



## Islamic Aqidah Education for Families in View of the Perspective of Alqur'an Surah Luqman Verses

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### Abstract

*The Qur'anic perspective on the family emphasizes the importance of close and supportive relationships between family members. The Qur'an provides guidelines regarding clear roles and responsibilities for each family member, such as the father as the leader and organizer of the economy, and the mother who educates the children. In the context of husband-wife relationships, the Qur'an emphasizes the importance of justice and equality. Families are also taught to have unity of purpose in worshipping Allah SWT and creating pious generations. In addition, forgiveness and forgiveness among family members are important principles to maintain harmony. The Qur'an portrays the family as an important institution in shaping the character, morals and spirituality of Muslims.*

## Introduction

Islamic aqidah (belief) education is a fundamental aspect in the formation of individual Muslim religious identity. The family plays a central role as the first and main institution in educating and guiding children in understanding and practicing the teachings of Islam. Strong aqidah education in the family not only affects the spiritual development of individuals, but also forms a solid foundation of morals and values in society (Hilyah, 2021; Rahman et al., 2020; Inayah & Haerudin, 2022; Azzahra & Sutarman, 2025).

In this modern era, the challenges faced in aqidah education are increasingly complex. The influence of globalization, technological advances, and exposure to various cultures expose children and adolescents to values that are often contrary to Islamic teachings (Sahin, 2018; Ahmed & Donnan, 1994). Therefore, an appropriate and strategic approach is needed in teaching aqidah in a context that is relevant to today's social and cultural realities.

Surah Luqman of the Qur'an offers valuable guidance on aqidah education in the family. Verses 12-19 of this surah narrate Luqman's advice to his son covering various aspects of spiritual and moral life. An in-depth study of these verses not only provides an understanding of the methodology of teaching aqidah, but also highlights the importance of the values taught in the family context (Arifin & Pd, 2020).

This study aims to deeply investigate the concept of Islamic aqidah education in the family, especially by focusing the analysis on Surah Luqman verses 12-19. Thus, it is expected to contribute in developing new effective methods in educating aqidah, as well as providing concrete solutions to the challenges faced in aqidah education in the contemporary era (Suryadi, 2024; Sapruddin, 2025; Nurmawati et al., 2024).

The results of this study are expected to be a practical guide for parents, educators, and the Islamic community in general in improving the understanding and implementation of aqidah education in the family environment. The practical implications can also help in strengthening

the spiritual and moral foundations of individual Muslims, as well as strengthening Islamic values in daily life.

The purpose of this study is to analyze the concept of Islamic aqidah education contained in Surah Luqman verses 12-19, focusing on the values and principles of aqidah conveyed. This study also aims to understand the role of the family as the main institution in aqidah education according to the view of the Quran. In addition, this study analyzes the specific messages in these verses related to Islamic aqidah education in the family context.

## Methods

The research method used in this study is a qualitative approach to deeply understand the concept of Islamic aqidah education in the Quran, especially Surah Luqman verses 12-19. This approach allows exploration of the meaning and values of aqidah contained in the text as well as its application in family education. Data collection techniques involve literature study by analyzing the Quranic text in depth, interviews with Islamic education experts or community leaders, and observation of aqidah education practices in Muslim families or communities. Data analysis was conducted through content analysis to identify key themes such as faith, piety, and moral values, as well as in-depth interpretation of the texts and data collected. The conceptual framework of this research is based on Islamic education theory, the influence of family on character building, and interpretation of the Quran, with a focus on the application of aqidah values in the family. Research ethics are maintained through respect for privacy, data confidentiality, and permission from research subjects, while validity and reliability are guaranteed by a consistent methodological approach and interpretation in accordance with Islamic aqidah principles. The research results will be presented in a thesis report that includes an introduction, literature review, methodology, data analysis, conclusions, and practical suggestions. With this approach, the research is expected to provide an in-depth understanding of Islamic aqidah education in the Quran as well as guidance for Muslim families in strengthening the foundation of aqidah in the home environment.

## Results and Discussion

### Definition and Purpose of Aqidah Islam Education

Etymologically, aqidah comes from the word al-aqdu which means binding, bonding, binding, determination, and strengthening (Shubhie, 2023; Rohmah, 2015). Aqidah is also defined as the science that teaches humans about beliefs that are certain and must be owned by each individual. The Qur'an teaches the aqidah tawhid, which is the belief in Allah SWT who is One, never sleeps, does not have children, and is not begotten. Belief in Allah SWT is one of the first pillars of faith. Someone who does not believe in the pillars of faith is called a disbeliever (Auliaz, 2023).

In terminology, aqidah is faith that is firm, certain, and does not contain the slightest doubt for those who believe in it. Another definition of aqidah states that aqidah is something that is believed wholeheartedly so that the soul becomes peaceful and the belief is firm without any doubt. In other words, aqidah is a faith that is completely certain, free from doubt, and must be in accordance with the reality of the truth (Nasifah & Abdillah, 2021). Aqidah Islamiyah is a firm belief in Allah SWT by carrying out the obligation of monotheism to Him, believing in angels, messengers, the Day of Judgment, good and bad destiny, and believing in all valid religious principles (ushuluddin) (Asbar & Setiawan, 2022); Daus & Pd, 2022).

Based on the definition of etymology and terminology, it can be concluded that aqidah is binding, certain, firm, strong, and should not be mixed with doubt. Aqidah should not only rely on prejudice, but must be believed wholeheartedly. If the belief has not reached a strong and

solid level, then it can not be called an aqidah (Utami, 2019). It is called aqidah because one's heart is "bound" to that belief. Therefore, a Muslim is obliged to learn the true aqidah (shahih) and distinguish it from the false aqidah. This is because false beliefs will bring destruction, both in this world and in the hereafter (Santosa et al., 2022).

### **Object of Study of Science**

Globally, the object of study of the science of aqidah includes various important aspects such as monotheism, faith, Islam, the supernatural, prophethood, destiny, news about past or future events, the basics of the law that has been confirmed, as well as all the principles of religion and belief, including the refutation of deviant sects or sects. In this case, the Aqidah Ahlussunnah Wal Jamaah is an understanding that is approved by Allah as a religion for His servants. The characteristics of Aqidah Ahlussunnah Wal Jamaah include the authenticity of its sources which only rely on the Qur'an, Hadith, and ijma' of the salaf scholars (Aini & Kibtiyah, 2023). In addition, this aqidah emphasizes the principle of surrender to Allah and His Messenger, especially in understanding the unseen things that cannot be reached by the human mind.

This aqidah is also in line with pure nature and common sense, has a sanad that is connected to the Prophet Muhammad, and is clear, clear, free from confusion and contradiction. Ahlussunnah's aqeedah is the main factor of victory and happiness in this world and the hereafter and acts as a unifier of Muslims. In addition, this aqidah is intact, solid, and lasts throughout the ages because it is maintained both in terms of history and meaning. The definition of aqidah itself comes from the Arabic aqada-ya'qudu which means binding or entering into an agreement. The scholars define aqidah as a belief that is firmly embedded in the heart and free from doubt, as explained by figures such as M. Hussein Abdullah, Mahmud Syaltout, and Abu Bakar Jabir Al Jazairy. Aqidah includes comprehensive thoughts about humans, life, God, the Day of Judgment, Shari'a, and Hisab, which are received through reason, revelation, and fitrah with strong and consistent conviction (Amin, 2019).

### **Purpose of Islamic Aqidah Education.**

The cultivation of aqidah is very important and needs to get great attention from parents as the main element in children's education in the family environment. Aqidah education provided from an early age can be a provision for children to fortify themselves from moral deviations and moral decadence, and form a person who has akhlakul karimah (Saputra, 2021). Therefore, aqidah education is the main basis in Islam, as illustrated in the story of Luqmanul Hakim who first taught his son not to associate partners with Allah. This shows the urgency of aqidah as a foundation in Islamic education, because it is the basis for all other educational processes (Nasution, 2021).

The purpose of Islamic aqidah education is to form a correct and solid understanding of the basic principles of belief in Islam, such as strengthening faith in Allah, prophethood, doomsday, and destiny, and eliminating doubts in the heart. Aqidah education also aims to build spiritual awareness, form noble morals, increase tolerance for differences, and encourage individuals to reflect and think critically about their beliefs. With a solid understanding of aqidah, a Muslim will be able to strengthen his identity, face various life challenges, and make faith the main pillar in his life. The process of strengthening aqidah requires deep understanding, active learning, reflection, and consistent religious practice. In addition, interaction with communities of faith and the ability to face challenges wisely also play a role in strengthening beliefs. Thus, aqidah education does not only focus on spiritual aspects, but also aims to purify the intention and worship of Allah, calm the soul, and build a strong and resilient people in facing various life problems.

## **The Qur'anic Perspective on the Family**

The Qur'anic perspective on the family emphasizes the importance of the family as an institution established by Allah SWT to maintain harmony, justice and unity in society. Therefore, the guidelines contained in the Qur'an must be used as a basis in forming and maintaining the integrity of the family in everyday life. The family is one of the most essential links in the chain of life in the history of human life. At the same time, it also makes a khilafah mosaic that requires a teaching frame as a protector and decorator of life paintings that provide comfort and shade of the heart for every admirer, thus causing satisfaction and deep pleasure for the creator (Bhakti et al., 2020)

Of course, this beautiful and pleasant painting of family life is inseparable from the basic spectrum, namely sakînah, mawaddah, and rahmah. *"My home is my heavenly garden."* This is the most appropriate expression about the ideal family building. Indeed, building "heaven" in this world is not as easy as turning your hand, because in it must be based on a solid foundation in the form of faith, the completeness of the building with Islam, and filling the space of life with ihsân, without reducing the desire for the demands of life needs as befits a human being who cannot be separated from worldly desires, both material and non-material.

Home is not only physically interpreted, but more nuanced functional values in shaping the personality of human children in order to achieve maturity and perfection of life, namely household life based on the fulfillment of religious, economic, biological, spiritual, educational, protection, security, and social and cultural functions that are intertwined in an integrated and harmonious manner.

As the first and main social institution, the family has the most strategic meaning in filling and equipping the values of life needed by children who are looking for the meaning of life. The family is the starting point of departure once as the initial capital for their life journey which is then complemented by travel signs outlined by other social institutions in the daily social environment.

As a guideline for Islam, the Qur'an has its own concept or provisions relating to the family. Although family in Arabic can be translated into various words, such as "al-usrah, al-âl, and adz-dzurriyyah," the Qur'an uses the word al-ahl to discuss family. Why does the Qur'an use the word "al-ahl" and not other synonyms to describe the family? What are the concepts of family in the Qur'an? How is the format (nuclear family or extended family), and how does the Qur'an explain the function and purpose of family formation?

## **The Meaning of Family in Eastern Culture**

In Arabic, al-usrah (family) comes from al-asru, which means bond. This bond can be natural, artificial, forced, or chosen. Family in the East is considered a strong bond, both biological and social, that is not easily broken. Family values emphasize togetherness, responsibility, and support between family members.

## **The Meaning of Family in Western Culture**

In the West, families are more individualistic and flexible. The nuclear family (father, mother, children) is the dominant model, with recognition of various modern family forms. The concept of family emphasizes individual freedom and the right to form or break family relationships.

## Family in Qur'anic Perspective

In the Qur'an, the family is a strong and solid bond, built on the basis of fitrah and belief in Allah. The family is a place of tranquility, love, and mercy, and has moral and spiritual responsibilities. Moral education and monotheism are highly emphasized in the family, as taught by Luqman to his son. The Qur'an also regulates the rights and obligations of each family member fairly, with the aim of achieving world-afterlife happiness.

From this optional bond (al-asru), al-usrah (family) is formed with the meaning of ad-dir' al-hâshinah (solid armor), al-usrah with the meaning of ahl ar-rajul wa 'ashîratuh (experts from a person and his family) and al-usrah means al-Jamâ'ah (group), which is bound by common interests.<sup>11</sup> Al-usrah in the narrow sense is a kind of bond or shackle, which is a bond or shackle that is optional that is sought by humans, because he gets solid protection in the bond, and with it he can realize common interests, which he cannot realize alone, without putting himself (ikhtiârî) on this bond or shackle. We also find usrah ar-rajul which means rahtuh (his group), because he takes refuge in his group<sup>12</sup>. 8 Ibid. 9 Ibrahim Mushthafa et al, al-Mu'jam al-Wâshith, I:17. 10 Abdul Ghani Abud, The Muslim Family and Its Problems (Bandung: Pustaka Publisher, 1995), pp. 2-3. 11 Ibrahim Mushthafa et al, al-Mu'jam al-Wâshith, I:17. 12 Muhammad bin Abu Bakr bin 'Abdul Qâdir ar-Râzi, Mukhtar ash-Shihhah, pp. 27. 97 Umar Faruq Thohir, The Concept of Family in Qur'anic Perspective (93-112) For this reason, wives in Eastern family culture tend to be "restrained" and spend more time at home as, because the family in Eastern culture is connoted as a place of protection, and those who usually protect are men (husbands).<sup>13</sup> 2. The Meaning of Family in the West The word family in the west is taken from pleasure and acquaintance. In English, the word family is used to denote family, which is derived from the word familiar, meaning well known or well-known.<sup>14</sup> If the core of the family is knowledge or acquaintance among its members. Therefore, we find in the English language that the word family is not limited to the human family alone; but stretches and expands to include every group whose members know each other. Thus we find "family: A collection of members united by a single home, of father, children and servants." <sup>15</sup> Or we find "family: Father, mother and children, or a group of human beings associated with the same father in the past." <sup>16</sup> Or family means "children-wife, offspring, class, lineage, kinship." <sup>17</sup> Sometimes family in the west means "a group of animals united in a cage." <sup>18</sup> Sometimes it means "the family of plants." <sup>19</sup> Sometimes the meaning of family expands so that it is really.

## A Qur'anic Perspective on the Family

The Qur'an provides clear guidance on the family, as one of the most important institutions in Islamic life. Here are some Qur'anic perspectives on the family (Ilyas, 2018):

### *Family Linkage*

The Qur'an emphasizes the importance of close relationships between family members. The family is considered an institution established by Allah SWT to support, love and guide each other (QS. Ar-Rum [30]: 21).

### *Roles and Responsibilities*

The Qur'an explains the roles and responsibilities of each family member. The father is responsible as a fair leader of the family and economic organizer (QS. An-Nisa [4]: 34), while the mother has an important role in educating children and maintaining household harmony (QS. At-Tahrim [66]: 6).

### ***Love and Compassion***

The Qur'an emphasizes that love and affection are the foundation of family relationships. Love among family members should be a strong foundation (QS. Ar-Rum [30]: 21), with Allah SWT as an example of His affection.

### ***Justice and Equality***

The Qur'an emphasizes the importance of justice and equality between family members, both in the fulfillment of rights and obligations between husband and wife (QS. An-Nisa [4]: 19) and between parents and children (QS. Al-Baqarah [2]: 233).

### ***Unity of Purpose***

The Qur'an teaches that families should have a unity of purpose, namely to support each other in worshipping Allah SWT and creating pious generations (QS. Ar-Rum [30]: 21, QS. An-Nur [24]: 32).

### ***Forgiveness and Forgiveness***

The Qur'an encourages forgiveness and forgiveness in the family. When disputes or mistakes occur, family members are taught to forgive each other and do good to one another (QS. An-Nisa [4]: 148).

### **The values of Islamic aqidah in the family context**

In Islam, the family has a very important role and meaning. The family is not only seen as a social unit consisting of biologically interrelated individuals, but also as an institution endowed and established by Allah SWT to build a harmonious society. The values of Islamic aqidah reflected in the family context include several main aspects: (Luthfan et al., 2024)

#### ***Linkage and Solidarity***

The family in Islam is seen as the smallest unit in society that must support and care for each other. Relationships between family members are based on solidarity, compassion, and a willingness to help and love one another.

#### ***Worship together***

Islamic families practice joint worship as a form of devotion to Allah SWT. Praying in congregation, reading the Qur'an together and dhikr are examples of worship activities that are carried out jointly in the family to strengthen the spiritual relationship between family members.

#### ***Religious Education***

One of the important responsibilities of an Islamic family is to educate family members, especially children, in the teachings of Islam. Religious education includes learning about aqidah (faith), akhlak (morality), as well as the practice of worship and other Islamic manners.

#### ***Justice and Balance***

The Islamic family holds the principles of justice and balance in the relationship between husband and wife, parents and children, and between other family members. Fairness in treating family members, giving equal rights and obligations, and fairness in conflict resolution are important cornerstones in the Islamic family.

### ***Obedience and Loyalty***

Islamic families are emphasized to live in obedience to Allah SWT and loyalty to each other. Obedience to religious teachings and Islamic norms is the main foundation in forming a harmonious and prosperous family.

### ***Forgiveness and Forgiveness***

In Islamic families, forgiveness and forgiveness play an important role in maintaining good relationships between family members. The ability to forgive each other's mistakes and weaknesses is a value that is highly valued in Islam.

### ***Family as Shared Responsibility***

The family in Islam is seen as a shared responsibility for all family members. Each individual has their own role and responsibility in maintaining the harmony and well-being of the family as a whole.

The values of Islamic aqeedah reflected in the family context are a strong foundation for the formation of a harmonious, prosperous and meaningful family in the view of Islam. By practicing these values, the Islamic family is expected to be a means to achieve happiness in this world and blessings in the hereafter.

### **Implementation of Aqidah Education in the Family:**

The implementation of aqidah education in the family is an important process in forming the foundation of faith and Islamic values in family members. Here are some steps for implementing aqidah education in the family context:

#### ***Learning the Qur'an and Hadith***

Parents can be role models in guiding children in understanding the Qur'an and Hadith. Reading, explaining, and discussing Qur'anic verses and Prophet Muhammad's traditions regularly can help strengthen children's understanding of aqidah.

#### ***Prayer and Dhikr Together***

Getting the family used to praying together, saying dhikr, and remembrance every day can be a routine that strengthens the spiritual bond between family members and strengthens faith.

#### ***Islamic stories***

Telling Islamic stories that contain moral lessons and aqidah values to children can help them understand the teachings of Islam in a more concrete and fun way.

#### ***Educating by Example***

Parents need to implement Islamic values in their daily lives and be role models for their children. Fairness, compassion, patience, honesty, and obedience to Allah SWT should be applied consistently in daily behavior.

#### ***Teaching the Practice of Worship***

Teaching children how to perform acts of worship such as prayer, fasting, and reciting the Qur'an is an important part of aqidah education in the family. Parents need to introduce and guide children in carrying out their religious obligations.

### ***Discussion and Reflection***

Encouraging open discussions about Islamic beliefs in the family can help children to understand religious concepts more deeply. Parents can stimulate children's questions and provide answers that are in line with Islamic teachings.

### ***Overcoming Challenges and Doubts***

Parents need to be ready to guide children in overcoming challenges and doubts that may arise in their faith journey. Listening with understanding, providing the right understanding, and providing emotional support are essential in overcoming this.

### ***Involvement in Religious Activities***

Inviting children to engage in religious activities outside the home, such as attending religious studies, joining activities at the mosque, or joining an Islamic youth group, can also help strengthen aqidah education in the family.

The implementation of aqidah education in the family requires patience, consistency, and high commitment from parents. Through good aqidah education in the family environment, it is hoped that each family member can grow and develop into individuals who are strong in faith, responsible, and have noble character in accordance with Islamic teachings.

### **Factors that influence the implementation of aqidah education in the family.**

The implementation of aqidah education in the family is influenced by various factors that can affect the process and effectiveness of such education. Here are some factors that influence the implementation of aqidah education in the family:

**Parents' Awareness and Commitment:** Parents' level of awareness and commitment to the importance of aqidah education greatly affects its implementation in the family. Parents who have a high awareness of religious values and committed to teaching them to their children will tend to be more successful in implementing aqidah education.

**Parents' Knowledge and Skills:** Parents' knowledge and skills in understanding Islamic aqeedah and how to communicate it to their children is also an important factor. Parents who have a good understanding of Islamic teachings and skills in communicating them will be more effective in implementing aqidah education.

**Time and Opportunity:** Parents' limited time and opportunities may affect the implementation of aqidah education in the family. Parents who are busy with work or have busy schedules may find it difficult to spare enough time to educate children in Islamic aqeedah.

**Social and Cultural Environment:** The social and cultural environment around the family can also affect the implementation of aqidah education. Factors such as pressure from the surrounding environment, peer influence, or certain cultural norms can be obstacles or supporters in the process of aqidah education.

**Resources and Access:** The availability of resources and access to aqidah education materials, such as books, videos or qualified teachers, also affect its implementation in the family. Families that have limited access to educational resources may face obstacles in conveying religious teachings to children.

**Parenting and Family Communication:** The parenting style adopted by parents, as well as the quality of communication within the family, also have a significant impact on the implementation of aqidah education. Parents who practice authoritarian parenting or have non-open communication with their children may face difficulties in effectively conveying religious teachings.



**Internal and External Challenges and Constraints:** Internal challenges and constraints such as conflicts within the family, differences in views between family members, or personal problems can hinder the implementation of aqidah education. In addition, external challenges such as media influence or pressure from the surrounding environment can also affect the process of aqidah education in the family.

Understanding these factors can help parents and other family members in planning and overcoming obstacles in the implementation of aqidah education, so as to create a family environment that supports the development of faith and a solid understanding of aqidah.

### **The practice of aqidah education in Muslim families**

The practice of aqidah education in Muslim families involves various activities and approaches that aim to strengthen faith and reinforce the understanding of aqidah in family members. Here are some common practices in aqidah education in Muslim families:

#### ***Reciting the Qur'an Together***

Families can allocate time to read the Qur'an together every day. This not only strengthens the relationship with the Qur'ān, but also provides an opportunity to understand the aqidah messages contained therein.

#### ***Reciting and Tadabbur Qur'an***

In addition to reading, the practice of reciting the Qur'an by understanding its meaning (tadabbur) is also important. Parents can guide children in understanding the verses of the Qur'an and relate them to everyday life.

#### ***Getting Used to Praying in Congregation***

Families can make it a habit to pray in congregation at home. Praying together not only strengthens family bonds but also increases spiritual awareness and faith.

#### ***Teaching Islamic Stories***

Teaching children stories from Islamic history and the lives of the prophets is an effective way to convey the values of aqidah. These stories can help children understand the concepts of aqidah more concretely.

#### ***Discussion and Q&A***

Providing space for open discussion and questions and answers about the Islamic aqidah is important. Parents can stimulate children's critical thinking and provide explanations that are in line with Islamic teachings.

#### ***Attending Islamic Studies***

It is also a good practice to invite children to attend Islamic studies at mosques or other knowledge gatherings. This provides an opportunity for them to learn from scholars and deepen their understanding of aqidah.

#### ***Role Model***

Parents should be role models in practicing the teachings of Islam in their daily lives. Attitudes such as patience, honesty and sincerity should be demonstrated consistently so that children can take example from them.

### ***Using Islamic Educational Media***

Utilizing Islamic educational media such as books, videos and religious education apps can also help in aqidah education in the family. Parents can choose materials that suit the age and interests of their children.

### ***Overcoming Challenges and Doubts***

Parents should be prepared to listen and address challenges and doubts that may arise in the process of aqidah education. Giving clear explanations and providing moral support to children is essential in this regard.

The practice of aqidah education in Muslim families is a continuous effort that requires consistency and patience. By carrying out these practices regularly and comprehensively, it is hoped that each family member can grow and develop in solid faith and a correct understanding of aqidah according to Islamic teachings.

### **Conclusion**

The family in the Qur'anic perspective is a very important institution in Islamic life, which is built on the basis of close, mutually supportive and nurturing relationships between family members. The Qur'an provides clear guidelines regarding the roles and responsibilities of each family member, emphasizing the importance of justice, equality, and love among husbands, wives, parents, and children. The main purpose of the family is to worship Allah SWT and create a righteous generation. In addition, forgiveness and forgiveness in the family are also important principles taught in the Qur'an. All of this shows that the family in Islam is an institution that serves as a place of character building, morality, and spirituality.

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