



## Education of Children in the Family from the Perspective of Hadith

Muhammad Zainul Husna<sup>1</sup>, Salwa Ghina Osiska<sup>2</sup>, Mansur Amriatul<sup>3</sup>

<sup>1,2,3,4</sup>Universitas Negeri Jurai Siwo Lampung, Indonesia

<sup>3</sup>MAN 2 Manggarai, NTT

Email: [salwaghinaosiska19@gmail.com](mailto:salwaghinaosiska19@gmail.com)

**Abstract:** This article examines the role of parents in children's education based on prophetic traditions (*hadith tarbawi*), emphasizing responsibility, exemplary behavior, and compassion within the family environment. Families function as the earliest and primary educational setting that shapes children's moral, spiritual, and social foundations. Using a qualitative literature study approach, this study analyzes relevant hadiths, classical Islamic sources, and contemporary Indonesian research. The findings reveal that the Prophet Muhammad provided a comprehensive framework for child education rooted in moral responsibility, exemplary conduct, and affectionate parenting. These values remain highly relevant for modern Muslim families as they navigate digital challenges and maintain healthy parent-child relationships. The study concludes that hadith-based education strengthens family resilience and helps form a pious, ethical, and emotionally balanced generation.

**Keywords:** *Hadith Tarbawi*, Family Education, Islamic Parenting.

**Abstrak:** Artikel ini mengkaji peran orang tua dalam pendidikan anak berdasarkan hadis-hadis tarbawi dengan menekankan tanggung jawab, keteladanan, dan kasih sayang dalam lingkungan keluarga. Keluarga dipahami sebagai lembaga pendidikan pertama dan utama yang membentuk landasan moral, spiritual, dan sosial anak. Penelitian ini menggunakan pendekatan kualitatif studi pustaka dengan menganalisis hadis-hadis relevan, literatur pendidikan Islam klasik, serta hasil penelitian kontemporer Indonesia. Temuan menunjukkan bahwa Nabi Muhammad ﷺ memberikan kerangka pendidikan anak yang komprehensif melalui nilai amanah, keteladanan, dan kasih sayang. Nilai-nilai ini tetap relevan bagi keluarga Muslim modern dalam menghadapi tantangan era digital dan menjaga interaksi yang efektif antara orang tua dan anak. Penelitian ini menyimpulkan bahwa pendidikan berbasis hadis memperkuat ketahanan keluarga serta membantu membentuk generasi yang saleh, berakhlak mulia, dan stabil secara emosional.

**Kata Kunci:** *hadis tarbawi, pendidikan keluarga, pengasuhan Islami*

### INTRODUCTION

The family is the first educational institution that shapes the direction of children's development, both from the moral, spiritual, and social aspects. In this context, parents not only play the role of caregivers, but also as primary educators who instill values from an early age. In fact, in many studies of Islamic education, the family phase is often considered to be the foundation that determines the success of education in the next

stage (Nata, 2016; Tafsir, 2019). At this point, it feels very real that what the child sees and feels at home will leave a much longer impression than what he learns at school.

In Islamic teachings, the responsibility of parents for the education of their children is strongly emphasized in the hadiths of the Prophet Muhammad ﷺ. The Prophet Muhammad ﷺ gave many examples of how to educate children with a humane approach—not harsh, but also not negligent. For example, the concept of parental responsibility in maintaining the child's fitness is emphasized in the hadith narrated by Bukhari and Muslim, which states that every child is born in a state of fitrah, and it is his parents who shape the direction of his life (Al-Bukhari, 2002; Muslim, 2006). From this, it can be seen that education is not just the transfer of knowledge, but character building that starts at home.

The Tarbawi hadith itself is an important source in formulating the concept of applicable Islamic education. He not only spoke at the normative level, but also gave concrete examples of educational practices carried out by the Prophet Muhammad ﷺ. In many histories, he demonstrated educational methods marked by gentleness, affection, and direct example in daily life (Suyadi, 2020; Al-Ghazali, 2011). Sometimes it is simple, even feels very human—like, calling a child a good call or giving a warm little bit of attention.

Furthermore, the educational approach in the tarbawi hadith emphasizes the importance of example (*uswah hasanah*) as the main method. Children tend to imitate, not just listen. Thus, parental behavior becomes a "life curriculum" that children continue to observe every day. Research in educational psychology also shows that modeling or imitation significantly influences the development of children's behavior (Bandura, 1977; Santrock, 2018). So, it feels natural that Islam places example as the core of family education.

However, the reality of the modern family presents different challenges. The rapid development of digital technology, social media, and the flow of information make it a much more complex environment for children than for previous generations. They learn not only from parents, but also from screens—sometimes without clear filters. This is where a new question arises: how to maintain value when the digital world is so open? Research shows that a lack of digital supervision and parental role models can lead to decreases in children's ethics, empathy, and self-control (Nasution, 2022; Rahmawati, 2023).

On the other hand, not all families are ready for this change. Some parents are digitally left behind, making it difficult to control, let alone understand, the world their children access. This creates distance—not just generations, but also values. In conditions like this, the concept of tarbawi hadith becomes increasingly relevant because it offers flexible principles but is still firmly rooted in values. (Dita Rahmawati et al., 2026; Purwanto, 2022). The approach of compassion, open communication, and example can still be applied, even in a digital context (Mahfud, 2021; Yusuf, 2020).

Thus, the study of tarbawi hadith is not only important as an Islamic scientific heritage but also as a practical solution in dealing with modern family dynamics. He gives direction, a kind of moral compass in the midst of changing times that sometimes feel too fast. This article, in the end, seeks to examine in more depth how the values of education in hadith can be implemented contextually to address the challenges of children's education in today's Muslim families.

## **METHODOLOGY**

This research uses a qualitative approach, drawing on library research techniques, to explore in depth the concept of children's education from the perspective of the Tarbawi hadith. This approach was chosen because it allows researchers to explore the meaning, value, and relevance of hadith teachings contextually without being tied to statistical figures. In practice, qualitative research emphasizes more on interpretation, meaning, and reflection on texts, making it suitable for studying normative sources such as hadith. On the one hand, this method feels more "silent"—no respondents are interviewed—but that's precisely where the strength lies: the accuracy of the reading and the depth of the analysis.

Primary data in this study was obtained from the hadiths contained in the main books, namely *Sahih al-Bukhari*, *Sahih Muslim*, and *Musnad Ahmad*. These three sources were chosen because they have a high level of authority in the Islamic scientific tradition. Hadiths relevant to the theme of children's education are then identified, classified, and selected based on their suitability to the research's focus. This process is not always straightforward; sometimes you have to go back and forth to open the text, ensure the context, and even consider the *syarah* (scholars' explanations) so that the meaning of the hadith is not misunderstood.

Meanwhile, secondary data were obtained from various supporting literature, both classical and contemporary. Classical literature helps provide a normative and philosophical foundation, while contemporary literature—especially Indonesian scientific journals in 2018–2024—provides an actual picture of the state of family education in the modern era. The selection of this time range is intended to keep the data used relevant to current social dynamics and technological developments. Interestingly, some of the findings in the latest journal actually show the distance between the ideality of the concept of Islamic education and the reality of practice in the field.

Data analysis is carried out through several interrelated stages. The first stage is data reduction, which involves filtering hadith and literature that are truly relevant to the research focus. Not all text is used; only that which has a direct connection to the education of children in the family. The second stage is thematic analysis (*mawḍu'ī*), in which the selected hadiths are grouped based on specific themes, such as example, compassion, responsibility, and communication. This approach helps to see the larger pattern of the Prophet's teachings more fully, not piecemeal.

The last stage is the drawing of conclusions through the process of synthesis between the values of hadith and the phenomenon of modern family education. At this stage, researchers aim to bridge the gap between normative texts and empirical reality—a dialogue between the past and the present. Sometimes it doesn't feel simple because the context is so different, but that is where the reflection lies. The results of this synthesis are then used to formulate a concept of family education that is grounded in Islamic teachings and responsive to the challenges of the times.

## **RESULT AND DISCUSSION**

### **Result**

#### **Education as Parental Trust in Hadith**

Education in the family from the perspective of hadith cannot be separated from the

concept of trust carried by parents. One of the hadiths that is often referred to is the hadith "kullukum rā'in wa kullukum mas'ūl 'an ra'iyatihi" narrated by the Prophet Muhammad صلى الله عليه وسلم. This hadith affirms that each individual is a leader and specifically for parents, they are fully responsible for their children. Interestingly, the concept of leadership here is not just authority but moral and spiritual responsibility, with accountability. So, educating children is not an additional option—it is at the heart of parenting roles.

The first dimension of the mandate is the spiritual mandate. Parents have an obligation to instill basic Islamic values such as monotheism, worship, and morals from an early age. This spiritual education is not just about teaching rituals, but building a child's inner awareness of his relationship with God. In practice, sometimes small things, such as inviting children to pray in congregation or getting used to praying before bed, can actually become a strong foundation. Suyadi (2015) emphasized that spiritual education functions to form children's religious identity which will later become a handle in dealing with various external influences.

Furthermore, moral trust is equally important. Parents play a role in instilling the values of manners, self-control, and responsibility in daily life. This is often seen in simple things—the way the child speaks, appreciates others, or responds to emotions. Interestingly, research shows that children raised with consistent moral direction tend to have more stable character and are better able to adapt to their social environment (Rahmawati, 2023). Here, moral education is not just a theory, but a habit that is formed over and over again.

The last dimension is social trust, which is the responsibility of parents in equipping children with the ability to interact healthily in society. Children need to be taught to respect others, work together, and maintain harmony in social environments. In the modern context, this also includes the ability to socialize in an increasingly complex digital world. Thus, the hadith "kullukum rā'in" offers a holistic concept of family education—not just focusing on one aspect but covering spiritual, moral, and social aspects as a whole. And if you think about it, this balance is precisely what often poses a challenge in daily practice.

### **Example as a Core Method in Tarbawi Hadith**

An example is the core of the educational method in the Tarbawi hadith. The hadith "innamā bu'itstu li utammima makārim al-akhlāq" affirms that the main mission of the Prophet Muhammad صلى الله عليه وسلم is not only to convey teachings, but to present them in the form of real behavior. Here, education doesn't stop at words—it lives in everyday actions. Children not only hear about morals but also see firsthand how they are carried out. And, somehow, real examples are often far more memorable than long advice.

From a psychological point of view, exemplification is effective because children learn through imitation, as explained by Albert Bandura. Children tend to imitate what they see, especially from emotionally close figures such as parents. In addition, the example creates harmony between speech and action—there are no contradictions that confuse the child. In these conditions, children feel safer and more confident to imitate, because what they see seems consistent and trustworthy.

In practice, the Prophet صلى الله عليه وسلم gave a very concrete example in educating children. He is always known to be gentle, never rude, even in situations that provoke strong emotions. The way he calls the children is also loving, using a call that is

pleasing to the heart. More than that, he taught morals through direct practice—not just theory. Sometimes it is simple, like showing you how to eat well or how to be polite in an interaction, but the impact is profound.

In the context of the family, this example becomes a kind of "silent language" that children continue to observe every day. Parents who pray on time, speak honestly, are patient, maintain their composure, and can control their emotions are actually giving a very powerful lesson without needing to say much. In fact, the attitude of mutual respect between husband and wife is also an example that children indirectly imitate. So, perhaps the question is no longer "what do we teach our children", but "what do they see from us every day".

### **The Prophet's Love in Educating Children**

Affection is an important foundation in children's education according to the perspective of the hadith. One of the hadiths that is often quoted is "man lā yarham lā yurham" (whoever does not love, will not be loved). This message feels simple, but the impact is far-reaching—as if reminding us that educational relationships cannot be built on fear alone. In practice, the Prophet Muhammad صلى الله عليه وسلم actually exemplified a gentle approach, even in situations when children make mistakes. There is a warm feel there, something that may be hard to explain, but easy to feel.

The form of affection shown by the Prophet صلى الله عليه وسلم is very concrete and close to daily life. He does not hesitate to hug, kiss, or express love to children. In addition, the way he greets is always gentle, attentive, without a condescending tone. In educating, he does not resort to excessive punishment but teaches manners gradually according to the child's ability. Sometimes, this approach can feel "too simple," but that is where the power lies—the child feels valued, not pressured.

Compassion in education also plays a big role in creating a safe psychological climate for children. When children feel loved, they tend to be more open, more willing to try, and less afraid to make mistakes. The learning process also becomes more natural, without anxiety. On the other hand, harsh approaches often cause emotional distance, which quietly hinders the child's development. So, it may not be a matter of how many rules are given, but how to convey them.

These findings align with contemporary research showing that compassion-based parenting contributes significantly to the development of empathy, emotional intelligence, and mental resilience in children (Azizah & Rohmadi, 2022). Children raised in loving environments tend to have better emotional regulation and are better prepared to handle social pressure. However, implementing this parenting style is not without challenges—especially in the midst of the hustle and bustle of modern life. Perhaps that is where the urgency lies: affection is not an add-on, but the essence of education itself.

### **Habit Formation Education**

Habit-formation education, as emphasized in the hadith, holds that educating children occurs gradually, not instantly. One hadith often cited as a reference is the recommendation to teach children to pray from the age of seven. This teaching speaks not only to the obligation of worship but also to educational strategies—that children need to be trained, habituated, and gradually directed until these values are embedded in them. In this context, education feels like a process of planting, not forcing it to grow

suddenly.

The habituation approach exemplified by the Prophet Muhammad صلى الله عليه وسلم is seen in various aspects of daily life. The Prophet صلى الله عليه وسلم taught simple yet meaningful habits, such as maintaining cleanliness (thaharah), greeting others when meeting, and observing manners in eating, dressing, and sleeping. These things may seem small, even trivial at first glance. However, it is precisely through simple routines that the child's character naturally forms, without excessive pressure.

Interestingly, habituation not only shapes outward behavior but also builds the child's internal awareness. When an action is repeated repeatedly in a positive atmosphere, the child no longer feels "forced", but begins to understand the meaning behind the habit. At this point, education turns into a living experience. Children not only know what is right, but are also used to doing it in their daily lives.

In line with that, research shows that consistent habituation has a long-term impact on character formation. Fadilah and Hasan (2021) emphasized that positive habits instilled from an early age tend to last until adulthood. However, consistency is often a challenge for parents—sometimes the initial enthusiasm fades. In fact, it is precisely in the constant repetition, even if it is simple, that the values of education find their strongest form.

### **Children's Education Faces the Challenges of the Digital Era**

Today's modern family faces a landscape that, let's be honest, feels much more complicated than ever. Children grow up in the midst of almost unlimited digital flows—unfenced internet content, gadgets that often go out of control, and exposure to foreign cultures that enter so subtly. Sometimes, without realizing it, family interactions also change; direct communication is reduced, replaced by always-on screens. In this situation, the challenge of children's education is no longer just a matter of right and wrong, but how to filter, guide, and—perhaps most difficultly—be fully present in the midst of their digital world.

This is where the tarbawi hadith feels relevant again, even in a very modern context. The teachings conveyed by the Prophet Muhammad صلى الله عليه وسلم, such as example, compassion, and responsibility, can be applied to everyday digital practice. The first crucial principle is the digital example. Parents can not only set rules but also show them how to use technology wisely—for example, by not constantly holding their phones when they are with their families. Children tend to imitate, and sometimes without words they have "learned" from what they see.

In addition, control and supervision remain an important aspect of digital education. Not in the sense of rigidly restricting, but ensuring that the content consumed by children is safe and in accordance with the values that they want to inculcate. On the other hand, building Islamic digital literacy is also a need that cannot be ignored. Children need to be taught how to choose educational content and to understand what is useful and what is destructive. It's not an instant job—it is more like a gradual process that requires dialogue, patience, and sometimes a little compromise.

Furthermore, strengthening spiritual communication in the family is a kind of "balancer" amid the rapid pace of digital life. Simple activities such as praying together, reading the Qur'an, or discussing the value of life can be an important space for reflection for children. Research in recent years has shown that parental involvement in children's digital activities has a significant impact on reducing the risk of addiction and

exposure to negative content (Nasution, 2022). So, perhaps the key is not to keep children away from technology, but to accompany them—slowly, with the awareness that their world is indeed different.

## **Discussion**

The results of this study show that children's education in families based on the tarbawi hadith has three main pillars: trust, example, and compassion. These three aspects do not stand alone; they are integrated to form a holistic family education system. Parents are positioned as leaders (*ra'in*) who are responsible for the spiritual, moral, and social development of children. In practice, education is not only verbal instruction but is primarily conveyed through real examples and habituation, consistently carried out in daily life.

In addition, this study also found that the educational values in hadith remain relevant in facing the challenges of the digital era. Parental role models in the use of technology, supervision of children's digital consumption, and strengthening spiritual communication are important strategies in maintaining a balance in children's development. In other words, the tarbawi hadith is not only normative, but also adaptive to the changing times. These findings reinforce the idea that Islamic value-based education can be a solution to social disruption caused by modern technology (Nasution, 2022; Sari & Munir, 2024).

Compared with previous research, this study's results are fairly well-suited, especially in emphasizing the importance of example and habituation in children's education. Hidayat (2020) and Mahfud (2021) emphasized that exemplification is the most effective method in character education, while Setiawan and Putri (2021) show that the habit of worship plays a major role in the formation of children's religious character. However, this research offers novelty by integrating the concept of tarbawi hadith into the digital era, a topic that has not been comprehensively discussed in previous research. (Ilsa Palingga Ninditama et al., 2025; Purwanto, Firdaus, et al., 2025; Purwanto, Umar, et al., 2025).

The interpretation of these findings shows that children's education in Islam actually has a very mature and flexible framework. Values such as compassion, responsibility, and example are not only theologically relevant but also aligned with modern educational theories, such as Albert Bandura's social learning theory. This indicates that the tarbawi hadith not only has a normative dimension, but also an empirical dimension—capable of being tested and proven in contemporary educational practices.

The implications of this research are quite broad, especially for the development of family education grounded in Islamic values. Parents need to transform not only as caregivers, but also as educators who are aware of their strategic role in the digital age. In addition, educational institutions and the government can use these findings to design contextual, Islamic values-based parenting programs. (Harpiansi, Anggra Prima, 2025; Sherly Malini et al., 2026). This approach is expected to strengthen family resilience while forming a generation that is not only intellectually intelligent but also emotionally and spiritually mature.

However, the study also faces several challenges. One of the main challenges is the gap between the ideal concept in the hadith and the reality of practice on the ground. Many modern families experience limited time, digital literacy, and even inadequate

religious understanding. On the other hand, the rapid flow of globalization makes external values more accessible than local or religious values. This condition demands a more innovative approach in internalizing the value of hadith, especially in the context of adaptive and responsive family leadership.

From a future research perspective, this study has great potential for development in the realm of family educational leadership. The concept of "ra'in" in the hadith can be studied more deeply as a value-based leadership model that emphasizes not only authority, but also moral and emotional responsibility. Follow-up research can explore how parental leadership styles affect children's communication patterns, decision-making, and character development in the context of the modern family. (Fitria Marisya et al., 2025; Purwanto et al., 2026).

In addition, the language aspect of family education is an interesting area for further research. Language is not just a means of communication, but also a medium for instilling values. The way parents speak—intonation, word choice, and even expression—has a major impact on children's psychological and social development. (Purwanto, Yuliana, et al., 2025; Sinta Bella Agustina et al., 2026). Future research can examine how the use of polite, persuasive, and Islamic values-based language can strengthen the effectiveness of family education, especially in building healthy communication in the digital era, which tends to be fast-paced and shallow.

## CONCLUSION

Children's education in the family, from a hadith perspective, is a comprehensive system that unites spiritual, emotional, cognitive, and social dimensions. Tarbawi hadiths provide the basic principles of Responsibility as trust. Parents are obliged to guide their children by prioritizing monotheistic education, worship, morals, and manners as the foundation of life. For example, as the primary method, children learn more from real examples than from verbal instruction, so parents' attitudes and behaviors must reflect Islamic values. Compassion, as the psychological foundation of the Prophet ﷺ, shows that effective education is born of tenderness, empathy, and full attention to children's emotional development. Habituation shapes the character of education, which is not an instant process but unfolds gradually through a consistent routine from an early age. The relevance of hadith in the digital era of prophetic values remains vital for overcoming technological challenges, global culture, and social change. Parents need to be digital role models, foster healthy communication, and positively direct the use of technology. By consistently applying the principles of hadith-based education, Muslim families can raise a generation that is noble, spiritually intelligent, emotionally mature, intellectually critical, and resilient in the face of changing times. Hadith education is not only a method, but also a framework of civilization that is relevant throughout time.

## REFERENCES

- Al-Bukhari, M. I. (2002). *Sahih al-Bukhari*. Beirut: Dar Ibn Kathir
- Al-Ghazali, A. H. (2011). *Ihya Ulumuddin*. Beirut: Dar al-Kutub al-Ilmiyah
- Azizah, N., & Rohmadi, H. (2022). Pola asuh penuh kasih sayang dalam pembentukan karakter anak. *Jurnal Pendidikan Anak*, 7(2), 113–121.

- Bandura, A. (1977). *Social learning theory*. Englewood Cliffs, NJ: Prentice Hall
- Dita Rahmawati, Sinta Bella Agustina, Indriansyah, A., Ninditama, I. P., & Purwanto, M. B. (2026). Analisis Sosio-Teknikal Disrupsi AI: Transformasi Arsitektur Pembelajaran dari Digital Assistance Menuju Human-Machine Co-Evolution di Pendidikan Vokasi. *SATESI: Jurnal Sains Teknologi Dan Sistem Informasi*, 6(1 SE-Articles), 20–28. <https://doi.org/10.54259/satesi.v6i1.7351>
- Fadilah, N., & Hasan, A. (2021). Literasi digital dalam keluarga Muslim: Studi pengawasan dan keteladanan orang tua. *Jurnal Sosial Keagamaan*, 5(1), 45–57.
- Fitria Marisya, Rolia Wahasusmiah, Marsinah Marsinah, Hatidah Hatidah, & M Bambang Purwanto. (2025). Pendampingan pembukuan keuangan pada usaha mikro laundry A2 di Kota Palembang. *ASPIRASI: Publikasi Hasil Pengabdian dan Kegiatan Masyarakat*, 3(5 SE-Articles), 157–167. <https://doi.org/10.61132/aspirasi.v3i5.2248>
- Habibi, M., & Harahap, Y. (2020). Komunikasi orang tua dan pembentukan karakter anak dalam keluarga. *Jurnal Komunikasi Islam*, 11(2), 121–135.
- Harpiansi, Anggra Prima, M. B. P. (2025). Multimedia-Enhanced Role-Play as A Pedagogical Strategy to Improve Speaking Skills: An Action Research Study. *JR-ELT (Journal of Research in English Language Teaching)*, 9(2), 160–174. <https://doi.org/10.30631/mss76v06>
- Hidayat, R. (2020). Keteladanan sebagai metode pendidikan karakter dalam perspektif Islam. *Jurnal Tarbiyah Islamiyah*, 9(1), 22–34.
- Ilsa Palingga Ninditama, Dita Rahmawati, Agung Indriansyah, Aimi Aimi, Sinta Bella Agustina, & M. Bambang Purwanto. (2025). Literasi AI dalam Pemanfaatan Canva pada Siswa Jurusan Desain Komunikasi Visual SMK Muhammadiyah 2 Palembang. *Dinamika Sosial: Jurnal Pengabdian Masyarakat Dan Transformasi Kesejahteraan*, 2(4), 92–103. <https://doi.org/10.62951/dinsos.v2i4.2593>
- Ismail, M., & Fauziah, S. (2021). Revitalisasi pendidikan hadis dalam pembinaan akhlak anak. *Jurnal Studi Islam Indonesia*, 3(2), 55–67.
- Lestari, R. (2022). Pengasuhan anak berbasis nilai-nilai Islam pada keluarga urban. *Jurnal Parenting Islami*, 3(1), 40–52.
- Mahfud, C. (2021). Pendidikan karakter berbasis keteladanan dalam keluarga Muslim. *Jurnal Pendidikan Islam Indonesia*, 6(3), 201–215.
- Mulyadi, S., & Lestari, T. (2023). Penguatan pendidikan akhlak anak melalui peran ayah dalam keluarga. *Jurnal Pendidikan dan Perkembangan Anak*, 5(1), 14–26.
- Nasution, M. (2022). Tantangan pendidikan keluarga Muslim di era digital: Analisis dampak gawai terhadap perilaku anak. *Jurnal Pendidikan dan Teknologi*, 4(2), 98–109.
- Nata, A. (2016). *Ilmu pendidikan Islam*. Jakarta: Kencana.
- Purwanto, M. B. (2022). Strategi Pembelajaran Bahasa Inggris untuk Meningkatkan Skor TOEIC Mahasiswa Politeknik Darussalam. *DIAJAR: Jurnal Pendidikan dan Pembelajaran*, 1(2), 142–146. <https://doi.org/10.54259/diajar.v1i2.658>
- Purwanto, M. B., Firdaus, M. M., Yusri, Y., & Sutarno, S. (2025). Beyond the Classroom Factors Driving Learners to Kampung Inggris Pare. *Foreign Language Instruction Probe*, 4(1), 20–32. <https://doi.org/10.54213/flip.v4i1>
- Purwanto, M. B., Umar, A. E., & Yusri. (2025). Decision Paralysis in Uncertainty Higher Education Selection: Transcendental Phenomenology Analysis of Indonesian High

- School Students. *International Journal of Digital Learning on Languages and Arts*, 2(2), 52–62. <https://doi.org/10.23887/ijodlla.v2i2.103841>
- Purwanto, M. B., Yuliana, Y., Nurdianingsih, F., & Despita, D. (2025). Tech meets practice: Shadowing with mobile tools to enhance L2 vocabulary mastery. *Journal CULTURE (Culture, Language, and Literature Review)*, 12(2), 87–98. <https://doi.org/10.53873/culture.v12i2.756>
- Purwanto, M. B., Yuliasri, I., Widhiyanto, & Rozi, F. (2026). Adaptive Speaking Performance Training: Enhancing Communication Readiness of Hospitality Students in the Industry 4.0 Era. *Journal of Education Technology*, 9(4). <https://doi.org/10.23887/jet.v9i4.103113>
- Rahmawati, A. (2023). Peran keterlibatan orang tua terhadap pembentukan karakter religius anak usia sekolah dasar. *Jurnal Pendidikan Keluarga*, 12(1), 1–12.
- Rizki, W., & Anggraeni, S. (2020). Pengaruh pola asuh Islami terhadap pembentukan akhlak anak. *Jurnal Pendidikan Islam Anak*, 4(2), 77–89.
- Santrock, J. W. (2018). *Educational psychology* (6th ed.). New York, NY: McGraw-Hill Education.
- Sari, D., & Munir, M. (2024). Model pendidikan keluarga responsif digital pada keluarga Muslim milenial. *Jurnal Pendidikan Modern*, 12(1), 55–70.
- Setiawan, D., & Putri, H. (2021). Pembiasaan ibadah sebagai metode pembentukan karakter anak dalam keluarga Muslim. *Jurnal Ilmu Pendidikan Islam*, 9(2), 145–159.
- Sherly Malini, Abdul Rahman, Juli Anggraini, Muhammad Hairul, & M Bambang Purwanto. (2026). Inovasi Produk dan Pelatihan Manajemen Bisnis untuk UMKM Pakaian Tradisional Palembang dalam Mengembangkan Potensi Wisata Fashion Lokal. *ADM: Jurnal Abdi Dosen dan Mahasiswa*, 3(3), 283–294. <https://doi.org/10.61930/jurnaladm.v3i3.1431>
- Sinta Bella Agustina, Abdul Rahman, Yike Diana Putri, & M. Bambang Purwanto. (2026). Menyiapkan Talenta Digital: Strategi Pengembangan Sumber Daya Manusia dalam Menghadapi Disrupsi AI. *Jurnal Ilmu Manajemen, Ekonomi Dan Kewirausahaan*, 6(1), 709–727. <https://doi.org/10.55606/jimek.v6i1.10027>
- Suyadi. (2020). *Pendidikan Islam berbasis hadis tarbawi*. Yogyakarta: Deepublish.
- Syarif, A., & Munawar, H. (2019). Pendidikan spiritual anak dalam keluarga: Kajian integratif hadis tarbawi dan psikologi Islam. *Jurnal Psikologi dan Pendidikan Islam*, 8(1), 33–47.
- Tafsir, A. (2019). *Ilmu pendidikan dalam perspektif Islam*. Bandung: Remaja Rosdakarya.
- Yusuf, S. (2020). *Psikologi perkembangan anak dan remaja*. Bandung: Remaja Rosdakarya.