

IMPLEMENTATING EDUCATIONAL CONCEPTS OF ATHIYAH AL ABRASYI AT THE GHIFARI FOUNDATION SLEMAN YOGYAKARTA

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ABSTRACT

The type of research used by the authors in this study was qualitative research. This method was used to describe the implementation of educational concepts of Athiyah Al Abrasyi. The data collection techniques were interviews, observation, and documentation. Means of data reduction, data display, conclusion drawing, and data verification were used by the authors as data analysis. The results of this study were the strategies for strengthening the morals of students at the Ghifari Foundation, namely: (a) carrying out praiseworthy moral habits; (b) holding Dhuha prayers and Duhur prayers in the congregation; (c) having fun learning methods; and (d) incorporating religious values into every learning activity. The existence of the educational concepts of Athiyah Al Abrasyi at the Ghifari Foundation is contained in the foundation's vision and mission, which is then implemented into a learning strategy. The Ghifari Foundation implements it in the form of the following strategies: (a) instilling love for the Qur'an in children; (b) setting murottal every morning to greet students when they arrive; (c) memorizing selected hadiths using the movement method; (d) memorizing and applying daily prayers; (e) giving appreciation for each student's progress; (f) training students to be brave; and (g) training students to save.

Keywords: Athiyah Al Abrasyi, Educational Concepts, Implementation

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INTRODUCTION

The cause of moral degradation is due to the use of the media. The use of media by the child in the educational process must remain under the supervision of parents and educators. If the child is not under supervision, then the child will lose control over himself without exception. Character education has seen a decline in the quality of society. Many of the incidents hit schoolchildren, such as pornography, violence, offerings, and others (Bahri et al., 2017). In order to prevent this situation, character education must be applied and implemented in formal education throughout the educational system in Indonesia. By applying character education to all levels of education, it will make the students noble, faithful, fearful, discreet, and creative. Educators must maximize character education through classroom learning (Ismail &

Nugraha, 2020) and they must be able to face all obstacles while the learning process continues.

Character education must be implemented in students starting from an early age in order to create a noble character in the future (Priska, 2020). It is an attempt to apply religious, moral, and ethical values to students through science, assisted by parents, educators, and the community around them. Every child has their own and it must be still developed and well socialized so that he can develop a good character and his potential can develop up to the maximum (Rizky Asrul Ananda et al., 2022). The journal “Accumulated Funds of Knowledge among Privileged Maasai: An Emphasis on Virtues and Morals in Parenting Practices” discussed about the knowledge accumulated among the privileges, with a focus on values and morality in parental practice. It may dig into how the rich Maasai culture and traditions influence the way parents teach values to their children, including how they transmit wisdom and knowledge of life and ethics to their future generations. This journal is likely to highlight how knowledge gained from life experiences and family traditions can become a valuable asset in shaping the morality and character of a growing child (Shani, 2024).

Islam as a religion, of course, also gives more attention to the education world. In Islam, education does not stop at oriented education but has begun to enter the affective and psychomotor realms (why oriented education). In a study entitled “Moral Students and Islamic Education according to the Thought of Aththiyah Al Abrasyi,” it is also explained that Islamic education is not only developed as cognitive knowledge but more on how to print a perfect morality. The purpose of perfection is in accordance with the purpose for which God appointed the Prophet Muhammad to perfect the moral. Islamic educators have agreed that the purpose of education and teaching is not to satisfy students with all kinds of knowledge that they do not know but it is to educate the morals and the soul, to instill a sense of *fadhilah* (preference), to accustom them with high decency, and to prepare the students for a holy life. Character education, as a part of moral education in Islam, has become an important study over time. It is a spirit built by Islam (Muhammad Insan Jauhari, 2022).

Some figures in Islam, such as Al-Ghazali, Ibnu Sina, and Ibn Khaldun, and not forgetting his concept of democracy, Athiyah Al-Abrasyi, have given the concept of education that can be a relevant qibla to mankind (Asror, 2019). Education has the principles of freedom, opportunity, and equality in learning. Muhammad Athiyah al-Abrasyi was also a fervent Muslim scientist. His thoughts were much used as a basis for the development of science. It promotes the concept of education in which his democracy also emphasizes specifically in moral and character education (Aziz 2020). Next, the importance of this character education is also explained in the Qur'an. In Al Hujarat, this surah provides a very relevant guide on how Muslims should interact with each other in a fair, respectful manner, and maintain good social order. The essence of this surah is to improve behavior and raise moral awareness in Muslim society (Shofwan & Munib, 2023). Here is surah Al-Hujurat verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Yusra Arsila, Rohmatun Lukluk Isnaini, Rozhin Wrya Muhammad

Implementing Educational Concepts of Athiyah Al Abrasyi at the Ghifari Foundation Sleman Yogyakarta

"O you who believe! Let not a people mock another people, that they may be better than them, and let not women mock other women (yang mengolok-olok). Do not challenge one another, and do not call one another by a bad name. How bad is prayer after faith. And whoever does not repent, those are the wrongdoers (Al-Hujurat: 11)".

This verse calls not to humiliate or mock others, either in any form, because it is contrary to the Islamic moral and ethical values that emphasize respect for each individual, character education in the Qur'an in which is not only about speaking in good words or behaving politely, but also covers aspects of respect, patience, justice, and integrity in social interaction and everyday life (Aisah & Khusni Albar, 2021).

The task of an educational institution should exist for cultural improvement, especially in the face of moral degradation and other moral issues that are becoming increasingly complex over time. The Ghifari Foundation is a private educational institution that encourages the public to continue to receive Qur'anic education. It is not only the teaching of the Qur'an to the children but also the learning of the good from the Quran and the balance between knowledge, faith, and the children's morality. The strategy of the Ghifari Foundation in shaping the Qur'ani generation is to make the child happy.

Looking at the background that has been revealed by the researchers both from previous research and its differences with the research theme of this journal, namely to deepen the understanding of the concept of educational methodology in Athiyah al Abrasyi, this study explores significant differences compared to previous research. This study highlights an innovative approach that integrates the techniques of modern educational approaches with the values of the methodology of education inherited by Athiyah al Abrasyi. Through a more structured and measured approach, the study aims to identify new ways of optimizing the learning process in this institution and can find out how the implementation of the educational methodology of Athiyah al Abrasyi is today.

Mastering learning methods in the world of education will not only improve student effectiveness but will also shape the student's personality and build his character. Seeing that the purpose of the Ghifari Foundation is to balance science with faith and also moral children according to Athiyah Al Abrasyi, which is the concept of democracy and emphasizes the moral education of students. The aim of this research is to find out how the existence of the educational concepts of Athiyah al Abrasyi in the Ghibari Sleman Foundation. Significant findings from this research are expected to provide a strong foundation for further development in the context of education in cultural heritage.

RESEARCH METHODS

The type of research used by the authors in this study was a qualitative investigation with a case study approach. Qualitative research has the purpose of providing a picture or description of a case or event that occurs. The phenomena occur naturally without any manipulation from a particular party (Sugiyono, 2013). This method was used to describe the implementation of the educational concepts of Athiyah Al Abrasyi. The data-gathering technique was interviews, observations, and

Yusra Arsila, Rohmatun Lukluk Isnaini, Rozhin Wrya Muhammad

Implementating Educational Concepts of Athiyah Al Abrasyi at the Ghifari Foundation Sleman Yogyakarta

documentation. Then, means of data reduction, data display, conclusion drawing, and data verification were used by the authors as data analysis (Ghony & Almanshur, 2016). The data analysis as illustrated below (Basrowi & Suwandi, 2008). The authors used content analysis to find the answers to the problems studied as well.

RESULT AND DISCUSSION

In 2018, the Ghifari Foundation planned to develop Raudhatul Athfal Ghifary to become a school of nature that was not only focused on general education but also on religious education. Then, it could prepare a generation of qualified Muslims as well. In 2019, the foundation developed Raudhetul Athpal Ghifary in Klembon. In early 2020, the foundation also established Madrasah Diniyah Al-Qur'an in order to strengthen the education of the religious students of Raudhethul Atfal Ghifari and the children around Klembon too. Most of them still lacked in religious instruction both in school and in the family environment. The other reason for the establishment of the madrasah is because of the efforts of the mosque manager, who has tried several times to revive the Qur'an Education Park (TPA) in the Mosque An-Nur Klembon but he failed. His failure happened because of some factors, including: (1) the resources of educators are few and they are usually available only during Ramadhan month. (2) The cost of education is lower in accordance with the circumstances of the community. (3) the administrators are less attentive to the importance of the education of the Qur'an for the community around them.

The Ghifari Foundation is located on the Iron Road, Jangkang KM 0.35. It is exactly in Klembon, Sukoharjo, Ngaglik, Sleman, Special Region of Yogyakarta 55581. It has an act of establishment of the land with the number 31/2010, dated December 13, 2010. It stands with a land area of 500 m² and a building area of 100 m². Its Geographical location is ideal for teaching activities because of its cool environment, where there are some trees and also ornamental plants. The location in the middle of the village also makes teaching lessons more conducive because they are away from the noise of the highways. Then, it is surrounded by a fence so that the activity of students, while studying or playing, can be well monitored by educators. The Ghifari Foundation continues to develop its educational programs so that they can be better in the future. Its vision and mission are as follows:

Table 1. Vision and Mission

Vission	Mission
The vision and mission have the abbreviation "SERIES OF CENDICIA," which has the lengths of "HELY CHILDREN" and "HOLY STATUS." As for the indicators of the vision, they are Healthy , the children of RA Ghifari have a degree of health and development in accordance with the provisions of the Ministry of Health. Ceria , the students of RA Ghifari are capable of exploring, expressing, and imagining, giving a wider play space	Healthy , conduct weight weighing and periodic measurements of the head circle and arm circle, organize balanced nutritional supplementation once every month, and conduct a routine examination in cooperation with Puskesmas at least once every semester. Ceria , participates in movement and song competitions by the associated parties, provides learning that is structured and suited to the interests of the

Yusra Arsila, Rohmatun Lukluk Isnaini, Rozhin Wrya Muhammad

Implementating Educational Concepts of Athiyah Al Abrasyi at the Ghifari Foundation Sleman Yogyakarta

outside the classroom. **Smart**, the students of RA Ghifari are able to recognize Latin letters, hijaiyah, two words, and Arabic numbers 1 to 10, the students of RA Ghifari have a short letter of 15 letters and hadiths as well as daily prayers, the students of RA Ghifari are able to remember Asmaul Husna, the students of RA Ghifari have an agriculture introduction program. **Independent**, the students of RA Ghifari are responsible for their duties. **Your Highness**, the students of RA Ghifari are able to memorize the readings of the Qur'an, the students of RA Ghifari are able to listen to the words of the parents, the students of RA Ghifari have a decent attitude towards the elderly, the students of RA Ghifari are able to preserve local culture and customs.

child, gives children a pleasant learning experience, has a regular storytelling program, and follows agricultural management activities. **Smart**, living, or introducing Latin and Hijaiyah letters as well as Arabic numbers by playing methods, holding a holiday program every morning, conducting agriculture introduction program activities. **Independent**, have a training program for preparing, repairing, and arranging equipment, have a program to train children to eat and drink on their own, have a toilet training program; wear your own clothes and pants. **Your Highness**, provide parental training on a regular basis, training and teaching children to be polite to the elderly, teaching the movement and reading of the psalms every day, teaching local customs and culture to students, in each activity, the students gain religious values that can be applied into everyday life. It is not only when the students learn to memorize the Qur'an, prayer, Asmaul Husna, and hadiths but also in other activities that are charged with religion. It is like children are told every day to bring supplies from their homes and then to eat together at school and to be taught to share and be grateful for what they have.

Athiyah al-Abrasyi was an Islamic figure known for his contributions in the field of Islamic education, as well as in the Islamic educational methodology which he established (Zaenullah, 2023). The methodological principles of education Athiyah al-Abrasyi are also described in some hadiths and al-Qur'an as follows:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

He gives wisdom to whomever He wills. Whoever is given wisdom, he has been given much good. No one learns (from it), except you. (Al-Baqaroh:269)

He gives wisdom to whomever He wills. Whoever is given wisdom, he has indeed been given much goodness." Athiyah al-Abrasyi may emphasize the importance of wisdom in education, which is a gift from Allah SWT. This is in line with education that not only focuses on knowledge, but also on the application of moral values and wisdom to everyday life (Mukhtar Yunus, 2017). In the Qur'an, surah Al-Qolam verse 4 also explains related to the concepts Athiyah al-abrasyi concerning the methodology of education as follows:

Yusra Arsila, Rohmatun Lukluk Isnaini, Rozhin Wrya Muhammad

Implementating Educational Concepts of Athiyah Al Abrasyi at the Ghifari Foundation Sleman Yogyakarta

Verily thou art a great worker. (Al-Qolam:4)

Athiyah al-Abrasyi may prioritize the formation of a noble morality in education, which is the primary goal of Islam in developing individual personalities. Educational methodologies rooted in Islamic values include the development of morality, spiritual intelligence, and holistic knowledge to higher goals, both in this world and the Hereafter. Islam teaches not only academic aspects, but also the importance of building good character and high morality. Both verses relate to the methodology of Athiyah al-Abrasyi education which emphasizes the formation of Islamic personality and includes values such as honesty, justice, patience, and humility (Fuad, 2018).

In Islam, science is regarded as something very important and highly valued. Athiyah al-Abrasyi probably highlights the importance of extensive and in-depth scientific searches. It is in line with the principles of Islam that encourage its people to acquire knowledge to increase faith and also benefit society. Athiyah al-Abrasyi's educational methodology may emphasize the importance of education as one way of getting closer to Allah SWT (Astuti et al., 2023). The Hadith often associated with the concept of education methodology of Athiyah al-Abrasyi is:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best of you are those who study the Qur'an and teach it.

This hadith emphasizes the importance of education in Islam, especially religious education, such as studying the Qur'an and teaching it to others. Athiyah al-Abrasyi may use this hadith to affirm that the most noble education is education that focuses on the Qur'an as the primary source of knowledge and spirituality (Rasyid et al., 2022).

In the methodology of education of Athiyah al-Abrasyi, these hadiths can be used as a basis for developing a holistic approach to educating individuals, which not only covers the aspects of academic knowledge but also moral, spiritual, and practical aspects in everyday life (Nawazir & Rusydi, 2022). The Islamic educational methodology that might be promoted by Athiyah al-Abrasyi covers many aspects such as the importance of science, the formation of character and good morality, as well as education to worship Allah SWT (Helmiannoor, 2022). Although there is no direct reference that connects it with the verse of the Quran specifically, the general principles in the Quran can provide a strong foundation for understanding and applying education in a meaningful and useful Islamic context.

Existence of the Educational Concept of Athiyah Al Abrasyi at the Ghifari Foundation

When we look into the eyes of Athiyah Al Abrasyi, the goal of education is to make human being have perfect morality. In the school environment, the first duty of the educator is, in addition to providing science, to raise the moral standards of the students (Musayyidi, 2019). In an educational institution, an educator is tasked with raising the moral standard of the student so that the student has a perfect moral standard. The strategy of the educator in raising a moral standard has a very important role, and of course, this is still related to the process of developing the moral.

Yusra Arsila, Rohmatun Lukluk Isnaini, Rozhin Wrya Muhammad

Implementating Educational Concepts of Athiyah Al Abrasyi at the Ghifari Foundation Sleman Yogyakarta

Then, the goal of the formation of the perfect moral is necessarily to form a condition that moves the heart and soul of the pupil to behave in accordance with what is expected by the educational institute. (Almafahir & Alpiansyah, 2021) The goals of long-term educational institutions can be achieved when using strategies. The purpose of strengthening morals is to help the students understand what is right and wrong, what is good and bad so that the students are motivated to act correctly according to the Islamic teachings. The students are the younger generation, who must uphold the truth, justice, and the advancement of the generations to come. (Alwi, 2019)

The Ghifari Foundation continues to develop its educational programs so that they can be better in the future. The existence of the educational concepts of Athiyah Al-Abrasyi at the Ghifari Foundation is reflected in the Vision and Mission. According to the vision and mission, there is a connection with the purposes of Islamic education that Athiyah Al-Abrasyi put forward in the following formula:

a. Achieving perfect morality

The purpose of Islamic education has a primary and supportive aim; in other words, it has a certain concentration that must be achieved and attained first before any other concentrations. In Islam, education is the soul of Islam, and it is the spirit of education. Then, achieving the perfection of Islam is the true goal of education. (Mariani, 2022)

b. Observing religion and the world at the same time

The purpose of this Islamic education has a very broad scope and contains the principle of balance, not only to be oriented and think of the world or the hereafter alone (religion), but together to think about the world and the hereafter without looking at the side or the weight of the side. *“Work for your world as if you were to live forever, and for the hereafter as though you were going to die tomorrow”*. (Asiyah, 2021)

c. Pay attention to the benefits.

In Islamic education, it is used for purposes such as medical science, which is useful for curing diseases and improving or educating students, but this is more emphasized in the fields of religion, morals, and psychology. Then, the basis of Islamic teaching is not a difference in seeking a resource or other material nature. *“From Ibnu Mas’ud was taught by my Lord, and he taught me the best”*

d. Studying science to obtain the *Dzat* it self

The most suitable theme for this purpose is to acquire professionalism (theoretical). It can be seen in the explanation that Islamic education is an ideal education, where science is taught because of the delicacy of the spirit to get the truth of the good and the praised morality. Everything that the Muslims leave behind in the form of the legacy of science, literature, religion, and art will gain a richness that is unparalleled in this world (Hadi, 2018).

d. Teaching education, searching for rescue

When a child reads the Qur'an, then Ibnu Sina learns what he has chosen to do, and then he is instructed and prepared in his work, practice, and his productivity, so that he can work, earn a living, live with respect, and cultivate spiritual and religious aspects (Hadi, 2018).

Implementation of Educational Concept of Athiyah Al-Abrasyi at Ghifari Foundation

The Ghifari Foundation has implemented the following strategies to strengthen the morality of the students in order to create moral (perfect) students: (1) Practicing praised moral practices; (2) Conducting Dhuha and Dhuhr prayers together; (3) Having enjoyable learning methods (4) Incorporating religious values into every learning activity. Although in a free condition, the child remains under the supervision of the educators, and everything done by the child must always have values in Islamic teachings that the child captures through the explanation of the educators. When reciting surah in the Qur'an, hadiths, and Asmaul Husna, the daily prayer also uses a method that is not boring so that the child can easily remember. One of them by the method of movement. Sometimes children are also given views like Islamic history and other films that are relevant to their ages. Next, to strengthen children's memory, educators always listen to murottal in the morning before the learning activity begins in order to welcome their arrival at school. The application of this learning method is adapted to a learning curriculum that sets out Islamic values as a basis for the development of the character of the students. The educational concepts of the Athiyah Al-Abrasyi perspective are as follows:

a. Direct Education

The concept of education in person offered by Athiyah Al-Abrasyi can be done using guidance and advice, mentioning benefits and dangerous things. It is intended for students to have an incentive and awareness of doing good, avoiding corrupt things, and having high dignity (Ramli, 2022). Implementation of the strategy is as follows:

a) Inserting the love of the Qur'an into the students

The first thing that should be in the student's heart is love of the Qur'an. When a student has a love of the Qur'an and is happy with it, it is easy to form the character of a student according to the Islamic teachings or the content of the Qur'an. The way to insert it is by continuing to give understanding to the urgency of the education of the Qur'an for a Muslim. In addition to giving motivation to learn, it is also important that students always have the enthusiasm to continue learning and deepen their knowledge. The way to cultivate a love of the Qur'an is not by compulsion and demands that children like the Qur'an but by giving the best example and also by communicating the Qur'an stories so that by themselves the learners will capture the positive things by themselves in order to be applied in their daily lives.

b) Having murottal every morning as a student's welcome

Each student has a different learning model. An educator cannot force a student to understand something with the same method. One method that can be used to strengthen the student's memory is by listening to murottal on a regular basis. For some students, it is a good way to strengthen their memory. Then, unintentionally, this activity will be recorded in the student's memory.

c) Applying the method of movement for memorizing

Hadiths for loving kindness, forbidding anger, entering paradise, laughter, prayer, cleanliness, and preference are memorized by students by

Yusra Arsila, Rohmatun Lukluk Isnaini, Rozhin Wrya Muhammad

Implementating Educational Concepts of Athiyah Al Abrasyi at the Ghifari Foundation Sleman Yogyakarta

using the method of movement. This method of movement involves agitating each word with a movement that indicates the word.

d) Remembering and applying daily prayers

Students are accustomed to praying before doing any activity. In addition to the delivery of material related to daily prayer, it is also applied to the students directly by guiding the prayer of each activity by the educators, as for the prayer performed by the students which includes prayer before and after meals.

e) Appreciating each student's progress

The progress made by the student must be appreciated. The appreciation can increase the spirit of the student to continue to grow and increase their confidence to do something. Appreciation provided can be complimented, obtaining a star sticker, or rewards in other forms.

f) Training students to be brave.

Students are trained to be brave and courageous enough to take a stand and defend themselves when they are right.

g) Training students to be economical

Students are taught how to save money. Once the money has been raised, the Ghifari Foundation will usually replenish their savings. This is done in order to make students not easily rely on anyone. When they want something, there should be an effort to do it, not just by asking for it from their parents.

b. Indirect education

It is in the Qur'an that the Prophet Muhammad gives his children the knowledge of the truth and wisdom. The Ghifari Foundation does not use the indirect educational methods proposed by Athiyah Al-Abrasyi for all its students. This is due to the vulnerability of the age of the students who are between 2 and 7 years for RA, and between 3 and 13 years for Madrasah Diniyah. That is why it is only possible to apply to some students and will not be applied to the maximum.

c. Education of compatibility

It is the teaching of the wicked, and it is the learning of the unrighteous. So, students can follow and imitate the actions, behaviors, and speeches of people who are close to them (Yudhiantoro, 2022).

The educators give a good example to the students, starting with small things such as teaching the students to fix their toys so that they do not mess up and will speak good words to others, for example, by saying "help" when asking for help and not forgetting to say "thank you" after getting help.

CONCLUSION

The strategies for strengthening moral of students at the Ghifari Foundation include (a) practicing praised moral practice; (b) conducting dhuha and dhuhr prayers together; (c) using pleasant learning methods; and (d) incorporating religious values

Yusra Arsila, Rohmatun Lukluk Isnaini, Rozhin Wrya Muhammad

Implementating Educational Concepts of Athiyah Al Abrasyi at the Ghifari Foundation Sleman Yogyakarta

into every learning activity. The existence of the educational concepts of Athiyah Al Abrasyi at the Ghifari Foundation is reflected in the Vision and Mission, which is later implemented into learning strategies. The implementation of the educational concepts of Athiyah Al-Abrasyi includes education in person. The Ghifari Foundation implemented it in the form of the following strategies: (a) Inserting the love of the Qur'an into the students; (b) Having murottal every morning for welcoming students; (c) Memorizing the chosen hadith using the method of movement; (d) Remembering and applying daily prayers; (e) Giving appreciation for the progress of the students; (f) Training the students to behave courageously; (g) Training the students to be economical. In indirect education, the Ghifari Foundation does not use it due to the vulnerable age of the students. Then, the educators give a good example to the students, starting with small things. The researchers suggest that the urgency of the educational concepts of Athiyah al-Abrasyi in the era of today's globalization needs to be studied in the future.

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Yusra Arsila, Rohmatun Lukluk Isnaini, Rozhin Wrya Muhammad

Implementating Educational Concepts of Athiyah Al Abrasyi at the Ghifari Foundation Sleman Yogyakarta

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