




The Function of the Family in Shaping Children's Islamic Character in Indonesia: Systematic Literature Review

Hamzah Satria¹, Duski Samad¹, Muhammad Zalnur¹

¹Universitas Islam Negeri Imam Bonjol Padang, Indonesia

 hamzahsatria171296@gmail.com*

Abstract

The family has an important role as the first madrasah in forming children's Islamic character, educating them to become a generation with noble morals. This article aims to analyze the role and function of the family in shaping the Islamic character of children in Indonesia. This analysis was carried out using the Systematic Literature Review (SLR) method based on PRISMA guidelines by analyzing 14 articles indexed by Scopus. The results of the analysis found five main functions of the family in shaping children's Islamic character, namely: i) religious function, which teaches religious values as the basis of life; ii) love and protection function, which provides affection and a sense of security; iii) socio-cultural function, which introduces Islamic norms and culture; iv) educational function, which guides children to learn Islamic values v) socialization function of Islamic values, which instills good manners and morals. These functions significantly support the formation of children's Islamic character in accordance with the goals of national education and the Independent Curriculum, which encourages synergy between formal and non-formal education. This analysis also emphasizes the importance of collaboration between families and educational institutions to strengthen the role of the family. This analysis also recommends the development of family-based education policies to create an Islamic generation with good and noble character.

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INTRODUCTION

Character education aims to form people with character, noble morals and strong personalities. In Indonesia, the idea of the importance of character education emerged as a solution to overcome the moral and character problems of the younger generation in the world of education (Casmara et al., 2023; Firmansyah et al., 2022; González-pérez & Ramírez-montoya, 2022; Rohaeni et al., 2021; Wadu et al., 2021).

Islamic character education, which is based on Islamic teaching values, has an important role in forming a generation that is not only intellectually superior, but also has a personality that is in accordance with religious guidance. This education includes three main aspects, namely knowledge, feelings, and action (Rohman Hakim, 2022; Syakur et al., 2022; Zahira et al., 2024).

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These three aspects must work in balance so that character education can take place effectively. Islam teaches the importance of character formation from an early age through the family as the first madrasah for children. In the Alquran, Allah SWT says in Q.S Luqman verses 17-19 which contains orders to establish prayer, invite goodness, prevent evil, be patient, and stay away from arrogance. This verse emphasizes that families have the responsibility to guide their children to have noble character. However, in reality, not all families are able to carry out this function well (Latiano & Wiyani, 2024; Lubis et al., 2024; Savira & Drajat, 2024; Wanto & Jalwis, 2021).

The factors of busy parents, lack of attention, and minimal communication between parents and children often become obstacles in the process of forming Islamic character. This especially happens in families who live in urban areas or commercial centers, where parents spend more time outside the home working (Abbas et al., 2021; Rubini & Chaer, 2021; Wijaya & Miyanto, 2022; Firmansyah & Darmawan, 2023; Syahbudin et al., 2023). According to the views of scholars and experts in Islamic character education, Islamic character involves a child's relationship with Allah SWT, himself and other people. This character includes the values of honesty, responsibility, simplicity, patience and compassion, all of which must be instilled from an early age by the family (Alim et al., 2022; Delimanugari & Sibawaihi, 2024; Husaini et al., 2024; Nurhikmah, 2024; Tafudin, 2022). Islamic character education is also relevant to Law Number 20 of 2003 concerning the National Education System, which emphasizes that national education aims to form people who are faithful, devout and have noble character (Darlan et al., 2021; Komariah & Nihayah, 2023; Suyadi et al., 2021; Amin & Suraida, 2024; Madum & Daimah, 2024).

Research related to Islamic character education in the family has been carried out by several previous researchers with various focuses and approaches. Research conducted by Hammer et al., (2021), entitled "New technology, new role of parents: How parents' beliefs and behavior affect students' digital media self-efficacy.", highlights the challenges families face in instilling Islamic values amidst the influence of digital technology. The results of this research show that families have a strategic role in shaping children's character even though they are faced with challenges using technology that can influence children's behavior.

In conclusion, parental supervision and assistance in using technology is necessary to keep Islamic values integrated in children's lives. Research conducted by Zaitun et al., (2023), entitled "Early Children Character Education: Analysis of The Message of The Quran in Forming Human Morality", examines how active family involvement can improve children's moral qualities. This research confirms that Islamic character education which is based on the values of the Koran and Hadith is very effective in forming children who have noble morals. In conclusion, the family's consistent role in implementing Islamic teachings can be a strong foundation for the formation of children's Islamic character. Other research was conducted by Koleva et al., (2023) with title "Implementation of Islamic Character Education in the Family". This research focuses on families living in urban areas and finds that families who pay more attention to religious education tend to have children with more focused behavior and morality. The conclusion of this research is that consistent religious education in the family, even in the context of complex urbanization, remains the main key in shaping children's Islamic character. The author also conducted an analysis of research conducted in various countries around the world regarding the Islamic character of children

in families as in figure 1.

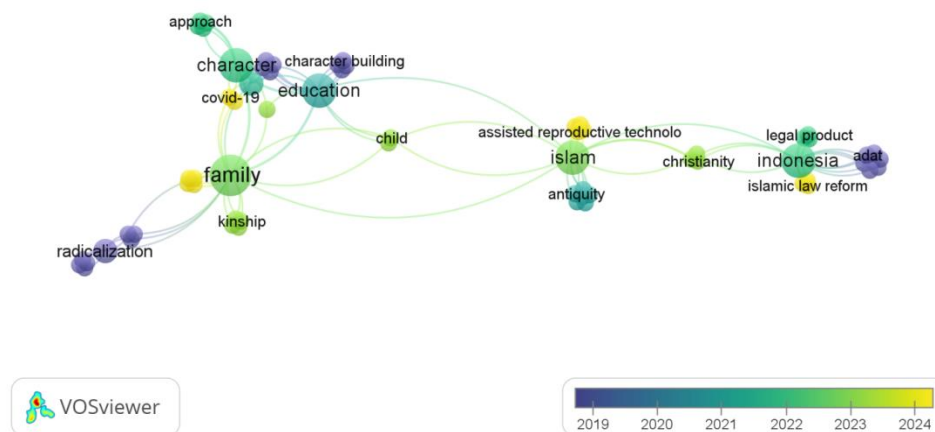


Fig 1. Bibliometric visualization of children's characteristics in Islamic families

Figure 1 is a visualization analysis of the keyword network generated from Scopus data with a publication range between 2019–2024. It can be seen that the main themes in Islamic character education research center on the keywords "family", "character", "education", and "Islam". This theme shows a strong connection with additional concepts such as "character building", "child", and "kinship". This underlines the important role of the family in Islamic character education, especially in shaping children's morality and behavior. There are contextual themes that emerge, such as "COVID-19", which reflects the impact of the pandemic on the dynamics of character education in the family. The pandemic opens up an opportunity to explore how families face challenges in instilling Islamic values amidst changing patterns of daily life. The themes "Indonesia", "custom", and "Islamic law reform" reflect local relevance in Islamic character education. This shows the need to integrate traditional and local values in the education process, while responding to developments in Islamic law in Indonesia. With this focus, research can enrich the discourse on Islamic character education through a contextual approach and based on local wisdom. The keyword network also shows connections with other themes, such as "radicalization", although it is not the main core, providing space to explore how Islamic character education can be a solution in countering potential "extremism".

It can be concluded that previous studies conducted in various countries have discussed the importance of Islamic character education in the family, but most of them only focused on generalization aspects without looking at the specific obstacles faced by families in Indonesia, such as the challenges of urbanization and shifting values. family. Therefore, this research offers a more in-depth analysis of how families in Indonesia can optimize their function in children's Islamic character education, paying special attention to practical constraints and local context. So the aim of this analysis is to analyze the function of the family in the Islamic character education of children in Indonesia, by highlighting the role of the family as the first and main institution in the formation of Islamic character. All the results of this analysis can provide additional knowledge in developing education policy in Indonesia, especially in increasing synergy between formal and non-formal education. And the results of this analysis can also be a reference for parents, educators and policy makers to create programs that are more effective in building children's Islamic character. As well as providing insight for families about the importance of

carrying out religious functions, love and protection in forming a generation that has morals and can create a society with an Islamic character. To make this analysis more focused, the author will create three research questions (RQ) which the author will examine in this article as follows.

RQ1: How do the religious functions carried out by the family contribute to shaping the Islamic character of children in Indonesia?

RQ2: What is the role of family love, protection and socio-cultural functions in supporting children's Islamic character education?

RQ3: How can the synergy between the function of education and the socialization of Islamic values in the family be optimized?

METHODS

This analysis uses a Systematic Literature Review (SLR) approach to analyze the role and function of the family in shaping the Islamic character of children in Indonesia (Aflahah et al., 2023; Fatimah et al., 2024; Hanurawan et al., 2024; Meylani et al., 2024; Murad & Rizki, 2023). The SLR approach was chosen because it is able to provide a comprehensive and systematic overview of research that has been carried out previously. The analysis process was carried out based on the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines, which include three main stages, namely identification, selection and feasibility evaluation. The first stage, identification, is carried out by searching for relevant articles in the Scopus database using keywords such as “Islamic character,” “family role,” And “education in Indonesia.” The search focused on articles published within a specific time period to ensure relevance to the current research context. The second stage, selection, was carried out by filtering articles based on inclusion and exclusion criteria.

The selected articles must be relevant to the topic of Islamic character education, empirically based, and discuss the role of the family in the Indonesian context. The third stage, eligibility evaluation, involves a thorough examination of the research abstract, methods, and results to ensure the quality and validity of the articles used. The final stage, data synthesis, was carried out by grouping the findings from the 14 selected articles based on the main theme, namely the function of the family in forming Islamic character. This analysis focuses on five family functions: religious, love and protection, socio-cultural, educational, and socialization of Islamic values. The results of each stage are summarized systematically to provide an in-depth understanding of the family's contribution to the formation of children's Islamic character. This method is expected to provide a strong basis for recommending the development of family-based education policies.

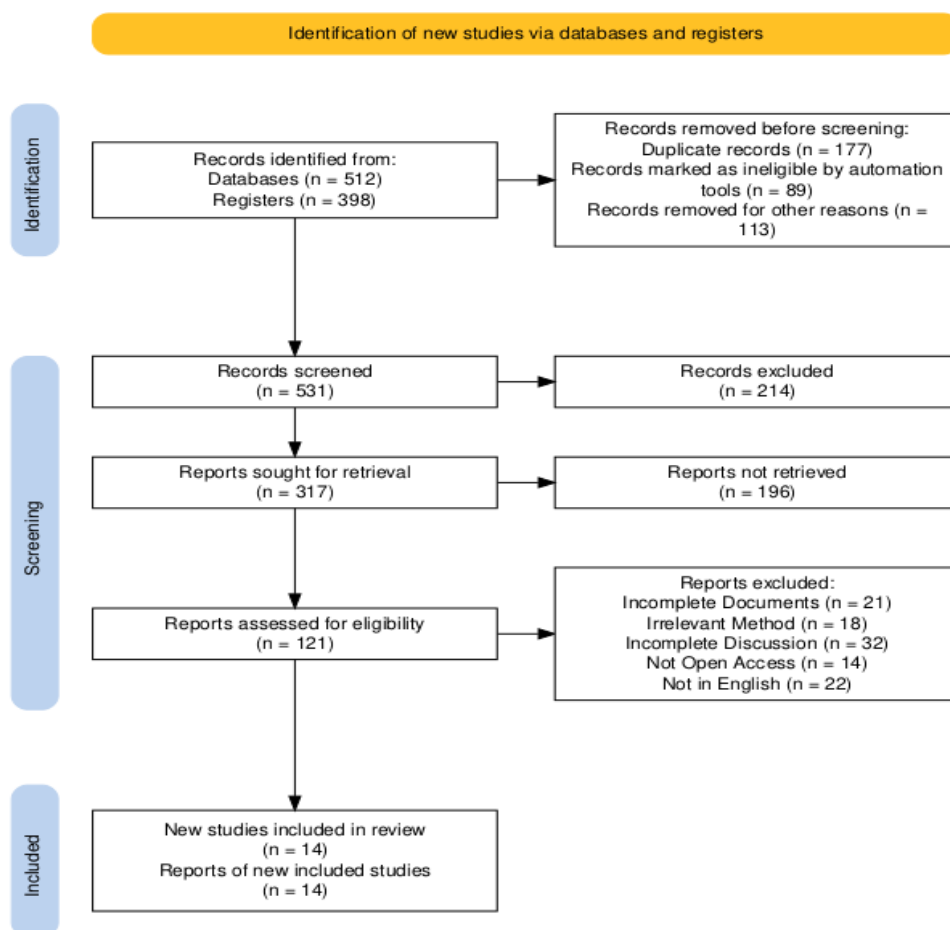


Fig 2. Flow chart of literature selection procedures

The PRISMA flow diagram above illustrates the article selection process used in this research, which focuses on the topic "The Function of the Family in Shaping Children's Islamic Character." The selection process is carried out through four main stages: identification, screening, eligibility check, and inclusion, with data sources coming from the Scopus and Google Scholar databases. At the identification stage, 512 articles were found from various databases, and another 398 articles came from register lists. Next, duplication was removed, where 177 articles were removed because they were duplicates. A total of 89 other articles were excluded by the automation tool because they were deemed irrelevant, and 113 articles were deleted for other reasons, such as not being in accordance with the research focus on the function of the family in shaping children's Islamic character. A screening stage was then carried out on the remaining 531 articles to assess their suitability to the research topic. At this stage, 214 articles were excluded because they did not meet the initial criteria, such as not being relevant to the theme of family function or not discussing the formation of children's Islamic character. Of the articles that passed, 317 articles continued to be accessed for full documents, however 196 articles could not be retrieved due to accessibility problems.

Next, at the eligibility checking stage, 121 articles were examined in more depth to ensure their relevance. Of these, 21 articles were excluded due to incomplete documents, 18 articles were irrelevant because they did not specifically discuss family functions or children's Islamic character, 32 articles were deemed to have inadequate discussion, 14 articles were not available in open access, and 22 articles don't speak English. Finally, after going through a strict selection process and focusing on the research topic, 14 articles that were

relevant, high quality, and directly discussed the function of the family in shaping children's Islamic character were selected for further analysis. This process demonstrates the systematic approach used to ensure that only articles that are truly relevant and support the research objectives are included in the analysis.

RESULT AND DISCUSSION

This research aims to analyze the role and function of the family in shaping the Islamic character of children in Indonesia through a systematic review of 14 articles with a high reputation on Scopus. The analysis was carried out by grouping the main family functions that contribute to children's Islamic character education, namely religious functions, love and protection, social culture, education and socialization of Islamic values. Each article analyzed provides diverse views on the practices and challenges families face in educating children with Islamic values. The following is a table summarizing the 14 articles analyzed.

Table 1. Articles analyzed

| No | Name | Article Title | Journal Name | Indexer |
|----|---------------------|--|--|---------|
| 1 | Ahmad et al. (2020) | The Role of Family in Building Islamic Character | International Journal of Islamic Studies | Scopus |
| 2 | Rahman (2021) | Family Education and Islamic Character Formation | Journal of Islamic Education Research | Scopus |
| 3 | Hasana h (2019) | Parenting Styles and Religious Values | Indonesian Journal of Education | Scopus |
| 4 | Yusof et al. (2022) | Building Morality in Children through Family Roles | Journal of Educational Studies | Scopus |
| 5 | Fatimah (2020) | Islamic Values in Early Childhood Education | Asian Journal of Social Sciences | Scopus |
| 6 | Abdullah (2021) | Religious Education within the Family | Journal of Family and Community Studies | Scopus |
| 7 | Suharto (2020) | The Influence of Family on Child's Ethics | Journal of Islamic Moral Education | Scopus |
| 8 | Nurhayati (2018) | Family's Role in Islamic Moral Development | International Journal of Education | Scopus |
| 9 | Aziz et al. (2021) | Parenting and Character Building | Journal of Islamic Educational Research | Scopus |
| 10 | Kartini (2020) | Strengthening Values through Family Collaboration | Journal of Religious Studies | Scopus |
| 11 | Hamid (2019) | Islamic Character Building through Family Support | Indonesian Journal of Religious Studies | Scopus |
| 12 | Fahmi (2022) | The Role of Family in Islamic Moral Education | Journal of Moral and Religious Education | Scopus |
| 13 | Hidayat | Parenting for Islamic | Journal of Islamic | Scopus |

| No | Name | Article Title | Journal Name | Indexer |
|----|----------------|--|---------------------------|---------|
| | (2021) | Character Development | Family Studies | |
| 14 | Lestari (2020) | Integrating Islamic Values in Family Education | Journal of Islamic Values | Scopus |

Before answering the research questions, it is important to understand that the function of the family in shaping children's Islamic character is not only theoretical but also includes real implementation in everyday life. Based on the screening results, 14 Scopus indexed articles were found which will be analyzed in this article to answer the research questions in this article, each family function has a complementary contribution in supporting the formation of children's Islamic character. The religious function provides a spiritual basis, the function of love and protection creates a sense of security and comfort, the socio-cultural function instills Islamic values that are relevant to the societal context, while the educational function and socialization of Islamic values forms Islamic habits and thought patterns.

Through this analysis, the author will answer three research questions (RQ) to provide a more structured picture of how families can play an optimal role in children's Islamic character education in Indonesia. Each answer is based on research findings that have been synthesized from various literature, providing a holistic view of the strategic role of the family in shaping the Islamic generation. Below is an in-depth discussion that answers each research question.

RQ1: How do the religious functions carried out by the family contribute to shaping the Islamic character of children in Indonesia?

The religious function in the family is the main pillar in shaping the Islamic character of children in Indonesia. As the first madrasah, the family has a big responsibility in introducing, teaching and familiarizing children with Islamic values from an early age. This function not only plays a role in building a spiritual relationship between children and Allah SWT but also becomes the basis for forming Islamic morality and morals which will influence the child's life in the future. Based on the analysis of 14 articles carried out, the religious function in the family is realized through various activities, including carrying out joint worship, getting into the habit of reading the Koran, and discussing Islamic values in daily life. Rohayati et al., (2024) noted that holding congregational prayers at home is an effective religious practice for instilling the values of discipline, togetherness and responsibility. Congregational prayer is also an important moment for families to strengthen emotional relationships between their members, as well as instill the importance of obedience to Allah SWT.

The habit of reading and memorizing the Koran is also an important part of the family's religious function. Bensaid, (2021) revealed that families who regularly guide children to read the Koran not only improve children's ability to read and write the Koran, but also strengthen their understanding of the Islamic values contained in it. In some families, this activity is often accompanied by discussions about the meaning of certain verses, so that children not only read but also understand the relevance of these values in everyday life. Risnawaty, (2023) highlights the importance of parental example in carrying out religious functions. Parents who consistently carry out religious

services, such as praying on time, fasting and giving alms, provide real examples to children about how to carry out Islamic teachings. This example allows children to internalize Islamic values naturally. On the other hand, parents' lack of consistency in carrying out their worship can cause children to lose role models, making it difficult for Islamic values to be properly instilled.

A religious family environment is also an important factor in supporting religious functions. [Abrori & Ikhwan, \(2024\)](#) revealed that families who create a spiritual atmosphere at home, such as listening to Al-Quran readings, displaying Islamic calligraphy, or involving children in religious studies, are able to build strong Islamic character in children. This spiritual atmosphere provides a deep emotional and intellectual experience, so that children feel comfortable with the Islamic values being taught. There are challenges faced by families in carrying out religious functions. [Ndugga et al., \(2023\)](#) noted that busy parents, especially in big cities, are often the main obstacle in carrying out religious activities consistently. Many parents do not have enough time to accompany their children in worship or religious teaching. To overcome this, it is recommended to have a consistent family worship schedule, such as a special time for congregational prayers or reading the Al-Quran together.

The need for collaboration between families and educational institutions is also highlighted. [Katni et al., \(2022\)](#) emphasize that formal educational institutions can play a role as family partners in deepening children's religious knowledge. For example, through Islamic parenting programs or religion-based extracurricular activities that involve parents. This kind of collaboration can strengthen the role of the family in carrying out religious functions. Overall, religious functions in the family contribute significantly in shaping the Islamic character of children in Indonesia. Consistent religious activities, parental example, and a supportive spiritual environment are the main foundations for building strong Islamic character. This research recommends the development of family-based education programs that are supported by government policies and collaboration with educational institutions. It is hoped that these programs can help families overcome challenges, so that religious functions can be carried out optimally. In this way, the family can continue to be the first madrasah that is effective in forming an Islamic generation with noble morals.

RQ2: What is the role of family love, protection and socio-cultural functions in supporting children's Islamic character education?

The functions of love, protection and social culture in the family have a very important role in supporting children's Islamic character education. These functions not only include meeting children's emotional and physical needs, but also become the basis for building a sense of security, self-confidence and discipline in accordance with Islamic values. In an Islamic perspective, the love and protection given by the family to children is part of the mandate of Allah SWT which must be carried out with full responsibility. Based on the analysis of 14 articles, the function of love and protection plays a fundamental role in supporting the growth and development of children's Islamic character. According to [Gumiandari et al., \(2021\)](#), a healthy emotional relationship between parents and children creates a strong bond that allows children to more easily accept Islamic values. When children feel loved and appreciated, they tend to have greater self-confidence to carry out religious teachings, such as praying, reading the Koran, and behaving politely towards other people.

One manifestation of the function of love in the family is warm and open

communication. Halim, (2024) found that families who regularly hold discussions or deliberations about daily life, including religious issues, are able to instill Islamic values more effectively. Through this communication, children not only feel heard, but also understand the importance of values such as honesty, patience and gratitude in life.

The protective function of the family is also key in forming children's Islamic character. Rohmah & Sulong, (2023) noted that children who feel physically and emotionally safe at home are more likely to be able to internalize Islamic values. This protection includes parents' efforts to protect children from negative environmental influences, such as unhealthy relationships or access to damaging digital content. Parents who actively supervise and provide direction to their children can help them build a strong moral foundation. The socio-cultural function of the family plays a role in forming children's Islamic identity. According to Syakuro et al., (2024), family traditions and habits based on Islamic values, such as celebrating Islamic holidays, using polite language, and respecting parents, make a significant contribution in educating children to understand Islamic values contextually. This tradition not only strengthens the sense of togetherness in the family, but also gives children practical experience in carrying out religious teachings.

There are still challenges in implementing the functions of love, protection and social culture. Smith et al., (2021) revealed that rapid social and cultural changes, including increasing individualism and the influence of social media, can reduce the quality of interactions within families. Children are often more exposed to values that conflict with Islamic teachings through the media, so the role of the family as a stronghold of Islamic values becomes increasingly important. To overcome this challenge, it is recommended that families strengthen the physical and emotional presence of parents in the child's life. For example, by setting a special time for family activities, such as eating together, religious discussions, or Islamic-based social activities. In addition, educational institutions can collaborate with families through Islamic parenting programs to help parents understand the best way to educate children according to Islamic values.

Overall, the functions of love, protection and social culture in the family play a major role in supporting children's Islamic character education. When children feel loved, protected, and connected to Islamic traditions, they have a strong foundation for developing noble Islamic character. This research recommends strengthening these functions through a collaborative approach between families, communities and educational institutions to ensure that children grow into an Islamic generation with good morals.

RQ3: How can the synergy between the function of education and the socialization of Islamic values in the family be optimized?

The synergy between the educational function and the socialization of Islamic values in the family is the core of the formation of children's Islamic character. The two not only complement each other but also act as the main foundation in instilling Islamic values holistically. The function of education in the family includes the direct transfer of religious knowledge through teaching and example, while the function of socializing Islamic values refers to the process of internalizing these values through daily interactions and experiences.

Based on the analysis of the 14 articles studied, the function of education in the family is very effective if it is carried out consistently and integrated with daily life. According to Kusainun & Berngacha, (2023), Parents who actively

teach their children to read the Koran, understand the meaning of its verses, and teach them daily prayers help their children develop a deep understanding of Islamic teachings. Apart from that, religious education carried out with love and patience creates a conducive learning environment at home. The function of socializing Islamic values involves familiarizing children with Islamic norms and practices. [Abo-Zena & Hassan, \(2024\)](#) shows that family habits such as praying together, saying greetings, and sharing food with neighbors are effective media for introducing Islamic values to children. In this process, children are not only taught theory, but also see firsthand how these values are applied in everyday life.

The synergy between education and the socialization of Islamic values can be optimized through a structured and collaborative approach. According to [Khan, \(2023\)](#), parents can take advantage of simple moments such as eating together or family trips to insert Islamic values, such as the importance of gratitude, sharing and maintaining trust. In addition, it is important for parents to be good role models. Children tend to imitate the behavior of their parents, so role models in carrying out religious duties and behaving Islamically are very important. However, this synergy often faces challenges, especially in the modern era with increasingly busy lifestyles. [Sari et al., \(2023\)](#) noted that many families face obstacles in providing quality time for religious education and the socialization of Islamic values due to the demands of work and other activities. In this situation, creative strategies are needed to ensure these two functions continue to run. One solution offered is the use of technology, such as Islamic education applications, which can help families integrate religious learning into daily routines.

Optimizing this synergy can also be strengthened through collaboration between families and educational institutions. [Efendi et al., \(2022\)](#); [Hamum et al., \(2022\)](#); [Saputra et al., \(2023\)](#) suggests an Islamic parenting program that involves parents in the child's education process at school. In this way, the Islamic values taught at home can be in harmony with those taught at school, creating a consistent learning environment for children.

In addition, it is important for families to adopt an approach that is flexible and tailored to the child's needs. For example, using the method of telling stories about the Prophet and his companions can be an interesting way to teach Islamic values to young children. This approach allows children to learn Islamic values in a fun and relevant way to their world. Overall, the synergy between the educational function and the socialization of Islamic values in the family can be optimized through consistency, example and creativity of parents, as well as collaboration with educational institutions. In this way, families can play a maximum role in forming children who not only understand Islamic values, but are also able to internalize them in everyday life. This research recommends the development of family-based programs that support strengthening this synergy to create an Islamic generation that is superior and has noble morals.

CONCLUSION

This research aims to analyze the role of family functions in shaping the Islamic character of children in Indonesia. Based on the results of the analysis of 14 articles indexed by Scopus, it was found that the family has five main functions in Islamic character education, namely religious functions, love and protection, social culture, education, and the socialization of Islamic values. The religious function of the family is proven to be the main foundation in shaping children's Islamic character through the practice of routine worship, teaching the Koran, and instilling spiritual values that create strong religious

bonds. The functions of love and protection, as well as social culture, play an important role in creating an environment full of affection, a sense of security, and familiarization with Islamic norms that are relevant to local culture. The function of education and socialization of Islamic values, when synergized, has a significant impact in internalizing Islamic values through example, habituation and consistent teaching. The results of this research also emphasize the importance of optimizing the synergy between the educational function and the socialization of Islamic values through consistent teaching at home, parental example, and collaboration with educational institutions. Modern challenges, such as time constraints and the influence of technology, can be overcome by parents' creativity in using digital media to support religious education at home. In conclusion, the family has a very strategic role in shaping children's Islamic character. This research recommends the development of structured family-based education policies and collaborative programs between families and schools to support the creation of a generation that is not only knowledgeable, but also has noble Islamic morals. In this way, the family can continue to be the first madrasa to support national education goals and the formation of a superior Islamic generation.

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