



# Pedagogical Review of the Concept of Family as an Islamic Educational Institution in the *Al-Usrāh* Manuscript of the *Al-Tarbiyyah Al-Islamiyyah* Book: A Discourse Analysis

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**Abstract:** The family serves as the primary Islamic educational institution, shaping children's personality amid modern challenges that weaken its pedagogical role. This study analyzes its urgency and formulates a contemporary framework via discourse analysis of the *Al-Usrāh* text in *Al-Tarbiyyah Al-Islamiyyah* by Nafiz Sulaiman Al-Ajab and Muhammad Kamil Al-Jamal. Employing qualitative library research, it draws on primary (the book) and secondary sources, analyzed via Miles-Huberman model. Findings highlight the family as guardian of *fiṭrah*, character builder, and faith internalizer. The framework integrates *tarbiyyah*, *ta'lim*, and *ta'dīb*, emphasizing parental role-modeling, habituation, hidden curricula, conducive environments, and *muḥāsabah*. Strengthening family pedagogy counters globalization, fostering faithful, knowledgeable generations.

**Keywords:** educational institution; family; Islamic education; pedagogical framework.

## 1. Introduction

Education constitutes a fundamental pillar in the formation of a dignified human civilization (Suwardani, 2020). In the Islamic worldview, education is not simply construed as the transmission of knowledge; instead, it is conceived as a deliberate and structured endeavor aimed at cultivating a holistic human personality (*kāffah*) across spiritual, intellectual, and moral domains. (Alinata et al., 2024). As explained by Al-Zarnuji, the essence of Islamic education is not only increasing knowledge but also increasing obedience to Allah SWT. (Azwar et al., 2025; Huda et al., 2024; Maslani et al., 2026; Sodri & Uma, 2025; Syafrizal et al., 2025). Accordingly, Islam regards education as a fundamental obligation commencing from early childhood and extending throughout one's lifetime, reinforcing the paradigm of lifelong learning. Amid the increasing complexity of modern educational systems, the family institution continues to hold a central and irreplaceable role. The family is not merely the smallest social unit within society, but also the first and primary educational institution (*al-madrasah al-ūlā*) for children. It is within this environment that the foundations of faith are instilled, moral values are cultivated, and fundamental character traits are formed before children engage with the broader social milieu. Fundamentally, the family also functions as a pedagogical institution endowed with a systematic educational structure, in which parents serve as natural educators who exercise authority over the formulation of the child's future-oriented educational vision and mission, the implementation of habituation methods, and the continuous evaluation of daily character development (Arifin et al., 2024). Consequently, the failure of families to effectively perform their educational function may result in the erosion of the moral foundations of future generations.

The urgency of the family's role in Islamic education is strongly legitimized both theologically and normatively by the Qur'an and the Prophetic traditions. It is emphasized that every child is born in a state of *fiṭrah*, and that parents play a dominant role in shaping the child's future religious orientation and personality development. Nevertheless, contemporary realities reveal a troubling shift in family functions. The forces of globalization and modernization, accompanied by the pervasive influence of

secularistic and materialistic values, frequently reduce parental roles to the mere fulfillment of physical and material needs. As a result, the fundamental function of the family as a fortress of faith and a crucible for character formation among younger generations is increasingly marginalized. The ongoing erosion of values and norms among children and adolescents—driven by excessive engagement with digital devices and social media, juvenile delinquency, moral crises, and the weakening of Islamic identity—can be traced back, in large measure, to the declining resilience of family-based education (Lestari & Achdiani, 2024; Rifki et al., 2025).

In response to the aforementioned contemporary challenges, it is imperative to critically re-examine authentic Islamic educational concepts derived from authoritative classical sources. One of the seminal texts offering a comprehensive perspective in this regard is *Al-Tarbiyyah al-Islamiyyah*, particularly its discussion of *al-Usrāh* (the family). This text articulates in depth the strategic positioning of the family as the primary educational stronghold (*al-ma'qil al-awwal*), entrusted not only with personality formation but also with cultural filtration and the protection of children from moral and ideological deviations. Furthermore, it conceptualizes the family as a “factory of leaders” (*maṣna' al-rijāl*), responsible for nurturing resilient generations capable of safeguarding the continuity and integrity of the Muslim community in the face of socio-cultural transformations (Al-ja'b & Al-Juml, 2020). The conceptual propositions advanced in this text warrant renewed scholarly scrutiny, not only as part of an intellectual heritage, but also as a robust theoretical response to the pressing challenges of contemporary family education.

Previous studies reveal that one of the fundamental concepts of Islamic education is the positioning of the family as the primary foundation of educational development, wherein parents provide exemplary conduct rooted in Qur'anic and Prophetic teachings across the domains of faith (*'aqidah*), worship (*'ibadah*), and morality (*akhlāq*). Furthermore, within the pedagogical framework, parents play a pivotal role in implementing Islamic education in the family environment by nurturing children in accordance with their developmental stages, addressing not only their physical and psychological growth but also their spiritual and moral formation (Imaduddin & Bilfaqih, 2022).

Moreover, the implementation of Islamic educational values within the family context is profoundly influenced by parental role modeling, gradual and consistent habituation (*istiqamah*) to Islamic principles, and effective communication among family members. In line with this, both internal and external factors significantly shape the dynamics of Islamic education in the household, including parents' religious understanding, emotional support for children, the surrounding social environment, and technological exposure. Consequently, the success of family-based Islamic education depends on the synergy between family members and formal educational institutions, as well as on parents' continuous efforts to enhance their pedagogical competencies in order to ensure the sustainable management of religious education within the family setting (Aminudin et al., 2024).

According to Khalid Al-Hazimi, in his work *Uṣul Al-Tarbiyyah Al-Islamiyyah*, Islamic educational methods represent a systematic development of classical pedagogical approaches formulated by earlier Islamic education scholars, grounded in the guidance of the Qur'an and the Prophetic traditions. These methods encompass exemplary modeling, narrative-based instruction, moral exhortation, motivational reinforcement through encouragement and deterrence (*al-targhīb wa al-tarhīb*), as well as disciplinary measures (Suntoro, 2021)

Abdel Rahman Al-Nahlawi, in his work *Uṣul al-Tarbiyyah al-Islamiyyah wa Asālibihā fī al-Baiti wa al-Madrasati wa al-Mujtama'*, asserts that Islamic education constitutes a conscious and purposeful process, oriented toward objectives that are fully aligned with the foundational principles ordained by Allah in Islamic law for all humankind. He further emphasizes that Islamic education is inseparable from family education as a fundamental Islamic educational institution, as it provides the groundwork for the implementation of divine commandments, serves as the primary conduit for transmitting the teachings and mission of the Prophet Muhammad (peace be upon him), and initiates the formation of a nurturing, supportive, and compassionate educational environment (Muzakki et al., 2023)

The foundational concept of the family as an Islamic educational institution lies in adopting the Qur'an and the Hadith as the primary references in guiding and nurturing children's development, thereby fostering an ideal family environment. In line with Nasih Ulwan's perspective, the family effectively fulfills its educational function when parents consistently provide exemplary conduct and employ pedagogical methods such as moral instruction, habituation, attentive care, and supervision, accompanied by a sustained commitment to acquiring knowledge—particularly in areas related to child education grounded in Islamic values (Haryanti & Romli, 2021). In alignment with previous studies, the present research also examines the conceptualization of the family as an educational institution. However, the distinctive contribution and research gap addressed in this study lie in its reliance on *Al-Tarbiyyah Al-Islamiyyah* by Nafiz Sulaiman Al-Ajab and Muhammad Kamil Al-Jamal of Al-Aqsa University as the primary source, employing a discourse analysis approach to critically investigate the pedagogical constructs embedded within the text.

The central issue addressed in this study concerns the pedagogical review of the concept of the family as an Islamic educational institution as articulated in the *al-uşrah* discourse of *Al-Tarbiyyah Al-Islamiyyah*. Accordingly, the main research question is formulated as follows: How is the pedagogical framework of the family as an Islamic educational institution constructed within the *al-uşrah* discourse of *Al-Tarbiyyah Al-Islamiyyah*? The primary objective of this study is to critically examine and conceptualize this pedagogical framework. From a theoretical standpoint, this research is expected to contribute to the advancement of Islamic educational studies by providing foundational insights that may serve as a reference and conceptual basis for future research on family-based Islamic education. From a practical perspective, the findings are anticipated to offer an initial framework for more comprehensive, in-depth, and applied studies aimed at strengthening the pedagogical role of the family as an Islamic educational institution within contemporary educational context.

## 2. Research Method

This study adopts a qualitative research approach, employing library research as the primary data collection technique, as the investigation is grounded in both primary and secondary textual sources (Saefullah, 2024). The primary data source consists of the book *Al-Tarbiyyah Al-Islamiyyah*, authored by Nafiz Sulaiman Al-Ajab and Muhammad Kamil Al-Jamal of Al-Aqsa University. Meanwhile, secondary data are drawn from relevant scholarly books, peer-reviewed journal articles, official documents, and other pertinent sources. Data analysis is conducted through discourse analysis and the Miles and Huberman interactive model. Discourse analysis is utilized to examine the structural organization and interpretative patterns embedded within the text, including the meanings conveyed, their underlying rationales, and the contextual modalities of message construction (Musthafa & Hermawan, 2018). Furthermore, the Miles and Huberman model provides a systematic analytical framework encompassing data reduction, data display, and conclusion drawing and verification, thereby ensuring analytical rigor and methodological coherence (Jailani & Saksitha, 2024).

## 3. Results and Discussion

### 3.1. The Urgency of the Family as an Educational Institution

Islam views the family as the smallest unit of society that plays a central role in shaping strong character in each of its members. Therefore, the formation of a high-quality society necessitates families grounded in firm values and principles. From the Islamic perspective, a family endowed with strong guidance and foundations is one that consistently orients itself toward *maşlahah* (collective well-being). The role of the family as an educational institution in the sense of being the first school for children is most fundamentally by providing basic knowledge to children including religious knowledge and general knowledge, as well as providing for their spiritual and physical needs (Bakar, 2011; Lubis et al., 2021). As emphasized by Munir, drawing on Salim's explanation, a family oriented toward *maşlahah* is one that effectively fulfills its duties and functions as the primary educational institution (*madrasah*) for nurturing a generation that is morally and intellectually superior to the preceding one (Munir, 2023).

The Concept of Family in Islamic Education In Islamic thought, the family holds a fundamental function in carrying out the educational process for children. According to Fahmi, Abdul Qadir, and Washil, as elaborated in *Al-Tarbiyyah Al-Islamiyyah*, the family represents the earliest educational institution responsible for shaping a child's personality and serves as a vital intermediary between culture and the individual, enabling the internalization of civilizational values within the child's psyche. Furthermore, the family acts as a protective shield against deviant values that may undermine both the physical and psychological dimensions of child development. Historically, the family has functioned as a primary institution and a frontline bastion of cultural resistance by fulfilling its educational role through the transmission of civilizational and cultural values to children, while simultaneously serving as a safeguard against destructive deviations. Consequently, numerous prominent figures of resistance emerged from family-based educational environments during periods of colonization in Muslim societies, as evidenced in victories over the Crusader forces, the Tatar invasions, and successive waves of military colonialism during the eighteenth and nineteenth centuries. Against this backdrop, the adversaries of Islam became acutely aware that the core source of Islamic strength resided within the family, as an educational institution capable of producing high-quality individuals who would later become leaders, reformers, *mujāhidīn*, and agents of resistance against colonial domination. Accordingly, they sought to undermine this foundational source by directing systematic attacks toward Muslim families, aiming to incapacitate their role as effective educational institutions (Al-ja'b & Al-Juml, 2020).

Substantively, the concept and urgency of the family as an educational institution in the *al-uṣrah* text of *Al-Tarbiyyah Al-Islamiyyah* encompass several essential functions, including:

a. The family as *al-ma'qil al-awwal* (the primary bastion of protection)

The core essence of this text lies in affirming that the family is not merely a social institution but constitutes the foremost defensive stronghold safeguarding human *fitrah*. The text emphasizes that every child is born in a state of innate purity (*fiṭrah*), and it is the parents who exercise decisive influence over the child's future ideological orientation. In this regard, the family functions as the initial filter against external influences. Prior to a child's engagement with formal schooling, mass media, or the broader social environment, the family first shapes the child's cognitive framework and worldview. When this primary fortress is firmly grounded in the values of *tawhīd*, negative external influences are less likely to undermine the child's personality and moral integrity. Furthermore, parents, as educators within the family-based educational institution, bear the responsibility of nurturing and developing the inherent potentials embedded in the child's *fitrah*. This process encompasses religious experience, intellectual development, physical and emotional growth, moral cultivation, and the internalization of social values. Islamic family education thus represents the manifestation of the ideal human being (*insān kāmil*), aiming to foster the balanced and holistic development of human potential in accordance with Islamic principles (Umar & Ramadhan, 2022).

The concept of the family as *al-ma'qil al-awwal* can also be understood through an epistemological approach in Islamic education, namely that a child's primary source of knowledge is not neutral but value-laden, shaped by underlying foundational influences (Damanhuri & Ulum, 2023; Fahmi et al., 2024; Hanifah, 2018). In this context, the family does not merely transmit knowledge; it also constructs an interpretive framework through which the child comes to understand reality. Therefore, the family's failure to establish a strong foundation of values directly results in moral disorientation and identity crises among children when they encounter the plurality of values in the public sphere. Furthermore, from a pedagogical perspective, the protective function of the family must operate dialectically with its constructive function, meaning that it should not only shield children from negative influences but also actively cultivate their critical capacity to evaluate and select among the various discourses they encounter. Thus, the family as the first line of defense is not passive, but rather dynamic and transformative in guiding the development of the child's innate disposition (*fitrah*) toward the formation of a whole and integrated personality.

b. The family as a protective and safeguarding function of *at-thu'm al-wāqī* (the protective vaccine).

This text employs a powerful metaphor to conceptualize the role of the family as a vaccine. In the context of modern society, which is increasingly characterized by ideological assaults (*ghazw al-fikrī*) and moral decadence, driven by massive cultural flows and the rise of populist culture new patterns of behavior have emerged, contributing to the moral decline among children and adolescents (Zulyatina et al., 2024). Consequently, the family is required to provide children with spiritual immunity. This form of “vaccination” is achieved through the early internalization of strong Islamic creed (*‘aqīdah*) and the habituation of noble moral conduct, primarily through parental role modeling. Children tend to imitate what they observe in their immediate environment, particularly within the family setting, making parental example a decisive factor. In addition, the development of effective parenting practices, supported by constructive and empathetic communication between parents and children, plays a vital role in strengthening this moral immunity (Listari, 2021; Suaidi, 2025). Thus, when children encounter broader social environments beyond the home, they are equipped with robust internal resilience, enabling them to resist various forms of behavioral and cognitive deviation. This essence underscores that Islamic family education prioritizes preventive strategies over curative interventions, emphasizing early moral and spiritual fortification as a foundational educational approach.

As a critical elaboration of this idea, the metaphor of the family as *al-Thum al-Wāqī* (a protective vaccine) does not merely emphasize a normative preventive function, but also implies a gradual and continuous process of value internalization. Within this framework, “spiritual immunity” is not formed instantaneously; rather, it develops through a complex interaction of cognitive, affective, and psychomotor dimensions within the child. This means that the inculcation of *‘aqīdah* and the habituation of moral conduct cannot remain at a purely doctrinal level, but must be integrated with concrete experiences that enable the child to grasp the relevance of these values in real life (Najih et al., 2025; Setiawan, 2017).

Furthermore, in the context of contemporary challenges such as *ghazwul fikri* and the rise of digital populism, the preventive function of the family is required to be adaptive to shifts in media and patterns of children’s social interaction. Thus, the family serves not only as an agent of protection, but also as a cultural mediator capable of bridging normative Islamic values with the dynamic realities of social life (Ass’ari & Putri, 2025; Najih et al., 2025). When this function operates optimally, the child’s internal resilience becomes not merely defensive, but also productive in fostering reflective capacity and critical resistance to various forms of deviation, both at the level of behavior and the construction of thought.

c. The family as *Mašna’ al-Rijāl* (the factory for producing leaders).

The text *al-Usrāh* explicitly emphasizes that the historical glory of Islamic civilization—from the period of revival following the Mongol invasions to the era of the Crusades—cannot be separated from the pivotal role of the family in nurturing generations of fighters, leaders, and reformers. This perspective fundamentally reshapes the conventional and reductionist view of the family. The family is not merely a biological institution responsible for child-rearing; rather, it constitutes a “factory” that produces the leaders of the Muslim community. The quality of a nation and the strength of its civilization are largely contingent upon the quality of “human production” generated by families. As the smallest yet most decisive social unit, the family plays a central role in ensuring national resilience and the collective strength of the ummah. Essentially, education rooted in the family institution represents the most fundamental reflection of Islamic civilization and a microcosm of an orderly and stable social culture. Such outcomes can only be achieved through systematic foundational education and comprehensive nurturing at every stage of child development, encompassing the cultivation of sound creed (*‘aqīdah*), the inculcation of virtuous character (*akhlāq*), and holistic care grounded in exemplary role modeling. Through this process, children are prepared to become the future generations and inheritors of Islamic values and civilization (Tarabizun, 2019).

As a conceptual reinforcement, the term *Mašna’ ar-Rijāl* (a “factory for producing leaders”) presupposes the existence of a family education system that is not sporadic, but rather structured, well-planned, and oriented toward long-term goals. From this perspective, the family functions as a space

of cultural and ideological production that consciously shapes the child's character, vision, and leadership capacity. This "production" process cannot be separated from the quality of parenting, the consistency of role modeling, and the integration of values across cognitive, spiritual, and social dimensions (Syam & Andaryuni, 2025). Thus, the success of the family in producing outstanding generations is determined not only by the intensity of education, but also by the coherence of the values instilled and their relevance to contemporary challenges. Furthermore, within a sociological framework, the family can be positioned as an agent of social reproduction that both transmits and transforms civilizational values. Therefore, if the family fails to perform this function optimally, the implications are not merely individual but also systemic, affecting the overall quality of the ummah's civilization. Conversely, families that are able to carry out their educational role in an integral manner will produce generations that are not only adaptive, but also possess transformative capacities to rebuild the glory of Islamic civilization amid the dynamics of the contemporary global landscape.

d. The family as a strategic responsibility and functional duty of husband and wife.

The essence of this text emphasizes that child education should begin long before the process of birth, namely at the stage of selecting a life partner. Choosing a righteous husband or wife constitutes the first strategic step within the Islamic educational system. Husband and wife are perceived as a unified pedagogical entity who must share a common vision and mission in educating their children. The text further warns that the enemies of Islam continuously seek to undermine the family institution, as they realize that the disintegration of the family inevitably leads to the collapse of the ummah's primary source of strength. Therefore, safeguarding the integrity and piety of the marital relationship is an integral part of preserving the continuity of Islamic civilization itself.

Accordingly, constructing the family as an Islamic educational institution does not merely begin after the marriage bond is formally established; rather, it should commence in the pre-marital phase for every Muslim man and woman, through systematic personal development that cultivates individual competence for marital life and encourages the selection of a compatible partner (*kafā'ah*). The criterion of *kafā'ah* in marriage functions as a mechanism of screening and consideration to obtain a life partner of high quality in terms of physical, mental, and spiritual dimensions (Munir, 2023). This process serves as a foundational framework for the emergence of families capable of fulfilling their roles and responsibilities as educational institutions, by preparing, nurturing, and educating children as future generations of the faith. Moreover, partner selection based on the principle of *kafā'ah* is expected to facilitate the effective implementation of familial functions, thereby fostering harmony and well-being within the family (Harahap & Arisman, 2023; Hasan, 2020).

### 3.2. The Pedagogical Framework in Islamic Education

Islamic education cannot be separated from its three foundational pillars, namely *tarbiyyah*, *ta'lim*, and *ta'dīb*, which function not merely as pedagogical terms but also reflect a philosophical and theological paradigm that distinctly differentiates Islamic education from other educational systems (Indah et al., 2025). *Tarbiyyah* refers to a continuous and gradual process of nurturing and development through which individuals are guided toward the realization of their optimal potential. Although the term is not explicitly mentioned in the Qur'an, its essence is embedded in various derivatives of the word *rabb*, which convey meanings of care, sustenance, and growth. Meanwhile, *ta'lim* emphasizes the transmission of knowledge and the cultivation of sound understanding as the foundation for intellectual capacity and critical reasoning. In contrast, *ta'dīb* focuses on the internalization of ethical values, manners, and moral conduct as the core of noble character formation. The integration of these three concepts—*tarbiyah*, *ta'lim*, and *ta'dīb*—gives rise to a comprehensive and contextual model of Islamic education capable of responding effectively to the educational challenges of every era (Ridwan, 2018; Yunus et al., 2024; Zaenab et al., 2025).

Conceptually and structurally, the pedagogical framework of Islamic education is inherently holistic. Accordingly, Islam perceives education not merely as a process of knowledge transmission, but as an endeavor to nurture and develop the totality of human potential. Islamic education

encompasses the balanced development of three fundamental dimensions: intellect (*'aql*), heart (*qalb*), and physical capacity (*jasad*), all of which are regarded as essential elements in shaping a harmonious and integrated personality. Conversely, modern educational paradigms tend to diverge from Islamic educational values, as they predominantly emphasize intellectual achievement while often neglecting spiritual cultivation and character formation (Syahid, 2024).

Therefore, the pedagogical framework in Islamic education does not merely concentrate on the transfer of knowledge or the attainment of measurable academic outcomes, which are frequently reduced to numerical indicators of success. Rather, Islamic pedagogy prioritizes the transformation of knowledge into spiritual illumination that strengthens faith and ignites the flame of *tawhīd* within the soul of a Muslim. As elaborated in *Ta'lim al-Muta'allim* by al-Zarnūjī, educational success cannot be confined to cognitive advancement or academic excellence, commonly signified by extensive memorization. Instead, true educational attainment is realized when individuals draw closer to Allah SWT, internalize *ma'rifatullāh*, cultivate a deep sense of reverential fear (*khauf and khashyah*), embody virtuous character, and consistently practice the knowledge have acquired (Abdurrahman et al., 2024; Hidayati et al., 2024; Makmun et al., 2026; Rozi et al., 2025; Zainal & Ansar, 2022).

In relation to the family as a foundational educational institution, educational practices within the household must align with the pedagogical paradigm of Islamic education, encompassing *tarbiyyah*, *ta'lim*, and *ta'dīb*. *Tarbiyyah* represents the parental responsibility to nurture and safeguard children by providing care, guidance, and education in accordance with their developmental stages. Consequently, parents are required to possess a deep understanding of their children's growth trajectories and to adapt instructional approaches to their respective capacities. *Ta'lim*, in turn, denotes the parental duty to impart essential knowledge, particularly foundational religious sciences that cultivate *ma'rifatullāh* and spiritual awareness. This necessitates that parents continuously enhance their own intellectual and spiritual competence. Meanwhile, *ta'dīb* refers to the moral and ethical education of children, which is primarily instilled through parental exemplification, as children naturally observe, internalize, and emulate the conduct of their parents.

### 3.3. Pedagogical Analysis of the Family as an Institution of Islamic Education

Based on the preceding discussion, the family in Islam cannot be perceived merely as a social unit in which a father, mother, and children coexist. Rather, it constitutes an autonomous and self-sustaining educational institution (*lembaga tarbiyah*). Similar to formal educational institutions that operate through systematic components, the ideal Muslim family must also possess clearly defined educational pillars to ensure the effective functioning of its pedagogical role. Islamic education scholars, such as Hasbullah, have conceptualized a set of pedagogical elements that position the family as the "first school" for children (Hasbullah, 2001). From a structural perspective, the family as an educational institution encompasses six principal components that are integratively interconnected:

#### a. Educators (Teachers): Father and Mother

Within the structure of the family as an educational institution, the father and mother occupy a central role as the primary educators. Hasbullah, in his work *Dasar-Dasar Ilmu Pendidikan*, characterizes parents as "natural educators" (*pendidik kodrati*), meaning that their educational role arises inherently from biological ties and moral responsibility for the child's birth, rather than from formal institutional mandates, as is the case with school teachers. Parents hold the highest educational authority in designing and directing the family's educational vision. According to Ahmad Tafsir in *Filsafat Pendidikan Islam*, the role of parents as educators extends beyond the mere transmission of knowledge; it fundamentally encompasses the function of guidance and exemplary conduct, aimed at nurturing and optimizing the child's innate potential (*fiṭrah*) to its fullest extent (Tafsir, 2008)

The role of parents in relation to their children encompasses the provision of educational foundations, the formation of attitudes, and the development of skills. In the domain of social development, parental contributions are highly significant, not only through granting trust and opportunities for children to engage in social interactions, but also by providing continuous

reinforcement in the form of stimulation and sustained guidance, aimed at supporting the optimal development of children's social competencies (Amelia & Sumarni, 2022)

As a synthesis of the preceding discussions, it can be asserted that the position of fathers and mothers as educators within the family is not merely inherent by nature, but also demands integral and continuous pedagogical competence. In this regard, parents cannot rely solely on biological authority; rather, they must actualize their roles as designers, implementers, and evaluators of the child's educational process across multiple dimensions of development. The integration of guidance, role modeling, and the facilitation of a conducive learning environment constitutes a key determinant in shaping a holistic personality (Hardiyana et al., 2022; Harti, 2023; Juwita & Yunitasari, 2024).

Accordingly, the effectiveness of family-based education is largely contingent upon the extent to which parents are able to internalize values, establish dialogical educational relationships, and create developmental spaces that are responsive to the child's needs. The implication of this is that the quality of educational interaction within the family serves as the primary foundation for the formation of individuals who are not only intellectually mature, but also possess social and moral maturity in navigating the complexities of life.

#### b. Learners (Students): Children

Within the family, children occupy a dual position as both subjects and objects of education, functioning as the primary learners. Unlike students in formal schools, who often come from diverse backgrounds, children in the family context maintain a profound emotional bond with their educators, namely their parents. In this framework, children are regarded as a divine trust (*amānah*) endowed with innate potential (*fiṭrah*) that is ready to be nurtured and developed. The success of children as learners is largely contingent upon the extent to which parents are able to comprehend their psychological developmental stages and specific needs, ranging from the phase of *ṭufūlah* (early childhood) to *shabāb* (youth).

The concept of the child may be understood from two complementary perspectives. First, from a biological standpoint, a child is an individual born from the womb of a mother. Second, from a developmental perspective, a child is viewed as an individual undergoing progressive stages of growth, from birth until reaching puberty (*bulūgh*), typically around the age of fifteen. Abu Zahrah classifies these developmental stages into several categories: (1) *al-shabiyy* (*al-tifl*), early childhood; (2) *mumayyiz*, a stage in which the child begins to distinguish between right and wrong; (3) *murāhiq*, a pre-pubertal phase approaching maturity; and (4) *bāligh*, the stage at which the individual becomes legally accountable under Islamic law (*taklif shar'ī*). (Rosyidah et al., 2024).

More specifically, Islamic educational thought delineates children's developmental stages based on their respective tasks and functions. These include: (1) early *ṭufūlah*, encompassing the breastfeeding period, during which parents are obliged to carefully attend to the child's basic needs, particularly nutrition and nourishment essential for healthy growth and development; (2) the pre-*tamyiz* phase, spanning from weaning to approximately seven years of age, in which parents are required to introduce basic teachings, including instruction in prayer, purification, and other foundational religious practices; and (3) late *ṭufūlah* (*tamyiz*), during which parents must focus on the development of children's cognitive, affective, and psychomotor skills, corresponding to the operational stage (Husain, 2022).

#### c. Educational Methods

Methods constitute the pathways or strategies through which values are transmitted to children. In this regard, Abdullah Nasih Ulwan, in his seminal work *Tarbiyat al-Awālād fī al-Islām*, formulates five educational methods that are highly relevant for implementation within the family curriculum: (1) Exemplary conduct (*al-quḍwah*), the most influential method, whereby parents educate through concrete actions rather than mere verbal instruction; (2) Habituation (*al-'ādah*), which involves training children to perform acts of worship and cultivate virtuous character through continuous practice until such behaviors become internalized as stable dispositions, such as habituating children to perform prayer from the age of seven; (3) Advice (*al-maw'izah*), encompassing dialogue, guidance, and

admonition delivered empathetically and at appropriate moments to touch the child's conscience; (4) Supervision (*al-murāqabah*), referring to continuous monitoring of children's development, social interactions, and religious practices; and (5) Sanction or discipline (*al-'uqūbah*), involving firm yet educative corrective measures—such as non-harmful physical reprimand or temporary separation of sleeping arrangements—when gentler approaches prove ineffective, serving as a means of instilling discipline (Ulwan, 2005).

As a reinforcement of this methodological framework, the five methods formulated by Abdullah Nasih Ulwan should not be understood as isolated techniques, but rather as an integrated and complementary pedagogical system. Role modeling (*al-Qudwah*) serves as the foundational element that provides moral legitimacy for the other methods, while habituation (*al-'Adah*) functions to internalize values until they become embedded character traits. Meanwhile, advice (*al-Mau'izah*) and supervision (*al-Muraqabah*) act as mechanisms of control and reflection that maintain the consistency of the child's development within the expected value framework.

The application of sanctions (*al-'Uqubah*), on the other hand, must be positioned as a last resort—educative and proportional rather than repressive—so as to preserve the child's psychological well-being. Therefore, the effectiveness of educational methods within the family is largely determined by the precision of their integration, the appropriateness of their contextual application, and the parents' sensitivity in understanding the child's developmental conditions. This indicates that family education requires an approach that is not merely normative, but also adaptive and grounded in a holistic understanding of the dynamics of child development.

#### d. Curriculum: Hidden Curriculum

Unlike formal schooling, which is structured around a written syllabus, the curriculum within the family operates largely as a *hidden curriculum*. This curriculum is embodied in the shared commitment of husband and wife to a mutually agreed educational vision and mission, fundamentally framed by the question: "What kind of person do we aspire our child to become?" It is implemented through the home atmosphere, daily routines, parental approaches to problem-solving, and the value standards upheld within the family. Its primary objective is to nurture children who are pious, intellectually capable, and morally upright, in accordance with the Qur'anic vision. Practical manifestations of this hidden curriculum include spousal agreements to turn off television during the Maghrib prayer time, cultivate the habit of greeting with *salām*, and perform congregational prayers—each representing concrete expressions of the family's pedagogical orientation.

The family curriculum, as a form of hidden curriculum, may be conceptually anchored in the educational model of Luqman al-Hakim as applied to his son. The pedagogical framework embedded in Surah Luqman (12–19) encompasses the reinforcement of faith, the practice of religious obligations, and the cultivation of moral character. This framework consists of a set of learning contents to be instilled by parents and internalized by children, both within the family environment and in formal educational settings. Faith and creed (*īmān* and *'aqidah*) serve as the foundational pillars, which are subsequently actualized through acts of worship as manifestations of the human–divine relationship (*ḥablum min Allāh*). These values are further reflected in noble social and moral conduct, representing the human–human relationship (*ḥablum min al-nās*). The overarching aim of this holistic process is to form righteous individuals—both male and female—endowed with virtuous character. This paradigm is consonant with the overarching objectives of Islamic education within the philosophical framework of Islamic pedagogy, namely, the realization of the *perfect* human being (*insān kāmil*) (Nurhadi, 2018).

Moreover, from a legal and policy perspective, the family curriculum performs a complementary function in reinforcing formal state-led educational initiatives, as stipulated in Government Regulation of the Republic of Indonesia No. 87 of 2014 concerning Population Development and Family Development, Family Planning, and the Family Information System. This regulation delineates eight core family functions in support of national policy: religious, socio-cultural, affectional, protective, reproductive, socialization and educational, economic, and environmental development functions (Amirullah, 2018).

e. Facilities and Infrastructure: The Home (A Conducive Environment)

The home (*al-bayt*) functions as the campus or school building of family-based education. In this context, facilities do not denote material luxury, but rather the availability of resources that support children's physical, emotional, and spiritual needs. A home that effectively serves as an educational setting is one characterized by tranquility (*sakinah*), the presence of spaces for worship, access to beneficial reading materials, and an environment safeguarded from immoral influences. The household should be cultivated as *Baiti Jannati* ("my home is my paradise"), so that children experience comfort, security, and motivation for learning and holistic development.

More specifically, the facilities and infrastructure within the family environment encompass multiple interrelated dimensions, including parental caregiving patterns, socio-economic conditions, the fulfillment of children's nutritional needs, and the prevailing family culture. Parenting styles that align with children's developmental stages play a crucial role in shaping positive character traits. Similarly, the family's economic circumstances significantly influence parents' capacity to meet children's basic needs, particularly in ensuring adequate nutritional intake. Proper nutrition contributes to the optimal development of brain cells, which in turn affects children's cognitive abilities. Furthermore, the cultural atmosphere cultivated within the family exerts a substantial impact on character formation: a supportive and constructive family culture fosters virtuous dispositions, whereas an unfavorable cultural environment may hinder the development of optimal character (Hadian et al., 2022).

f. Evaluation

As an integrated system, family-based education also requires systematic evaluation to assess its effectiveness and outcomes. This evaluation is conducted by parents through continuous observation of children's behavioral changes (*akhlāq*) and their consistency in performing religious practices in daily life. Key indicators include the regularity of prayer observance, the development of polite and respectful speech, and the manifestation of virtuous conduct. Evaluation also entails parental self-reflection, particularly in assessing whether the educational methods employed are appropriate or require refinement. This process of *muhāsabah* (self-evaluation) is essential to ensure that the overarching vision of "raising children as assets for the hereafter" remains consistently aligned and on track. Mahfudzoh, citing the views of Abdul Qadir al-Jailani, emphasizes that the primary objective of *muhāsabah* is to identify and rectify errors committed in daily activities through critical self-examination. Through sustained self-reflection, individuals—particularly Muslims—are able to assess whether their conduct aligns with the moral standards and social norms prescribed by religion. Moreover, *muhāsabah* serves as an effective instrument of introspection, enabling individuals to pursue a higher quality of life. This evaluative process encompasses reflective contemplation, self-awareness, and self-regulation, functioning as a for continuous improvement in attitudes and behaviors (Kurniasanti, 2024; Wanti & Subiyantoro, 2022). In the context of evaluating family-based educational institutions, this approach can serve as a fundamental and strategic option, as it encompasses principles that are highly consonant with the injunctions of the Qur'an and the Prophetic traditions, such as self-awareness, humility, critical self-reflection, and continuous moral introspection.

#### 4. Conclusion

This study affirms that, from an Islamic perspective, the family constitutes the first and foremost educational institution, playing a strategic role in shaping children's personalities in a holistic manner. Family-based education, grounded in the integrated framework of *tarbiyyah*, *ta'lim*, and *ta'dīb*, establishes a comprehensive pedagogical model for instilling faith-based values, fostering intellectual development, and cultivating noble character. Through the central role of parents as primary educators, the application of exemplary conduct and habituation methods, the implementation of value-based hidden curricula, the creation of a conducive home environment, and continuous evaluation through *muhāsabah*, the family functions as a fundamental bulwark in safeguarding children's innate disposition (*fiṭrah*) and preparing a superior generation oriented toward the realization of *insan kāmil*. The findings

of this study contribute to the theoretical strengthening of the Islamic family pedagogy paradigm and offer practical implications for parents and educators in designing parenting patterns and family education strategies aligned with Islamic values. Nevertheless, this research remains limited to a conceptual and literature-based analysis. Therefore, further empirical investigations are necessary to examine the implementation and effectiveness of the Islamic family pedagogical framework across diverse social and cultural contexts. Future studies are expected to further develop contextual, adaptive, and responsive models of Islamic family education that are relevant to contemporary educational challenges.

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