



Revitalizing the Family Education Model in the Qur'an: A Contemporary Study in the Era of Crisis Social and Moral

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ABSTRACT

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This research aims to revitalize the family education model in the Qur'an through an analysis of QS. Āli 'Imrān (33–37) and QS. Luqmān (12–19), and examines its relevance in dealing with social and moral crises in the contemporary era. The research uses a qualitative approach with the type of library research. Primary data comes from the Qur'an, while secondary data is obtained from classical and contemporary tafsir books, Islamic educational literature, and the results of relevant scientific research. The data was analyzed using *thematic content analysis techniques* through the process of data reduction, thematic categorization, interpretation, and conceptual synthesis. The results of the study show that QS. Āli 'Imrān emphasizes the six main components of family education, namely parental spirituality, educational planning from the prenatal period, prayer as an educational instrument, a godly educational environment, example, and the formation of superior generations. Meanwhile, QS. Luqmān contains seven main components, namely monotheistic education, gratitude, *birr al-wāliḍayn*, moral awareness (*muraqabah*), habituation of worship, moral education, and dialogical communication. The synthesis of the two surahs produces the Qur'anic Family Education Model, which is a holistic, integrative, and character-building family education model. This study concludes that the family education model in the Qur'an has strong relevance as an educational paradigm to strengthen the moral, spiritual, and social resilience of the family in the midst of the challenges of globalization and digital disruption. The implication of this study is the availability of a conceptual framework for the development of adaptive Islamic family education policies, curricula, and practices without abandoning the fundamental values of the Qur'an.

Key Words: family, Al Qur'an, education model, contemporary era, social piety

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Introduction

The development of science, information technology, and globalization in the 21st century has brought very significant changes to human life. On the one hand, these advances provide ease of access to information, communication, and improvement of quality of life. However, on the other hand, this transformation also gives rise to various social and moral problems that are increasingly complex, especially in family life (Nur, Zur, Hamjah, & Misrom, 2026). The phenomenon of increasing juvenile delinquency, drug abuse, bullying, digital pornography, domestic violence, intolerance, radicalism, and declining social concern are indications that society is facing a serious moral crisis. These various problems show that the family as the first and main educational institution has not been able to carry out its educational function optimally in the face of the challenges of the times (Siti Asiyah Dalimunthe, Pradana, Drajat, & Nasution, 2025).

The family has a very strategic position in shaping the character, personality, and moral values of a child. Before obtaining formal education in school, a child first learns through interaction with parents and the family environment. Therefore, the quality of education in the family will greatly determine the spiritual, emotional, intellectual, and social development of children in the next stages of life. Various studies show that parental involvement in children's education has a positive effect on academic achievement, character formation, mental health, social skills, and children's resilience to various deviant behaviors. On the other hand, weak parenting, lack of communication, and lack of parental role models are factors that increase the risk of moral degradation in the younger generation (M Zakian Ifada1, 2020).

From an Islamic perspective, the family functions not only as a biological institution, but also as an educational institution (*madrakah al-ūlā*) that is responsible for shaping human beings who have faith, piety, noble character, and social responsibility. The Qur'an pays great attention to family education through various stories and dialogues that contain educational values (Budiman et al., 2026). Education in the family according to the Qur'an is not only oriented to the mastery of science, but also emphasizes the development of faith, worship, morals, self-control, responsibility, affection, and harmonious social relationships. Thus, family education in the Qur'an is a holistic education system because it integrates spiritual, intellectual, emotional, moral, and social dimensions in a balanced manner (Wardana, Mudhofir, & Hilmi, 2026).

One of the most comprehensive models of family education is described in Surah Luqmān verses 12–19. These verses describe how Luqmān educated his son through a dialogical approach that instilled the values of monotheism, gratitude, devotion to parents, the implementation of worship, amar ma'ruf nahi munkar, patience, humility, and ethics in interacting with society. In addition, Surah Āli 'Imrān describes the importance of a pious family environment as the foundation for the birth of a quality generation, while Surah Al-Isrā' emphasizes the importance of respect for both parents, intergenerational affection, and family responsibility in building a dignified life. The entire verse shows that the Qur'an offers a comprehensive and relevant model of family education throughout the ages (Anita. S, H.M. Nasri Hamang, et.al, 2026).

Although much has been done on family education in Islam, most research still focuses on the analysis of educational values in a single surah or a specific group of verses. These studies are generally normative-descriptive and have not been able to build a complete conceptual model of family education based on the overall principles of the Qur'an. In addition, studies that link the concept of family education in the Qur'an with the reality of social and moral crises in the digital era are still relatively limited. As a result, there is still a gap between the normative concepts taught by the Qur'an and the implementive needs of modern society in facing the various challenges of family education

today (Syafri, Sun'an, Bahar, & Rofiq, 2026).

Based on these gaps, this study seeks to revitalize the family education model in the Qur'an through an integrative analysis of verses related to family education, especially Surah Luqmān (31:12–19), Surah Āli 'Imrān, and Surah Al-Isrā' (Aidil, Arifudin, Hani, & Fauziyah, 2026). This research not only describes the educational values contained in these verses, but also reconstructs the relationship between the components of education so that a conceptual model is formed that is able to answer the challenges of social and moral crises in the contemporary era (Oki Witasari, 2021).

The *novelty* of this research lies in the development of the Qur'anic Family Education Model which integrates the dimensions of faith education, worship, morals, psychology, family communication, social responsibility, and character formation into one systematic conceptual framework. The model is expected to be able to become a paradigm of Islamic family education that is more adaptive to the development of the times without abandoning the fundamental values of the Qur'an.

This research aims to formulate a family education model based on the perspective of the Qur'an that is relevant in answering various challenges of social and moral crises in the contemporary era. The results of this research are expected to contribute to the development of Islamic educational philosophy, enrich the study of tarbawi interpretation, and become a practical reference for parents, educators, educational institutions, and policy makers in strengthening family resilience as the main foundation for the development of the nation's character.

Research Method

This research uses a qualitative approach with the type of library research. This approach was chosen because the purpose of the research is to reconstruct and revitalize the family education model based on the perspective of the Qur'an through an in-depth analysis of textual sources (Creswell, 2012). Literature research allows researchers to systematically examine the concepts, values, and principles of family education contained in the Qur'an, then relate them to various social and moral issues in the contemporary era. Thus, the research is not directed to test empirical hypotheses, but to produce a conceptual model that has theoretical and practical relevance in the development of Islamic family education (H.Rifa'i Abubakar, 2021).

The source of research data consists of primary data and secondary data. Primary data comes from Qur'anic verses related to family education, especially Surah Luqmān verses 12–19 as the main focus, as well as supporting verses in Surah Āli 'Imrān and Surah Al-Isrā' which explain the values of family education, character formation, parent-child relationships, and social responsibility. Secondary data were obtained from classical and contemporary tafsir books, such as *Tafsir al-Qur'an al-'Azim* by Ibn Kathir, *Tafsir Al-Mishbah* by M. Quraish Shihab, *Al-Tafsir al-Munir* by Wahbah al-Zuhaili, as well as scientific literature in the form of books, national and international journal articles, previous research results, and academic documents that discuss family education, tarbawi interpretation, Islamic education, and social and moral crises in the modern society (Arni, 2013).

The data collection technique was carried out through a documentation study. Researchers identify, inventory, and classify a variety of literature sources relevant to the research focus. Furthermore, each document is read critically to find the concepts of family education, educational values, principles of character formation, and the relationship between the components of education contained in the verses of the Qur'an and supporting literature. All data are then selected based on the level of relevance, source authority, and suitability for the research objectives (Hikmawati, 2020).

Data analysis uses content analysis combined with thematic analysis. The first

stage is carried out by comprehensively reading the verses of the Qur'an along with the interpretation of the mufasir to gain a contextual understanding of the concept of family education. The second stage is the *open coding* process, which is to identify the main themes that emerge from the text, such as monotheistic education, worship, morals, family communication, example, responsibility, compassion, self-control, and social concern. The third stage is *axial coding*, which is connecting these themes so that they form interrelated conceptual categories. The last stage is *selective coding*, which is compiling a conceptual synthesis in the form of a Qur'anic Family Education Model as a result of revitalizing the family education model based on the perspective of the Qur'an (Rukminingsih, Adnan, & Latief, 2020).

To increase the credibility of the research results, triangulation of theories and sources was carried out. Theoretical triangulation is carried out by comparing the interpretations of various classical and contemporary mufasir as well as relevant Islamic educational theories. The triangulation of sources is carried out through a comparison between Qur'anic verses, books of tafsir, Islamic educational literature, and the results of previous research so that a comprehensive understanding of the concept of family education is obtained. In addition, the researcher applied *cross-reference analysis* techniques to various academic sources to ensure consistency of interpretation and strengthen the conceptual validity of the developed model (Sugiyono, 2013).

The research stages are carried out systematically through five steps. First, identify problems regarding social and moral crises that affect the function of family education in the contemporary era. Second, the search and collection of relevant primary and secondary literature. Third, the analysis of the verses of the Qur'an uses a thematic interpretation approach (*tafsīr maudū'i*) and content analysis. Fourth, the synthesis of family education concepts into a complete conceptual framework. Fifth, the preparation of the Qur'anic Family Education Model which explains the relationship between the theological foundation, the family education process, character values, and its implications in dealing with social and moral crises in the modern era (Arni, 2013).

Through these procedures, this research is expected to produce a model of Qur'anic family education that not only has a strong normative basis, but is also relevant to be implemented in the context of contemporary Muslim family life as an effort to strengthen the moral, spiritual, and social resilience of future generations

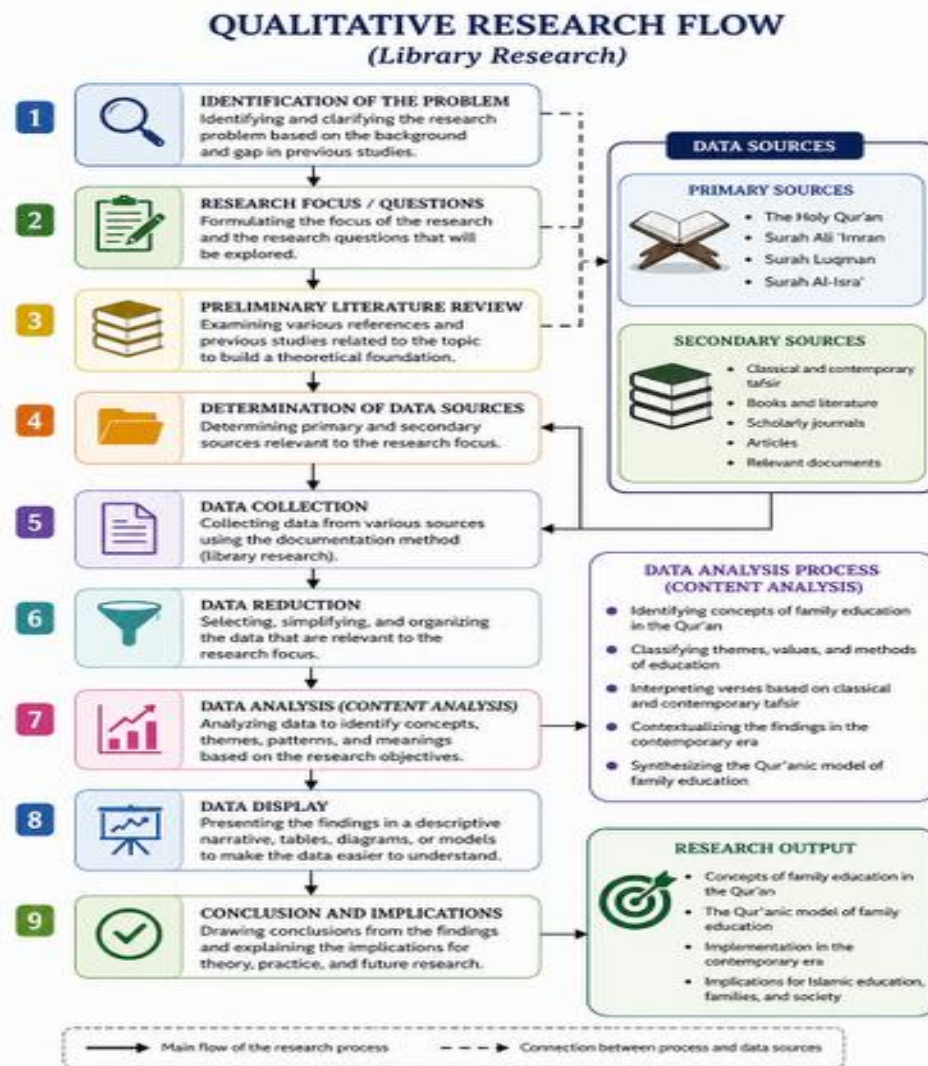


Figure 1: Qualitatif Research Flow

Results and Discussion

Analysis of QS. Āli 'Imrān and QS. Luqmān points out that the Qur'an establishes a model of family education that began long before the child was born. Family education in this surah is not understood as a teaching activity alone, but as a process of forming a pious generation that begins with the spiritual readiness of parents, continues with parenting based on monotheistic values, and is supported by a conducive educational environment. Based on the results of a thematic analysis of these verses, six main components of the Qur'anic family education model were found.

Table 1. Research Findings of the Family Education Model in the Qur'an Based on QS. Āli 'Imrān and QS. Luqmān

No.	Dimensions of Education	Family Education QS. Ali 'Imran (33–37)	Family Education QS. Luqmān (12–19)	Synthesis of Findings
1	Foundations of Education	Spirituality and parental piety are the foundation of education through religious	Tawheed is the main foundation of family education through the cultivation of the right faith.	Qur'anic family education begins with the spiritual strengthening of parents and the cultivation of

		commitment (Imran's wife's vow).		monotheism as the basis of the entire educational process.
2	Early Stages of Education	Education begins from the prenatal period through educational planning and an orientation to devotion to God.	Education begins with the formation of belief, then continues with the formation of spiritual character through gratitude.	Family education is a continuous process from before birth to the formation of children's character.
3	Spiritual Character Building	Parents' prayers are an instrument of spiritual education and protection for children.	Gratitude education forms the awareness that all blessings come from Allah and must be used responsibly.	Family spirituality is built through a combination of prayer, gratitude, and strengthening a relationship with God.
4	Parent-Child Relationships	Parents play the role of the first educator who has a long-term vision for children's development.	Birr al-wālidayn <i>education</i> builds harmonious relationships based on compassion, respect, and responsibility.	Family relationships are built on the foundation of love, respect, and moral responsibility.
5	Moral Formation	The example of the family of Imran and Prophet Zakaria became a medium for internalizing the values of faith and character.	Muraqabah <i>education</i> instills the awareness that every deed is under the supervision of Allah.	Moral education is built through example and internal supervision (<i>self-control</i>).
6	Habituation of Religious Values	A righteous family environment and educators strengthen the process of spiritual education.	The habit of prayer, amar ma'ruf nahi munkar, and patience form discipline, responsibility, and self-endurance.	Family education integrates the religious environment with the habit of worship in daily life.
7	Social Education	A conducive educational environment shaped Maryam's personality as a pious generation.	Moral education teaches humility, good manners, self- control, and communication ethics.	Family education not only establishes a relationship with God, but also a harmonious social relationship.
8	Educational Methods	Education is carried out through example (<i>uswah hasanah</i>) in family life.	Education is carried out through a compassionate dialogue (<i>yā bunayya</i>) that is persuasive and humanist.	Example and dialogical communication are the main methods of Qur'anic family education.
9	Educational Objectives	Forming a superior generation that is faithful, moral, independent, and beneficial to society as exemplified by Maryam.	Forming a person who is monotheistic, worshipful, noble, responsible, and socially responsible.	The ultimate goal of Qur'anic family education is to produce a whole human being (<i>insān kāmil</i>), who has spiritual, moral, intellectual, emotional, and social intelligence.

Table 1 shows that the family education model in the Qur'an is constructed from QS. Āli 'Imrān and QS. Luqmān has characteristics that complement each other and form a holistic education system. QS. Āli 'Imrān emphasizes more on the foundation of family

education, namely the importance of parental spirituality, educational planning from the prenatal period, prayer as an educational instrument, the formation of a pious environment, example, and the orientation of the formation of superior generations. These findings show that the success of children's education is greatly influenced by the spiritual readiness and commitment of parents before the educational process takes place.

Meanwhile, QS. Luqmān focuses more on the process of implementing family education through the cultivation of monotheism, the formation of a character of gratitude, the strengthening of children's relationships with parents (*birr al-wālidayn*), the development of moral awareness (*muraqabah*), the habit of worship, moral education, and affectionate dialogical communication. This shows that Qur'anic family education is not only oriented towards the delivery of religious values, but also on the formation of children's character, self-control, and social competence.

The synthesis of the two surahs produces nine main components of the Qur'anic Family Education Model, namely parental spirituality, monotheistic education, educational planning from the prenatal period, prayer and gratitude, *birr al-wālidayn*, moral awareness, habituation of worship, exemplary and dialogical communication, as well as the formation of a generation that has faith, morals, and responsibility. These findings confirm that family education in the Qur'an is an integrative education system because it connects spiritual, moral, intellectual, emotional, and social dimensions. Therefore, the Qur'anic family education model has strong relevance as a family education paradigm in facing various challenges of social and moral crises in the contemporary era.

Discussion

Family Education QS. Ali-Imran

QS. Āli 'Imrān verses 33–37 provide a comprehensive overview of the paradigm of family education in Islam through the family story of Imran and Maryam. An analysis of these verses shows that the Qur'an views the family as the first educational institution that has a fundamental responsibility in shaping the personality, spirituality, and character of children. In contrast to the modern educational paradigm which generally begins the educational process after a child is born or enters a formal educational institution, the Qur'an shows that education actually begins long before the birth of a child. This perspective shows that family education is not just a process of knowledge transfer, but a process of forming a whole human being based on faith, example, and devotion to Allah SWT (Safitri et al., 2026).

This can be seen in the vow of Imran's wife who devoted the child who was still in her womb to Allah SWT. (QS. Āli 'Imrān: 35). The vow contains the meaning that parents have a clear vision of education from the beginning, namely to form a pious generation and provide benefits to religion and society. According to Ibn Kathir, Imran's wife's vow is a form of sincerity and recognition that children are a mandate from Allah that must be directed to a noble goal. Wahbah al-Zuhaili explains that the verse shows the importance of an educational orientation that is built on the basis of right intentions (*al-niyyah*), because the quality of intention will affect the direction, method, and purpose of education applied in the family (Al-Zuhailī, 1998). Thus, The family in the perspective of the Qur'an is not only a place where biological and social processes take place, but also a space for the formation of a vision of life oriented towards devotion to Allah (Maulana Diaz, Nasikhin, & Ratna muthia, 2025).

This finding has a strong relevance to the theory of Islamic education put forward by Syed Muhammad Naquib al-Attas (Al-Attas, 1978). According to al-Attas, the main purpose of education is to form a civilized human being (*insān adabī*), that is, a human being who knows and places everything in proportion according to the will of Allah (Sawaluddin, Koij Sahbudin Harahap, Imran Rido, 2022). Therefore, family education cannot be separated from the formation of the spiritual consciousness of parents. Parents who have a worship orientation will build a different parenting pattern compared to families

who are only oriented towards academic or economic success. It is in this context that QS. Āli 'Imrān shows that the quality of a child's education is largely determined by the spiritual quality and vision of parents' education (Aidil et al., 2026).

Analysis of these verses also shows that the Qur'an has introduced the concept of *prenatal education*. The vow made by Imran's wife was made when Maryam was still in the womb. This shows that family education begins at the stage of planning a child's life. M. Quraish Shihab explained that this verse contains the message that the educational process can be carried out through prayer, sincere intentions, maintenance of the mother's spiritual condition, and preparation of a conducive family environment during pregnancy (Shihab, 2005). Abdullah Nashih Ulwan added that the formation of a child's character begins from the choice of life partner, pregnancy, to the birth process because all of these stages will affect the spiritual, psychological, and moral development of children (Ulwan, 2009).

The view of the Qur'an is in line with various contemporary studies in the field of developmental psychology that show that the emotional condition of the mother during pregnancy, the quality of family relationships, and the spiritual environment influence the neurological, emotional, and behavioral development of children after birth (Sawaluddin et al., 2019). Therefore, family education according to the Qur'an is preventive as well as constructive. Education is not only carried out when problems arise, but is prepared from the beginning of life through the formation of a spiritually and psychologically healthy family environment (Alfani, Mukhsin, Khusnadin, Addzaky, & Mawaddah, 2025).

In addition to emphasizing the importance of the vision of education from the prenatal period, QS. Āli 'Imrān also shows that prayer is an integral part of the family education process. After Maryam was born, her mother begged Allah to protect Maryam and her descendants from the interference of Satan (Qur'an. Āli 'Imrān: 36). The prayer shows that education in Islam does not only rely on the pedagogical ability of parents, but also integrates the transcendental dimension through dependence on Allah Swt. Sayyid Qutb explained that the prayer in the verse is a form of awareness that humans are only capable of trying, while the success of education is entirely in the power of Allah (Qutuhb, 2000). Thus, the Qur'an combines *effort* and *tawakal* as two complementary principles in the process of family education (Aidil et al., 2026).

The next discussion shows that the success of family education is not only influenced by parents, but also by the educational environment. QS. Āli 'Imrān verse 37 explains that Allah entrusted Maryam to the Prophet Zechariah to be guided and educated. This daycare contains the message that family education requires synergy with a pious and conducive environment. According to Wahbah al-Zuhaili, the Prophet Zachariah is a symbol of the importance of the existence of educators who have moral and spiritual integrity so that the values instilled in the family can develop optimally (Al-Zuhailī, 1998). Thus, the Qur'an views education as a collective responsibility that involves the family, educators, and society (Siti Nurhayati, Weny Alpina, Rizka Putri Susilo Ningrum, 2026).

This perspective is in accordance with the theory of developmental ecology put forward by Urie Bronfenbrenner. According to Bronfenbrenner, child development is the result of interaction between family, school, community, and social environment (Tangngareng, Abdullah, Rahman, & Sawaluddin, 2023). Therefore, the success of education cannot be imposed on the family alone, but requires collaboration between the entire educational environment. In the context of contemporary society, such synergy is becoming increasingly important because children are not only influenced by the physical environment, but also by digital media, social networks, and a rapidly evolving global culture (Zaenal Arifin, Habibi, & Murtiningsih, 2026).

Another aspect that stands out very prominently in Āli 'Imrān is the importance of example as a method of education. The families of Imran, Prophet Zachariah, and Maryam are representations of the environment that show consistency between the values taught and the behavior displayed. Children not only receive advice, but witness firsthand the practice of life full of faith, sincerity, simplicity, and devotion to Allah (Zailani et al., 2025).

This concept is in line with Albert Bandura's *Social Learning* theory which explains that humans learn most of their behavior through the process of observing figures that are considered important. In the family context, parents are the main models that children will imitate in forming attitudes, habits, and character. Therefore, example has a much greater influence than verbal counsel (Bastari, 2026).

When associated with the conditions of contemporary society, the family education model in QS. Āli 'Imrān has a very strong relevance. The social and moral crisis characterized by increasing individualism, weakening family communication, violence against children, abuse of digital media, and declining respect for parents show that many families have lost their educational function. In this situation, QS. Āli 'Imrān offers an educational paradigm that places the family at the center of character formation through the strengthening of parental spirituality, educational planning from the prenatal period, the integration of prayer as part of the educational process, the creation of a religious environment, and example in daily life. This paradigm emphasizes that the success of family education is not only measured by children's academic achievements, but also by the formation of individuals who have faith, noble morals, social responsibility, and moral resilience in the face of changing times (Oki Witasari, 2021).

Based on this analysis, it can be understood that Family Education in QS. Āli 'Imrān builds a holistic education system. Education begins with the spiritual readiness of parents, continues with educational planning from the prenatal period, strengthened through prayer and example, and supported by a godly educational environment. All of these components interact with each other to form a Qur'anic family education paradigm that is not only relevant during the time of the Qur'an's descent, but also able to answer various challenges of family education in the global and digital era. Therefore, QS. Āli 'Imrān became one of the conceptual pillars in the development of the Qur'anic Family Education Model which placed the family as the main foundation for the formation of a generation of faith, character, and competitiveness.

Family Education Qs. Luqman

QS. Luqmān verses 12–19 are one of the most comprehensive normative foundations on family education in the Qur'an. In contrast to QS. Āli 'Imrān who emphasizes the importance of the spiritual foundation of the family and educational planning from before the birth of a child, QS. Luqmān describes the educational process that takes place directly through the interaction between parents and children. The narrative of the dialogue between Luqmān and his son shows that family education in Islam is not only oriented to the *transfer of knowledge*, but also to the internalization of values and *character building*. Education is understood as a process that touches the spiritual, intellectual, emotional, moral, and social dimensions in an integrated manner so as to produce a balanced human being between a relationship with Allah (*ḥabl min Allāh*) and a relationship with fellow human beings (*ḥabl min al-nās*) (Mashud, Trianto, Kurniawan, & Sauma, 2026).

An analysis of these verses shows that the education of the Qur'anic family begins with the formation of the foundation of monotheism. Luqmān's first advice to his son was not about achievement, wealth, or social standing, but rather the prohibition of associating with Allah: "*O my son, do not associate with Allah. Indeed, shirk is a very great tyranny*" (QS. Luqmān: 13). This order of delivery shows that monotheism is the core of the entire process of Islamic education. According to Ibn Kathir, shirk is called the greatest tyranny because it puts beings in a position that should belong only to Allah, thus undermining the orientation of human life from the beginning. Therefore, family education must begin with the formation of correct beliefs as the foundation for the development of all aspects of the child's personality (Supandi, 2026).

M. Quraish Shihab explained that the use of the call "*yā bunayya*" (O my beloved child) indicates that monotheistic education is delivered through a compassionate

approach, not through coercion or threats (Shihab, 2005). This way of delivering it shows that the success of education is determined not only by the material taught, but also by the quality of the emotional relationship between parent and child. From the perspective of educational psychology, a warm emotional connection (*secure attachment*) will increase children's openness in accepting the values conveyed by parents. This view is in line with the *Attachment* theory developed by John Bowlby, which asserts that emotional closeness to parents is the primary foundation for a child's personality development and mental health (Alfani et al., 2025).

The placement of monotheism as the first material also shows that the Qur'an views character education as inseparable from spiritual education. Many modern educational approaches focus on the development of academic competence and *life skills*, but the Qur'an places belief in Allah as the main source of honesty, responsibility, integrity, and self-control. In other words, moral behavior in Islam is not only based on social norms, but is born from the theological awareness that all human actions will be accountable before Allah (Syafri et al., 2026).

After instilling monotheism, the Qur'an explains that Allah bestows wisdom on Luqmān and commands him to be thankful (QS. Luqmān: 12). The position of this verse shows that wisdom and gratitude are the two main characters that must be built in family education. According to Wahbah al-Zuhaili, wisdom is not only intellectual intelligence, but the ability to use knowledge appropriately so as to give birth to correct and useful decisions (Al-Zuhaili, 1998). Therefore, family education is not enough to develop the cognitive aspect, but must also form wisdom in using science and technology (Anita. S et al., 2026).

The concept of gratitude taught in QS. Luqmān has a broader meaning than just a thank you. Gratitude is an attitude of life that is manifested through recognition of Allah's favors, responsible use of these favors, and willingness to devote all one's potential for the benefit of others. Abdullah Nashih Ulwan explained that gratitude education will form a person who is humble, optimistic, disciplined, and not easily falling into materialistic attitudes (Ahmad Najmi, 2021). In the context of a modern society characterized by a consumptive culture and high competition, gratitude education is very relevant because it is able to develop a balance between material achievement and spiritual well-being (Rofik, Takunas, & Rahayu, 2026).

Research in the field of positive psychology also shows that gratitude is closely related to mental health, life satisfaction, empathy, and the ability to build healthy social relationships. Individuals who have a grateful character tend to be better able to control negative emotions, have lower levels of stress, and show higher social concern. Thus, the concept of gratitude in QS. Luqmān not only has a theological dimension, but also contributes to the development of the psychological well-being of the family (Ahmad Syukri, Sri Wahyuni Sihombing, Budiman, 2024).

The next important aspect is the education of *birr al-wālidayn* or devotion to both parents as explained in QS. Luqmān verses 14–15. Interestingly, after explaining the importance of monotheism, the Qur'an immediately associates it with the obligation to respect parents. The relationship shows that individual righteousness is inseparable from the quality of relationships in the family (Irwan & Nasution, 2025). According to the Qur'an ṭubi, the juxtaposition between the command to worship Allah and to be devoted to one's parents confirms that respect for one's parents is a form of practicing monotheism in social life (Setiawan & Basri, 2026).

Nevertheless, QS. Luqmān also provides a very important balance. Children are commanded to respect their parents even if they have different beliefs, but they are not allowed to follow invitations that are contrary to monotheism. This shows that the education of the Qur'anic family is built on two complementary principles, namely respect for parents and absolute obedience to Allah. This principle teaches that family relationships should be based on affection, respect, and dialogue, without losing commitment to the values of truth (Jaya, Fitriya, Rois, Ubaidillah, & Sukarman, 2026).

In the perspective of character education, the value of *birr al-wālidayn* has very

broad implications. Children who are accustomed to respecting their parents tend to have higher empathy, the ability to work together, and respect for teachers and the community. Therefore, respect for parents is not only a matter of family ethics, but also the basis for the formation of social *capital* in social life (Khoiriah, Ade Sri Wahyuni, 2024).

The next discussion shows that QS. Luqmān builds moral awareness through the concept of *muraqabah*, which is the belief that Allah knows all human deeds, no matter how small (QS. Luqmān: 16). Luqmān describes that if there is an act as big as a mustard seed hidden in the rock, in the sky, or in the earth, Allah will know about it. According to Sayyid Qutb, this verse is a very effective educational method because it builds internal *control* in children (Qutuhb, 2000). Children do well not only when they are watched by parents or teachers, but also when they are alone because they realize that God is always watching their every action (Herlina, Syarifuddin, & Susiba, 2023).

The concept of *muraqabah* has a very high relevance to the challenges of education in the digital era. Nowadays children have very wide access to social media, the internet, and various virtual spaces that parents cannot always supervise. In such a situation, external supervision becomes increasingly limited (M. Syafrany Surya Permadi, Moch. Chafid Dhuha, Muhammad Suyudi, 2026). Therefore, family education requires the formation of internal moral awareness so that children are able to control themselves when facing various temptations and deviations in the digital space. An education that relies solely on rules and punishments without building spiritual awareness will find it difficult to produce consistent character (Khoiriah, Ade Sri Wahyuni, 2024).

Thus, the analysis of the initial part of QS. Luqmān shows that the Qur'anic family education model is built gradually through four main pillars, namely the cultivation of monotheism as the foundation of life, the formation of the character of gratitude as a spiritual orientation, the strengthening of family relationships through *birr al-wālidayn*, and the development of moral awareness through the concept of *muraqabah* (Herlina et al., 2023). These four pillars form the basic structure of family education that places faith as the source of character birth, not just a complement to education. This model shows that the formation of a moral generation cannot be achieved only through the mastery of science, but must begin with the formation of the right life orientation, harmonious family relationships, and deep spiritual awareness (M. Syafrany Surya Permadi, Moch. Chafid Dhuha, Muhammad Suyudi, 2026).

The results of the synthesis of the two surahs produced the Qur'anic Family Education Model, which is a family education model built on nine main dimensions: (1) parental spirituality, (2) monotheistic education, (3) educational planning from the prenatal period, (4) prayer and gratitude as spiritual strengthening, (5) *birr al-wālidayn* As the foundation of family relations, (6) the formation of moral awareness and personal responsibility, (7) the habit of worship as a means of forming discipline and self-resilience, (8) exemplary and dialogical communication as a method of education, and (9) the formation of a generation that has faith, noble character, integrity, and social responsibility. This model shows that all components of family education are interrelated and form a complete system, starting from the theological foundation, the educational process, to the expected character achievements (Hasan, 2021).

The discussion of the research also shows that the family education model in the Qur'an has a very high relevance in responding to various social and moral crisis challenges in the contemporary era. In the midst of increasing moral degradation, weakening of family function, digital disruption, individualism, identity crisis, and declining quality of communication between parents and children, the values of education contained in QS. Āli 'Imrān and QS. Luqmān offers an educational paradigm that remains contextual. Strengthening family spirituality, internalizing the value of monotheism, habituating worship, exemplary, dialogical communication, and character-based character formation are preventive and transformative strategies in building moral and social resilience of Muslim families in the modern era.

Thus, the Qur'anic Family Education Model can be one of the conceptual frameworks in the development of Islamic family education that is adaptive to the changing times without abandoning the basic principles of the Qur'an as the main source of education. For more details, you can see figure 1 below:

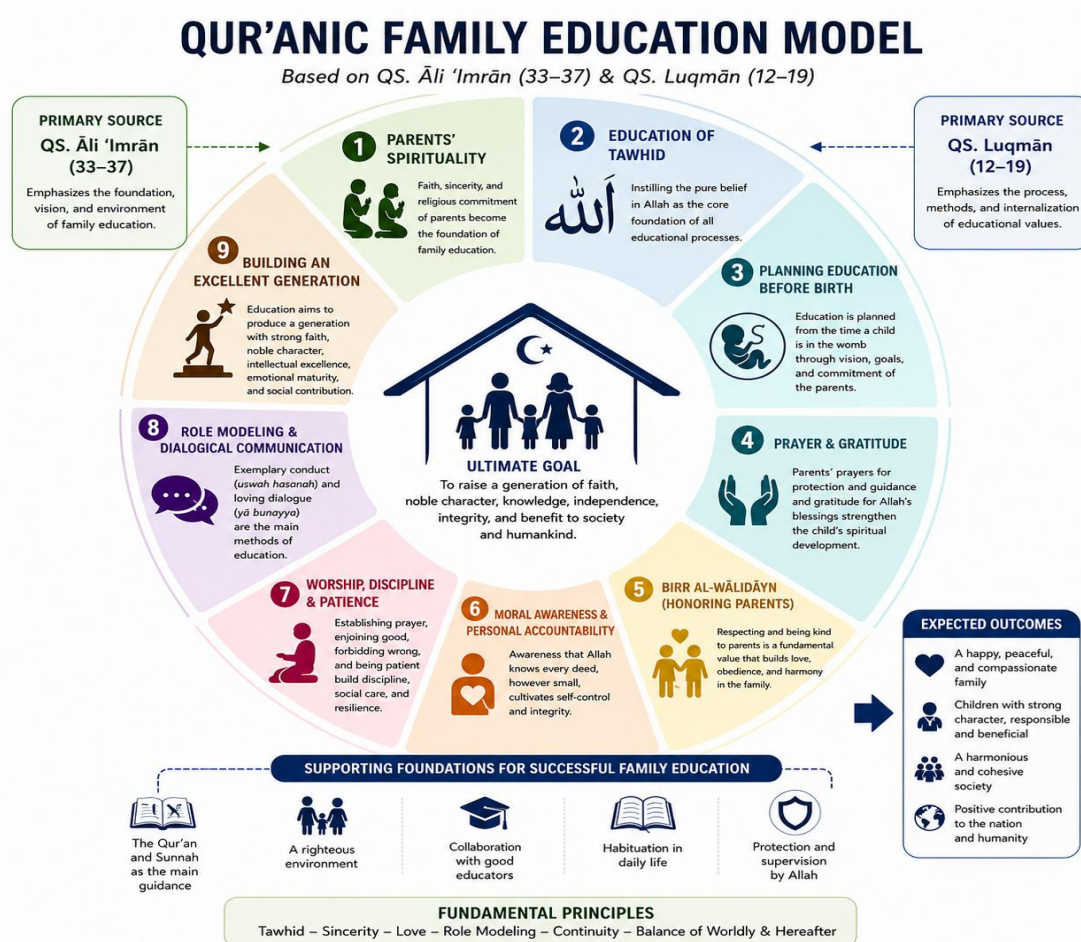


Figure 1:
Qur'anic Family Education Model

Conclusion

This study concludes that the Qur'an offers a model of family education that is holistic, integrative, and oriented towards the formation of the whole human being. Based on thematic analysis of QS. Āli 'Imrān (33–37) and QS. Luqmān (12–19), found that family education in the Qur'an is not only understood as a process of knowledge transfer, but as a process of spiritual, moral, intellectual, emotional, and social development that takes place continuously from before the birth of a child until the formation of a mature and responsible person. QS. Āli 'Imrān emphasizes the fundamental aspects of family education through six main components, namely parental spirituality as the foundation of education, educational planning from the prenatal period, prayer as an instrument of spiritual formation, the formation of a godly educational environment, exemplary as a method of internalizing values, and the orientation of education to the formation of a superior generation. Meanwhile, QS. Luqmān complements the model through seven implementive components, namely monotheistic education, gratitude education, *birr al-*

wālidayn, the formation of moral awareness (*muraqabah*), habituation of worship, moral and social ethics education, and compassionate dialogical communication as the main approach in family education. The implication of this research is the availability of a conceptual framework for the development of adaptive Islamic family education policies, curricula, and practices without abandoning the fundamental values of the Qur'an

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