lectures, dialogues, questions and answers, and discussions. These methods have proven to be effective because they are able to activate students' hearts and intellect at the same time, while providing space for them to ask questions, express opinions, and discuss openly. This approach reflects participatory and dialogical educational practices, so that the learning process is not only oriented to memorization, but also to understanding and applying knowledge in daily life.

The example of the Prophet Muhammad s.a.w has a very important role in instilling moral and moral values. The Prophet Muhammad s.a.w not only conveyed the teachings of Islam conceptually, but also set a direct example through behavior, attitudes, and social interactions in daily life. This example makes education more effective, because students can see the real implementation of the values taught, both in worship and in social relationships. Thus, education during the time of the Prophet Muhammad s.a.w placed educators as a central figure who functioned as moral role models and guides for life (Wahyu Ningsih et al., 2024).

Furthermore, the practice of education during the time of the Prophet Muhammad s.a.w showed high flexibility, especially in the difference in approach between the Makkah and Medina periods. In the Makkah period, education was more focused on spiritual development and strengthening monotheism through the teaching of the Qur'an, in order to form faith and change the character of society which is still influenced by polytheism and bad habits. Meanwhile, in the Medina period, education developed more broadly by covering social, economic, health, and social life aspects, without leaving the strengthening of faith and morals. This difference in approach shows that the education system of the Prophet Muhammad s.a.w is adaptive and contextual, able to adapt to the needs and conditions of the society in his time (Hafiddin, 2015).

The holistic educational model from the time of the Prophet is very important for contemporary education. To deal with today's complex challenges, the education system must not only master science but also build character, spirituality, physical health, and social skills. The Prophet's educational model combines all these aspects in a balanced manner, providing valuable lessons for the development of modern Islamic education, especially in the formation of a kamil human being who is balanced between intellect, heart, body, and social (Rasulullah et al., 2022). Therefore, Islamic education in the time of the Prophet (saw) can be described as an approach that covers all spiritual, intellectual, physical, and social aspects of human beings in a complete and balanced manner. This education not only teaches faith and knowledge, but also teaches good morals and strong social skills. All of this is integrated in a participatory, contextual, and exemplary-based educational process.

Holistic education, exemplified by the Prophet Saw, is an educational model that prioritizes the development of the whole human being and touches all aspects of human beings in a balanced manner: intellectual, spiritual, moral, emotional, social, and physical. In the history of Islamic education, the Prophet not only taught science but also instilled strong moral values, which as a whole shaped the character of students. The goal of this model is to produce individuals who are not only academically intelligent, but also honest, empathetic, responsible, and able to contribute positively to society. This model of the Prophet's education is useful for overcoming various problems in the modern education system which often focuses on academic achievement alone. To build people who are ready to face the complexities of the world, 21st century educational challenges such as fragmented knowledge, lack of character

building, and lack of spiritual development. Therefore, it is imperative that the Prophet's holistic education model is incorporated into the contemporary system to meet the needs of balanced, adaptive, and quality student development.

The integration of religious and secular sciences, the development of moral values such as honesty, discipline, and responsibility, as well as the balanced development of intellectual, spiritual, emotional, and kinesthetic abilities are the basic principles of the Prophet Muhammad's holistic education (Maunah, 2016). The Prophet taught through communicative and contextual approaches, such as instilling good morals in daily life, such as honesty, discipline through shared worship, and strengthening social empathy. This approach is very effective in character building, and it can be applied to contemporary schools through routine activities that instill character values consistently and practically (Indriyani et al., 2025). To apply such a model in the modern education system, several approaches are used. For example, the curriculum is combined with religious and general subjects as a whole, an active learning approach that develops emotional and spiritual aspects, and the strengthening of the role of educators as moral role models and character guides. In addition, learning evaluation is carried out thoroughly, measuring not only cognitive abilities but also character development of students (Sari Narulita et al., 2024). For example, contemporary Islamic boarding schools such as Pondok Modern Darussalam Gontor implement holistic education by balancing intellectual, spiritual, emotional, and kinesthetic intelligence through various activities and direct leadership of students (Muhammad Anas Ma%arif & Ibnu Rusydi, 2020).

One of the main advantages of the application of the Prophet's holistic educational model in contemporary education is that it produces students who not only have good academic achievements, but also have strong character and high social awareness. These individuals are better equipped to take on complex challenges both at the national and international levels, and they are also better able to adapt to the changing times. Education not only provides knowledge, but also builds individuals who are moral, moral, and able to strengthen a prosperous society (Zulherma et al., 2021). However, the holistic education taught by the Prophet is full of challenges. The current curriculum is very focused on the academic aspect, educators are not trained on holistic values, and education policies have not fully supported character education is a major problem. To solve this problem, the curriculum must be changed to be more integrative, teachers must be trained and trained to become holistic educators, and policies must be created that encourage comprehensive education that is balanced between expenditure and outcomes. To go further, holistic education management in Islamic education offers an integrative approach that pays attention to all aspects of students' lives, including intellectual, emotional, moral, and social in line with Islamic teachings. This management helps to create a healthy and safe educational environment that encourages character growth based on religious values. In addition, this management also considers the demands of the current times.

In addition, modern holistic learning can also adopt project- and experiential-based learning approaches that enhance communication, problem-solving, and empathy skills. This method is in accordance with the way the Prophet taught and accustomed people to noble behavior every day. Instilling spiritual value through local content in various fields is also very important. For example, understanding God's greatness in the field of science helps improve students' cognitive intelligence but also boosts their morale. Systems such as the modern Islamic boarding school Amanatul Ummah in Mojokerto, which combines the national curriculum with international standards and varied learning approaches, are a clear example of the application of holistic education today. In the contemporary era, this educational model favors the formation of broad and competitive individuals.

The Prophet's holistic education based on holistic competencies (intellectual, emotional, social, and spiritual) also provided important insights into the way his companions learned. They experience improved thinking, hand skills, and optimal liver development, which results in meaningful life achievements. Therefore, applying the Prophet's holistic education model in modern education is not only a good idea; This can be achieved by synergistically integrating learning methods, curriculum systems, teacher training, and education policies. This will result in students who excel academically, are highly moral, and are able to meet the demands of modern life.

By integrating all the intellectual, spiritual, emotional, social, and kinesthetic elements in the learning process, the Prophet's holistic education model can be applied in the modern education system. This method balances the development of intellectual and spiritual intelligence by paying attention to the formation of noble character and morals in accordance with the needs of modern people and society. In practice, this holistic education requires an integrative curriculum, a variety of learning methods a combination of traditional and modern and a comprehensive, continuous evaluation system. Teachers should be strong and professional examples, while the learning environment should support the social and spiritual aspects of students (Ulfa & Malang, 2025). Holistic education also encourages the development of modern-century skills such as creative thinking, socializing, and adapting to change, without neglecting religious and moral values. This can be seen from the holistic educational practices in several successful educational institutions, which develop students' potential in a democratic and humanist environment so that students not only excel academically, but also become better people (Pare & Sihotang, 2023).

In short, incorporating the Prophet's holistic educational model into the contemporary education system is highly relevant and effective in shaping a strong, balanced, and well-integrated generation. This model emphasizes the harmonious development of spiritual, intellectual, physical, and social dimensions, ensuring that education does not focus solely on academic achievement but also on character formation and moral integrity. By grounding educational practices in core Islamic values, this approach responds comprehensively to the fundamental needs of human development in an increasingly complex modern society.

Furthermore, the holistic educational model exemplified by the Prophet Muhammad SAW provides a sustainable framework for addressing contemporary challenges such as moral decline, social fragmentation, and the imbalance between knowledge and ethics. Through the integration of faith-based values with practical life skills, this model equips individuals to adapt to change while maintaining strong ethical foundations. As a result, the application of the Prophet's holistic educational approach in modern educational systems has the potential to produce individuals who are not only intellectually competent but also spiritually grounded and socially responsible, contributing positively to society as a whole (Salamah, 2016).

CONCLUSION

Holistic education has emerged as a comprehensive solution to face the challenges and dynamics of the digital era. This method combines 21st century skills, digital literacy, and character development to prepare students for overall growth. Holistic education focuses on enhancing creativity, individual difference, lifelong learning, and comprehensive development, so it is highly beneficial to society, teachers, and students. Additionally, holistic education has proven to be useful because it supports students' growth to prepare them for the future and overcome current difficulties. Holistic education in the digital age combines modern technology with educational traditions to create a comprehensive learning environment. This holistic method offers a holistic solution with a focus on character building, digital literacy, and 21st-century skill development. The holistic approach ensures that students are not only proficient in technology but also prepared to face the complexities of the digital world with the necessary knowledge and skills. Teachers must learn to adapt to the changing age of technology and help students learn digital skills and social responsibility.

REFERENCES

Erlinda, & Isma, N. (2025). Studi Islam: Konsep Dasar dan Implementasi Dalam Kehidupan Modern. *Jurnral Dinamika Sosial Dan Sains*, 2(2), 509–515. <https://jurnalsentral.com/index.php/jdss>

Hafiddin, H. (2015). *Pendidikan Islam pada Masa Rasulullah*. 2015, 17–30.

Hasmiza, H., Anasri, A., Arif, M., & Haris, A. (2023). Konsep Pendidikan Islam: Telaah Model Pendidikan “Rasulullah Sebagai Role Model Pendidik.” *Research and Development Journal of Education*, 9(1), 27. <https://doi.org/10.30998/rdje.v9i1.13836>

Indriyani, M., Maryam, S., & Umam, K. (2025). Pendidikan Profetik: Telaah Pola Dan Konsep Pendidikan Nabi Muhammad Saw. *Cognitive: Jurnal Pendidikan Dan Pembelajaran*, 3(1), 61– 70. <https://doi.org/10.61743/cg.v3i1.84>

Maunah, B. (2016). Implementasi Pendidikan Karakter Dalam Pembentukan Kepribadian Holistik Siswa. *Jurnal Pendidikan Karakter*, 1, 90–101.

<https://doi.org/10.21831/jpk.v0i1.8615>

Muhammad Anas Ma'arif, & Ibnu Rusydi. (2020). Implementasi Pendidikan Holistik Di Pondok Pesantren Amanatul Ummah Mojokerto. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 18(1), 100–117.

<http://jurnaledukasikemenag.org> Muhammad Saiful Hidayat, Khassan Masyath, Kreista Sreshi Indratno, & Avinda Putri Awaliyah. (2024). Rekonstruksi Model Pendidikan Islam Masa Rasulullah dalam Konteks Pendidikan Modern Abad 21. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 2(6), 286–297. <https://doi.org/10.61132/jmpai.v2i6.654>

Nur, I. K. (2022). Model Sejarah Dan Pola Pendidikan Islam Pada Masa Rasulullah Saw Dan Implementasinya. *Jurnal Manajemen Pendidikan Al Hadi*, 2(1), 6. <https://doi.org/10.31602/jmpd.v2i1.6325>

Pare, A., & Sihotang, H. (2023). Pendidikan Holistik untuk Mengembangkan Keterampilan Abad 21 dalam Menghadapi Tantangan Era Digital. *Jurnal Pendidikan Tambusai*, 7(3), 27778–27787.

Pendidikan, D. (2025). *Sistem Pendidikan di Masa Rasulullah Perspektif Al-Qur'an dan Hadis dan R eslaj : Religion Education Social Laa Roiba Journal*. June 2024. <https://doi.org/10.47476/reslaj.v6i6.1682>

Salamah. (2016). *Pengembangan ModelKurikulum HolistikPendidikan Agama Islam Pada Madrasah Tsanawiyah*.

Sari Narulita, E., Toshica N, A. D., Evta Yuda Prayogi, E., Feska Ajepri, E., MPI Universitas Islam Lampung, P., Jenderal Sutiyoso No, J., Metro Pusat, K., Metro, K., Tarbiyah STAI Ma, F., Kalirejo, arif, Wungu, K., Kalirejo, K., & Lampung Tengah, K. (2024). Pendekatan Manajemen Holistik Dalam Pengembangan Pendidikan Akhlak Di Lembaga Pendidikan Islam. *Journal on Education*, 07(01), 6492–6504.

Shalahuddin, M., Tansah, L., Hasanah, A., Arifin, B. S., Islam, U., Sunan, N., Djati, G., Teori, L., & Karakter, P. (2024). Penanaman Nilai Akhlak Berbasis Pendidikan Islam Sebagai Landasan Teori Pendidikan Karakter Di Sekolah. *Jurnal Pusat Penelitian Dan Pengabdian Masyarakat*, 3(1), 44–53. <https://journal.albadar.ac.id/index.php/burangrang/article/view/216/156>

Suriadi, S. (2017). Pembinaan Pendidikan Islam Pada Masa Rasulullah Saw. *BELAJEA: Jurnal Pendidikan Islam*, 2(2), 139. <https://doi.org/10.29240/bjpi.v2i2.263>

Syahril, M., Zalnur, M., & Zulmuqim. (2023). Pendidikan Islam pada masa Nabi Muhammad SAW. *INDOPEDIA (Jurnal Inovasi Pembelajaran Dan Pendidikan)*, 1(4), 1387–1395. <https://indopediajurnal.my.id/index.php/jurnal/article/view/206>

Thoyibah, F. A. (2025). *Model Kepemimpinan Profetik Rasulullah dalam Konteks Kepemimpinan Transformasional Modern*. 582–589.

Ulfa, H. M., & Malang, U. M. (2025). *Rasulullah Sebagai Guru dan Pendidik Ideal Manusia [Kajian Sosiologis]*. 1.

Wahyu Ningsih, Ani Fitriyani, & Robithoh Izzati Hanani. (2024). Metode dan Karakteristik Nabi Muhammad SAW Dalam Pendidikan. *Ta'rim: Jurnal Pendidikan Dan Anak Usia Dini*, 5(1), 148–163.

Copyright Holder :
© Ike Nurhasanah. (2025).

First Publication Right :
© SAKO: Journal of Islamic Studies

This article is under:

