

Implementation of Qur'anic Values in Educating Children (Interpretation of Surah Luqman Verses 13, 14, 16, 18, and 19)

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KEYWORDS	ABSTRACT
Educating Children, Implementation, Q.S. Luqman, Value of the Quran,	The phenomenon of moral crisis among Indonesian children and adolescents indicates a weakness in character education, especially in the family environment. Education that emphasizes academic aspects too much without instilling spiritual and moral values impacts the fading of children's manners and behavior. In fact, Islam, through the Qur'an, provides in-depth guidelines on how to educate children, one of which is through the story of Luqman's advice to his son. This research aims to examine and explore the values of education in <i>Surah Luqman</i> verses 13, 14, 16, 18, and 19 as a conceptual basis for shaping the character of children who are monotheistic, moral, and responsible. This study uses a qualitative method with a literature study approach. Data were collected from classical and contemporary tafsir books as well as scientific journals from Google Scholar and Neliti. The results of the study show that Luqman's advice includes five main values, namely monotheism, <i>birrul walidain</i> , awareness of Allah's supervision, humility, and social manners. These values form an integrative and applicable educational framework to be applied in today's Muslim families. By understanding and applying these values, parents are expected to be able to form a strong generation in morals and spirituality.
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INTRODUCTION

Children's education serves as the foundation for shaping the morals and character of the nation's future generations, with the family acting as the first and most strategic environment for transmitting core values such as honesty, empathy, and responsibility (Vertel et al., 2024; Susilo, 2020). However, the ongoing moral crisis in modern society reflects the inability of some families to provide effective character education from an early age, a situation that is further exacerbated by the challenges of globalization and rapid technological change (Nuroniayah & Krajišnik, 2025). The absence of strong family structures has been shown to negatively affect children's moral development, and studies indicate that global disruptive events—such as armed conflicts or natural disasters—significantly disrupt educational stability, leading to weakened character-building processes (Torche, 2024; IRC, 2025). Furthermore, research highlights that families play a pivotal role in instilling social values such as generosity and empathy, yet in practice, this role remains moderate and requires reinforcement (Elsayed, 2024). Therefore, character education approaches must undergo thorough evaluation to ensure that families can fulfill their role as the primary and most effective educators for their children in the modern era.

Children today face growing exposure to negative influences—such as hedonism, individualism, and violence—through social media and the internet, and alarming data from BPS shows that in 2021, 188 villages or sub-districts in Indonesia were scenes of mass student brawls, reflecting an escalating moral crisis among youth (BPS, 2021). This crisis is further underscored by rising incidents of bullying, harassment, and even minors involved in killings, signaling an urgent need to reinforce children's spiritual and moral education (Leeuw, 2024; Rathnayake, 2023; Yusup, 2025). Islamic education, grounded in the concept of *rahmatan lil 'alamin*, provides comprehensive guidance through the Qur'an's teachings on character and ethics—emphasizing moral virtues, spiritual purification (*tazkiyah*), and holistic formation of intellect, emotions, and social responsibilities (Karimullah, 2023; Sasmita, 2024). The holistic Islamic educational framework integrates spiritual, intellectual, emotional, and social development, aiming to cultivate individuals of noble character and conscious responsibility (Karimullah, 2023; Education in Islam, 2025). Additionally, the principle of *tarbiyah* in Islamic pedagogy supports the synthesis of moral, spiritual, and intellectual growth to build coherent Muslim identity suitable for the modern context and counter moral decline (Abdalla, 2025). In sum, education based on Qur'anic values offers a promising and necessary foundation for addressing Indonesia's youth moral crisis (Amin, 2025; Nimah et al., 2025).

One of the parts of the *Qur'an* that explicitly discusses children's education is *Surah Luqman* verses 13, 14, 16, 18, and 19. These verses contain Luqman al-Hakim's advice to his son, covering various aspects of education, ranging from monotheistic education, ethics, to social morals. Luqman is described as a wise father who is able to deliver advice in an effective and compassionate way. The educational materials presented by Luqman include the prohibition of associating with Allah, the obligation to serve one's parents, awareness of Allah's thorough supervision, the command to uphold prayer and *amar ma'ruf nahi munkar* (enjoining what is right and forbidding what is wrong), and the ethics of interacting with fellow humans. These verses provide an integrative educational model combining the vertical dimension (relationship with God) and the horizontal dimension (relationship with others).

The interpretation of the verses of *Surah Luqman* provides a concrete picture of the methods and values that must be applied by parents in the process of educating children. Classical and contemporary *mufasssir* have elaborated in detail the meaning and wisdom contained in each verse. Ibn Kathir, in his commentary, explained that the education provided by Luqman began with the cultivation of the correct faith, followed by moral education and social ethics. Meanwhile, Hamka in *Tafsir Al-Azhar* emphasizes the importance of a gentle but firm approach in conveying the values of truth to children. This approach to interpretation provides a strong theoretical framework for understanding the principles of Islamic education that can be applied.

However, the implementation of the values contained in the *Luqman* letter in the life of Muslim families is currently not optimal. Many Muslim parents do not understand or even ignore the educational content contained in the *Qur'an*. They focus more on academic and material aspects while neglecting the formation of the child's character and spirituality. This condition is exacerbated by a lack of deep understanding of effective educational methods based on Islamic teachings. As a result, many Muslim children experience identity crises and

are easily influenced by negative values from outside. Research shows that the family factor is one of the main causes of the moral crisis among the younger generation, due to the lack of inculcation of religious and ethical values from an early age (Kusuma, 2023).

Previous research on Islamic education has indeed been carried out, but little focuses on the implementation of the values in *Surah Luqman* specifically in the practice of children's education. Most research remains normative and has not addressed the practical aspects of implementing these values in daily life. Research by Makhshun (2023) discusses Islamic education from the perspective of the Qur'an *Surah Luqman* verses 13-17 and its implications for family education but does not include verses 18 and 19, which also have important value in children's education. Meanwhile, other studies focus more on theoretical aspects without providing practical guidance that parents can apply in educating children. This condition shows the need for more comprehensive and applicable research on the implementation of *Qur'anic* values in children's education.

This research aims to explain the meaning and content of educational values in *Surah Luqman* verses 13, 14, 16, 18, and 19 based on the interpretation of prominent scholars. The analysis will examine various classical and contemporary sources of interpretation to gain a comprehensive understanding of the educational messages contained in these verses. Each verse will be analyzed in depth to reveal educational values that can be extracted and applied in children's educational practices. This analysis process will involve a hermeneutic approach that considers historical, linguistic, and sociological contexts. The formulation of this implementation will be realized in practical strategies and methods that parents can apply in educating children in various situations and conditions. By integrating the values of the *Qur'an* in the educational process, it is hoped that a young generation can be formed with strong character to face the challenges of the times while still adhering to the principles of truth and justice.

METHOD

The research method used in this study was a descriptive qualitative method with a library research approach. The study focused on analyzing the educational values in *Surah Luqman* verses 13, 14, 16, 18, and 19 through a thematic interpretation approach. The primary sources included the Qur'an and various tafsir books such as *Tafsir Ibn Katsir* and *Tafsir Al-Azhar* by Hamka. Additionally, secondary data were obtained from relevant scientific journals, both national and international, accessed through Google Scholar and Neliti databases.

Data analysis involved stages of data reduction, data presentation, and drawing conclusions. During data reduction, important information was filtered from the literature to identify patterns and alignments between the verses and Islamic education theory. The data were then presented as a systematic description based on the educational themes found in each verse. Conclusions were drawn inductively, considering the historical and social context of the analyzed verses. This approach was chosen to gain a deep and contextual understanding of the implementation of Qur'anic teachings in family education practices.

RESULTS AND DISCUSSIONS

Ayat 13

Teks Arab: وَإِذْ قَالَ لُقْمَانُ لِبْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Translation: "And (remember) when Luqman said to his son, when he was teaching him: "O my son, do not associate with Allah, indeed associating with (Allah) is indeed a great tyranny."

This verse illustrates the fundamental advice that Luqman gave to his son regarding monotheism. Luqman began his son's education with the most basic aspect of Islam, namely monotheism. The prohibition of shirk is a top priority because shirk is the greatest sin in Islam. The word "ya bunayya" (O my son) shows the tenderness and affection of a father to his child. This call contains the meaning of emotional closeness which is very important in the educational process. Education based on affection will be easier for children to accept and internalize.

The phrase "la tusyrik billah" (do not associate with Allah) is a firm and clear commandment. This command is not only related to the ritual aspect, but also to the aspect of daily life. Children are taught not to make other than God gods, either in the form of worship or total dependence.

The explanation of "inna al-shirka lazulmun azhim" (indeed shirk is a great tyranny) provides a logical reason why shirk should be avoided. Shirk is called tyranny because it puts something out of place. Making a creature equal to Khaliq is a very great form of tyranny.

This verse also shows an effective educational methodology. Luqman did not give orders, but also gave explanations and reasons. This approach helps the child understand the essence of the teachings given, rather than memorizing or obeying without understanding.

Verse 14

Teks Arab: وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

Translation: "And We command man (to do good) to his parents; His mother had conceived him in an increasingly weak state, and weaned him in two years. Give thanks to Me and to your parents, to Me alone shall you return."

This verse continues Luqman's advice by emphasizing the importance of being devoted to one's parents. After establishing monotheism, this verse teaches about the rights of parents that must be respected and fulfilled by children. The placement of birrul walidayn (devotion to one's parents) after monotheism shows a very important position in the hierarchy of Islamic values.

The depiction of mothers' struggles in conceiving and breastfeeding children provides a concrete picture of parental sacrifice. The word "wahnna 'ala wahnin" (increasing weakness) indicates that the mother's weakness increases with the growth of the fetus. This picture is intended to arouse the child's gratitude and affection for his parents.

The commandment "usykur li wa li walidayka" (give thanks to Me and to your parents) shows the balance between the rights of Allah and the rights of parents. Thanks to Allah and thanks to parents are placed in one sentence, showing that the two have an important and inseparable position. The phrase "ilayya al-mashir" (only to Me is your return) provides an eschatological perspective on filial devotion to one's parents. Children are reminded that all actions, including how to treat their parents, will be held accountable before Allah SWT in the hereafter.

This verse also teaches about the concept of gratitude through concrete actions that show appreciation and compassion. In relationships with parents, gratitude is manifested in the form of obedience, attention, and devotion **Ayat 16.**

Teks Arab: يَا بُنَيَّ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا ۖ فَاتَّقِنِي ۚ إِنَّكَ إِن تَتَّقِنِي فَلَا مَغْرِبَ لَكَ عِندَ رَبِّكَ ۚ إِنَّكَ إِن تَتَّقِنِي فَلَا مَغْرِبَ لَكَ عِندَ رَبِّكَ ۚ إِنَّكَ إِن تَتَّقِنِي فَلَا مَغْرِبَ لَكَ عِندَ رَبِّكَ ۚ
إِنَّا أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا ۚ فَاتَّقِنِي ۚ إِنَّكَ إِن تَتَّقِنِي فَلَا مَغْرِبَ لَكَ عِندَ رَبِّكَ ۚ إِنَّكَ إِن تَتَّقِنِي فَلَا مَغْرِبَ لَكَ عِندَ رَبِّكَ ۚ

Translation: "(Luqman said): "O my son, if there is (an act) as heavy as a mustard seed, and it is in a rock or in the sky or in the earth, Allah will surely bring it (retribution). Indeed, Allah is All-Knowing."

This verse teaches about God's perfect justice and His thorough oversight. Luqman explained to his son that there is not a single deed that escapes the knowledge of Allah, no matter how small it may be. This learning aims to foster awareness of moral responsibility in every action. The parable of "mitsqal habbatin min khardalin" (as heavy as a mustard seed) shows the accuracy of Allah's system of justice. Mustard seeds are one of the smallest objects that can be seen with the naked eye. This parable teaches that God will reward every deed, both great and small.

The mention of places such as "fi sakhratin aw fi al-samawati aw fi al-ardhi" (in the rock or in the sky or on the earth) indicates the unlimited scope of Allah's watch. There is no place in the universe that can hide man's deeds from the knowledge of God. The attributes of Allah "latif" (Most Delicate) and "khabir" (All-Knowing) give it a deep spiritual dimension. The latific nature indicates the subtlety of God's knowledge that can accomplish very detailed things. The nature of khabir shows Allah's complete knowledge of all things, including the intention and motivation behind every action.

This verse serves as a reminder as well as motivation. A warning for those who do evil to repent immediately. Motivation for those who do good to continue to be consistent in goodness, because Allah will surely reward their good deeds

Ayat 18

Teks Arab: وَلَوْ تَصْعَقُ خَدَّكَ لِلنَّاسِ وَلَوْ تَمُوتُ فِي الرُّضِّ مَرَحًا ۖ إِنَّ اللَّهَ لَ يُجِبُ كُلَّ مِحْنَالٍ فَخُور ۚ

Translation: "(Luqman said): "O my son, if there is (an act) as heavy as a mustard seed, and it is in a rock or in the sky or in the earth, Allah will surely bring it (retribution). Indeed, Allah is All-Knowing."

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Ayat 19

Teks Arab: وَأَقْصِدْ فِي مَشْيِكَ ۖ وَاعْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

Translation: "And be modest in your walk and soften your voice. Indeed, the worst voice is the voice of a donkey."

This verse complements Luqman's advice on the manners of interacting with fellow humans. After forbidding arrogance, this verse provides positive guidance on how one should behave in social life. This advice covers two important aspects such as how to walk and how to speak.

The commandment "waqshid fi masyika" (be modest in walking) teaches about the importance of balance in behavior. Walking simply means not overdoing it, not too fast and not too slow, not haughty but also not too condescending. Simplicity in walking reflects a mature and balanced personality. The command "waghdhudh min shawtika" (soften your voice) teaches about the manners of speaking. A soft, non-shouting voice indicates politeness and respect for others. A good way of speaking will make communication more effective and enjoyable.

The parable "inna ankara al-ashwati la shawtu al-hamir" (indeed the worst voice is the voice of a donkey) gives a concrete picture of the inappropriate way of speaking. The loud and rude voice of the donkey became a symbol of an impolite and unpleasant way of speaking. This verse teaches about the importance of maintaining image and reputation. The way he walks and speaks is a reflection of a person's personality. People who walk simply and speak softly will earn respect and appreciation from others.

Luqman's advice to his son as stated in Surah Luqman verses 13, 14, 16, 18, and 19 shows the existence of a systematic layered educational structure. This education starts from the foundation of monotheism, then continues with manners towards parents, spiritual moral awareness, and social ethics. In children's education, this approach shows the integration of vertical (*hablum minallah*) and horizontal (*hablum minannas*) aspects as the main principle in forming a complete character

Verse 13 emphasizes the importance of monotheistic education in shaping children's personalities. Tawheed is the basis of the entire Islamic value system. According to Ibn Kathir, the mention of shirk as a "great tyranny" shows that such actions are a form of denial of the essence of the divinity and absolute truth of Allah SWT. Tawhid education has a direct influence on shaping children's spiritual and moral awareness. Children who understand monotheism in its entirety will have strong values to reject all forms of deviation of foreign values and ideologies that are contrary to Islam.

In addition, the method used by Luqman in instilling the value of monotheism is also very significant. The call "ya bunayya" reflects a warm and loving emotional approach. This approach is important because education based on affection will be more effectively received by children. As stated by Hamka in Tafsir Al-Azhar, gentleness in conveying the truth is the key to success in educating the younger generation to accept religious teachings without coercion.

Verse 14 is a continuation of monotheistic education by emphasizing the importance of *birrul walidayn*. The placement of filial deeds to parents after the prohibition of shirk shows that man's relationship with his parents is a reflection of his relationship with his God. Mother is specifically mentioned for her struggles in pregnancy and breastfeeding. It contains profound lessons about appreciation and empathy for the sacrifices of others, especially in the family sphere. In this framework, Islamic education encourages children to internalize the values of

love and respect as the foundation for building healthy social relationships. Birrul walidayn's education also reflects the importance of transcendental awareness. This verse ends with "ilayya al-mashir" which provides a warning of the final responsibility before Allah SWT. The cultivation of these values is important to form a moral awareness that every action will be reciprocated, and therefore children will be more careful in their treatment of parents and fellow human beings.

Verse 16 expands the scope of education by instilling the value of an awareness of God's thorough supervision. Children are taught that no deed is hidden from God, even if it is as big as a mustard seed and hidden in a rock. This concept is important in forming a sense of responsibility and internal honesty in children¹⁰. In educational psychology, awareness of internal supervision is a form of self-regulation which is the main indicator of moral maturity. Ibn Kathir interpreted that Allah will reward all deeds, no matter how small. These values directly strengthen the child's character and ethical commitment. Thus, Islamic education forms a spiritual and moral consciousness that is resistant to external temptations.

Verse 18 provides guidance on social ethics and social manners. Arrogance and arrogance are condemned as contrary to the principles of servitude and humility in Islam. This verse is particularly relevant in the modern social context where arrogance and individualism are often the dominant values instilled by the media and popular culture. Islamic education emphasizes the importance of equality, respect for others, and humility in social interactions. The prohibition of turning away from others and walking haughtily is a form of prohibition against body expressions that show superiority. Supervision of expressions and gestures is important in forming good social manners. This awareness will encourage the child to appreciate the existence of others without discrimination.

Meanwhile, verse 19 closes the series of counsel by teaching simplicity in walking and gentleness in speaking. Luqman taught his children to maintain a balance in attitude and communication. The command to "soften your voice" is not only related to speaking technique, but also reflects a calm, polite, and non-aggressive mental attitude. In education, effective and ethical communication skills are essential to mold children into individuals who are easily accepted in society. The parable of the donkey's voice, which is referred to as the worst voice, shows the importance of maintaining ethics in speaking. Islam rejects harsh and offensive communication styles. Children's education in this case must include the habit of speaking politely and empathetically as a reflection of Islamic morals. According to Makhshun, these values when applied consistently in the family environment will strengthen the formation of positive character and reduce the risk of social conflict.

Overall, these five paragraphs provide a very comprehensive framework for children's education. Starting from monotheism, manners to parents, moral awareness, to social manners and communication. These five main values are in line with the principles of Islamic education which are holistic and integrative. Education in Islam does not separate between spiritual and social aspects, between theory and practice. Instead, the two strengthen each other. Parents have the primary responsibility to transform these values in daily life. This can be done through an exemplary approach, dialogue, and habituation. Without the active role of parents, it will be difficult to internalize the values of the Qur'an in children.

By strengthening collaboration between families, schools, and communities in implementing the values of the Qur'an as contained in Luqman's advice, the process of children's education will become more meaningful and contextual. Children not only grow up as intelligent individuals, but also as socially and spiritually responsible individuals. Therefore, the formation of a resilient generation in facing the challenges of the times must start from home. The implementation of Qur'anic values as exemplified by Luqman is very applicable in practice if done consistently and consciously.

CONCLUSION

The educational values in *Surah Luqman* verses 13, 14, 16, 18, and 19 embody a holistic Islamic education that balances spiritual, moral, and social aspects. Luqman's advice to his son highlights essential principles such as monotheism, respect for parents, consciousness of Allah's oversight, and ethical conduct toward others. These teachings remain highly relevant as foundational guidance for raising children in Muslim families amidst contemporary moral challenges, especially in the digital age. Effective implementation depends on parents' awareness and consistent commitment, reinforced through daily habituation of these values. Future research could explore practical methods and programs to support parents in integrating these Qur'anic principles into modern parenting practices and evaluate their impact on child development in diverse Muslim communities.

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