



Science and Islamic Character Education from the Perspective of Athiyah Al-Abrasyi: A Philosophical Analysis

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Abstract

This study explores Muhammad Athiyah Al-Abrasyi's educational philosophy and its relevance to modern Islamic education, particularly in integrating science and character development. Utilizing a qualitative library research method, the study analyzes primary texts and relevant scholarly interpretations. The findings reveal that Al-Abrasyi's educational vision places moral and character formation at the heart of Islamic education, transcending mere cognitive development. His model emphasizes the unity of religious and secular knowledge, the role of teachers as moral exemplars, and the holistic formation of students. Notably, this study highlights Al-Abrasyi's practical educational strategy that combines classical Islamic values with progressive methods challenging the dominant secular paradigm. The research contributes to Islamic educational theory by reaffirming the urgency of value-based curricula and offers a practical framework for reforming education in response to contemporary moral crises. Al-Abrasyi's vision remains a compelling model for cultivating spiritually grounded, socially responsible, and intellectually capable individuals (insan kamil).

Keywords: *Islamic education, Al-Abrasyi, moral education, science, character.*

A. Introduction

Globalization and technological advancement have brought significant influence on the social and spiritual behavior of society, including in the field of education. A decline in manners and ethical conduct among students such as diminishing respect toward teachers, increasing acts of violence, and the rise of promiscuous behavior has become a critical concern. Education that overemphasizes cognitive development often neglects character values. This trend underscores the urgent need to re-emphasize character education based on Islamic values (Rahmawati, 2022). Frequent news reports highlighting the moral crises faced by children and adolescents further reveal the weak implementation of character education within formal schooling (Marzuki, 2021).

Previous studies have explored Islamic character education. Research by Ramli (2021) and Mariani (2022) examined Athiyah Al-Abrasyi's thought within the context of classical Islamic education, while Nurfaizah and Ismail (2021) focused on his pedagogical methods. However, these studies have yet to thoroughly address the contemporary relevance of Al-Abrasyi's ideas in meeting the challenges of modern education, particularly in integrating character education with science education (Suratin, 2021). This research, therefore, fills that gap by offering a comprehensive analysis of Al-Abrasyi's classical thinking in dialogue with the current educational reality one that demands a synthesis of moral, spiritual, and scientific rationality. The present study aims to critically analyze the Islamic educational philosophy of Muhammad Athiyah Al-Abrasyi and examine its relevance to contemporary science and character education. Unlike previous works, this research positions Al-Abrasyi's thought as a viable solution to current educational dilemmas especially in shaping individuals who are spiritually grounded, socially responsible, and intellectually capable. In doing so, the study introduces a fresh perspective (novelty) that enriches the discourse of Islamic education in the modern era (Jauhari, 2022).

The hypothesis of this study is that Al-Abrasyi's educational principles which include the values of freedom, equality, sincerity in seeking knowledge, and ethical orientation have a positive impact on the development of students' character. Hence, Al-Abrasyi's thought, grounded in the universal values of Islam and moral excellence, deserves to be reflected upon and implemented within national education systems facing the pressures of globalization. Revisiting the educational philosophies of classical figures

such as Muhammad Athiyah Al-Abrasyi is not merely a historical exercise but an effort to actualize fundamental values that are increasingly marginalized in today's educational systems. In addressing the current multidimensional crisis including identity confusion, moral degradation, and the imbalance between intellectual and emotional intelligence Islamic education must offer a comprehensive response. Thus, an approach that balances cognitive development with spiritual depth and social awareness becomes crucial.

Al-Abrasyi's thought gains significance because it presents a synthesis of knowledge and ethics, spirituality and professionalism, as well as intellectual freedom and commitment to divine values. In an age of rapid and pragmatic modernity, his concept of education which prioritizes moral objectives and the balance between worldly and afterlife goals offers a critical and much-needed alternative. His ideas challenge Western educational paradigms that overly emphasize academic achievement and technical competence while neglecting values and the deeper meaning of life. Moreover, Al-Abrasyi provides both philosophical and methodological foundations for designing an integrative curriculum. He believes that every subject must incorporate ethical and moral content, and that teachers are not merely instructors but also moral educators. In this regard, Al-Abrasyi aligns with transformative and humanistic educational models that have gained renewed attention in global educational discourse.

Conceptually, this study contributes to the ongoing discussion on the integration of Islamic education and science education. In many cases, formal education remains trapped in the dichotomy between religious and secular knowledge. Yet, Al-Abrasyi had already proposed a unified educational model rooted in the principle of *tawhid* (divine unity). Thus, this research serves not only as a theoretical reflection but also as a foundation for developing practical educational strategies to respond to the challenges of globalization and secularization. By employing an analytical and critical approach to Al-Abrasyi's texts and ideas, this study aspires to make a tangible contribution to the development of a national educational system that is more civilized, value-driven, and oriented toward the common good (*maslahah*). It is also expected to serve as a scholarly reference that fosters further discussion on the importance of integrating Islamic values into modern science-based education aiming to cultivate not only intelligent individuals, but also those with holistic character rooted in the principles of *tawhid*.

B. Methods

This study employs a qualitative approach in the form of library research. This method was chosen because it enables the researcher to explore in depth the educational thought of Muhammad Athiyah Al-Abrasyi within the context of science and Islamic character education (Creswell, 2016). The research was conducted between February and April 2025, utilizing resources from the Central Library of UIN Ar-Raniry in Banda Aceh and digital access to national and international academic journals. The data used in this study are secondary sources, including books, scholarly journals, articles, and other relevant documents. Data collection was carried out through documentation, involving a thorough review of literature aligned with the study's focus. The primary informant in this research is the central figure under study, Muhammad Athiyah Al-Abrasyi, whose ideas were examined through his written works, along with interpretations by scholars published in academic literature. Data were analyzed using descriptive-qualitative and interpretive methods, beginning with reading, categorizing, and thematically analyzing the data. The analysis process followed the stages of data reduction, data display, and conclusion drawing. The results are presented in the form of an academically accountable scholarly narrative.

C. Result and Discussion

1. Historical and Intellectual Context of Muhammad Athiyah Al-Abrasyi's Thought

Muhammad Athiyah Al-Abrasyi's educational thought emerged during the struggle of educational modernity in Egypt in the early 20th century. At that time, Islamic education was under pressure to align itself with Western systems that were increasingly secular and focused on technical skills. Al-Abrasyi responded with progressive ideas that integrated classical Islamic teachings with modern educational principles. His ideas were developed through intellectual dialogue with classical Islamic thinkers such as Al-Ghazali and Ibn Khaldun, as well as through critical reflection on the separation between ethics and intellectualism in Western education models (Hasanah, 2021; Rahmawati, 2020).

It is important to note that Al-Abrasyi's thought was not merely a reaction to Western education, but rather a systemic proposal to build an Islamic education system

rooted in character, knowledge, and civilization. He believed that education detached from moral and spiritual values would result in academically intelligent but ethically fragile generations (Munawar, 2022).

Through this framework, Al-Abrasyi positioned education as a process of holistic human development not merely as a tool for knowledge reproduction, but as a means for value transformation (Fauziah, 2023). He rejected the dichotomy between religious and secular sciences, which was beginning to take root due to Western influence, and instead emphasized the urgent need to integrate both realms within a holistic Islamic educational structure. Through his ideas, Al-Abrasyi offered clear direction for Islamic education to avoid being trapped in rigid curricular formalism and instead focus on the cultivation of character and students' social commitment. In this context, his thought remains highly relevant to contemporary educational reform, particularly amid the growing challenges of secularization and global moral decline.

2. The Perspective of Islamic Education in Al-Abrasyi's Thought

The curriculum developed by Al-Abrasyi aims to shape the ideal human being an individual capable of living independently and contributing meaningfully to society (Latifah, 2023). His views contrast with modern Western approaches such as those of Lickona, who separate character education from religious instruction (Yunita, 2024). This contrast highlights the greater comprehensiveness of Islamic education in Al-Abrasyi's perspective, as it not only guides learners toward academic competence but also instills deep moral values from an early age.

According to Al-Abrasyi, education must encompass three dimensions: spiritual (moral education), worldly (skills and knowledge), and social (civic responsibility). Within this framework, every subject must serve as a lesson in morality, and every teacher must act as a character builder (Hidayat, 2021). This model responds to the growing concerns in today's education systems, where moral integrity is being lost amid rapid technological advancement and globalization. Therefore, Al-Abrasyi's thought can be seen as a relevant and practical solution to reforming contemporary education, which tends to be reductive and fragmented. He advocates for the development of a generation that is not only intellectually capable but also spiritually and socially mature a critical

necessity in the face of the multidimensional crises currently confronting global education systems.

3. Educational Objectives According to Al-Abrasyi

According to Al-Abrasyi, the primary objective of education is the cultivation of noble character, rather than the mere transmission of knowledge. This aligns with the fundamental Islamic view that the essence of education is to perfect human morality, as reflected in the core mission of the Prophet Muhammad (Nurmala, 2023). He also emphasized the need to maintain a balance between worldly life and the hereafter by promoting an integrative approach that harmonizes religious and secular sciences. Furthermore, Al-Abrasyi highlighted the importance of maintaining utilitarian values in education, such as a commitment to scientific tradition, economic independence, and professional competence. Vocational and technical education, in his view, must not be detached from spiritual and ethical foundations (Alwan, 2022). He offered a synthesis in which spirituality serves as the bedrock for all intellectual and practical achievements.

Through this approach, education is not merely a mechanism for producing a labor force but a process for nurturing individuals with ethical awareness and social responsibility. This makes Al-Abrasyi's educational concept highly relevant in addressing the moral crisis brought about by modernization and the industrialization of education. In his perspective, education must respond to the demands of the time without losing its spiritual and moral roots. He stressed that the success of education should not be measured solely by intellectual outcomes, but also by the extent to which it shapes life attitudes grounded in Islamic values. His thought reminds us that the integration of ethics, knowledge, and skills is a foundational principle that cannot be separated. Ideal education is that which successfully unites all three within a coherent and sustainable system.

More profoundly, Al-Abrasyi viewed education as a pathway to the development of *insan kamil* the complete human being who excels intellectually while being spiritually and ethically mature. He rejected educational models that produce technically competent individuals who lack moral depth. In this regard, education is seen as a vehicle for civilizational development rooted in divine values and directed toward the well-being of the ummah. According to Al-Abrasyi, every educational process must include *tazkiyatun*

nafs (spiritual purification), so that knowledge leads to humility and service rather than arrogance (Rahmawati, 2024).

His conception of educational goals also has significant implications for curriculum design and assessment. He emphasized the importance of integrating cognitive, affective, and psychomotor domains in a balanced manner. Education should not merely produce graduates who can think logically but should also nurture individuals with social sensitivity and a strong sense of justice. In this view, educational success is not adequately captured by academic achievement indices alone; it must also be measured by behavior and the social contributions of learners after completing formal education. Al-Abrasyi's perspective is particularly relevant to contemporary issues such as the dehumanization of education, the erosion of integrity, and the commercialization of academic institutions. He provides a philosophical foundation for viewing education as a process of holistic human development not merely as preparation for employment. Education, in his view, must always be anchored in spiritual values that permeate practical life, making knowledge a means of worship and communal welfare, rather than a tool of domination or exploitation.

4. The Relevance of Al-Abrasyi's Thought to Contemporary Islamic Education

Al-Abrasyi's educational thought remains highly relevant to the challenges facing Islamic education today. He rejected the dichotomy between intellectual education and moral-spiritual education. In his educational framework, learners are encouraged to become knowledgeable, well-mannered, and socially responsible individuals (Maulida, 2022). This aligns with the urgent need for character and integrity education amid a global moral crisis affecting the younger generation.

Al-Abrasyi's ideas also serve as a critique of modern educational systems that overemphasize cognitive development while neglecting affective and spiritual dimensions. In his perspective, educational curricula must cultivate a love for knowledge, an awareness of social responsibility, and the ability to live productively while adhering to Islamic values (Rizki, 2023). Thus, education is not merely a process of knowledge transmission, but a means for holistic personal transformation. This approach encourages

the development of an education system that is both responsive to contemporary changes and committed to preserving the moral integrity of learners.

Al-Abrasyi also emphasized the importance of developing self-awareness and moral autonomy in learners from an early age. He did not only advocate for the internalization of Islamic values but also for strengthening students' reflective capacity in making decisions based on principles of goodness and justice. In this regard, his thought responds to the pressing need for an education system capable of producing critical, independent, and ethical individuals rather than learners who merely memorize religious doctrines devoid of meaning. Amid the growing identity crisis and consumerist culture among Muslim youth, Al-Abrasyi's approach teaches that Islamic education must be capable of shaping resilient personalities with a strong life vision and deep spiritual awareness. Values such as honesty, trustworthiness, and social responsibility, which he strongly promoted, serve as the foundation for nurturing a new generation of Muslim leaders.

Moreover, Al-Abrasyi did not confine education to the realm of formal institutions. He emphasized the role of the family, community, and broader environment as integral components of the educational process. In the context of contemporary Islamic education facing the challenges of digital disruption his thought provides valuable guidance, emphasizing that education should be collaborative and value-driven rather than merely institutional and academic. Therefore, Al-Abrasyi's ideas offer a profound contribution to the development of Islamic educational models that are not only modern in terms of methodology but also grounded in strong ethical and spiritual principles.

5. Educational Strategies According to Al-Abrasyi

Al-Abrasyi categorized educational methods into two types: conventional and unconventional. The conventional methods include debate, questioning, observation, and practice, while the unconventional methods emphasize the importance of planning and utilizing instructional media in accordance with the advancements of the time (Syahrul, 2024). This strategy reveals that Al-Abrasyi was not only a normative thinker but also a practical educator who recognized the importance of innovation in pedagogy.

The strength of Al-Abrasyi's educational system lies in his courage to integrate knowledge, values, and skills in a unified manner. He viewed the teacher not merely as

an instructor but as a spiritual and moral guide for learners (Yusran, 2021). This approach is urgently needed in today's educational context, where disorientation due to the secularization of educational systems is increasingly evident. In this regard, Al-Abrasyi offered educational strategies that do not only foster academic competence but also nurture the heart and sharpen students' social sensitivity. Such a model is crucial for addressing the ongoing crisis of values and moral confusion within contemporary education.

Furthermore, Al-Abrasyi believed that the success of educational strategies depends heavily on the alignment between objectives, methods, and the character of the educator. He stressed not only the effectiveness of teaching methods but also the quality of the relationship between teacher and student. In his view, the ideal learning process should take place in an atmosphere of compassion, mutual respect, and spiritual development. As such, the strategies he proposed are not rigid but flexible and contextual, adapting to the psychological and social development of learners (Kurniawan, 2023). Al-Abrasyi also emphasized the importance of meaningful and applied learning. He insisted that education should not end with theoretical understanding but must cultivate life skills and critical thinking. This is evident in his support for hands-on learning practices such as observation and training as part of the internalization of knowledge. His strategy aligns well with the experiential learning approaches widely adopted in modern education today.

Equally important, Al-Abrasyi foresaw the urgency of incorporating technology into education. His unconventional methods reflect a clear encouragement to use instructional media and educational tools effectively and creatively. This demonstrates that Al-Abrasyi's thought was not confined to a romanticized past but included a forward-looking dimension capable of addressing the challenges of modern times. In conclusion, Al-Abrasyi's educational strategies offer valuable inspiration for designing an integrated learning system one that harmoniously combines intellectual, emotional, spiritual, and social dimensions. This model can serve as a foundation for developing a humanistic and transformative Islamic education curriculum.

Analysis of Muhammad Athiyah Al-Abrasyi's Educational Thought

Muhammad Athiyah Al-Abrasyi's educational philosophy represents a thoughtful and insightful response to the challenges of modernity that began to shake the foundations of Islamic education in the early 20th century, particularly in Egypt. At that time, Islamic education was increasingly pressured to conform to Western educational models, which were largely secular, mechanistic, and focused on technical proficiency and the acquisition of worldly knowledge. This shift raised concerns about the potential erosion of spiritual and moral values within Islamic education. In this context, Al-Abrasyi emerged not merely as a critic, but as a visionary who offered an alternative solution based on the integration of Islamic values with modern educational approaches.

One of the core strengths of Al-Abrasyi's thought lies in his ability to reconcile two domains often treated as separate: religion and science, spirituality and rationality, values and skills. He firmly rejected the dichotomy between religious and secular knowledge a divide that gained traction as Western educational systems permeated the Muslim world. For Al-Abrasyi, such separation was not only detrimental to the identity of Islamic education but also undermined the essence of education itself as a process of holistic human formation. He asserted that humans require more than intellectual capacity; they must also develop spiritual depth and moral commitment. In Al-Abrasyi's view, education is not merely a process of knowledge transmission; it is the cultivation of character and moral disposition, which forms the foundation of a civilized society. He argued that intelligence without morality results in technocratic individuals who may be competent in skills but lack ethical guidance. Therefore, he insisted that Islamic education must be directed toward forming the complete human being (*insan kamil*) a person capable of critical thinking, noble conduct, and social responsibility. Within this framework, he positioned education as a medium for fulfilling the prophetic mission: the perfection of human character.

Al-Abrasyi's vision of value-based Islamic education is reflected in the curriculum model he proposed. He emphasized that every subject should carry moral content and that every teacher should not only impart knowledge but also model ethical behavior and character. In his perspective, teachers carry a profound moral and spiritual responsibility in shaping the personality of learners. Hence, the quality of a teacher,

according to Al-Abrasyi, is not defined solely by subject mastery, but also by personal integrity and moral character.

Moreover, Al-Abrasyi placed strong emphasis on the ultimate goal of education: the development of noble character. He stressed that technical expertise and academic knowledge must be balanced with ethical values and spirituality. This principle aligns with the Islamic spirit of maintaining equilibrium between worldly and spiritual pursuits. In Al-Abrasyi's view, Islamic education must never lose its spiritual compass, even as it adapts to the dynamics of the modern era. Thus, he avoided two extremes: overly rigid, conservative education on one hand, and overly liberal, value-neutral education on the other. In the context of globalization, secularization, and digitalization which have dramatically transformed social and cultural landscapes Al-Abrasyi's educational thought proves highly relevant. He warned that modernization without a value-based foundation would only accelerate moral decay and identity crises. Therefore, the educational approach he proposed is not only responsive to change but also firmly rooted in Islamic values. Within this framework, education becomes a safeguard for values and an instrument for cultivating a dignified civil society.

Interestingly, Al-Abrasyi did not limit himself to abstract ideas; he also offered practical strategies for educational implementation. He divided educational methods into two broad categories: conventional and unconventional. The conventional methods include well-established techniques in Islamic educational tradition, such as questioning, discussion, direct observation, and hands-on practice. The unconventional methods involve the use of modern instructional media, contextually relevant curriculum planning, and pedagogical approaches that adapt to contemporary realities. This illustrates Al-Abrasyi's progressive pedagogical vision and his openness to technological and methodological innovations so long as values remain the foundation. One of Al-Abrasyi's major contributions is his formulation of education as the integration of three essential elements: knowledge (*'ilm*), faith (*iman*), and action (*'amal*). For him, these components must work in harmony throughout the educational process. Knowledge without faith leads to intellectual arrogance; faith without action becomes mere rhetoric; and action without knowledge and faith loses direction. This concept is not only theologically sound but also highly applicable in constructing a holistic and sustainable educational system. For these reasons, Al-Abrasyi's thought deserves to be a key reference in contemporary Islamic

education reform. In an era where many educational systems have become overly administrative and focused solely on academic achievement, Al-Abrasyi reminds us that education must prioritize character formation, integrity, and social responsibility. His ideas offer a new direction for Islamic education one that remains faithful to its values, avoids hollow formalism, and resists the pull of short-term pragmatism.

Overall, Muhammad Athiyah Al-Abrasyi's educational philosophy constitutes a rich and enduring intellectual legacy deeply relevant to both the present and the future of Islamic education. He framed education not merely as a tool for knowledge reproduction, but as a battlefield for values and a medium for civilizational transformation. In today's educational landscape, marked by moral crises, value disorientation, and identity fragmentation, Al-Abrasyi's thought is well worth reviving and using as a foundational reference in building a more meaningful, rooted, and transformative system of Islamic education.

D. Conclusion

This study finds that the educational thought of Muhammad Athiyah Al-Abrasyi is highly relevant in addressing the moral crisis and value disorientation of the modern era. He positioned moral education as the core spirit of the learning process and advocated for the integration of scientific knowledge with spiritual values within the curriculum. His ideas reject the dichotomy between religious education and character education that is often prevalent in Western educational paradigms. Al-Abrasyi's concept of education emphasizes the formation of the whole person one who is not only intellectually capable but also possesses noble character and strong moral resilience. Theoretically, Al-Abrasyi's thought reinforces the urgency of adopting a comprehensive Islamic educational approach that integrates the cognitive, affective, and psychomotor dimensions. The scholarly contribution of this study lies in revitalizing classical Islamic educational concepts within the context of contemporary education. Practically, the findings of this study serve as a strategic reference for designing value-based Islamic education curricula. The limitation of this study lies in its literature-based nature, which has not yet tested the direct implementation of Al-Abrasyi's ideas in real educational settings. Therefore, further empirical research is recommended to evaluate the effectiveness of Al-Abrasyi's educational concepts within practical educational environments.

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