

THE IMPORTANCE OF EARLY CHILDHOOD EDUCATION IN THE FAMILY AS FORMING THE BASIS OF MUSLIM PERSONALITY

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ABSTRACT

Nurul Masruroh (2017) “The Importance of Early Childhood Education in The Family as Forming The Basis of Muslim Personality”

The early age education in the family is very important as basic to form Moslem personality. The parents should understand and realize that education is not started when the children come in to formal institution. Really, education is given to children since they were born and did not have to give in the formal institution only. Education of early of age child in the family is the first and primary for the next child growth. Because a lot of child’s time is finished at the family with their parents. Role of the parent as educator is needed, because they have related with process, goal, and result of child education in the family.

There are three problems in this research, *first*, how is the education of early age of children in the family according to Islam, *second*, how the concept to form the Moslem personality, and *third*, how is the urgent of education of early age of children as basic to make Moslem personality.

Kind of research did by writer is library research, The steps in this research are to fix the general idea of research, to look for information to support the topic, to clear the research focus and materials organizing, to look for and to find reading material (articles, journals, references, published documents, manuscript, etc), to reorganize and making research notes, to review and to rich the reading materials, to reorganize the notes, and starting to write. The approaches that used in this research are psychological and sociological approach. Analyses method used in this research is qualitative descriptive, inductive and deductive think method.

Based on the research result, so is concluded: *first*, that the education of early age of the children is continued on 0-7 years old, on the 0-7 years old the children experiences the important growth viewed from various point of view. Moreover, on this age the most important periods all of the human living stretches. So it is called as

critical period to children growth for the next period. Education of the golden age is had to do stately by various methods that exact to the children. *Second*, The Moslem personality is not the instant and permanent thing, but it is a dynamic and by process that done since early age. The education of early age of the children in the family is very important to base Moslem personality. Because. Some one's personality is formed by internal and external factors, one of them is education that is received, especially informal or family education on the early age. *Third*, the personality will be formed by education that the truth is habit process. The habit that has given since early age will be formed children character, and finally will be personality of the children. If since on the early age the children are educated according to Islamic laws, so the children will have the Moslem personality.

A. Introduction

Nowadays, we can see that the society cannot be separated from past events. What we see now is a picture of what we have done in the past. The dynamics experienced by our nation today is also inseparable from what this nation did in the past. Multidimensional crisis experienced by this nation shows a mistake from the past that accidentally or unintentionally our predecessors did.

Human resources are often referred to as the main cause of the crisis occurring in our country. The problem is not just the quantity and quality of human resources that we have. But the moral crisis on Indonesian human resources that we need to look at. To strengthen the fortress their selves and families to face the crisis, demanding the hard work of every individual, especially parents to instill faith education, worship, and morals.¹ The low rank of Indonesian human resources compared to Southeast Asian countries is a concern for all of us. But even more alarming when we hear or read the news in the media that Indonesia is a postscript majority Muslim population in the tops of the most corrupt countries in Asia.

The state of a country cannot be separated from the state of society, the condition of the society will be greatly influenced by the circumstances of families in the community. So if we want this country become *baldatun thayyibatun wa rabbun ghafur* in the future let us start by building our respective families. Our children who

¹Firdaus, *Jalan Lurus: Bimbingan Membentuk Pribadi Muslim Sejati* (Jakarta: Erlangga, 2007), vi.

will become future generations and future leaders should be educated and be prepared as early as possible. In order they will be able to provide the greatest benefit for the nation, state, and religion. Especially for us as parents both in life and later we are back to the afterlife. The presence of the child in the family is a gift and grace from Allah. The child is a trust from Allah given to both parents. The presence of children will bring great benefits if the trust is well maintained.²

Many parents do not yet understand that the child is a future investment, neither the world nor the hereafter. A devoted child must be a helper to his or her parents, while a lawless child will trouble the parents, the community, and possibly the country.³ The child is a very important investment for the preparation of human resources (HR) in the future. In order to prepare qualified human resources for the future, education is one of the important things to be given from an early age, in addition to filled their other needs, such as the need for nutrition. Education is a future investment that is believed to improve the life of a nation. Giving more attention to early childhood to get education is one of the right steps to prepare a superior generation that will continue the nation's struggle.⁴

Early age is an important period for growth and development. Increased awareness of parents on the importance of children's education, especially early childhood is a very encouraging. It shows how the parents really have tried to understand and carry out the mandate that must be guaranteed. The same thing happens to the Muslim parents, so that everywhere formal education institutions are booming for early childhood, it occurs as a positive response to the needs of early childhood educational institutions. Though the education is given in formal institutions, the main thing is given in the family. Because most of the time the child is spent in the family, the limited institutions, and not all parents are able to reach the cost. In fact, many parents assume that new education starts in school and is impressed in giving up the whole process of child education to the school. Education is also understood to be limited to the *transfer of knowledge*, not to the level of *transfer of value*.

²Jumiarti Agus, *How to explore your child ability Menggali Potensi Anak Sejak Usia Dini* (Tokyo :Aku Cinta Indonesia Publishing,2007),1.

³Ibid.,1.

⁴Inayat Khan, *Mendidik Sejak dari Kandungan hingga Dewasa* (Bandung : Marja, 2007), 96.

Home environment task in terms of moral education is very important, it is not only because of the small and young age of the students and the magnitude influence of the household, but in general because the moral education in our educational system has not got a reasonable place. Formal education in Indonesia is still largely taking the form of brain filling of students in the knowledge necessary for their future, so that the growing of moral values has not become a priority. Therefore, this task is more often imposed on families or households. If the household does not perform the duty properly, then the morale in our society will face a crisis.⁵

The most decisive parties for the children education certainly start from the micro scope, namely the family. If education in the family is good, then the education in school, and in society will be good also, as long as the conditions are conducive. If family education is bad, do not expect children will be good at school or community considering the moral and character values of society have been polluted.⁶ Mass media has also produced social and psychological influences on the *audience*⁷ including children. All parents argued that their children prefer watching television rather than learning.⁸

Most of our societies assumed that early childhood education is only given in Playgroup or Kindergarten. Education in the broadest sense occurs in humans and lasts throughout life, within the family, school and community environment, naturally. Education as a socialization process is essentially human interaction with the environment that shapes it through the learning process in the context of a changing environment.⁹ A linear education between family, school, and community helps to lead to a good, disciplined, and responsible personality.¹⁰

In essence learning must last a lifetime. To create a quality generation, it must be done from an early age in this case through Early Childhood Education (PAUD), which is aimed at children from birth to 6 years age. Since the publication of the

⁵Arsyad Ahmad Anwar., *Pendidikan Anak usia dini (Panduan Praktis Bagi Ibu dan Calon Ibu* (Bandung : Alfabeta, 2007), 103.

⁶ Sam M.Chan, dkk, *Analisis SWOT Kebijakan Pendidikan Era Otonomi Daerah* (Jakarta : Raja Grafindo Persada),2005,67.

⁷Ibid.,155.

⁸Ibid.,157.

⁹Nana Sudjana, Ibrahim, *Penelitian dan Penilaian Pendidikan* (Bandung:Sinar Baru Algensindo,2004),208.

¹⁰Ibid.,1

results of recent research in the field of neuroscience and psychology, the importance of Early Childhood Education (PAUD) is a necessity. It becomes very important given the potential for intelligence and the basics of a person's behavior formed in this age range. So important this time so that early age is often called the golden age.

The vulnerable times of a child's life are in the first six years of his/her life including infants, young children and pre-school children. In this six-year period, a child will experience a major change in physical, mobility, and socio-emotional. Here there will be a dramatic change period and there is the foundation for future child development.¹¹

It should be admitted that early childhood education which is also commonly called preschool education in Indonesia is inspired and influenced by the development of pre-school education in the west.¹² All parties should be aware that early childhood education provided both in the family and in formal education should be able to bring children to the knowledge, attitudes, and skills that are compatible with the teachings of Islam.

The problem will arise whether early childhood education in the family is correct so as to shape the Muslim personality. According to Abdullah Nasih Ulwan among the great responsibilities clearly observed and highlighted by Islam as well by logical reasoning is the responsibility of an educator against those on his/her shoulders, since responsibility in this matter has been demanded from birth to teenagers, even until he/she stepped on a perfect adult age. It is clear that an educator, teacher, father, mother, and public figure, when they carry out their responsibilities perfectly, imposing their duties with a sense of trust, sincerity and in accordance with the guidance of Islam, they have indeed exerted all their efforts to form an individual with full personality and privilege.¹³

School is not the only center of individual personality formation, although the school is a special institution dedicated exclusively to education.¹⁴ However, the main responsibility of children's education is on the shoulders of both parents. This

¹¹Daniel Fung, Cai Yi-Ming, *Mengembangkan Kepribadian Anak Dengan Tepat* (Jakarta:Prestasi Pustaka,2003),2.

¹²Soemiarti Patmonodewo, *Pendidikan Anak Prasekolah* (Jakarta : Depdikbud dan Rineka Cipta 2003), vi.

¹³Abdullah Nasih Ulwan, *Pendidikan anak dalam Islam* (Jakarta. Pustaka Amani, 2002 M/1423H), 164.

¹⁴Hery Nur Aly, dkk, *Watak Pendidikan Islam* (Jakarta:Friska Agung Insani,2000),198.

collective responsibility demands good cooperation between father and mother in providing education to their children as well as possible. This cooperation is an important and fundamental point in the children's education system.¹⁵ The family is the first and most important background a child can get to color his/her character and personality.¹⁶ The family is a very early childhood development pillar which has great influence on the critical period which is also called as golden age, because this period only comes once and cannot be repeated in the next life period.¹⁷

From the problems that can be identified, the authors need to limit it so as not too broad or too narrow. This needs to be done in order to prevent confusion and misunderstandings of problem areas, and serve as guidelines for the author. The problem is limited to early childhood education¹⁸ in the family and the formation of Muslim personality, and formulated as the following:

1. How is early childhood education in the family according to Islam?
2. How is the concept of Muslim Personality Formation?
3. How is the importance of Early Childhood Education in the Family as the basis for the formation of Muslim personality?

B. Method

The types of research according to the place included laboratory research, library research and field research.¹⁹ In addition to the laboratory, a research conducted in the library is a pretty exciting activity.²⁰

This research is a library research. This research will examine the urgency of early childhood education as the foundation of Muslim personality formation. Library research is a series of activities related to library data collection methods, reading, recording and processing of research materials.²¹

¹⁵Said Muhammad Maulany,*Mendidik Generasi Islami* (Jogyakarta:Izzan Pustaka,2002),9.

¹⁶James Julian M., John Alfred, *Belajar Kepribadian The Accelerated Learning for Personality* (Jogyakarta:Pustaka Baca,2008),23.

¹⁷Arsyad Ahmad Anwar, *Pendidikan*,9.

¹⁸Said Muhammad Maulany,*Mendidik Generasi Islami* (Jogyakarta:Izzan Pustaka,2002),9.

¹⁹Sutrisno Hadi,*Metodologi Research* (Yogyakarta: Penerbit ANDI,2007),4.

²⁰Suharsimi Arikunto,*Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta:PT. Rineka Cipta,2006),10.

²¹Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta:Yayasan Obor Indonesia,2008),3.

The approach used in this research is a psychological approach that views the child will grow and develop in various aspects,²² and sociological approach that views the personality formed by the interaction and the role of parents in the family.²³

The data collection technique in this research is done by using documentation technique or document review, which is looking for the data either in form of note, book, newspaper, magazine, or article²⁴ that contains and related to early childhood education, and the personality of Muslim.

The analysis method used in this research is descriptive-analytical, interpretative, and inferential²⁵ methods to the data found. This method is not merely collecting and writing or reporting in the form of quotations about a number of documents, but the result of critical analysis of the researchers on those documents.²⁶ In addition, inductive²⁷ and deductive²⁸ analysis is also required, so that this research is able to understand about the importance of early childhood education in the family as the basis of Muslim personality formation.

C. Discussion of Research Results

1. The Role of Family in Underpinning Personality

Psychologists and educators claimed that the first years of the child's life are the most important period for the personality formation and the planting of basic traits. This does not mean that the child's development is limited to that year so there is no change after that period. The point is that the most important foundations in a child's life are laid down during those times.²⁹

At home, father and mother teach and instill the basics in the personality formation. The family in this case is the very decisive actor of the future of child's

²²Abudin Nata, *Metodologi Studi Islam* (Jakarta:Raja GrafindoPersada,2006),51.

²³Ibid.,36.

²⁴Suharsimi Arikunto, *Prosedur*,231.

²⁵Metode penarikan kesimpulan secara logis dan empirik. Lihat Mestika Zed, *Metode*, 86.

²⁶Nana Saodih Sukmadinata, *Metode*,222.

²⁷Cara berfikir yang berangkat dari fakta-fakta atau peristiwa-peristiwa yang khusus dan kongkret itu digeneralisasi yang mempunyai sifat umum. Lihat Sutrisno Hadi, *Metodologi*,47-51.

²⁸Prinsip berfikir yang berangkat dari pengetahuan bersifat umum untuk menilai fakta atau peristiwa yang bersifat khusus. Ibid.,41.

²⁹Hery Nur Aly, dkk, *Watak Pendidikan Islam* (Jakarta:Friska Agung Insani,2000),201.

development. From the family side the development of education has started since still in the womb. The unborn child is actually able to catch and respond to anything that is

done by the parents, especially the mother. Not surprisingly, if the child who grew up in situations and conditions that are less improved while he/she still in the womb affected the child's intelligence at birth and vice versa. As Imam Syafi'i who in the seven-year-old had memorized the Al-quran.³⁰ This is because during in the womb, his mother often memorized and recited Qur'anic verses. Thus the family remains the center of education for the first and foremost. The family is an urgent educational environment, where children form their experiences.³¹ Children have potential mental, spiritual, and moral development to be built. Extremely, in early childhood education is the most potential start of the formation of personality and identity.³²

2. Education Itself Is Habituation

Every Muslim parent is almost certain to want his child to become shalih and shalihah. Parents will be able to realize these expectations when they are providing education to their children from an early age, perhaps even since the baby in the womb. Because the education of children at an early age gives more influence over the child's personality.

Ibn al-Jauzi put in his book that the main formation is the childhood, when the child is allowed to do something less good from childhood and has become his habit, it is difficult to straighten it out. This means that education begins since childhood in the family. Children who are not cared for and guided will do bad habits, and one day it will be difficult to leave it.³³

If we pay attention to what Ibn al-Jauzi expressed, it is true that everything lies in our childhood. Everything the parents expect from their children should start from childhood. Establishment, in fact, is a parenting issue of habituation from both parents to their child. Moreover, all things related to good-bad and one of the

³⁰Juadah Muhammad Awwad, *Mendidik Anak Secara Islam* (Jakarta : Gema Insani,1995),10-12.

³¹Hery Noer Aly,dkk.,*Watak*,203.

³²Juadah Muhammad Awwad, *Mendidik*, 34.

³³Muhammad Muhyidin, *Buku pintar Mendidik Anak Soleh dan Solehah Sejak dalam kandungan sampai Remaja* (Yogyakarta: Diva Press, 2006), 347.

children is closely related to the issue of habit and habituation. If something has become a habit for children, then it is difficult to leave it.³⁴

According to Ibn Qayyim al-Jauziyah, the habit is a great power. It can be seen from his sentence below "Resist the trajectory! If it left unchecked it will become fikrah (idea). Resist the idea, otherwise it will be lust. Fight lust, otherwise it will become an azimah (desire). If he is not opposed, it will become a deed. If the action is not found by its opponent, then it will become a habit, and it difficult to be abandoned ". Indeed what Ibn Qayyim suggested that if something has become habitual action it will be difficult to abandon, that is the secret of habit.

Something that is told by parents to their child will be done when it becomes a habit that parents do. A child will feel a peculiarity when he/she is ordered by his/her parent to pray if previously they never get used to pray. Again, it depends on how parents get their children to work on or leave a practice. Good-bad, right-false, even intelligent-fool of a child depends on the growing habituation that has been implanted in the child.³⁵

3. Habituation Shaping Personality

As it has been described previously, that the formation of personality is influenced by internal and external factors, not least the child's personality. Although the child has essentially the potential, but necessary artificial efforts of related people, especially parents. Religious nature factor (taqwa) is a potential that has a tendency to develop. However, this development does not occur when there are no external factors that provide guidance, instruction, and training. External factors included family, school and community.³⁶ Children have mental development, spiritual, and moral which potential to be built. Early childhood education is extremely the most potential beginning of the personality and identity formation.³⁷

Family is the main environment for children, so that the effort that needs to be done early is the habit in the family. Family backgrounds provided the greatest

³⁴Ibid.,348.

³⁵Ibid.,350-351.

³⁶Syamsu Yusuf, *Psikologi Belajar Agama* (Bandung :Pustaka Bani Quraisy, 2005), 34-35.

³⁷Juadah Muhammad Awwad, *Mendidik*, 54.

coverage to provide good habits. Good habits instilled in a person will be ingrained forever.³⁸

Naturally human beings are imitators, the character of a person can unknowingly obtain the goodness and badness of the others character. If a child mingles with righteous people for a long time, unconsciously will nurture the good in himself, some of the goodness of the shalih people and learn something from them. Unconsciously it will be attached to the properties that are in his self like the qualities which are possessed by the righteous people.³⁹ When the child has seen that the habits of the parents and other family members are the righteous individuals who always do goodness, then the child will imitate it.

Good habits are actually the essence of life. Good habits will produce the highest number of total fruits of life and help humans to the best existence of their lives. Habit is basically something that is done in the same way and over and over in a long period so that someone will do it automatically even when he/she does not want to do it.⁴⁰ Habits that are done in daily life will stick and form the character of the child. In the end this character will be the personality of the child. Thus, the habit is the first necessity in the formation of someone's character. It can be said to be just one level below the nature of the character. More precisely, it can be said that it will become the main character and the actual or form a person's nature or personality.⁴¹

4. Kaffah Muslim Personality

The Muslim personality can be seen from someone's ability to actualize the pillars of Islam in their daily life. So the Muslim personality included the five pillars of Islam, namely;⁴²

1. Read two testimony sentences, which gave birth to syahadatain personality.

The syahadatain personality is the individual's personality acquired after reciting the two testimony, understanding the nature of which he/she speaks and is

³⁸James Julian M., John Alfred, *Belajar Kepribadian The Accelerated Learning for Personality* (Yogyakarta:Pustaka Baca, 2008), 41.

³⁹Mansur, *Pendidikan*,277.

⁴⁰James Julian M., John Alfred, *Belajar*,40.

⁴¹Ibid.,39.

⁴²Abul Mujib, *Kepribadian*,250.

aware of the consequences of his/her testimony. The syahadatain personality included the cognitive domain through verbal pronunciation, the affective domain through sincere conscience, and the psychomotor domain by doing all the consequences of the testimony.⁴³

2. Praying which gave birth to mushalli personality.

Mushalli is a person who prays. So the personality of mushalli is the personality of a person who got after establishing the prayer well, consistent, orderly and khusyu ', so he/she get the wisdom of what is done. This is based on the assumption that the person who is devoted to pray has a more pious personality than the one who does not pray, because he/she gets the wisdom of his/her deeds. Prayers are worship, in which it is a form of self-actualization of fitri and intrinsic, because mushalli understand that the creation of man is designed to worship.

3. Doing shiam which gave birth to sha'im personality.

Sha'im is a fasting person. Sha'im personality is the personality of a person who is acquired after performing the fast with full faith and devotion, so that he/she can control himself/herself well. This notion is based on the assumption that people who are able to refrain from something that breaks the fast has a stronger personality, resistant to test, and stable from the people who do not fast, because people who fasted to get wisdom from his/her actions.⁴⁴

Sha'im personality has observable indicators, such as the following:⁴⁵

- a. Fasting is able to form a patient individual, steadfast, test-resistant and well-controlled in navigating life.
 - b. Fasting can foster the character of nature and fa'iz (sacred and lucky).
 - c. Fasting can form a healthy person physically and spiritually.
4. Paying zakat which gave birth to the personality of muzakki.

Muzakki personality is the personality earned after paying zakat with full sincerity, so he/she gets the wisdom of his/her actions. This understanding is based on the assumption that people who pay zakat have a familial, generous,

⁴³Ibid.,251.

⁴⁴Ibid.,282.

⁴⁵Ibid.,283-285.

open, courageous, non-arrogant personality, have a sense of empathy and social sensitivity and easily adapt to others, even to whom of different status.⁴⁶

5. Implement Hajj, which gave birth to the personality of Hajj.

The personality of the pilgrim is the personality of a person acquired after performing the pilgrimage solely because of Allah SWT. So that he/she gets the wisdom of his/her deeds. This understanding is based on the assumption that the person who has performed the pilgrim has a patient personality that passes through danger and temptation, flexible, egalitarian, inclusive, and good at communicating with each other, dare to sacrifice, even abandon his/her status, position and possessions, in order to create similarity and togetherness with others, in order to gain the pleasure of Allah SWT.⁴⁷

D. Conclusions

Based on the results of research, it can be concluded: *first*, the period of early childhood education lasts from the age of 0-7 years. At that age children experience important growth and development in many ways.

In fact, that age is the most important period of the entire human life which is called as the critical period for the growth and development of children in later times. Education in golden age should be done gradually with a variety of methods which is appropriate for children. *Second*, personality building is not an instant and permanent thing but dynamic and through a process that is done since early childhood. Therefore, early childhood education in the family is very important to underpin the formation of Muslim personality. A person's personality is formed in addition to internal factors (heredity) which is also formed by external factors such as education received, especially family education in early childhood. *Third*, early childhood education underlies the formation of Muslim personality because education is essentially a process of habituation. Habits given since early childhood will form a character, and it will eventually become the child's personality. Children who are educated, familiarized with behavior according to Islamic Shari'a, then the child will have a Muslim personality.

⁴⁶Ibid.,290-291.

⁴⁷Ibid.,295-296.

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