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## **The Role of the Family as an Al-Islam Tarbiyah Institution in Forming Children's Faith and Morals**

**Fadli Anugrah Siregar**

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan  
e-mail:[fadlianugrah027@gmail.com](mailto:fadlianugrah027@gmail.com)

### **Abstract**

*This article aims to explain how the family functions as an Islamic educational institution (tarbiyah al-Islam) in shaping a child's faith and character from an early age. This study employs a literature review method by collecting and examining various sources related to family-based education, Islamic values of tarbiyah, and character formation within an Islamic framework. The analysis was conducted descriptively to identify forms of tarbiyah that naturally emerge within the family environment, such as parental example, daily habituation, emotional closeness, and the strengthening of faith through guidance and consistent care. The findings indicate that the family serves as the earliest and most influential environment for Islamic education, as values are more effectively internalized when taught through daily interaction and lived examples. These findings align with the teachings of the Qur'an and authentic hadith, which emphasize the responsibility of parents in guiding and safeguarding the moral development of their children. This study is expected to serve as a useful reference for understanding the importance of strengthening the family's role as a tarbiyah al-Islam institution in forming a morally grounded Muslim generation.*

**Keywords:** Family; Islamic Tarbiyah; Islamic Education; Character Development.

### **Abstract**

*Artikel ini bertujuan untuk menjelaskan bagaimana keluarga berperan sebagai lembaga pendidikan Islam dalam membentuk iman dan akhlak anak sejak usia dini. Penelitian ini menggunakan metode kajian pustaka dengan mengumpulkan dan menganalisis berbagai sumber yang berkaitan dengan pendidikan keluarga, nilai-nilai pendidikan Islam, serta literatur yang membahas pengembangan karakter dalam perspektif Islam. Analisis dilakukan secara deskriptif untuk mengidentifikasi bentuk-bentuk pendidikan Islam yang muncul dari lingkungan keluarga, seperti keteladanan, pembiasaan, kedekatan emosional, serta penguatan nilai-nilai keimanan melalui bimbingan dan perhatian orang tua. Hasil penelitian menunjukkan bahwa keluarga merupakan lingkungan pendidikan yang paling awal dan paling berpengaruh, karena nilai-nilai Islam lebih mudah ditanamkan ketika diajarkan melalui keteladanan dan interaksi sehari-hari. Temuan ini sejalan dengan landasan Al-Qur'an dan hadis yang menegaskan tanggung jawab orang tua dalam membimbing dan menjaga perkembangan moral anak. Penelitian ini diharapkan dapat menjadi rujukan dalam memahami pentingnya penguatan peran keluarga sebagai lembaga pendidikan Islam dalam membangun generasi Muslim yang berkarakter.*

**Kata kunci:** Keluarga; Tarbiyah Al-Islam; Pendidikan Islam; Pembinaan Akhlak.

331



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## Introduction

The family is the first and foremost educational institution in human life. From the moment a child is born, the family becomes the initial environment that shapes their thinking, attitudes, and behavior. From an Islamic perspective, the family functions not only as a social unit but also as an educational institution with a significant responsibility for instilling values of faith and morality. The educational process that takes place within the family is natural, continuous, and lifelong, thus having a profound influence on a child's personality development.(M Rizqil Hasan Muqorrobin & Ainur Rofiq Sofa, 2024).

In the concept of Islamic Education (Tarbiyah Al-Islam), education is understood as a holistic human development process encompassing faith, morals, reason, and physical aspects. Islamic education emphasizes not only the transfer of knowledge but also character development and spiritual awareness. Therefore, the family, as an institution of Islamic education, plays a strategic role in establishing a child's foundation of faith from an early age. This foundation serves as the primary foundation for developing a child's personality, one that balances spiritual and social dimensions.

Faith is the core of Islamic teachings, determining the direction of a Muslim's life. Instilling faith from an early age is crucial because it serves as a motivating force for behavior and attitudes. The family plays the primary role of mediator in introducing children to the concept of divinity, the values of monotheism, and belief in Islamic teachings. Through the practice of worship, parental example, and loving communication, the values of faith can be firmly embedded in children.( Toromoeadrianvalerius@Gmail.Com , 2022).

Besides faith, morals are a fundamental and inseparable aspect of Islamic education. Morals reflect the quality of a person's faith and serve as a benchmark for the success of Islamic education. Families play a crucial role in shaping children's morals through concrete examples in everyday life. The honesty, responsibility, courtesy, and empathy displayed by parents will serve as models for



children to emulate, ensuring that moral development is not merely normative but also practical.

The changing times, marked by technological advancements and social change, present unique challenges for family education. The rapid flow of information often influences children's thought patterns and behavior, often even contradicting Islamic values. In this context, the role of the family as an Islamic educational institution becomes increasingly crucial in protecting children from negative environmental influences. Families are required to be more active and aware of their educational responsibilities.(Ayun, 2016).

However, the reality in society shows that the family's role in educating children about faith and morals is not yet fully optimal. Parents' busy schedules, limited understanding of Islamic education, and reliance on formal educational institutions often lead to the neglect of the family's educational function. Consequently, the formation of children's faith and morals is not comprehensive, leading to various moral and spiritual problems among the younger generation.

Islam places the responsibility for a child's education squarely on the parents. The Quran and Hadith emphasize that parents are obligated to protect themselves and their families from behavior that deviates from Islamic teachings. Family education is not only a moral obligation but also a trust for which accountability will be held. Therefore, a comprehensive understanding of the concept of Islamic education within the family is crucial for its implementation in daily life.

The family's role as an Islamic educational institution extends beyond providing advice, but also encompasses consistent practice, supervision, and role modeling. Faith and moral education will be more effective when delivered through warm and loving interactions between parents and children. A religious, harmonious, and conducive family environment will facilitate the internalization of Islamic values in children.(Darwis, 2020).

Therefore, a study of the family's role as an Islamic educational institution

in shaping children's faith and morals is relevant. This study is expected to provide a conceptual understanding of the importance of family education in Islam and illustrate the strategic role of parents in shaping a generation of faith and noble morals. Thus, the family can function optimally as the primary foundation of Islamic education.

Based on this description, this research focuses on analyzing the role of the family as an Islamic educational institution in shaping children's faith and morals. This research is expected to contribute academically to the development of Islamic education studies and serve as a practical reference for parents and educators in effectively implementing faith and moral education within the family environment.

## Research Methods

The research method used in this study is a qualitative approach with library research. This qualitative approach was chosen because this study aims to deeply understand the concept, meaning, and role of the family as an Islamic educational institution in shaping children's faith and morals based on the normative and conceptual perspectives of Islamic education. Library research allows researchers to systematically review various relevant scientific sources to gain a comprehensive understanding of the study object.

The data sources in this study consist of primary and secondary sources. Primary sources include the Qur'an and the hadith of the Prophet Muhammad (peace be upon him) relating to family education, faith formation, and children's morals. Furthermore, works by classical and contemporary scholars discussing the concepts of Islamic education, family education, and faith and moral education were also used as primary references. Secondary data sources include textbooks, scientific journal articles, previous research results, and official documents relevant to the research theme.

Data collection techniques were conducted through documentation, namely by searching, reading, and reviewing various literature related to the research focus. The data obtained was then recorded, classified, and selected according to the



research needs. This process was carried out systematically to ensure that the data used had sufficient scientific relevance and credibility.

The data analysis in this study used content analysis techniques. This analysis was conducted by identifying key concepts related to the role of the family as an Islamic educational institution and how these concepts contribute to the formation of children's faith and morals. The classified data were then analyzed descriptively and analytically, linking theory, normative propositions, and the reality of family education.

To ensure data validity, this study employed source triangulation, comparing various perspectives from different literature sources. Furthermore, the researchers double-checked the data and interpretations to avoid subjective bias. With this research method, it is hoped that the results will provide a comprehensive, objective, and in-depth picture of the family's role as an Islamic educational institution in shaping children's faith and morals.

## Results and Discussion

### *Family as the Main Al-Islamic Educational Institution*

In Islam, the family is the primary institution providing a child with the most fundamental education. Even before a child is exposed to society, school, and the outside world, the family forms the initial structure of their understanding of the realities of life, values, and beliefs that will serve as their foundation throughout their life.(Maida & Misnatun, 2024). This role is not only understood as a sociological concept, but is also a direct guidance from Allah SWT which is confirmed in the Al-Qur'an. Allah SWT says in QS. At-Tahrim verse 6:

يَأَيُّهَا الَّذِينَ آمَنُوا قُوَّا أَنفُسَكُمْ وَأَهْلِيْكُمْ نَارًا وَقُوْدُهَا الْمَعْيَنَةِ مَلِيْكَةٌ غِلَاظٌ شِدَادٌ لَا

يَعْصُوْنَ اللَّهَ مَا وَيَفْعَلُونَ مَا يُؤْمِرُونَ ⑤

Meaning: "O you who believe, protect yourselves and your families from

the fire of hell whose fuel is people and stones. The guardians are rough and tough angels. They do not disobey Allah for what He has commanded them and always do what they are commanded." (QS. At-Tahrim: 6)

This verse serves as the primary foundation for the belief that the primary responsibility for education in Islam rests with the family. The word "quu" in this verse implies protection, supervision, and education, preventing family members from deviating from their faith and moral decay. This demonstrates that family education is not solely intellectually oriented, but primarily focused on strengthening faith and salvation in the afterlife. Thus, the family serves as a guide for the child's spiritual development, for which they will be held accountable before Allah SWT (Fitri, 2016).

The affirmation of the role of the family as the center of tarbiyah is also strengthened through the hadith of the Prophet Muhammad SAW. Rasulullah SAW said:

From 'Abdullah bin 'Umar radhiyallahu 'anhu, the Prophet sallallaahu 'alaihi wa sallam said:

كُلُّكُمْ رَاعٍ فَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالمرْأَةُ رَاعِيَةٌ عَلَى بَيْتٍ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Meaning: "Each of you is a leader and will be held accountable for those he leads. A leader (Amir) is a leader over people and will be held accountable for them. A husband is a leader over his family and will be held accountable for them. A wife is a leader over her husband's household and over her children, and she will be held accountable for them. A slave is a guardian over his master's property and will be held accountable for it. Know that each of you is a leader and each of you will be held accountable for those he leads." (Narrated by Bukhari No. 2554 and Muslim No. 1829)

This hadith emphasizes that parental leadership over children is not limited to merely meeting physical and material needs, but also encompasses fostering faith, character building, and fostering and controlling morals. Parents have a significant responsibility to ensure that their children grow up with strong Islamic values, both spiritually and morally.

The concept of tarbiyah (education) within the family essentially encompasses three main dimensions: guiding the mind, cultivating the heart, and nurturing behavior. Al-Ghazali described children as precious gems, capable of shining with proper education, but tarnished with misguided guidance. This view demonstrates that family education is essentially a process of cultivating the natural disposition (fitrah), the innate human potential that tends toward truth and goodness. If this natural disposition is directed toward knowing God and making morals the foundation of behavior, children will grow in a strong faith. Conversely, neglect within the family can lead to the destruction of this natural disposition due to misleading environmental influences.(Yusran & Nur Effendi, 2024).

The family's superiority as an educational institution over other institutions lies in the emotional closeness and intimacy of the relationship between educators, namely parents, and learners, namely children. Education in the family continues timelessly through daily interactions, from how parents communicate, resolve conflicts, express affection, to how they display behavior in various life situations. This entire process serves as a concrete model that directly shapes a child's personality and character.

Therefore, family education is not merely about giving orders or advice, but rather emphasizes role models. Modeling is the most effective core of education, as children absorb values more quickly from what they see than from what they hear. This aligns with behavioral learning theory, which states that children learn through imitation and observation. Islam has long emphasized this principle: that the morals of parents will be reflected in the morals of their children in the future.

In addition to shaping personality, the family also serves as a moral bulwark

amidst the changing tides of the times. In today's digital age, children are easily exposed to negative information, permissive lifestyles, violent content, and even atheism and moral liberalism, all of which have the potential to erode faith. In this context, the family serves as the primary filter, equipping children with selective thinking, an understanding of values, and a strong faith to resist these negative influences.

If families fail to fulfill their educational function, generations of children will grow up without a clear spiritual direction and are vulnerable to losing their Islamic identity. Therefore, in Islam, the family is positioned not only as a learning space, but also as a sanctuary for faith, spiritual development, and strengthening morality, which are the foundation for building civilization.

Thus, it can be affirmed that the family is the primary and primary source of Islamic education. Islamic education scholars agree that building a strong community begins at home. The strength of the family in providing a focused education in accordance with Islamic values will produce a generation of faith, responsibility, and noble character, the most valuable asset for the future of the community and Islamic civilization.

### ***Cultivating Faith and Worship as Pillars of Family Education***

Instilling faith and worship are key pillars of family education from an Islamic perspective. Faith serves as the foundation of belief that guides a child's outlook on life, while worship is the practical manifestation of that faith. In the context of family education, faith and worship are inseparable, as faith without worship loses its actualization, while worship without faith has the potential to become a meaningless ritual activity. Therefore, families play a strategic role in instilling faith and cultivating worship from an early age as the foundation for developing a well-rounded Muslim personality.(Ma'guling, 2022).

Faith in Islam is not only defined as a conviction in the heart, but must also be reflected in attitudes and behavior. Faith education in the family begins with an

introduction to the concept of monotheism, which instills the belief that Allah is the one and only Almighty God, the Creator, and the Ruler of life. Parents play a role in introducing divine values through simple language, warm dialogue, and everyday experiences that connect every event to God's greatness. In this way, faith is not understood as an abstract concept, but as a living awareness present in every child's activities.

Instilling faith will be more effective if done from childhood, because at this stage, children have a high absorption capacity and a pure heart. The family is the first environment that shapes a child's perception of God, religion, and good values. Parents' religious attitudes, such as honesty, patience, and gratitude, will indirectly instill faith values in children. Thus, faith education in the family occurs more through example than mere verbal instruction.(Abubakar, 2015).

Besides faith, worship is an important pillar in family education because it is a concrete means of spiritual development. Habitual practices, such as prayer, reading the Quran, supplication, and dhikr, serve to instill discipline, submission to God, and an awareness of responsibility as servants. Families play a central role in guiding children to understand the meaning of worship, not simply performing it mechanically. When worship is introduced with a loving approach and without coercion, children will perceive it as a spiritual necessity, not a burden.

The practice of worship within the family also serves as a medium for internalizing moral values. Prayer, for example, teaches discipline, cleanliness, and peace of mind. Fasting cultivates patience and self-control, while charity fosters empathy and social awareness. Through worship, children learn that their relationship with God directly impacts their relationships with others. Thus, worship fosters not only individual piety but also social piety.

The success of instilling faith and worship is greatly influenced by parents' consistency in practicing religious values. Children will more easily accept religious teachings if they see their parents practicing their religious duties regularly and consciously. A discrepancy between parental words and actions can

lead to confusion and even rejection in children. Therefore, families are required to be authentic educational spaces, where the values of faith and worship are not only taught but also lived out.

Amidst the challenges of modernity and globalization, instilling faith and worship within the family has become increasingly urgent. Children today are confronted with various external influences that can weaken spirituality, such as hedonism, materialism, and value relativism. In this context, the family serves as the primary bulwark, instilling a strong faith so that children develop a strong moral foundation. Worship, instilled from an early age, will serve as a spiritual bond, protecting children from identity crises and a lack of meaning in life.

Faith and worship education within the family must also be tailored to the child's psychological development. An overly harsh or coercive approach can actually create resistance and rejection. Conversely, a dialogical, persuasive, and compassionate approach will help children consciously understand the value of worship. Parents need to provide space for children to ask questions, reflect, and experience their own spiritual experiences, so that faith develops as an internal awareness, not simply a legacy of tradition.

Thus, instilling faith and worship as pillars of family education plays a fundamental role in shaping children's personalities with faith, morals, and strong character. Families that successfully instill faith and cultivate a habit of worship will produce a generation that is not only intellectually intelligent but also spiritually mature. These pillars serve as the primary foundation for building individual lives, society, and Islamic civilization based on divine and humanitarian values.

### ***Moral Development Through Love, Communication and Habits in the Family***

Moral development within the family is the core of Islamic education, which aims to shape a child's holistic personality. Morality is not only related to outward behavior but also reflects the inner qualities and depth of one's faith. In



the context of family education, moral development cannot be separated from the relationship between parents and children. Affection, effective communication, and the instilling of good values are the primary instruments determining the success of a child's moral development from an early age.(Adelia Nur Azzani & St. Alikha Allyasari, 2023).

Compassion is the primary foundation for moral development within the family. Islam places compassion as a fundamental principle in relationships between family members. Children raised in an atmosphere of love, attention, and respect will grow up feeling secure and confident. This healthy emotional state facilitates the internalization of moral values, as children do not feel pressured or forced to accept parental advice and direction. Conversely, a harsh family environment lacking in affection can potentially produce children with aggressive, withdrawn, or rebellious behavior.

Besides affection, communication plays a crucial role in the process of moral development. Good communication is not merely one-way, with commands or prohibitions, but also involves open dialogue and mutual respect. Through warm and empathetic communication, parents can understand their children's feelings, needs, and challenges. Effective communication allows moral values to be conveyed persuasively, so that children can accept and understand them consciously, not out of pressure or fear.(Agus, 2017).

Family communication also serves as a means of instilling moral values through explanation and reflection. When children make mistakes, parents not only punish them but also explain why the behavior is considered inappropriate and how they should behave. This approach helps children develop moral reasoning skills and understand the consequences of their actions. Thus, morality becomes more than just rules to be obeyed, but also values to be understood and believed in.

Habituation is a highly effective method for developing children's morals. Good morals are not formed instantly, but rather through a repeated and consistent process. Families play a crucial role in cultivating positive behaviors, such as honesty, politeness, respect for others, responsibility, and discipline. Through consistent habituation, moral values become firmly embedded and become part of the child's personality.

The cultivation of moral values in the family will be more effective if accompanied by parental example. Children tend to imitate the behavior they observe in everyday life. When parents demonstrate honesty, patience, and courtesy in interactions, children will naturally imitate these behaviors. Conversely, inconsistencies between parental words and actions can undermine the moral development process, as children experience value confusion.

Affection, communication, and habituation are interrelated and inseparable in fostering children's morals. Affection creates a conducive emotional climate, communication serves as a means of conveying values, while habituation serves as the process of internalizing those values. These three elements form a holistic system of moral education within the family. Without affection, communication becomes dry; without communication, habituation loses its meaning; and without habituation, moral values will not be realized in concrete behavior.

In facing the social and cultural challenges of the modern era, moral development within the family is becoming increasingly important. The influence of digital media, promiscuity, and changing social values often conflict with Islamic teachings. The family serves as a moral bulwark, instilling moral values so that children have a foundation for responding to these influences. Through education based on love, communication, and habituation, children will develop the moral capacity to choose and act responsibly.(Intan Yunita et al., 2025).

Consistent moral development within the family also contributes to the formation of a civilized society. Children who grow up with good morals will

carry these values into their social lives, both at school and in the community. Thus, families not only shape moral individuals but also play a role in building a harmonious and moral social order.

Thus, it can be concluded that moral development through love, communication, and habituation within the family is a fundamental educational strategy in Islam. These three elements are the main pillars that ensure moral values are not only taught but also lived out in children's daily lives. Families that consistently implement moral development will produce a generation with mature personalities, noble character, and prepared to face life's challenges with Islamic values as their primary guideline.

## Conclusion

The family is the most fundamental Islamic educational institution in shaping a child's personality. Within the family, children first come to know Allah SWT, learn moral values, and understand the spiritual principles that form the foundation of life. The Quran emphasizes the immense responsibility of parents in safeguarding and guiding their families toward salvation in faith and morals, as stated in Surah At-Tahrim, verse 6. Therefore, the entire educational process within the family must be carried out consciously, planned, and continuously so that Islamic values are firmly embedded in children.

Moral education occupies a central place in Islamic education within the family, as morality is a tangible manifestation of the quality of one's faith. Parental exemplary behavior, loving communication, emotional closeness, and the instilling of values through daily practices of worship and etiquette are integral elements in shaping a child's noble character. This aligns with the primary purpose of the Prophet Muhammad's mission, which was to perfect noble morals. In this context, parents not only teach rules of conduct but also guide their children to internalize the moral meaning behind Islamic teachings, fostering a sense of doing good solely for the sake of Allah SWT.



Amidst the increasingly complex challenges of the digital era, the role of families is increasingly crucial in protecting and protecting children from various moral deviations that have the potential to erode their faith. Supervision accompanied by educational guidance is an urgent need to enable children to filter information, protect themselves from negative cultural influences, and utilize Islamic teachings as the primary standard for moral decision-making. Thus, the family serves not only as a protective environment but also as a center for spiritual growth and the formation of Muslim character.

Through the implementation of integrated Islamic education—encompassing compassion, educational communication, real role models, and the instilling of values—children will develop into individuals with strong faith, emotional intelligence, noble morals, and the ability to play a positive role in community life. Successful family education will directly contribute to the formation of a superior and civilized generation. Therefore, strengthening the role of the family as an institution of Islamic education is not only an individual need, but also a community interest and a strategic investment for the future of Islamic civilization.

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