



Internalizing Moral Education Values in Sufism: A Comparative Study of Al-Ghazali's and Ibn Taymiyyah's Thought

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Abstract

The rapid transformation of modern society has significantly affected the structure and function of Muslim families, particularly in relation to moral formation and religious education within the household. The dominance of materialism, technological disruption, and the increasing delegation of parenting responsibilities to external institutions have contributed to weakening family-based Islamic values. This study aims to analyze and reconstruct K.H. Miftah Faridl's concept of family-based Islamic education as a framework for strengthening moral resilience in the age of disruption. This research employed a qualitative descriptive design using a figure study approach. Data were collected through in-depth interviews, document analysis, and literature review focusing on Miftah Faridl's major works related to Islamic family education. The data were analyzed using qualitative content analysis through coding, categorization, thematic interpretation, and conceptual synthesis. The findings reveal that Faridl conceptualizes family education as a comprehensive theological and sociological process rooted in the Qur'an and Sunnah. Parents are positioned as the primary educational agents responsible for cultivating faith, morality, emotional attachment, and Islamic identity within the household. The study also found that Faridl emphasizes holistic curriculum development, role modeling (*uswatun hasanah*), affective communication, spiritual intervention through prayer, and the construction of a supportive sociocultural ecosystem involving families, schools, mosques, and society. The study concludes that family-based Islamic education functions not only as a private educational activity but also as a strategic mechanism for preserving moral resilience and sustaining Islamic civilization amidst the challenges of modern social disruption.

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INTRODUCTION

The rapid transformation of contemporary society driven by globalization, digital technology, and industrial modernization has significantly reshaped the structure and function of Muslim families worldwide. Families are no longer viewed solely as intimate spaces for emotional bonding, moral formation, and spiritual nurturing, but increasingly operate within a highly competitive socio-economic environment that prioritizes productivity, material success, and individual mobility (Hall, 2016; Holt et al., 2013; Simoni & Voirol, 2021). In many contexts, these transformations have weakened the traditional educational role of parents in transmitting religious values, ethical principles, and cultural identity to their children. The rapid expansion of digital media, consumer culture, and unrestricted access to information has further accelerated changes in children's attitudes, lifestyles, and social interaction patterns (Hosseini et al., 2025). As a consequence, many Muslim families struggle to preserve religious identity, emotional stability, and moral resilience amidst the pressures of modern life (Ismail & Husti, 2025; Jamil & Firmansyah, 2025; Suraiya et al., 2025). This condition has generated growing concern among scholars of Islamic education regarding

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the declining authority of the family as the first and most fundamental institution of moral and spiritual education. Historically, family education has functioned as the primary foundation for character development, ethical cultivation, and the internalization of religious values. However, its role is increasingly overshadowed by external institutions, digital influences, and the demands of modern social life. Therefore, strengthening family-based Islamic education has become an urgent intellectual and social priority for contemporary Muslim societies.

The weakening of family educational functions has become increasingly visible across both urban and semi-urban communities in contemporary society. Reports from international and national institutions indicate rising levels of juvenile delinquency, emotional instability among adolescents, cyber dependency, and moral disorientation associated with inadequate parental supervision and weakened family communication patterns (UNICEF, 2021; Smidova, 2024). In the Indonesian context, the growing reliance of parents on formal schools, social media, and digital platforms to shape children's attitudes and behaviors has gradually reduced the intensity of direct moral guidance within the household (Nudin et al., 2024; Utomo et al., 2025). Many parents are also confronted with structural challenges such as demanding working hours, economic pressures, and limited opportunities for meaningful interaction with their children, which often lead to emotional distance and fragmented family relationships. Recent studies further demonstrate that uncontrolled exposure to digital culture without sufficient religious and ethical supervision contributes to declining empathy, weakened social responsibility, and increasing individualistic tendencies among young people (Zalukhu, 2025; Agha Mohammadi, 2025). This situation becomes more alarming when families fail to establish a strong spiritual environment capable of filtering destructive external influences. Consequently, the family, which should function as the primary center for value internalization and emotional protection, is increasingly reduced to a merely functional institution focused on material fulfillment. These conditions suggest that the crisis experienced by contemporary Muslim families is not only sociological in nature but also theological and pedagogical. Therefore, reconstructing the educational role of the Muslim family has become essential for strengthening moral resilience in the age of disruption.

Within the discourse of Islamic education, the family occupies a central position as the earliest and most influential environment in which children develop faith, morality, discipline, and social responsibility. Islamic teachings emphasize that parents are entrusted not only with biological responsibilities but also with the obligation to nurture spiritual awareness and ethical behavior in their children. The Qur'an and Hadith consistently position the household as the primary institution for cultivating righteous generations characterized by faith, compassion, and social integrity. In this regard, Islamic education extends beyond the cognitive transmission of religious knowledge and encompasses the holistic development of emotional, moral, intellectual, and spiritual dimensions of human life (Sholichah et al., 2025; Surbakti et al., 2024; Kurnianingsih et al., 2025). However, the realization of these ideals faces substantial challenges in modern society, where secular values, materialistic lifestyles, and rapid technological developments increasingly shape everyday life. The expansion of digital culture has also transformed parenting patterns and communication practices, often reducing opportunities for direct interaction and exemplary conduct within the family environment (Khadidja, 2024). As a consequence, many children grow up with strong technological competence but limited spiritual attachment and moral sensitivity. This condition highlights the urgency of reexamining Islamic educational paradigms capable of integrating religious authenticity with contemporary social realities. Accordingly, family-based Islamic education becomes highly relevant as an adaptive framework for addressing the moral and cultural disruptions experienced by modern Muslim communities.

The urgency of strengthening family education is further reinforced by the growing recognition that formal educational institutions alone cannot comprehensively resolve contemporary moral crises. Schools generally prioritize academic achievement and cognitive competence, while the development of character, spirituality, and emotional maturity remains heavily dependent on the quality of family interaction and parental guidance. Recent educational discussions increasingly emphasize the importance of collaborative partnerships between families, schools, and communities in supporting children's moral and social development (Baker et al., 1997; Obizue et al., 2025; Sumar et al., 2025). Nevertheless, the effectiveness of such collaboration often remains limited when parents themselves experience uncertainty regarding appropriate educational

models for responding to contemporary challenges. In many Muslim societies, there is a growing tendency to rely excessively on institutional education while overlooking the transformative potential of everyday educational practices within the family (Khan & Ahmed, 2025). This phenomenon illustrates the need for educational models that not only provide theological direction but also offer practical strategies adaptable to modern family dynamics. In this context, the perspectives of Muslim intellectuals and scholars who successfully integrate Islamic principles with contemporary realities become increasingly important. Their ideas may offer conceptual and methodological frameworks capable of restoring the educational authority of the family without neglecting the complexities of modern social life. Therefore, examining influential Islamic educational thinkers is necessary for developing relevant and sustainable approaches to family education in the contemporary era.

Numerous previous studies have explored the relationship between family education, parenting practices, and children's moral development within Islamic educational contexts. Research conducted by Ghani (2025) emphasized that religious parenting significantly contributes to strengthening children's emotional intelligence and social ethics. Similarly, Asriani and Wahyudi (2025) found that Islamic family communication patterns positively influence adolescents' moral awareness and behavioral discipline. Other studies have examined the role of parental modeling in shaping children's religious identity and spiritual resilience amidst digital culture (Suraiya et al., 2025; Aisyah, 2025). Several scholars have also highlighted the importance of integrating Islamic values into family literacy and digital parenting practices to prevent moral degradation among young people (Azim et al., 2024; Rahman, 2025). In addition, studies in Islamic educational sociology demonstrate that harmonious family environments significantly contribute to children's psychological stability and social adaptation (Firdaus & Suwendi, 2025; Ahnan'Azzam & Leany, 2024; Alazemi et al., 2024). Research on family resilience in Muslim societies further indicates that parental religiosity and emotional involvement remain crucial protective factors against social deviance and identity crises (Dwinandita, 2024; Suraiya et al., 2025). Collectively, these studies confirm that the family remains an essential institution for moral and spiritual formation. However, most previous research primarily focuses on practical parenting behaviors, emotional relationships, or educational outcomes without deeply examining the philosophical and sociological foundations underlying family-based Islamic education.

Another important limitation of previous studies lies in their tendency to discuss Islamic family education through fragmented and partially isolated perspectives. Many studies focus narrowly on specific aspects such as parenting styles, character education, digital literacy, or family communication while overlooking the broader integration between theology, educational philosophy, and sociological transformation. Furthermore, research concerning Islamic educational thinkers often emphasizes doctrinal interpretation without sufficiently analyzing the practical relevance of their ideas within contemporary social disruptions. Existing studies rarely position family education as a form of sociological engineering aimed at strengthening moral resilience and preserving civilizational continuity. In addition, limited scholarly attention has been devoted to the thoughts of K.H. Miftah Faridl, despite his substantial contributions as a scholar, educator, and practitioner of Islamic family life in Indonesia. His ideas offer a comprehensive framework that integrates theological principles, affective communication, role modeling, and environmental engineering within family education. Unlike many normative educational discourses, Miftah Faridl emphasizes the integration between religious authenticity and practical adaptation to modern challenges. Nevertheless, academic exploration of his educational thought remains relatively limited and underdeveloped within contemporary scholarly literature. This condition reveals a significant research gap regarding the need for a deeper and more systematic examination of Miftah Faridl's perspective on family-based Islamic education in the age of disruption.

Based on these considerations, this study aims to analyze and reconstruct the concept of family-based Islamic education from the perspective of K.H. Miftah Faridl, particularly in relation to strengthening moral resilience within contemporary Muslim families. The study seeks to examine the epistemological foundations, educational objectives, distribution of parental responsibilities, educational content, pedagogical methods, and environmental dimensions embedded within his educational thought. Through this investigation, the research intends to contribute theoretically to the development of Islamic educational sociology and family pedagogy by offering a more integrative

and contextual framework. Practically, the findings are expected to provide conceptual guidance for Muslim parents, educational practitioners, and policymakers in designing family educational models that remain responsive to contemporary social challenges while firmly grounded in Islamic values. Moreover, this study offers an alternative perspective that positions family education not merely as a domestic responsibility but as a strategic effort for cultivating ethical, spiritual, and socially resilient generations. Through a comprehensive analysis of Miftah Faridl's thought, this research also attempts to bridge the gap between classical Islamic educational ideals and the realities of modern family life. Ultimately, the study aspires to enrich contemporary discussions on Islamic education by reaffirming the family as the central arena for preserving moral integrity and civilizational continuity in the disruptive era.

METHOD

Research Design

This study employed a qualitative descriptive design using a figure study approach to explore and reconstruct K.H. Miftah Faridl's concept of family-based Islamic education in the context of contemporary social disruption. A qualitative approach was selected because the study aimed not to measure variables statistically, but to understand, interpret, and critically analyze the philosophical, theological, and sociological dimensions embedded within the figure's educational thought. The figure study approach was considered appropriate because Miftah Faridl is recognized as both an Islamic intellectual and a practitioner whose ideas regarding family education have been systematically articulated through written works, lectures, and educational practices. In addition, this study adopted content analysis as the primary analytical framework to examine patterns of meaning, conceptual structures, and educational principles contained in the data sources. Through this approach, the research sought to generate an interpretative reconstruction of Faridl's educational paradigm, particularly concerning parental authority, moral resilience, role modeling, and the integration of Islamic values within family life. The design also enabled the researcher to contextualize Faridl's ideas within the broader sociocultural challenges of modernization, materialism, and moral disruption affecting Muslim families in the contemporary era.

Research Setting and Period

The study was conducted within the context of Islamic educational discourse in Indonesia, particularly focusing on the intellectual contributions of K.H. Miftah Faridl as an Islamic scholar, educator, and author. Data collection was centered on textual analysis of Faridl's published works related to family education, Islamic parenting, morality, and social ethics, as well as direct interactions conducted through in-depth interviews. The research activities were carried out from January to April 2026. During this period, the researcher systematically collected, reviewed, categorized, and interpreted primary and secondary sources relevant to the study objectives. The selected timeframe allowed sufficient opportunity for repeated reading, thematic verification, triangulation, and analytical reflection to ensure the depth and credibility of the findings.

Participants and Data Sources

The primary participant in this study was K.H. Miftah Faridl, who served as the central intellectual figure examined in the research. His selection was based on purposive sampling considerations, particularly his recognized contribution to Islamic family education and his consistent engagement with issues of morality, parenting, and social transformation within Muslim society. In qualitative figure studies, the focus is not directed toward statistical representation, but toward the depth, relevance, and authority of the selected participant in relation to the research problem. The primary data sources consisted of Faridl's major written works discussing Islamic family education, including *Keluarga Bahagia*, *Islam dalam Berbagai Aspeknya*, and *150 Masalah Nikah dan Keluarga*. These texts were selected because they comprehensively represent his educational philosophy and practical guidance concerning family life. In addition, in-depth interviews were conducted with K.H. Miftah Faridl to clarify implicit concepts, confirm interpretations, and deepen understanding of the theoretical foundations contained within his writings. Secondary data sources included scholarly books, journal articles, dissertations, and classical as well as contemporary literature on Islamic education, sociology of family, parenting, and

moral education. These supporting references were used to contextualize, compare, and critically interpret the primary findings.

Research Instruments

In qualitative inquiry, the researcher functioned as the primary instrument responsible for collecting, interpreting, and analyzing the data. To maintain systematic data collection and analytical consistency, several supporting instruments were utilized. First, a semi-structured interview guide was developed to explore major themes related to the foundations, objectives, methods, curriculum, and environmental dimensions of family-based Islamic education according to Miftah Faridl's perspective. The interview protocol was designed based on theoretical constructs derived from Islamic educational literature and sociological perspectives on family resilience.

Second, a document analysis framework was employed to examine written texts systematically. The framework included analytical indicators such as educational goals, parental responsibilities, moral development, role modeling, communication patterns, curriculum integration, and ecosystem engineering within the family environment. Third, field notes and reflective memos were used throughout the data collection and analysis process to document interpretative insights, contextual observations, and emerging thematic relationships. These instruments collectively enabled a comprehensive exploration of the phenomenon under investigation.

Validity and Reliability of the Instruments

To ensure the trustworthiness and credibility of the study, several validation strategies were implemented. Content validity of the interview guide and analytical framework was established through expert judgment involving two scholars in Islamic education and qualitative research methodology. Their feedback was used to refine question clarity, thematic relevance, and conceptual alignment with the research objectives. The credibility of the findings was strengthened through source triangulation by comparing data obtained from interviews, written documents, and supporting literature. Method triangulation was also conducted by integrating interview analysis with document analysis to minimize interpretative bias. In addition, member checking was applied by reconfirming selected interpretations and findings with the primary participant to ensure accuracy and consistency between the researcher's interpretation and the participant's intended meaning.

Dependability was maintained through systematic documentation of the research procedures, coding processes, and analytical decisions, allowing the study to be audited and replicated conceptually by future researchers. Furthermore, reflexive practices were continuously conducted throughout the research process to reduce subjective bias and maintain analytical transparency.

Data Collection Procedures

The data collection process was conducted in several interconnected stages. The first stage involved preliminary exploration through an extensive review of literature related to Islamic family education, moral resilience, parenting, and educational sociology. This stage was intended to establish the conceptual foundation of the study and identify the central themes relevant to the research problem. The second stage involved collecting primary textual data from Miftah Faridl's books, articles, and educational writings. The researcher performed repeated close readings to identify key concepts, recurring themes, and philosophical arguments concerning family-based Islamic education. Relevant textual segments were highlighted, categorized, and documented systematically.

The third stage consisted of conducting semi-structured in-depth interviews with K.H. Miftah Faridl. The interviews were carried out flexibly to allow the participant to elaborate on conceptual and practical dimensions of his educational thought. During the interviews, the researcher explored issues related to parental authority, Islamic moral formation, role modeling, affective communication, and contemporary challenges faced by Muslim families. The final stage involved organizing all collected data into a structured database consisting of interview transcripts, coded documents, analytical notes, and thematic matrices. This organization facilitated systematic analysis and ensured data traceability throughout the study.

Data Analysis Techniques

Data analysis was conducted using qualitative content analysis combined with thematic interpretation. The analytical process began with data reduction, in which interview transcripts and textual materials were carefully reviewed to identify meaningful units relevant to the research objectives. The identified units were then coded systematically using open coding procedures to classify recurring concepts, patterns, and educational principles.

Following the coding stage, similar codes were grouped into broader categories such as epistemological foundations, educational objectives, parental responsibilities, curriculum dimensions, instructional methods, and sociocultural environment. These categories were subsequently synthesized into overarching themes that represented the conceptual structure of Miftah Faridl's educational thought. Interpretative analysis was then conducted to examine the sociological, theological, and pedagogical meanings embedded within each theme. At this stage, the findings were critically connected with broader theoretical frameworks in Islamic education, moral education, and sociology of family. The analytical process was iterative and cyclical, meaning that the researcher continuously revisited the data to refine interpretations and ensure conceptual coherence. All analyses were conducted manually to preserve interpretative depth and contextual sensitivity.

RESULTS AND DISCUSSION

Results

To enhance analytical clarity, the findings were organized into five major themes derived from the coding and categorization process. These themes emerged from the integration of interview data, textual analysis of Miftah Faridl's works, and interpretative synthesis conducted throughout the study.

Table 1. Major Themes, Core Categories, and Primary Data Sources

Main Themes	Core Categories	Primary Sources
Epistemological Foundations	Tawhid, family spirituality, educational goals	<i>Keluarga Bahagia</i> , interviews
Parental Responsibilities	Fatherhood, motherhood, moral authority	<i>Islam dalam Berbagai Aspeknya</i> , interviews
Holistic Family Curriculum	Faith, worship, morality, social ethics	<i>150 Masalah Nikah dan Keluarga</i> , textual analysis
Educational Methodology	Role modeling, dialogue, prayer	Interviews, educational writings
Sociocultural Ecosystem	Family environment, mosque, school, society	Textual analysis, interviews

Epistemological Foundations and Educational Orientation of the Muslim Family

The findings indicate that Miftah Faridl conceptualizes family-based Islamic education as a comprehensive process of moral, spiritual, and social formation rooted in the theological foundations of the Qur'an and Sunnah. Rather than understanding education merely as the transfer of religious knowledge, Faridl positions the family as the primary institution responsible for preserving human fitrah and cultivating moral resilience amid the pressures of modernity. In *Keluarga Bahagia*, Faridl explains that the sacredness of marriage constitutes the ontological basis of Islamic family education because the household functions as the first environment in which faith, ethics, and social identity are internalized. During the interview process, he emphasized that:

"The family is not only a place to live together, but the first fortress that protects children from moral and spiritual destruction."

This finding demonstrates that Faridl perceives family education as both a theological responsibility and a sociological mechanism for maintaining civilizational continuity. The analysis further reveals that educational goals within Faridl's framework are structured hierarchically. At the transcendental level, education is directed toward achieving *mardhatillah* (the pleasure of Allah). At the social level, it seeks to establish a harmonious household characterized by *sakinah*, *mawaddah*, and *rahmah*. Meanwhile, at the practical level, family education aims to produce a generation of *qurrat a'yunin* who demonstrate religious commitment, moral discipline, and social responsibility.

Collectively, these findings indicate that Faridl integrates spiritual orientation and social reconstruction into a unified educational paradigm.

Redistribution of Educational Responsibilities within the Household

Another significant finding concerns Faridl's critique of the modern tendency to transfer educational responsibilities from parents to external institutions. The analysis shows that Faridl strongly opposes the reduction of parenting into merely economic provision while moral and spiritual development are delegated entirely to schools, caregivers, or digital environments. According to Faridl, parents remain the primary educational agents whose authority cannot be institutionally replaced. In one interview session, he stated:

"Schools may teach science and knowledge, but faith, morality, and character must grow from the example given by parents at home."

The findings reveal that Faridl distinguishes between educational responsibilities that may be delegated and those that remain absolute (*fardhu 'ain*). Technical and academic instruction may be entrusted to formal educational institutions, whereas the cultivation of faith, ethics, emotional attachment, and Islamic identity remains the exclusive responsibility of parents. The father is positioned as *qawwam*, functioning not only as a provider but also as a moral leader, protector, and educational supervisor. Simultaneously, the mother occupies a strategic pedagogical role as the child's first and closest educational environment. The findings further indicate that excessive dependence on secondary caregivers weakens the intergenerational transmission of Islamic values and contributes to emotional alienation within the household. These results demonstrate that Faridl's educational framework seeks to restore parental authority as the foundation of moral continuity in Muslim society.

Holistic and Integrated Family Education Curriculum

The study also found that Faridl proposes a holistic educational curriculum integrating spiritual, moral, intellectual, emotional, social, and physical dimensions of human development. The analysis indicates that his educational framework moves beyond ritual-centered instruction and instead emphasizes balanced personality formation. The first and most fundamental curricular dimension identified in the findings is *tawhid* education, which functions as the foundation for worldview formation, ethical consciousness, and resistance to materialistic culture. Faridl explains in his writings that monotheistic awareness must be instilled from early childhood because it shapes both moral orientation and psychological stability.

Another important component identified in the findings is worship education, particularly prayer, which Faridl views not only as a ritual obligation but also as a mechanism for discipline formation, emotional control, and spiritual awareness. In addition, the findings reveal that moral and social education occupy a central position in his curriculum, including honesty, emotional regulation, mutual respect, communication ethics, and social solidarity. During the interview, Faridl emphasized:

"Children should not only memorize religious teachings, but they must also learn how to behave honestly, respect others, and control their emotions in daily life."

The analysis further demonstrates that Faridl incorporates Islamic sexual education into family pedagogy from an early age, particularly regarding modesty, privacy, and gender interaction within the household. Physical wellbeing and intellectual development are likewise treated as inseparable aspects of Islamic education. Overall, the findings suggest that Faridl's curriculum reflects a comprehensive educational model aimed at harmonizing cognitive intelligence, spiritual maturity, emotional resilience, and practical life competencies.

Educational Methods Based on Role Modeling and Affective Communication

The findings reveal that Faridl prioritizes educational methods grounded in direct example (*uswatun hasanah*) rather than authoritarian instruction or verbalistic indoctrination. The analysis indicates that role modeling functions as the central pedagogical mechanism within his educational philosophy. According to Faridl, children internalize values more effectively through continuous observation of parental behavior than through abstract moral instruction alone. Consequently, educational credibility within the family depends on consistency between speech and action. In one interview excerpt, Faridl stated:

“Children imitate what parents do more than what parents say.”

This finding highlights the importance of behavioral congruence in Islamic parenting practices. The analysis also demonstrates that Faridl emphasizes affective communication as an essential educational strategy within the household. Fathers are not expected to position themselves as authoritarian figures who dominate children through fear, but rather as respected dialogue partners capable of creating emotional openness and trust. Warm interaction, empathetic listening, and psychologically supportive communication are considered important for strengthening emotional security and moral responsiveness among children.

Another significant finding concerns the integration of spiritual intervention into educational practice. Faridl repeatedly emphasizes the role of prayer and supplication as transcendental efforts to support children’s moral development. He particularly highlights parental prayers during spiritually significant moments, such as the final third of the night, as forms of spiritual struggle within the parenting process. Collectively, these findings demonstrate that Faridl’s educational methodology combines behavioral modeling, affective pedagogy, emotional attachment, and spiritual practice into an integrated framework of Islamic family education.

Family Ecosystem and Sociocultural Environment Engineering

The final theme identified in the findings concerns the importance of constructing a supportive educational ecosystem extending beyond the internal household structure. The analysis indicates that Faridl does not view family education as an isolated domestic activity, but rather as a sociocultural process requiring synergy between multiple social environments. Three interconnected environmental layers emerged from the data analysis. The first layer is the family environment itself, which must be conditioned physically and psychologically to support moral and spiritual development. A harmonious atmosphere characterized by affection, respectful communication, cleanliness, and religious discipline is considered essential for value internalization. The second layer consists of educational and religious institutions, particularly schools and mosques, which function as reinforcing environments for the values taught at home. Faridl argues that these institutions should operate collaboratively rather than contradict the ethical principles established within the family. During the interview, he explained:

“When the values taught at home differ from the values children encounter outside, moral confusion will easily emerge.”

The third environmental layer involves the wider community, including peer groups, public culture, and patterns of social interaction. The findings reveal that parents are expected to function as active social filters responsible for protecting children from destructive influences while simultaneously encouraging participation in constructive religious communities. These findings collectively demonstrate that Faridl conceptualizes family-based Islamic education as a comprehensive sociocultural movement integrating family, school, mosque, and society to preserve Islamic moral resilience in the age of disruption.

Conceptual Synthesis of Family-Based Islamic Education

Based on the thematic analysis, the findings collectively demonstrate that Miftah Faridl’s educational thought forms an integrated conceptual framework of family-based Islamic education rooted in theological authority, parental responsibility, holistic curriculum development, affective pedagogy, and sociocultural ecosystem engineering. The findings indicate that these dimensions are not positioned separately, but instead operate as interconnected educational components that continuously reinforce one another within the process of moral and spiritual formation. Theological foundations derived from the Qur’an and Sunnah function as the primary source guiding educational orientation, parental authority, and the ethical direction of family life. Within this framework, parents are positioned as the central educational actors responsible for cultivating faith, emotional attachment, discipline, and Islamic identity among children. The study also reveals that holistic curriculum development becomes an essential mechanism for integrating spiritual, intellectual, emotional, social, and behavioral dimensions of education within the household environment. Furthermore, affective pedagogy through role modeling, dialogue, empathy, and supportive

communication strengthens the internalization of Islamic values in children's daily experiences. The findings additionally demonstrate that the success of family-based Islamic education depends on the construction of a supportive sociocultural ecosystem involving families, schools, mosques, and the wider community. Therefore, the relationship among these dimensions can be conceptually illustrated as an integrated educational system designed to strengthen moral resilience and preserve Islamic civilization amidst contemporary social disruption.

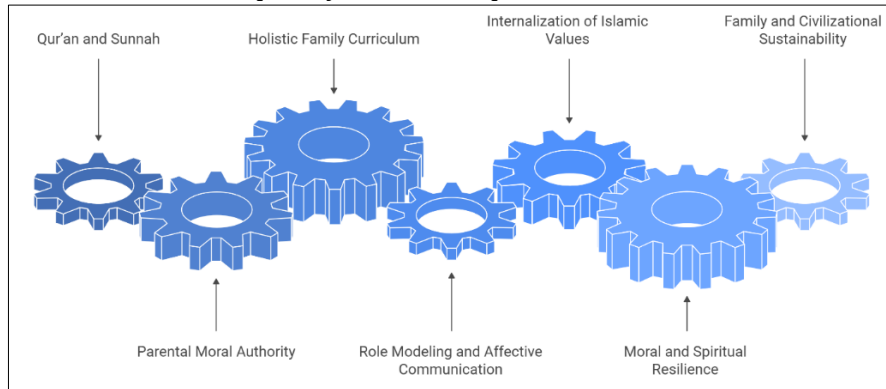


Figure 1. Conceptual Framework of Family-Based Islamic Education for Moral Resilience

Figure 1 illustrates that Miftah Faridl's framework of family-based Islamic education operates through an interconnected process in which theological foundations derived from the Qur'an and Sunnah shape parental moral authority and educational orientation within the household. These foundations are subsequently translated into a holistic family curriculum emphasizing spiritual development, moral discipline, emotional attachment, and social responsibility. The process is reinforced through role modeling and affective communication, which function as practical pedagogical mechanisms for internalizing Islamic values in children's daily lives. The integration of these dimensions contributes to the formation of moral and spiritual resilience capable of protecting children from the disruptive influences of materialism, digital fragmentation, and ethical disorientation. At a broader level, the model demonstrates that family education is not merely concerned with individual morality, but also with sustaining social harmony and the continuity of Islamic civilization. Therefore, the conceptual framework highlights the strategic role of the Muslim family as both a theological institution and a sociocultural agent of moral transformation in contemporary society.

Discussion

The findings demonstrate that Miftah Faridl conceptualizes family-based Islamic education as a comprehensive framework for preserving moral resilience amid the disruptive pressures of modern society. This perspective reflects a significant shift from viewing family education merely as a domestic religious obligation toward understanding it as a strategic sociocultural mechanism for sustaining Islamic civilization. Theologically, Faridl's framework aligns with the Islamic educational principle that the family serves as the primary institution for the internalization of faith, morality, and spiritual consciousness. This finding supports previous studies emphasizing the centrality of the Muslim family in shaping children's ethical orientation and psychological stability in the digital era (Ismail & Husti, 2025; Suraiya et al., 2025; Dwinandita, 2024). However, this study extends earlier discussions by positioning family education not only as a moral necessity but also as a form of civilizational resilience capable of responding to contemporary social fragmentation. Unlike previous research that primarily focused on parenting techniques or emotional attachment, Faridl integrates theological authority, sociological adaptation, and educational philosophy into a unified conceptual structure. This broader orientation indicates that Islamic family education should be interpreted as a multidimensional project involving spiritual continuity, cultural preservation, and social reconstruction within rapidly transforming societies.

Another important finding concerns the restoration of parental authority as the foundation of moral continuity within Muslim families. The study reveals that Faridl strongly criticizes the modern tendency to transfer educational responsibilities from parents to schools, digital platforms, or external caregivers. Conceptually, this finding resonates with Bronfenbrenner's ecological

systems theory, which emphasizes the family as the most immediate and influential microsystem shaping children's moral and emotional development. At the same time, the findings reinforce Islamic educational perspectives asserting that parents function not only as biological caretakers but also as murabbi responsible for spiritual and ethical formation. Previous studies similarly found that parental religiosity and direct family interaction significantly influence children's moral awareness and social discipline (Asriani & Wahyudi, 2025; Ghani, 2025; Utomo et al., 2025). Nevertheless, this study expands the discussion by demonstrating that the weakening of parental educational authority is not merely a pedagogical issue but also a sociological consequence of modern capitalism, technological dependency, and fragmented communication patterns within families. In this context, Faridl's thought offers a critical response to contemporary educational trends that increasingly institutionalize moral education while reducing direct parental involvement. The findings therefore suggest that strengthening parental authority is not intended to reject formal education but rather to restore the balance between institutional instruction and family-based moral cultivation.

The study also highlights the importance of tawhid-centered education as the epistemological foundation of Islamic family pedagogy. Faridl's emphasis on monotheistic consciousness demonstrates that Islamic education is not limited to ritual instruction but seeks to shape worldview orientation, ethical awareness, and emotional stability. This finding supports holistic Islamic education theories that emphasize the integration of spiritual, intellectual, emotional, and social dimensions of human development (Kurnianingsih et al., 2025; Surbakti et al., 2024). Furthermore, the findings align with moral education theory, particularly the argument that moral behavior emerges more sustainably when rooted in deeply internalized belief systems rather than external behavioral control alone. In comparison with previous studies, Faridl's perspective differs from many contemporary parenting models that prioritize behavioral regulation while paying limited attention to metaphysical consciousness and spiritual meaning. His framework instead suggests that moral resilience can only develop effectively when individuals possess a transcendental orientation capable of guiding ethical decision-making amidst social uncertainty. This perspective becomes highly relevant within the global context of digital culture, where children are increasingly exposed to relativistic values, consumerism, and identity fragmentation. Consequently, the findings imply that strengthening spiritual literacy through family education may function as an important protective factor against moral disorientation in modern society.

Another significant finding concerns the integration of affective communication and role modeling as central pedagogical strategies within Islamic family education. The study indicates that Faridl prioritizes behavioral congruence and emotional attachment over authoritarian instruction or purely verbalistic religious teaching. This finding strongly supports Bandura's social learning theory, which explains that children internalize values primarily through observation and imitation of significant figures within their environment. Similar conclusions were identified in recent studies emphasizing that parental example and emotionally supportive communication significantly influence children's empathy, self-control, and social ethics (Aisyah, 2025; Firdaus & Suwendi, 2025; Obizue et al., 2025). However, this study contributes a more integrated Islamic pedagogical perspective by demonstrating that role modeling is not merely a psychological mechanism but also a moral-religious responsibility rooted in prophetic educational traditions. Faridl's emphasis on affective pedagogy additionally challenges rigid and authoritarian parenting models that remain prevalent in some Muslim societies. The findings suggest that emotional warmth, empathetic listening, and dialogical interaction are essential for developing children's moral responsiveness and psychological security. This condition becomes increasingly important in the digital era, where excessive technological engagement frequently reduces the intensity of direct interpersonal interaction within families. Therefore, the study implies that affective communication should be repositioned as a strategic dimension of Islamic education rather than merely a complementary parenting technique.

The findings further demonstrate that Faridl conceptualizes family education as a collaborative sociocultural ecosystem involving families, schools, mosques, and the wider community. This perspective expands previous discussions that often treat family education as an isolated domestic responsibility disconnected from broader social structures. Sociologically, the findings correspond with ecological and community-based educational theories emphasizing that children's moral development is shaped through continuous interaction between multiple social

environments. Several contemporary studies similarly emphasize the importance of collaboration between parents, schools, and community institutions in supporting character formation and social resilience (Sumar et al., 2025; Baker et al., 1997; Khan & Ahmed, 2025). Nevertheless, Faridl's framework differs in its explicit integration of theological values into sociocultural ecosystem engineering. Rather than viewing schools and mosques solely as supporting institutions, he positions them as moral extensions of family education that must maintain ethical consistency with household values. This finding is particularly important because moral confusion often emerges when children encounter contradictory values between family, educational institutions, and public culture. The study therefore contributes a broader conceptual understanding that moral resilience cannot be sustained through individual family efforts alone but requires collective moral cooperation within society. Such a perspective enriches contemporary Islamic educational discourse by connecting micro-level parenting practices with macro-level sociocultural transformation.

At a broader theoretical level, the findings indicate that Faridl's educational thought modifies and extends contemporary Islamic family education discourse by integrating theology, pedagogy, emotional development, and sociological resilience into a unified conceptual framework. Previous studies generally examined Islamic parenting through fragmented perspectives such as communication ethics, parenting styles, digital literacy, or emotional intelligence (Azim et al., 2024; Rahman, 2025; Nudin et al., 2024). In contrast, this study demonstrates that family education should be understood as a multidimensional educational system capable of responding adaptively to moral disruption and social transformation. Theoretically, this contribution strengthens the development of Islamic educational sociology by showing that moral resilience is not solely determined by individual religiosity but also by the interaction between family authority, affective pedagogy, spiritual consciousness, and sociocultural support systems. This finding simultaneously challenges secular educational paradigms that tend to separate moral formation from theological foundations. Furthermore, the study positions Islamic family education within the broader global discourse concerning moral crisis, technological disruption, and the weakening of interpersonal relationships in modern society. By doing so, the research contributes a contextual and globally relevant perspective from contemporary Islamic educational thought rooted in Indonesian Muslim intellectual traditions.

Despite these contributions, the findings should be interpreted within several contextual considerations. This study focused specifically on the educational thought of K.H. Miftah Faridl within the Indonesian Muslim sociocultural context, which may limit broader generalization across different cultural and ideological settings. In addition, the qualitative figure-study approach prioritizes interpretative depth rather than empirical measurement of educational outcomes, meaning that the study does not directly assess the effectiveness of Faridl's educational framework in practical family settings. Alternative interpretations are therefore possible, particularly regarding the extent to which contemporary Muslim families can realistically implement holistic educational models amidst economic pressures, digital dependency, and changing social structures. Moreover, some aspects of Faridl's perspective may encounter challenges when applied within highly pluralistic or secular environments where religious authority is increasingly negotiated rather than universally accepted. Nevertheless, these limitations do not diminish the conceptual significance of the findings. Instead, they highlight the need for future studies examining the practical implementation of family-based Islamic education across diverse sociocultural contexts and exploring its relationship with children's moral resilience, emotional wellbeing, and digital behavior empirically. Ultimately, this study reinforces the argument that the reconstruction of family-based Islamic education remains highly relevant for addressing the moral and spiritual challenges confronting contemporary Muslim societies.

CONCLUSION

This study concludes that Miftah Faridl conceptualizes family-based Islamic education as a comprehensive framework for strengthening moral and spiritual resilience within contemporary Muslim society. Family education, in Faridl's perspective, is not limited to the transmission of religious knowledge, but functions as a process of theological, emotional, and sociocultural formation rooted in the Qur'an and Sunnah. The findings demonstrate that parents occupy an irreplaceable

educational role in cultivating faith, moral discipline, emotional attachment, and Islamic identity within the household. Through the integration of tawhid education, worship practices, moral development, role modeling, affective communication, and spiritual intervention, family education becomes a strategic mechanism for protecting children from the disruptive influences of materialism, moral fragmentation, and cultural disorientation in the modern era. The study further reveals that the effectiveness of Islamic family education depends not only on internal household dynamics but also on the construction of a supportive sociocultural ecosystem involving schools, mosques, and the wider community. Farid's educational thought therefore positions the family as the foundational center of civilizational sustainability and moral continuity. Theoretically, this study contributes to the development of Islamic family pedagogy by offering an integrated conceptual model that connects theological foundations, parental authority, educational methodology, and sociological resilience within a unified framework. Practically, the findings provide an important reference for Muslim families, educators, and educational institutions seeking to strengthen character formation and preserve Islamic values amidst the challenges of social disruption and rapid cultural transformation.

AUTHOR CONTRIBUTIONS STATEMENT

LS contributed to the conceptualization of the study, research design, data collection, data analysis, interpretation of findings, and manuscript drafting. **AN** contributed to the theoretical framework development, literature review, and critical revision of the manuscript. **DMJ** contributed to data validation, methodological refinement, and interpretation of sociological aspects of the findings. **MTZ** contributed to manuscript editing, language refinement, and final review of the article.

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