

Family Education from Buya Hamka's Perspective

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ABSTRACT

Family education plays an important role in shaping children's morals, character, and personality, particularly in facing social changes and technological developments. This study aims to analyze Buya Hamka's concept of family education and its relevance to Islamic education. This research employs a qualitative approach using a library research method. The primary data sources include Buya Hamka's works, namely *Lembaga Hidup*, *Tafsir Al-Azhar*, *Akhlakul Karimah*, *1001 Soal Kehidupan*, and *Bohong di Dunia*, while secondary sources are obtained from relevant books, journal articles, theses, and scholarly references. Data were collected through documentation and analyzed descriptively and analytically through the processes of selection, categorization, interpretation, and conclusion drawing. The findings indicate that Hamka's concept of family education centers on the fulfillment of duties and responsibilities among family members, including children's obligations toward their parents, responsibilities among siblings, and the duties of husbands and wives. The concept emphasizes the values of filial piety, affection, mutual assistance, responsibility, exemplary conduct, and family harmony. These findings demonstrate that Hamka's thoughts are highly relevant to Islamic education, as the family is regarded as the first educational environment in shaping children's morals and character. The concept is also relevant to contemporary family life through strengthening parental role modeling, communication, guidance, and supervision.

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1. INTRODUCTION

Family education is an educational process that takes place within the family environment and is primarily the responsibility of parents. The family is the first

educational environment for children because values, attitudes, habits, faith, and moral character begin to develop through interactions within the family. From the perspective of Islamic Religious Education (PAI), the family has a strategic position as the first Islamic educational environment before children receive education in formal institutions. Therefore, religious education provided within the family serves as a foundation for shaping children's personalities so that they develop faith, piety, and moral character in accordance with Islamic teachings. Thus, the success of children's education is determined not only by formal educational institutions but also by the quality of education provided by parents within the family (Abubakar, 2022).

The importance of the family's responsibility in Islamic education is emphasized by Allah SWT in QS. At-Tahrim [66]: 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"O you who believe, protect yourselves and your families from the Fire."

This verse demonstrates that parents have the responsibility to protect, guide, and educate their families so that they live according to Islamic teachings. In the context of PAI, this responsibility can be realized through instilling aqidah (faith), habituating worship, providing moral education, serving as role models, and supervising children's behavior. Therefore, family education is an integral part of Islamic education because the process of instilling Islamic values begins when children are still within the family environment (Hidayat, N., dkk, 2023).

The responsibility of parents as educators is further reinforced by the following hadith of the Prophet Muhammad (PBUH):

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Each of you is a shepherd, and each of you is responsible for those under your care." (HR. Bukhari and Muslim).

This hadith provides a foundation for the understanding that parents have a responsibility to guide and educate their children. In Islamic Religious Education, this responsibility is not limited to the transfer of religious knowledge but also includes the formation of habits and behaviors that reflect Islamic values. Children need to be guided to understand and practice religious teachings in their daily lives so that family education can support the objectives of PAI in developing individuals who possess faith, piety, and noble character (*akhlakul karimah*) (Setiasih, A & Subur, 2024).

The family has an important position in shaping children's personalities and character. Parents serve as the first educators who provide role modeling, habituation, supervision, and moral and religious guidance. Parental role modeling is one of the

important methods in Islamic education because children tend to learn from what they see and experience in their daily lives. This principle of role modeling is consistent with the word of Allah SWT in QS. Al-Ahzab [33]: 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

"Indeed, in the Messenger of Allah you have an excellent example."

This verse emphasizes the importance of *uswah hasanah*, or exemplary conduct, in education. Within the family environment, parents are the figures closest to children; therefore, their attitudes, words, and behaviors can serve as examples in the development of children's character. Consequently, PAI within the family should not be implemented solely through advice but also through concrete practices, such as habituating children to perform prayer, read the Qur'an, speak honestly, respect others, take responsibility, and demonstrate affection toward family members (Susanti, dkk, 2023).

The concept of family education was also discussed by Buya Hamka. In *Lembaga Hidup*, Hamka views the family as a center of unity that has the responsibility to care for, educate, guide, and prepare children to become beneficial members of society (Hamka, 1984). This perspective is closely related to Islamic Religious Education because, according to Hamka, family education is not merely oriented toward fulfilling children's physical needs but also encompasses moral development, role modeling, responsibility, and harmonious relationships among family members. Thus, the family can be regarded as the first institution of Islamic education that provides the foundation for children's personality development (Kusrini, 2022).

In Hamka's thought, moral education holds an important position in family life. Hamka emphasizes that good character is an essential part of human life and is closely related to piety and an individual's ability to face life with patience (Hamka, 1992). This perspective is consistent with the objectives of PAI, which are not only to develop religious knowledge but also to shape attitudes and behaviors that reflect Islamic values. Therefore, moral education within the family constitutes one concrete form of implementing PAI in the informal educational environment (Basir, A., & Rahman, 2020).

Hamka also emphasizes the importance of harmonious relationships among husbands, wives, children, and other family members. Family harmony is established through mutual understanding, respect, trust, and the fulfillment of each member's responsibilities (Hamka, 2016). This perspective is related to the word of Allah SWT in QS. Ar-Rum [30]: 21:

وَجَعَلَ بَيْنَكُم مَّوَدَّةَ وَرَحْمَةً

“And He has placed between you affection and mercy.”

This verse demonstrates that affection and compassion are among the foundations for building family life. From the perspective of PAI, a harmonious family can provide an environment that supports the development of children's faith, morality, and character. Relationships based on affection also enable the educational process to take place through effective communication, guidance, and positive role modeling (Salam, M. M., dkk, 2023).

Contemporary family problems, such as inadequate parental supervision, domestic conflict, violence, lack of positive role models, and the negative influence of digital media, indicate that family education remains an important issue to be examined. Technological developments provide children with greater access to information, but at the same time, they also expose them to various influences that may affect their thoughts, attitudes, and behaviors. Under these circumstances, the family plays an important role in accompanying and guiding children so that they are able to filter various influences based on Islamic values. PAI within the family can serve as a means of developing children's ability to understand, internalize, and practice Islamic teachings in response to social change and technological developments (Adzim, 2021).

Therefore, Buya Hamka's thought on family education has strong relevance to Islamic Religious Education. His concepts concerning parental responsibility, moral education, role modeling, affection, responsibilities among family members, and family harmony are consistent with the fundamental principles of PAI. Family education is not merely a complement to formal education but also serves as a foundation that determines the success of children's personality and moral development (Kusnadi, K., dkk, 2023).

Based on the discussion above, this study aims to analyze the concept of family education according to Buya Hamka, particularly in relation to parental roles, moral education, family responsibilities, role modeling, and the development of family harmony. This study is expected to contribute to the development of Islamic Religious Education, particularly by strengthening the synergy between families and educational institutions in developing a generation that possesses faith, piety, noble character, independence, and responsibility.

2. METHODS

This study employs a qualitative approach using library research to analyze Buya Hamka's concept of family education. The research data consist of primary and secondary sources. The primary sources include Buya Hamka's works, namely

Lembaga Hidup, Tafsir Al-Azhar, Akhlakul Karimah, 1001 Soal Kehidupan, and Bohong di Dunia. Meanwhile, secondary sources are obtained from books, journal articles, theses, and other scholarly references relevant to family education and Buya Hamka's thought. Data were collected through documentation by searching, reading, recording, and identifying information related to the research focus. Data analysis was conducted descriptively and analytically through the stages of data selection, thematic categorization, interpretation, and conclusion drawing. The research focuses on the concept of family education, the role of parents, moral education, family members' responsibilities, and family harmony from Buya Hamka's perspective.

3. FINDINGS AND DISCUSSION

3.1. The Concept of Family Education According to Buya Hamka

Based on a study of Buya Hamka's works, particularly *Lembaga Hidup, Akhlakul Karimah, 1001 Soal Kehidupan, and Tafsir Al-Azhar*, family education can be understood as a process of personality formation that takes place through relationships, role modeling, habituation, and the responsibilities shared among family members. The family does not merely function as a place of residence but also as the first educational environment in which children learn religious values, develop morals, build their personalities, and learn to fulfill social responsibilities. Hamka regards the family as the foundation of social life because the values acquired within the family influence a person's behavior and personality (Hamka, 1984). This view is consistent with the findings of Putra, dkk (2021), who found that in Buya Hamka's thought, the family serves as a place of unity between parents and children and bears the responsibility for raising, nurturing, educating, and guiding children.

This concept has a strong connection with Islamic Religious Education (PAI), as one of the objectives of PAI is to develop individuals who possess faith, piety, and noble character. Islamic education does not take place only through formal learning at school but also through the family environment. This is emphasized by Allah SWT in QS. At-Tahrim [66]: 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"O you who believe, protect yourselves and your families from a Fire."

This verse indicates that parents have the responsibility to protect and guide their families. From the perspective of PAI, this responsibility can be realized through education in faith, worship, morality, and the habituation of behavior in accordance with Islamic teachings. Thus, the family is the first educational institution that serves as the foundation for children's spiritual and moral development. This is further

supported by Hidayat, dkk (2023), who explain that QS. At-Tahrim verse 6 positions parents as the primary educators responsible for guiding and protecting children through family education.

This view is also reinforced by the following hadith of the Prophet Muhammad (peace be upon him):

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Each of you is a shepherd, and each of you is responsible for those under your care."
(HR. Bukhari and Muslim).

The hadith emphasizes that parents have the responsibility and trust to educate and guide their children. Thus, Buya Hamka's concept of family education is consistent with the principles of PAI because family education is not only oriented toward intellectual development but also toward the formation of faith, morality, responsibility, and children's personalities. In line with this, Kusnadi, K., dkk (2023) demonstrate that family education from an Islamic perspective plays an important role in developing children's character and Islamic values.

3.1.1. Children's Obligations toward Their Parents

The findings indicate that Buya Hamka emphasizes children's obligations to love, respect, obey, and honor their parents. Such respect is not expressed merely through material support but also through attitudes, words, and behaviors that reflect affection and appreciation for parents' sacrifices. Children are also expected to understand their parents' circumstances and not use their limitations as an excuse to behave harshly or disrespectfully.

This view has a strong foundation in the Qur'an. Allah SWT states in QS. Al-Isra' [17]: 23:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

"And your Lord has decreed that you worship none but Him and that you be kind to your parents."

This verse demonstrates that being kind to parents holds a highly important position in Islamic teachings. The command to treat parents well is even placed immediately after the command to worship Allah SWT. In the context of PAI, filial piety is an essential component of moral education that should be instilled from an early age.

Furthermore, the Prophet Muhammad (peace be upon him) gave considerable attention to the position of parents. In a hadith narrated by al-Bukhari and Muslim,

when asked about the most virtuous deeds, the Prophet mentioned performing prayer on time, followed by honoring one's parents. This indicates that children's education within the family cannot be separated from the development of respect and filial devotion toward parents.

Thus, Hamka's concept concerning children's obligations toward their parents is consistent with the objectives of PAI in developing students with noble character. Family education becomes the initial means of habituating children to speak politely, respect their parents, help them, accept their advice, and demonstrate affection in everyday life. This is consistent with the findings of Susanti, W., dkk (2023), which indicate that parent-child interaction patterns in Islamic family education are closely related to the development of children's religious habits and behavior.

3.1.2. Obligations toward Siblings

Regarding relationships among siblings, Hamka emphasizes the importance of mutual respect, affection, assistance, and maintaining family bonds. Siblings who have greater abilities should help those who are in need, while those who receive assistance should not use such assistance as a reason to become completely dependent on others.

This concept demonstrates a balance between solidarity and independence. The value of solidarity in Islam can be associated with the concept of *ta'awun*, as stated by Allah SWT in QS. Al-Ma'idah [5]: 2:

وَتَعَاوُنُوا عَلَى الْبِرِّ وَالتَّقْوَى

"And cooperate in righteousness and piety."

This verse provides a foundation that mutual assistance is part of Islamic teachings as long as it is directed toward goodness. Within the family, *ta'awun* can be manifested through helping siblings, sharing responsibilities, providing support during difficulties, and maintaining family relationships.

From the perspective of PAI, education concerning *ta'awun* should not be conveyed merely as theory but should be practiced within family life. Children who are accustomed to helping their siblings learn about concern, empathy, responsibility, and cooperation. However, such assistance should also be accompanied by education for independence so that children do not become individuals who are always dependent on others.

Thus, Hamka's thought regarding sibling relationships demonstrates that the family is the first place where children learn to live together, help one another, appreciate differences, and take responsibility for others. This value is consistent with

the findings of Kusnadi, dkk, (2023), which indicate that Islamic family education is not only oriented toward individual religious aspects but also develops children's character and social concern in communal life.

According to Hamka, a husband has the responsibility to guide, protect, care for, and provide for his family. Leadership within the family should not be understood as arbitrary authority but as a trust to create a safe, harmonious household based on Islamic values. The husband should also involve his wife in decision-making through communication and mutual consideration.

This concept of responsibility is consistent with Allah SWT's command in QS. An-Nisa' [4]: 19:

وَعَاثِرُوهُنَّ بِالْمَعْرُوفِ

"And live with them in kindness."

This verse indicates that the relationship between husband and wife should be built upon good and proper treatment (*ma'ruf*). Thus, a husband's leadership is not a justification for arbitrary behavior but a responsibility that must be fulfilled with justice, compassion, protection, and good example.

This is also reinforced by the following hadith of the Prophet Muhammad (peace be upon him):

"The best of you are those who are best to their families, and I am the best of you to my family." (HR. Tirmidhi).

The hadith illustrates that a person's quality from an Islamic perspective can also be seen in how he treats his family. In the context of PAI, the husband, as the head of the family, plays an important role in providing an example for his wife and children. Responsible, patient, fair, and compassionate behavior can become direct educational examples for children.

Thus, Hamka's thought regarding the husband's responsibilities is relevant to Islamic education because the family serves as a space in which all family members learn morality. This principle is consistent with the research of Susanti et al. (2023), which places interaction and relationships between parents and children as important components of Islamic family education.

3.1.4. The Wife's Obligations toward Her Husband

Hamka views the wife as having an important role in creating tranquility and harmony within the family. These responsibilities include loyalty, affection, respect, and contribution to the management of family life. According to Hamka, the

relationship between husband and wife should be built upon love, trust, mutual understanding, and a willingness to forgive one another (Hamka, 2016).

This concept is related to QS. Ar-Rum [30]: 21:

وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

"And He placed between you affection and mercy."

This verse indicates that *mawaddah* and *rahmah* are essential elements of married life. A relationship between husband and wife based on affection can create a more conducive family environment for children's education.

In the context of PAI, a harmonious relationship between husband and wife also constitutes education through role modeling. Children learn how to respect others, resolve problems, control emotions, apologize, and show affection by observing their parents' behavior. Therefore, family education is not directed only toward children but also toward parents as the primary figures who serve as examples for their children. The findings of Susanti, W., Nurdin, S., & Wirman, (2023) demonstrate that relationships and interactions within the family are important in shaping children's religious education.

The findings indicate that Buya Hamka's concept of family education has strong relevance to the principles of Islamic Religious Education. This relevance can be seen in several key values, namely filial piety toward parents, mutual assistance among siblings, the responsibilities of husbands and wives, role modeling, moral education, and family harmony. This is consistent with Putra, dkk (2021), who found that Hamka's thoughts on family education include parents' responsibilities in educating and shaping children's lives.

Filial piety toward parents is grounded in QS. Al-Isra' [17]: 23, while mutual assistance among siblings corresponds to the principle of *ta'awun* in QS. Al-Ma'idah [5]: 2. Responsibilities within the marital relationship are also consistent with QS. An-Nisa' [4]: 19 and QS. Ar-Rum [30]: 21, which emphasize good treatment, affection, and harmony. Thus, Hamka's concept of family education does not stand independently but has a strong foundation in the teachings of the Qur'an and Sunnah. Salam, dkk (2023) also emphasize that family education can be understood through the Qur'an and hadith as the primary sources of Islamic education within the family.

From the perspective of PAI, family education encompasses three interconnected aspects: *aqidah*, worship, and morality. Parents are responsible for instilling faith in Allah, habituating children to perform acts of worship, and developing behavior that reflects Islamic morality. This demonstrates that the family is an educational

environment that complements the religious education children receive at school. Sholehuddin, dkk (2023) found that family education can be used to develop children's Islamic spiritual intelligence through verbal communication and parents' behavioral examples.

The findings also demonstrate that family education according to Hamka takes place through role modeling and habituation, rather than merely through advice. This principle corresponds to the concept of *uswah hasanah* in QS. Al-Ahzab [33]: 21. Parents become the primary models whose behavior is observed and imitated by children. Therefore, parents who wish to develop honest children should demonstrate honesty; parents who expect their children to be disciplined should demonstrate discipline; and parents who want their children to possess noble character must first provide examples through their own everyday behavior. The findings of Sholehuddin, dkk (2023) further support the view that behavioral examples are one of the family's methods for developing children's Islamic spiritual intelligence.

Thus, Hamka's thought has strong relevance to PAI because Islamic education essentially aims not only to provide religious knowledge but also to internalize religious values so that they are reflected in behavior. The family is the first environment in which this internalization process takes place. This is consistent with Nengsih, dkk (2023), who view the development of children's Islamic values as an important component of family education and emphasize spiritual responsibility and emotional attachment within the family as important elements in children's development of Islamic values.

3.2. Discussion

Buya Hamka's concept of family education positions the family as the foundation for developing individuals who possess faith, noble character, and responsibility. The findings indicate that Hamka's concept of family education is comprehensive because it encompasses relationships between children and parents, relationships among siblings, and the responsibilities of husbands and wives. This perspective demonstrates that family education is not merely a process of transferring knowledge but a process of personality formation through everyday interactions and experiences. This finding is consistent with Putra, dkk (2021), who specifically examined Hamka's thought and found that the family functions to educate, nurture, and shape children's lives.

When related to Islamic Religious Education, this concept demonstrates the relationship between the family as the first educational environment and PAI as a process of developing individuals based on Islamic teachings. PAI in schools can

provide knowledge about *aqidah*, worship, and morality, but its implementation requires a supportive family environment. For example, learning about prayer becomes more meaningful when children observe their parents performing prayer consistently. Similarly, learning about honesty, responsibility, affection, and respect becomes more effective when these values are practiced directly in family life. Hidayat, dkk (2023) emphasize that the family is the primary environment for providing guidance and education to children based on Qur'anic values.

This demonstrates that family education and PAI have complementary relationships. Schools provide systematic religious instruction, whereas families provide experiences and habituation in everyday life. Therefore, the success of Islamic education depends not only on the ability of PAI teachers to deliver instructional material but also on parents' involvement in implementing these values at home. Kusnadi, dkk (2023) demonstrate that the family plays an important role in supporting the development of Islamic values and character in children's lives.

Hamka's concept also demonstrates that moral education cannot be separated from role modeling. Children learn not only from their parents' words but also from how parents communicate, resolve conflicts, perform acts of worship, respect their spouses, treat siblings, and interact with society. Therefore, role modeling is a highly important educational method within the family. Susanti, dkk (2023) demonstrate that parent-child interaction patterns in Islamic families are associated with the development of children's religious habits.

In the context of modern life, Hamka's thought is increasingly relevant. The development of technology and digital media allows children to obtain information from various sources. This condition requires parents to strengthen their roles as educators, guides, and supervisors. Parents should not merely impose prohibitions but should establish good communication, provide an understanding of Islamic values, accompany children in their use of technology, and model responsible media use. Sholehuddin, dkk (2023) demonstrate that family education remains important in developing children's Islamic spiritual intelligence in the digital era, including through the positive use of technology.

From the perspective of PAI, this condition can become a space for actualizing Islamic values within family life. Children need to be guided to use technology based on the principles of honesty, responsibility, politeness, respect for others' privacy, avoidance of harmful information, and the use of media for beneficial activities. Thus, Hamka's concept of family education can be developed in accordance with contemporary challenges without losing its foundation in Islamic values. The findings of Sholehuddin, dkk (2023) support the importance of family education methods that

combine communication and role modeling in responding to technological development.

Overall, the findings demonstrate that Buya Hamka's thought on family education has a strong foundation in the values of the Qur'an and hadith and is relevant to the objectives of Islamic Religious Education. Parental responsibility, respect for parents, relationships among siblings, the responsibilities of husbands and wives, affection, role modeling, and moral education are interconnected elements in establishing the family as an Islamic educational environment. This is consistent with Hidayat, dkk (2023), who position the family and parents as key elements in children's education from a Qur'anic perspective.

Thus, from Buya Hamka's perspective, the family is not merely a place where biological and social relationships take place but also serves as the child's first madrasah. Within the family, children first learn about Allah, learn to perform acts of worship, understand right and wrong, learn to respect others, and develop a sense of responsibility. Therefore, strengthening family education is an important component in supporting the success of Islamic Religious Education and developing a generation that possesses faith, piety, noble character, independence, and responsibility. This view is further supported by Nengsih, dkk (2023), who demonstrate that family education plays an important role in the development of children's Islamic values.

4. CONCLUSION

This study shows that family education according to Buya Hamka is a process of moral and responsibility development through relationships among family members. The concept encompasses children's obligations toward their parents through devotion, respect, love, and obedience; obligations among siblings through mutual assistance and maintaining family relationships; as well as the responsibilities of husbands and wives in building a harmonious family based on mutual respect and affection. These findings demonstrate that Hamka's thought has strong relevance to Islamic education, particularly in developing moral character, responsibility, role modeling, and family harmony. Therefore, Hamka's concept of family education can serve as a reference for strengthening the role of the family as the first Islamic educational environment for children. Future research may further develop this study through an empirical approach to examine the application of Hamka's thought in the lives of contemporary Muslim families, particularly in responding to social changes and technological developments.

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