



Responsibility for Children's Religious Education: a Study of Indonesian Muslim Career Parents

Odsisa Putera¹, Dina Dahliana², Elvi Rahmi³

¹STIT YPI Al-Yaqin Muaro Sijunjung, Indonesia

²STAI Solok Nan Indah, Inodonesia

³STIT Ahlussunnah Bukittinggi, Indonesia

✉ odsisaputera5@gmail.com *

Article Information:

Received January 15, 2025

Revised February 18, 2025

Accepted March 20, 2025

Keywords: *Religious education, career families, spiritual values, role of parents, children*

Abstract

The responsibility of parents in providing religious education to children is a non-negotiable necessity. Religious education is very necessary to be given early to children, religious values that have been internalized since childhood will be a strong moral fortress for children in the masses to come. Educating children is a very noble task. In the household, the role of parents is very urgent, therefore it is in the household that a child first obtains guidance and education from his parents, their responsibilities should not be delegated everything to others, even though the child has entered school age. Parents are the founders of the formation of the child's personality and intelligence that affects his future. Religious education in the family has a crucial role in shaping children's character and spiritual values. However, in the context of career families, where both parents have busy professional lives, the practice of religious education faces its own challenges. This study aims to explore the pattern of religious education in career families in Indonesia and the factors that influence it. Using a qualitative approach with a case study method, the research involved in-depth interviews with parents and children from career families in different regions. The results show that although time constraints are the main obstacle, career families still try to instill religious values through joint activities, the use of technology, as well as support from the social environment and religious institutions. This finding confirms that religious education in career families requires adaptive strategies to remain effective in shaping children's spirituality.

INTRODUCTION

Religious education in the family has a fundamental role in shaping children's character, morality, and spiritual beliefs from an early age (Az-Zahra et al., 2025; Botma, 2020; Choli, 2023; Mutiarameses et al., 2025; Putri et al., 2025; Rahawarin et al., 2025; Rahman et al., 2025; Sari et al., 2024) As the first environment known to children, the family is the main place to instill religious values through daily interactions,

How to cite:

Putera, O. Dahliana, D. Rahmi, E. (2025). Responsibility for Children's Religious Education: a Study of Indonesian Muslim Career Parents *Journal of Islamic Education*, 2(1), 1-12

E-ISSN:

3032-498X

Published by:

The Institute for Research and Community Service

role modeling, and various religious activities. In Indonesia, religious education is not only taught in formal institutions such as schools, but is also an important part of family life. Along with the times, there are more and more families where both parents work, known as career families. This change presents its own challenges in childcare, including in the aspect of religious education (Febriani et al., 2022; Irawan et al., 2021; Kaputra et al., 2022; Rasdiany et al., 2024; Sarkowi et al., 2025). Limited time due to busy work can have an impact on the pattern of interaction between parents and children, thus potentially affecting the quality of religious education in the family, therefore a special strategy is needed so that religious education can still run effectively even in conditions of limited time.

If religious training and guidance for children is neglected by parents, then after adulthood they will tend to be atheists and even care less and less about religion, because they cannot feel what the function of religion is in their lives, but on the contrary, if religious education is introduced from childhood, then after adulthood they will increasingly feel their need for religion.

In addition, Islamic teachings emphasize that parents have the responsibility to educate and guide their children as well as possible (Gilang Achmad Marzuki & Agung Setyawan, 2022). Every child born is in a state of fitrah, pure, and clean, and is easily directed according to the will of both parents. This is in line with the Prophet's hadith which states:

عن أبي هريرة الله عنه قال : قال رسول الله عليه وسلم كل مولود يولد على الفطرة فابواه يهودانه او ينصرانه او يمجسانه (رواه البخارى)

Meaning: From abu Hurairah r.a he said, the Messenger of Allah said that every new child is born in a state of purity, then it is the two parents who make them Jews, Christians or Majusi (HR. Bukhari)

The above Hadith shows that the Prophet gave special emphasis to parents, because they are the ones who play a major role in determining the future of their children. Islamic religious education provided from an early age will have a major influence in shaping the child's personality in the future, parents, have a major role in shaping the child's beliefs and character. If they educate their children with Islamic values, the children will grow up in accordance with Islamic teachings. Conversely, if they teach other beliefs, the child will follow those teachings.

Various studies have addressed the role of families in religious education, but there are limited studies that specifically highlight how career parents in Indonesia cope with these challenges. Some families adopt alternative approaches, such as utilizing technology in religious learning, engaging with religious communities, and dividing roles within the family to ensure that children still receive adequate religious education. This study aims to explore more deeply how career families in Indonesia carry out religious education for their children. Through a qualitative approach, this study will analyze the strategies implemented by families as well as the factors that influence the success of religious education in a career family environment. The findings of this study are expected to provide insights for parents, educators and policy makers in designing more adaptive and effective solutions in maintaining children's religious education amidst the busy world of work.

METHODS

This research uses a qualitative approach with a case study method to deeply understand the practice of religious education in career families in Indonesia. This approach was chosen because it allows exploration of the experiences, perceptions, and strategies applied by families in instilling religious values to their children (Engkizar et al., 2023, 2025; Faddhia, 2025; Guspita, 2025; Ikhlas et al., 2025; Khairunisa et al., 2025; Wulandari et al., 2024). This research design is descriptive qualitative which aims to explore patterns, challenges and strategies of religious

education in career families. Case studies are used to research in the context of real life, especially in a family environment where both parents work, participants from career families with children of elementary school age to adolescence (Engkizar et al., 2021, 2022; Wati et al., 2025). The selection of participants was carried out by purposive sampling, with the main criteria: i.) Both parents work actively in the profession or business. ii.) Have children aged 6-17 years. iii.) Trying to apply religious education in daily life. Data was collected through several techniques, namely: i.) Interview: Conducted with parents to understand how they implement religious education in the midst of busy work. ii) Observation: Observing the interaction patterns in the family as well as the religious habits applied at home. iii) Documentation: Collecting additional data in the form of family records, photos, or media used in religious education (Akmal et al., 2024; Engkizar et al., 2024; Engkizar et al., 2025; Istiqamah et al., 2024; Mahira et al., 2024; Mustafa et al., 2025).

RESULT AND DISCUSSION

The following researchers will explain the responsibility of children's religious education for Muslim parents, educating children in terms of religion is the main responsibility of Muslim parents, which begins during pregnancy. In Islam, it is recommended for parents to often chant the holy verses of the Qur'an to the fetus in the womb (Mahmudin & Muhid, 2020; Umroh, 2019). This habit can provide peace and build spiritual bonds from an early age. When the baby is born, Islam teaches parents to recite the azan in the right ear and iqamah in the left ear, this is not just a tradition, but also aims to introduce children to the values of tawhid from the beginning of their lives.

This religious education process does not stop here. As children grow, parents have an obligation to continue guiding them in practicing the teachings of Islam. Starting from introducing daily prayers, getting used to reading the Qur'an, to instilling noble moral values. This learning is given gradually according to the child's level of understanding, such as teaching the importance of prayer, the obligation to fast, and the concept of halal and haram in life. As children grow older, the role of parents in providing religious guidance remains important. In addition to giving a real example in worship, parents also need to create an environment that supports the development of children's faith and character, both in the family and in choosing friends and their social environment. Basically, religious education given to children is not only a personal responsibility, but also a mandate that must be accounted for before God. Therefore, every Muslim parent should carry out this role with full awareness and sincerity, in order to form a generation of faith, morals and piety.

Parental Obligations towards Children in the Family

It is not only the child who has an obligation to his parents, on the contrary, parents also have obligations towards their children that must be fulfilled, especially in the field of education (Bangsawan et al., 2021). Parents today are considered less serious in carrying out their duties and obligations towards children's education, there are even parents who do not know their obligations as parents, especially in the field of children's education, due to the lack of understanding of today's parents of their religion, there is no guidance or direction from their parents, as a result, children are no longer reluctant to their parents, instead there is disobedience to their parents (Daulae, T, 2020).

Regarding this, we can see from the following narration: One day, a man came to Caliph Umar bin Khattab, complaining that his son had disobeyed him. The next day Umar summoned the father and son. Then Umar asked the son: "Why did you disobey your parents?". The son replied by asking back: "O Amirul Mukminin, do parents have any obligations towards their children?". Umar replied: "yes, they do!". The boy asked for the obligation to be mentioned, so Umar said "i.) Choose a good woman to be his future mother. ii) Name him with a good name, iii) Teach him the

Qur'an". The boy said: "But my parents did not do that; my mother was a slanderer; the name she gave me was a deceiver; and she never taught me a single letter of the Qur'an." Then Umar turned to the father and said: "You have come here, complaining about your son's behavior, disobeying you, when you disobeyed him before he disobeyed you."

The story above can be taken as a lesson that must be guided by parents in fulfilling their obligations towards their children, among others, first, choosing a good wife / husband for the child when the child is time to get married, at least must meet four conditions, namely: beautiful, wealthy, noble and religiously observant, and the last mentioned is the more important of the four conditions that have been mentioned. Secondly, the baby's right/left ear should be inscribed with the shahada (creed) immediately after birth and bathing, in order to instill aqidah in the child, the first time parents teach the shahada sentence to the child, by listening to the sentence to the child. Third, giving a good name to the child, because in the hereafter a person will be called according to the name given by his parents. Slaughtering 'aqiqah, because the Prophet SAW said: Newborn children are still stranded with 'aqiqah. The 'aqiqah should be slaughtered on the seventh day of birth and on that day also shaved hair and named circumcision, the law of circumcision is mandatory for boys and glory for girls.

The obligations of parents towards their children both in terms of children's rights and education are a form of actuality of children's rights that must be fulfilled by parents, as for these obligations, namely: Children have the right to life. Regarding this issue Allah says in the Qur'an:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا
 أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا
 النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

Meaning: Say (Prophet Muhammad), "Come, I will recite to you what your Lord has forbidden, (i.e.) do not associate with Him anything, be kind to your parents, and do not kill your children out of poverty. (Your Lord says,) 'We provide for you and for them.' Neither should you approach any abomination, visible or hidden. Do not kill those whom Allah has forbidden, except for a just cause.266) Thus He has commanded you that you may understand.

According to Ibn Kathir, in this verse the Prophet Muhammad received a revelation from Allah that contained a will for his people. First, Muslims are forbidden to associate Allah with anything, even if they have to face torture such as being crucified, burned, or cut into pieces. Secondly, a Muslim is commanded to do good to his parents with love and respect. Third, do not kill children for fear of poverty, because Allah has guaranteed sustenance for each of His servants, therefore, it is not permissible to kill newborn babies for fear of future economic hardship. Fourthly, avoid all forms of abominable deeds, both visible and hidden, because Allah, the Merciful, has established this prohibition so that humans will be safe in this world and the hereafter. Fifth, do not take the life of an innocent person, except in three circumstances, namely: A married adulterer, a person who commits intentional murder, and a person who leaves Islam and associates partners with Allah and His Messenger. They can be sentenced to death, crucifixion, or exile from their region. All of these commands and prohibitions were established for Muslims to understand and obey Allah's decrees. Breastfeeding A mother has an obligation to breastfeed her young child, as mentioned in the words of Allah.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۗ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تَكْلَفُ نَفْسٌ إِلَّا وُسْعَهَا ۗ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ
وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ
أَرَدْتُمْ أَنْ تُسَنِّضُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Meaning: Mothers should breastfeed their children for two full years, for those who wish to complete breastfeeding. It is the duty of the father to feed and clothe them in an appropriate manner. A person is not burdened except according to his ability. A mother should not be made to suffer for her child, nor should a father be made to suffer for his child. The heirs are also like that. If they wish to wean (before two years) by mutual consent, there is no sin on either of them. If you wish to nurse your child (for another), there is no sin on you if you provide payment in an appropriate manner. Fear Allah and know that indeed Allah is All-Seeing of what you do.

Mothers are encouraged to breastfeed their children for up to two years. However, if there are certain reasons that bring benefits, then there is nothing wrong with weaning before reaching two years. According to Imam Ibn Kathir, this verse is an instruction from Allah SWT for mothers to provide breast milk optimally, namely for two full years. Milk produced in the first few days after childbirth has many advantages, including containing antibodies that are very beneficial for babies. Babies who get this breast milk will have a stronger immune system. A mother is encouraged to breastfeed her child until the age of two, unless there are reasons justified in Islamic law. Breastfeeding until this age can have a positive impact on the child's development, both physically and psychologically.

Giving a Good Name

Abu Hurairah r.a. narrated that the Prophet said, "Parents have three main obligations towards their children. First, giving him a good name at birth. Second, educating him with the Qur'an. Third, marry him off when he becomes an adult." The Prophet took great care in choosing a name. If he found someone with a name that was not good or did not have a good meaning, he would replace it with a more appropriate name, in a hadith narrated by Aisha r.a., it was stated that the Prophet often changed names that were not good and preferred names that had beautiful meanings.

Giving good names to children is the first step in educating them. Although there is an expression that says "what is the meaning of a name" in Islam, the name has a deep meaning as a prayer for the child, by giving a good name, it is hoped that the child can grow with morals in accordance with the meaning of the name. However, after trying to give the best name and education, if the child still does not behave as expected, then everything is returned to Allah. The best hope is a good name accompanied by noble morals. Conversely, a good name accompanied by bad morals is certainly disappointing, especially if the name and morals are both bad, which is even a greater disaster.

Aqiqah child

Akikah is an animal sacrifice performed for a newborn baby, usually on the seventh day after its birth (Nur Aidila Fitria et al., 2024; Ramadhan Lubis et al., 2023). This ritual is also accompanied by shaving the baby's hair. The animals slaughtered in akikah are usually goats or sheep. In practice, akikah is a form of expression of gratitude from parents for the birth of a child and as part of the religious tradition in Islam. This ceremony is not only carried out, but also as a teaching exemplified by the Prophet Muhammad. In addition, akikah contains

educational values instilled by parents to their children from an early age, therefore, Islam recommends the implementation of akikah as part of the beginning of education for children.

Educating children with religion

Educating children well is one of the characters of a believing Muslim. A Muslim and Muslimah will always guide their children with noble morals, as exemplified by the Prophet Muhammad and his companions, child education is not just a form of a mother's love for her child, but a responsibility that has been established by Allah. In addition, educating children is not only limited to aspects of hygiene such as washing clothes or caring for their bodies, but includes various aspects of life. Children are the next generation who are expected to grow up to be strong, wise, knowledgeable, and able to bring glory and glory to the people (Fatmawati, 2019).

Whoever neglects the education of his children, does not teach them useful things, and leaves them without guidance, has indeed committed a great omission. Many children fall into evil because of the lack of attention from their parents. An imbalance in educating children, especially in terms of religious obligations and Sunnah teachings, can make them grow up without a clear direction. If they are not given good guidance from childhood, then in the future they will not only have difficulty in establishing themselves, but will also be unable to benefit their parents and society.

Parents have a great responsibility in educating their children to grow into noble individuals. Some important aspects that need to be considered in children's education include:

Instilling Love for Allah

Children need to be guided to have a strong love, respect and belief in Allah. They should also be given an understanding of tawhid and kept away from mistakes in faith and belief. In addition, familiarizing children with doing good and forbidding evil and performing acts of worship, such as prayer, from an early age is very important. The Prophet said, "Command your children to pray when they are seven years old, and beat them if they leave it when they are ten years old."

Educating Children as a Form of Worship

All efforts of parents in educating children, providing for them, protecting, supervising, and guiding them are a form of worship to Allah, therefore, children's education must be carried out with full sincerity, not merely for worldly interests. Parents are also encouraged to always pray for the good of their children, as exemplified by the prophets whose prayers are immortalized in the Qur'an.

Choosing the Right Education Method

Parents need to understand various methods in educating children through learning and consultation. Patience is the main key in this process, as guidance is the prerogative of Allah SWT. In addition, it is important to recognize children's talents, interests and abilities, and provide fair treatment to them. Parents also need to accustom children to positive activities, such as sports, recreation to recognize the beauty of nature, charity, and foster a sense of empathy by visiting orphanages or helping those who are less fortunate.

Instilling Discipline

Discipline is an important factor in shaping children's character so that they are ready to face life's challenges. One aspect of discipline is in choosing associations. The Prophet said, "A person will follow the habits and behavior of his friends, so each individual should pay attention to who they are friends with." In addition, intense and quality communication with children is very necessary. Parents' busyness should not be an excuse to neglect their children, because education at home has a stronger influence than education at school or recitation.

Parental Responsibility for Children's Religious Education

Many parents find it difficult when their children do not listen or ignore their advice. Under these conditions, some parents begin to feel frustrated and consider their children stubborn or unruly. In fact, in certain situations, there can be unwise expressions, such as calling the child a rebel or disobedient, to deal with this, various methods are often tried. Some choose to keep on advising, some allow it, and some silence the child as a form of punishment, however, in some cases more extreme reactions such as excessive anger or even physical action can occur. If these methods are applied without considering the child's feelings, the relationship between parents and children can become increasingly tenuous, especially as the child enters adolescence, as a result, communication becomes increasingly difficult, which can ultimately lead to tension in the family.

Parents should seek a more positive approach, such as establishing good communication, understanding the child's point of view, and providing a good example, in this way, a harmonious relationship between parents and children can be maintained, and good values can be instilled effectively. but this is difficult for parents who are busy with their careers so that it will have an impact on children.

Adolescents are in a transitional phase from childhood to adulthood. They begin to feel capable of making their own choices, although in the view of parents, they still need guidance and direction. The biggest challenge in educating teenagers is how to direct them without causing resistance. If approached inappropriately, teenagers can become more defensive and resist parental advice. A father tries to forbid his son from smoking in a stern manner. He says, "You're a kid, don't smoke, it's a waste of money and a pain in the ass." Instead of listening, his son smokes more to show that he is an adult.

It is different if the father chooses a wiser approach, such as saying, "You are a big boy, of course you can distinguish between good and bad. Smoking can damage your health, and the money can be used for more useful things." If the father himself doesn't smoke, or even quits smoking as an example to his son, it is likely that the message will be more effective. Teenagers have a tendency to mimic figures they consider to be role models. If they see good behavior from their parents, they are more likely to follow suit. Conversely, if parents forbid something but still do it, the prohibition will be considered irrelevant.

In addition, the surrounding environment also plays an important role in the formation of adolescent character. If teenagers spend more time with media such as television or social media, they are more susceptible to being influenced by idol figures who do not necessarily provide positive examples, in guiding teenagers, parents need to act more as role models than just giving advice. Good communication, a consistent attitude, and enough attention from parents can help teens get through the transition better. On the contrary, lack of attention and inappropriate examples can make them look for other figures that may not necessarily bring positive influences.

Today, many television programs and digital content are more oriented towards popularity than education. As a result, shows featuring violence, aggressive behavior, and unhealthy lifestyles become the daily consumption of children and teenagers, with easy access to the internet, they can also view various content without clear restrictions. If there is no assistance from parents, children can absorb negative values without proper understanding.

To overcome this, parents need to be active in guiding their children. One effective way is to take the time to dialogue and discuss about the things they see and experience, providing additional positive activities, such as courses or sports activities, can also help children develop their interests and talents in a better direction, it is important for parents to understand the emotional needs of children,

when children experience confusion or inner conflict, they need support, not criticism, respecting children's opinions, giving praise for their efforts, and being a good listener will help build their confidence and responsibility. In addition, consistency in parents' actions and attitudes is also a major factor in the formation of children's character. Children tend to imitate the behavior of those closest to them, so parents who show exemplary behavior and commitment to positive values will have a great influence on children's development. Here are some of the responsibilities of parents towards their children's religion in daily life, which Indonesian Muslim parents have started to abandon due to their busy careers and jobs:

Getting used to praying five times on time

Maintaining the habit of praying on time is one form of exemplary that is very important for parents in educating their children. When the time for prayer comes, parents should immediately carry out the worship with full seriousness, so that children can see how disciplined and obedient they are in carrying out religious orders because prayer has a predetermined time and takes place in turn according to the rotation of the earth. As humans who are given responsibility by Allah on earth, prayer is an obligation that must be carried out with full awareness and obedience.

However, in the reality of modern life in Indonesia, many parents are busy with their careers and jobs and pay little attention to prayer times. This busyness often leads them to procrastinate or even skip prayers. When children see this habit, they may imitate the same behavior. They may think that prayer is not a top priority in daily life, especially if parents do not set a good example.

On the contrary, if parents consistently maintain timely prayers in their daily lives, this habit will become a real example for children. A family environment that is accustomed to discipline in worship will be more harmonious and full of blessings. Thus, children will more easily imitate and make prayer part of their routine from an early age. Therefore, no matter how busy with worldly activities, parents must still instill the value of discipline in worship so that children grow up with an awareness of the importance of prayer in their lives.

Maintaining prayer time is a challenge that requires a strong commitment. Many things can distract and test one's resolve in practicing this act of worship. As parents, it is important not to show negligence in prayer in front of children, because they will tend to imitate the habits they see everyday, the discipline of praying on time should be an example applied in the family. Children learn through observation, and if they see their parents always prioritizing prayer without delay, then this good habit will be ingrained in them. In this regard, Allah says:

وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّاصَوْا بِالْحَقِّ وَتَوَّاصَوْا
بِالصَّبْرِ ۝

Meaning: By time, indeed, mankind is truly in loss, except for those who believe and do righteous deeds and exhort one another to truth and patience.

The verse teaches that Allah pays special attention to time, even swearing by it. This confirms that people who do not utilize their time well are at a loss. Those who waste time without doing good deeds will lose the opportunity to gain Allah's blessings and pleasure. However, there is an exception for those who believe, do good, and remind each other in truth and patience. In other words, a meaningful life is when one not only improves oneself, but also seeks to bring benefits to others. Therefore, it is important for every individual to make the most of their time by doing things that are valuable in the sight of Allah.

Getting Used to Saying Salam When Entering and Exiting Houses, Mosques, Mushallahs, Schools and Neighboring Houses

The tendency of a person who is too focused on world affairs often makes him forget about small things but great benefits, in this case, the role of parents is very important as an example for their children from an early age, by setting a good example, as well as getting used to reading greetings for children both in entering the house or leaving the house, mosque, mushalla, school and neighboring houses, thus children will more easily grow with a strong character and personality, and have a strong awareness. Therefore, parents must instill spiritual values in their daily lives so that children do not fall into a pattern of social life and poor manners.

Getting used to saying greetings to children is one way parents can shape children's character and behavior in understanding religious values. When parents enter the house, it is recommended to say greetings, whether there are residents in it or not. This habit reflects the practice of Islamic teachings, as conveyed by the Prophet, namely spreading greetings and increasing alms.

Getting used to reading prayers before and after sleep

Sleep is a state that resembles death, so parents are encouraged to provide good examples to children. One way is to get used to reading prayers before and after sleep, so that children can imitate these positive habits. Children tend to imitate the behavior of their parents, especially when they are still at an early age. As said in a narration, educating children from childhood is likened to carving on stone, while if done after adulthood, the effect is no longer strong, like painting on water. Getting Used to Waking Up Early Then Praying Fajr in Congregation

When parents wake up in the morning, children should also be encouraged to wake up, especially because the morning prayer is an obligation. If parents are used to waking up late, for example at seven in the morning, then children will most likely wake up later, such as at eight or nine. This habit can have an impact on the child's discipline and reduce their respect for their parents. Therefore, setting a good example by waking up early is an important step in educating children. Getting used to reciting prayers before and after meals and showing good etiquette when eating. Getting used to reciting prayers before and after meals and practicing good etiquette when eating is an important part of educating children and forming a civilized character. By saying a prayer before eating, one realizes that the sustenance enjoyed is a blessing from Allah, while the prayer after eating is an expression of gratitude for the blessings that have been given. In addition, eating etiquette such as using the right hand, not overdoing it in taking food, and respecting others while eating shows discipline and politeness. The example of parents in implementing these habits will help children understand that eating is not just about fulfilling physical needs, but also part of manners and worship in daily life.

Eating etiquette is a daily habit that needs to be introduced to children from an early age so that they can imitate it, parents have an important role in setting a good example in this regard. Some eating etiquette that needs to be applied include starting the meal with bismillah and then taking the plate using the right hand, as well as ensuring cleanliness when drinking by holding the glass using the left hand if the right hand is dirty. In addition, food should be taken from the part in front of oneself without reaching too far. When eating, it is recommended not to rush in order to enjoy the food well, taking enough food is also important to avoid waste, after finishing eating, you should wait until everyone is finished before washing your hands, finally, washed hands should be dried using a handkerchief or hand wipe to keep them clean and tidy, by getting used to good eating etiquette, children will grow up to be more disciplined, polite, and respectful of food and other people around them.

Honoring guests and respecting each other.

Respecting guests and others is part of the noble values that should be applied in daily life. Welcoming guests in a friendly manner, providing good service, and

treating them with respect reflect noble morals. In addition, mutual respect among others is also important in building harmonious relationships, both in the family environment, society, and in daily relationships. By being polite, respecting the opinions of others, and showing empathy in various situations, one can create an atmosphere filled with kindness and harmony. These habits not only reflect good manners but also strengthen the bonds of brotherhood and create a more comfortable and peaceful environment.

CONCLUSION

Parents often face challenges in educating their children, especially when they are not listening. If communication is not effective, relationships can become strained, especially in adolescence, so parents need to be role models, understand their children's point of view, and build good communication. Environment also plays a role in shaping children's character. Without proper guidance, they can be influenced by socialization or the media, parents must actively accompany their children in their daily lives and instill religious values, such as praying on time, prayer, greetings, as well as ethics and discipline. If they are consistent in their worship and morals, it is easier for children to emulate them, therefore, balancing between their busy lives and the responsibility of educating children is very important so that they grow up with strong characters and good understanding.

REFERENCES

- Akmal, F., Guspita, R., & Hafis, A. (2024). Principal Management in Improving Infrastructure in Junior High Schools. *Khalaqa: Journal of Education and Learning*, 2(1), 87–94.
- Az-Zahra, D. W., Ediz, M. H., Nafian, Z. I., & Metriadi, M. (2025). Aberrant Behavior of Widows in Muslim Societies. *Multidisciplinary Journal of Thought and Research*, 1(2), 55–65.
- Bangsawan, I., Ridwan, & Oktarina, Y. (2021). Tanggung Jawab Orang Tua terhadap Anak Usia Dini dalam Tunjuk Ajar Melayu Karya Tenas Efendy. *KINDERGARTEN: Journal of Islamic Early Childhood Education*, 4(2), 235–244. <https://doi.org/10.24014/kjiece.v4i2.13284>
- Botma, A. (2020). Deradikalisasi Paham Keagamaan Melalui Pendekatan Pendidikan Agama Islam dalam Keluarga. *Jurnal Ilmiah Iqra'*, 14(2), 171. <https://doi.org/10.30984/jii.v14i2.1212>
- Choli, I. (2023). Pendidikan Islam Dalam Keluarga. *Tahdzib Al-Akhlak: Jurnal Pendidikan Islam*, 6(2), 214–223. <https://doi.org/10.34005/tahdzib.v6i2.3302>
- Daulae, T, H. (2020). (2020). Kewajiban Orang Tua Terhadap Anak (Kajian Menurut Hadis). *Jurnal Kajian Gender Dan Anak*, 04(2), 95–112. <https://doi.org/10.24952/gender.v4i2.3338>
- Engkizar, E., Jaafar, A., Masuwd, M. A., Rahman, I., Datres, D., Taufan, M., Akmal, F., Dasrizal, D., Oktavia, G., Yusrial, Y., & Febriani, A. (2025). Challenges and Steps in Living Quran and Hadith Research: An Introduction. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 8(3), 426–435. <https://doi.org/10.24036/ijmurhica.v8i3.396>
- Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., & Rahman, I. (2024). Analysis of Quran Education Problems in Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*, 3(1), 65–80. <https://doi.org/10.24036/insight.v3i1.209>
- Engkizar, E., Jaafar, A., Taufan, M., Rahman, I., Oktavia, G., & Guspita, R. (2023). Quran Teacher: Future Profession or Devotion to the Ummah? *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 6(4), 196–210. <https://doi.org/10.24036/ijmurhica.v6i4.321>
- Engkizar, E., K, M., Kaputra, S., Arifin, Z., Syafril, S., Anwar, F., & Mutathahirin, M. (2021). Building of Family-based Islamic Character for Children in Tablighi

- Jamaat Community. *Ta'dib*, 24(2), 299. <https://doi.org/10.31958/jt.v24i2.4847>
- Engkizar, E., Sarianti, Y., Namira, S., Budiman, S., Susanti, H., & Albizar, A. (2022). Five Methods of Quran Memorization in Tahfidz House of Fastabiquil Khairat Indonesia. *International Journal of Islamic Studies Higher Education*, 1(1), 54–67. <https://doi.org/10.24036/insight.v1i1.27>
- Faddhia, N., & Firdaus, M. (2020). The effect of hot seat strategy on the 1st intermediate students' Reading comprehension. *Cypriot Journal of Educational Sciences*, 15(5), 1089–1098. <https://doi.org/10.18844/CJES.V15I5.5153>
- Fatmawati. (2019). Analisis Kompetensi Sosial Guru Bahasa Arab Dalam Meningkatkan Minat Belajar Siswa Bahasa Arab Pada Masa Pandemi Covid-19 Di Sma Muhammadiyah 1 Unismuh Makassar Said Mahasiswa Prodi Pendidikan Bahasa Arab Fakultas Agama Islam Sulaeman Masnan. *Jurnal Pendidikan Bahasa Arab*, 5(1), 1–17. <https://doi.org/10.26618/almaraji.v5i1.5930>
- Febriani, A., Sindi, N. F., Amanda, L. G., Rahman, R. A., & Putri, A. R. (2022). Seven Steps of the Implementation of Mind Mapping Method in Learning of Islamic Education. *Khalifa: Journal of Islamic Education*, 6(1), 24. <https://doi.org/10.24036/kjie.v6i1.194>
- Gilang Achmad Marzuki, & Agung Setyawan. (2022). Peran Orang Tua Dalam Pendidikan Anak. *Jurnal Pendidikan, Bahasa Dan Budaya*, 1(1), 53–62. <https://doi.org/10.55606/jpbb.v1i1.809>
- Guspita, R. (2025). Problematics of Arabic Language Learning: Case studies in Islamic Educational Institutions. *Journal of Arabic Literature, Teaching and Learning*, 1(1), 14–27.
- Guspita, R., Azzahra, F., & Albizar, A. (2025). Utilisation of Artificial Intelligence in Quranic Learning: Innovation or Threat? *Journal of Quranic Teaching and Learning*, 1(2), 73–89.
- Ikhlas, R. Z., Ulwi, K., & Patri, P. (2025). Arabic Language Program Management for Muhadatsah Class. *Journal of Arabic Literature, Teaching and Learning*, 1(2), 27–37.
- Irawan, F., Marfiyanti, M., Arif, A., & Zulherma, Z. (2021). Model of Religious Education and Moral Development in Special Detention Center for Children. *Khalifa: Journal of Islamic Education*, 5(1), 46. <https://doi.org/10.24036/kjie.v5i1.121>
- Istiqamah, R. N., Putra, A. Y., Nasra, A., & Guspita, R. (2024). Learning the Book of Ta'lim Al-Muta'allim at the Islamic Boarding School. *Suluab Pasaman*, 2(2), 40–50.
- Kaputra, S., Rivauzi, A., Jaafar, A., & Kakoh, N. A. (2022). Model of Tawhid Education in Children: An Ethnographic Study of the Tablighi Jama'ah Family in Indonesia. *Khalifa: Journal of Islamic Education*, 6(1), 120. <https://doi.org/10.24036/kjie.v6i1.124>
- Khairunisa, F., Kaema, M. T., & Ibrahim, B. (2025). The Effect of Instagram Reels on Arabic Vocabulary Learning Outcomes. *Journal of Arabic Literature, Teaching and Learning*, 1(2), 47–54.
- Mahira, M., Hazifa, N., Guspita, R., Zuhri, M., Kamal, M., & Satrial, A. (2024). Implementations of Character Education in Improving the Religious of High School Students. *International Journal of Islamic Thought, Research and Practice*, 1(1), 10–19. <https://doi.org/10.63061/ijitaripa.v1i1.13>
- Mahmudin, H., & Muhid, A. (2020). Peran Orang Tua Mendidik Karakter Anak dalam Islam. *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi dan Pemikiran Hukum Islam*, 11(2), 449. <https://doi.org/10.30739/darussalam.v11i2.624>
- Mustafa, N. N. B., Elita, R., Guspita, R., & Vanessa, A. D. (2025). Tahfidz Teachers' Strategies in Improving the Memorization Skills of Slow Learners. *Al-Hashif: Jurnal Pendidikan Dan Pendidikan Islam*, 3(1), 12–24.
- Mutiaramses, M., Alkhaira, S., Zuryanty, Z., & Kharisna, F. (2025). Seven

- Motivations for Students Choosing to Major in Elementary School Teacher Education in Higher Education. *Multidisciplinary Journal of Thought and Research*, 1(2), 23–37.
- Nur Aidila Fitria, Rizal Awaludin, Sa'baniah, Laila, & Muhammad Yasin. (2024). Nilai-Nilai Pendidikan Islam dalam Pelaksanaan Aqiqah. *JIMAD: Jurnal Ilmiah Mutiara Pendidikan*, 2(1), 1–18. <https://doi.org/10.61404/jimad.v2i1.110>
- Putri, N., Noprianti, A., & Oktavia, G. (2025). The Qur'an as a Source of Solutions for the Global Moral Crisis. *Journal of Quranic Teaching and Learning*, 1(2), 90–105. <https://joqer.intischolar.id/index.php/joqer>
- Rahawarin, Y., Pelupessy, P. J., Haulusy, R. R., & Talaperuw, J. (2025). Millennial Generation's Perception of Larwul Ngabal Customary Law on Dula Island Tual City. *Multidisciplinary Journal of Thought and Research*, 1(2), 1–12.
- Rahman, I., Wati, W., Putri, N., Wulandari, R., & Habibi, U. A. (2025). Commercialization of Quranic Tahfidz Houses in Indonesia: Da'wah or Business? *Journal of Quranic Teaching and Learning*, 1(2), 34–48.
- Ramadhan Lubis, Tengku Muhammad Alfi Syahrin, Nur Hasanah, & Faiz Maulana. (2023). Pendidikan Islam Dalam Aqiqah: Parenting Anak Usia 10-12 Tahun. In *Dewantara: Jurnal Pendidikan Sosial Humaniora* (Vol. 2, Issue 3). Jurnal Pendidikan Sosial Humaniora. <https://doi.org/10.30640/dewantara.v2i3.1445>
- Rasdiany, A. N., Akmal, F., Pasaleron, R., Dafrizal, D., Ningsih, R., & Rahman, I. (2024). Systematic Literature Review: The Impact of Social Competence on Teacher Communication Intelligence. *Jurnal Kepemimpinan Dan Pengurusan Sekolah*, 9(2), 239–251. <https://doi.org/10.34125/jkps.v9i2>
- Sari, D. A., Masyhudi, F., & Desvia, L. (2024). Effectiveness of the Talaqqi Method in Memorizing the Quran. *Journal of Theory and Research Memorization Quran*, 1(1), 15–25.
- Sarkowi, S., Aisyah, S., & Qosim, R. A. (2025). Symbolic Interaction of Kyai and Santri in The Perspective of Ethical Leadership Based on Religious Values. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 8(3), 388–402. <https://doi.org/10.24036/ijmurhica.v8i3.292>
- Umroh, I. L. (2019). Peran Orang Tua Dalam Mendidik Anak Sejak Dini Secara Islami Di Era Milenial 4.0. *TALIM: Jurnal Studi Pendidikan Islam*, 2(2), 208–225. <https://doi.org/10.52166/talim.v2i2.1644>
- Wati, A., Asril, Z., & Guspita, R. (2025). The Role of Akhlak Mahmudah in Counteracting the Moral Crisis of the Digital Age: A Review of Contemporary Islamic Literature. *Journal of Islamic Thought, Research and Practice*, 1(1), 27–34. <https://doi.org/10.70588/jitera.v1i1.325>
- Wulandari, W., Millah, S. E., Lubis, T., & Arifin, Z. (2024). Seven Challenges for Arabic Department Students in Memorizing Hadith. *Journal of Arabic Literature, Teaching and Learning*, 1(2), 1–13.

Copyright holder:

© Putera, O. Dahliana, D. Rahmi, E.

First publication right:

Muaddib: Journal of Islamic Education

This article is licensed under:**CC-BY-SA**