

Integrating Intellectual Maturity and Morality: A Philosophy of Education Perspective on Family Tarbiyah

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ARTICLE INFO

Keywords:

Keyword 1; Intellectual

Keyword 2; Morality

Keyword 3; Digital

Keyword 4; Education

Article history:

Received 2026-06-19

Revised 2026-06-22

Accepted 2026-08-01

ABSTRACT

The modern society's understanding of education is often reduced to merely the process of transferring knowledge in formal schools, thereby obscuring the essential function of the family. This study aims to examine and deconstruct the concept of tarbiyah in the family based on a philosophical review and formulate its practical implications in the contemporary era. This type of research is qualitative with a library research approach. Data were collected from various relevant scientific literature and analyzed using the content analysis method through a philosophical hermeneutic framework, which includes ontological, epistemological, and axiological aspects. The results of the study indicate that tarbiyah is a holistic effort to cultivate a child's innate potential (fitrah) oriented towards achieving a balance between intellectual maturity (reasoning) and moral maturity (adab). This process places parental role-modeling as the primary epistemological instrument, simultaneously rejecting the tabula rasa view that considers children as passive objects. The practical implications of this study recommend the need to redefine the role of parents from merely providers of material needs to dialogic facilitators, in order to build family moral resilience and children's independence in facing the challenges of digital era pragmatism.

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1. INTRODUCTION

In the 21st century, the family institution is facing a fundamental crisis regarding its role and function as the first school (al-madrasah al-ula) for human beings. The currents of modernization and globalization have engendered a massive paradigm shift within society, where the meaning of education is reduced merely to formal schooling (Fauzi & Anwar, 2023). This phenomenon drives a tendency toward the commercialization of education; parents frequently feel that their pedagogical responsibilities are fulfilled the moment they pay tuition fees at prestigious institutions. Psychologically and sociologically, this phenomenon erodes the level of parenting efficacy within the household.

When parents lose confidence in their own pedagogical capacity, children lose their primary figure of moral authority, thereby hindering the process of fostering student independence (Wijaya & Setiawan, 2025). Ultimately, this delegation of responsibility strips the home of its essence. Modern homes frequently function merely as physical transit points for rest, failing to serve as a sanctuary for emotions, intellectual development, and the cultivation of fundamental character values (Zuhdi, 2023). In Islamic scientific discourse, the primary task of human formation fundamentally centers on the basic concept of *tarbiyah*.

Terminologically, *tarbiyah* encompasses a much broader and profound meaning than merely partial *ta'lim* (cognitive teaching) or *ta'dib* (habituation of etiquette). *Tarbiyah* is a holistic endeavor that involves the nurturing, upbringing, and cultivation of all human dimensions physical, intellectual, and spiritual gradually towards perfection (Hasanah, 2024). Its ultimate goal is not merely the transfer of knowledge, but the emergence of comprehensive independence in students, enabling them to navigate life with clear reasoning and robust moral resilience (Suryani, 2024).

However, the pragmatism of modern life has degraded this essential understanding. Children are frequently positioned merely as objects for the projection of adults' materialistic ambitions to ensure their future competitiveness in the workforce, neglecting the fact that human beings possess spiritual and moral needs that must be nurtured early on from within the home. Various previous studies have attempted to highlight the importance of family education. However, the majority of these studies tend to adopt sociological, educational management, or clinical psychological perspectives, focusing primarily on the technical improvement of parenting skills.

These studies frequently overlook the fact that without a strong foundation of philosophical conviction, parental efficacy becomes fragile when confronting the complexities of children's characters in the digital era (Alatas & Hidayat, 2023). It is highly rare to find studies that dissect family *tarbiyah* down to its philosophical roots. In fact, educational practices without a philosophical foundation are akin to a building without a base; they are highly vulnerable and will easily falter when struck by technological disruption and social change (Abdullah, 2022). To dissect this parenting crisis fundamentally, a robust theoretical foundation through a philosophy of education approach is required.

A comprehensive understanding of *tarbiyah* demands a systematic evaluation framework, encompassing ontological aspects (to understand the nature of the child and the position of parents as the basis for efficacy), epistemology (to trace how sources of moral values are transmitted within the family), and axiology (to realign the ultimate goal of education itself, namely the independence of the *Insan Kamil*). It is through these three philosophical instruments that contemporary parenting practices can be assessed fundamentally, rather than merely by their mechanical effectiveness.

Therefore, this study aims to fill this gap in the literature by examining and deconstructing the concept of family *tarbiyah* using a philosophical hermeneutic framework. This research aims to rectify the erroneous paradigm of family education and formulate its practical implications in the modern era. This study is urgently needed to restore parents' essential awareness that the task of humanizing humans through the effort of integrating reason and *adab* begins and culminates within the family.

2. METHODS

This study employed a qualitative approach with a library research design, viewing library research as a systematic process of identifying, evaluating, synthesizing, and deconstructing relevant intellectual works rather than merely reading literature (Zainuddin & Rahmawati, 2022). This approach was chosen because the study examines philosophical ideas and conceptual phenomena requiring in-depth interpretation (*Verstehen*) to reveal the comprehensive meaning of

normative texts (Creswell & Poth, 2025). Primary and secondary data were collected from reference books, reputable scientific journal articles, and conference proceedings published between 2021–2026 through leading academic databases, including Elsevier, Scopus, and other reputable indexing platforms, to ensure the novelty, relevance, and validity of the sources (Kusuma & Ardiansyah, 2024). Data collection involved digital documentation and thematic categorization, followed by data reduction to align with the research focus. Data were analyzed using content analysis within a philosophical hermeneutic framework to contextualize classical intellectual texts with contemporary parenting realities (Palmer & Setiadi, 2023), encompassing ontological analysis to examine the nature of the child and parental roles, epistemological analysis to explore the transmission of knowledge and moral values within the family, and axiological analysis to formulate the ultimate values and goals of family education. Finally, deductive-inductive reasoning was employed to derive practical, solution-oriented implications for enhancing parenting efficacy in fostering student independence amid contemporary challenges.

3. FINDINGS AND DISCUSSION

3.1. Philosophical Analysis of Tarbiyah: Ontological, Epistemological, and Axiological Deconstruction

Philosophical Analysis of Tarbiyah: Ontological, Epistemological, and Axiological Deconstruction is a philosophical framework employed to critically examine the concept of tarbiyah through three fundamental dimensions. The ontological analysis explores the essential nature of human beings, education, and the role of parents in nurturing the holistic development of children. The epistemological analysis investigates the sources, methods, and processes through which knowledge, values, and character are transmitted, emphasizing the integration of revelation, reason, experience, and exemplary conduct. The axiological analysis examines the values, purposes, and ethical significance of tarbiyah, focusing on the formation of morally responsible, knowledgeable, and spiritually grounded individuals. Together, these three dimensions provide a comprehensive philosophical deconstruction of tarbiyah, enabling its principles to be reinterpreted and contextualized to address contemporary educational and parenting challenges.

3.2. In depth Findings Tarbiyah as a Contemporary Philosophical Fortress

In depth findings tarbiyah as a contemporary philosophical fortress presents an in-depth interpretation of tarbiyah as a comprehensive philosophical framework for addressing contemporary educational and parenting challenges. Rather than being understood solely as a pedagogical practice, tarbiyah is conceptualized as an integrated process of intellectual, moral, spiritual, and character development grounded in Islamic educational philosophy. The findings demonstrate that tarbiyah functions as a philosophical foundation that strengthens resilience, ethical awareness, and personal responsibility, enabling individuals and families to respond effectively to the complexities of modern society while preserving enduring moral and religious values.

3.3. Practical Implications in the Contemporary Era

Practical Implications in the Contemporary Era highlight the practical application of tarbiyah as a philosophical foundation for addressing the educational, moral, and social challenges of modern society. The findings emphasize that the principles of tarbiyah can guide parents, educators, and educational institutions in fostering holistic child development through character formation, ethical decision-making, spiritual cultivation, and lifelong learning. By integrating these values into contemporary educational practices, tarbiyah contributes to strengthening parenting effectiveness, promoting student independence, and preparing

individuals to navigate the complexities of the digital age while maintaining strong moral and religious integrity.

DISCUSSION

Current contemporary parenting practices desperately require a fundamental deconstruction because societal understanding is frequently trapped in a highly detrimental dichotomy: viewing formal schools as the sole, exclusive "agents of change" for a child's intellectual development, while the family's role is severely reduced and marginalized merely to that of a provider of basic material and financial needs. Through a comprehensive philosophical review, this erroneous and deeply flawed paradigm can be fundamentally rectified. The most ancient and enduring debate within the philosophy of education invariably revolves around the fundamental existential status and innate nature of the child.

Modern educational frameworks are heavily dominated by the *Tabula Rasa* theory initially popularized by John Locke, which views the child as an absolutely passive blank slate—an empty vessel upon which the external environment (including parents and society) exercises complete and absolute power to write or mold anything (Abdullah, 2022). This ontological paradigm indirectly legitimizes the authoritarian imposition of parental will and positions children as mere miniature adults who can be freely exploited to achieve their parents' deferred, unfulfilled ambitions. The concept of *tarbiyah* radically deconstructs this view by relying heavily on the fundamental Islamic theory of *Fitrah*. The child is by no means an empty slate; rather, they carry a profound blueprint of divine potential, inherent intellectual reasoning, and profound moral inclinations (Rahman, 2021).

This ontological perspective seamlessly aligns with contemporary developmental psychology findings, which emphatically assert that children are born with innate predispositions that require appropriate, nurturing environmental stimulation, rather than mere unidirectional indoctrination (Hidayatullah & Anwar, 2024). Furthermore, in a philosophical context, *fitrah* inherently contains a natural, irrepressible drive toward truth and goodness (*drive for truth*). The true essence of educating, therefore, is not to "mold" an inanimate, passive object, but rather to "cultivate" and nurture those latent potentials so that the child does not experience alienation from the very essence of their creation.

This ontological awareness compellingly forces modern families to cease imposing superficial materialistic ambitions and begin genuinely valuing the child as an independent, sovereign educational subject who holds full agency over their own spiritual and intellectual potential. Rationalist-empiricist educational paradigms traditionally posit that knowledge can exclusively be transmitted through direct verbal instruction and textual memorization. This severely reductionist view gives rise to the widespread phenomenon of an "exemplarity void" within the home, where parents feel perfectly content and justified in completely delegating religious and character education to schools or Islamic boarding schools (*pesantren*), falsely assuming that moral goodness can be mechanically transferred through third-party intermediaries.

Epistemologically speaking, the *tarbiyah* process is fundamentally non-delegable. The most valid, potent, and authentic transmission of moral values and rationality within the family structure occurs exclusively through *uswah hasanah* (good exemplarity or role modeling) and *tajribah* (direct, lived experience) (Zuhdi, 2023). From the robust perspective of Islamic epistemology, exemplarity is not merely a supplementary teaching method; rather, it serves as the ultimate ontological validation of the truth itself in the critical eyes of the child (Syafuruddin, 2023). When a gaping chasm exists between what parents preach verbally and what they continually practice behaviorally, the child will inevitably experience cognitive dissonance a state of profound intellectual confusion

wherein their rational faculties outright reject those moral values as absolute truth (Wijaya & Setiawan, 2025).

Without the empirical, daily observation of the strict consistency between parents' spoken words and their tangible actions at home, a child's reasoning mechanism will simply fail to process those moral instructions into lifelong, internalized convictions. Consequently, if parental exemplarity is corrupted or absent, the child's primary channel of moral knowledge acquisition will suffer a permanent malfunction. The ultimate axiological objective of modern education is frequently and problematically measured using purely economic and utilitarian parameters, such as rapid employability and competitiveness in the global job market. When the ultimate measure of a child's success is placed exclusively upon the numerical greatness of their academic report cards or the projection of their future financial wealth, the process of tarbiyah has, by definition, utterly failed.

This exact phenomenon has been heavily criticized by prominent contemporary educational thinkers such as Syed Muhammad Naquib al-Attas, who vehemently argues that the most catastrophic problem in modern education is the "loss of adab" a direct consequence of an educational orientation that has become excessively pragmatic, secularized, and entirely detached from divine morality (Alatas & Hidayat, 2023). Referring back to the monumental thought of Al-Farabi, true, everlasting happiness can only be constructed by individuals who possess a harmonious synthesis between al-quwwah al-nathiqah (intellectual maturity and brilliant reasoning) and al-fadha'il al-khuluqiyyah (moral virtues and ethical purity) (Syamsuddin, 2025). A brilliant, sharp intellect operating without a pure, internalized moral compass only generates societal destruction, systemic corruption, and the relentless manipulation of systems.

Furthermore, the classical sociologist Ibn Khaldun strongly emphasizes the critical importance of forming malakah (deeply rooted character habituation) completely devoid of physical violence and coercion, ensuring that the child's soul does not become cowardly or entirely lose its critical, independent capacity (Rahman, 2021). The axiology of tarbiyah, therefore, violently shifts the family's core orientation away from the endless pursuit of momentary, superficial achievements and firmly toward the cultivation of eternal moral maturity. The ultimate goal is to form the Insan Kamil (the perfect, holistic human being), an individual who is remarkably capable of providing civilizational contributions that vastly transcend mere economic utility (Kamaluddin, 2024).

In the contemporary household, parents are frequently physically present in the living room; however, their cognitive attention and emotional capacities are entirely consumed by smartphone gadgets, relentless work pressures, or narcissistic personal ambitions. Interactions consequently become incredibly superficial and highly mechanical reduced to mere routines of asking about daily schedules or addressing basic physical needs which directly results in the severe emotional starvation of the child. In the sophisticated study of modern family psychology, this pervasive phenomenon is widely recognized as technoferece the persistent technological interruption in interpersonal interactions that has been empirically proven to drastically and dangerously reduce secure emotional attachment (Siregar & Pratama, 2025).

Consequently, modern children are growing up as individuals who are "emotionally orphaned," despite the fact that both of their parents are alive and residing in the exact same physical household. The profound concept of tarbiyah emerges as the ultimate antithesis to this crisis, strictly mandating mindful presence. Tarbiyah unconditionally demands that parents simultaneously integrate their physical presence, rational engagement, and emotional hearts (here and now) in order to genuinely validate the child's inner, psychological existence. The term "hegemony" is commonly defined as the strong, often invisible, dominance or cultural influence exercised by a ruling power.

Today, highly consumptive values, the toxic culture of flaunting wealth (flexing), and deeply narcissistic entertainment infiltrate the most private, sacred spaces of the home directly through mobile screens. More terrifyingly, this hegemony operates seamlessly through algorithmic colonization, a state wherein the opaque algorithms of social media actively dictate a child's moral preferences, ideological leanings, and daily behaviors completely without the parents' conscious realization (Kusuma, 2025). Excessive, unregulated exposure to social media successfully fabricates a "dopaminergic culture" a perilous psychological condition wherein the child is constantly and obsessively chasing instant gratification.

This culture stands in violent opposition to the very essence of adab, which inherently demands patience, the endurance of delayed gratification, and profound spiritual resilience. Therefore, the home must be radically reconstructed as an impenetrable philosophical fortress (a zone of counter-hegemony) where a child's critical faculties are rigorously trained, ensuring they possess the neurological and mental fortitude required to consciously refuse becoming passive, mindless consumers of digital content (Syamsuddin, 2025). Parents must cultivate a profound sense of self-conviction (parenting efficacy) that their role is absolutely central and irreplaceable, rather than peripheral or supplementary.

A high level of parenting efficacy has been theoretically and empirically proven to be the ultimate determinant pillar in fostering genuine student independence. When parents genuinely feel competent, they possess the psychological capacity to design an autonomous home environment that successfully transfers an internal locus of control directly to the child (Mahmudah & Yulianti, 2026). Within this specific context, the enhancement of efficacy also heavily relies upon the realization of healthy co-parenting the balanced, equitable distribution of pedagogical roles between both the father and the mother.

The widespread "fatherless phenomenon" (the psychological absence of the father figure) in modern child-rearing must be radically deconstructed, because true tarbiyah absolutely requires the harmonious, integrated involvement of both masculinity and femininity to fully mature the child's rational intellect and emotional empathy. Parents must fundamentally transform their default approach from acting as mere "instruction foremen" to becoming highly engaging dialogic facilitators. By adopting the *hiwar* (interactive dialogue) method heavily exemplified in classical Islamic literature, the family dining table must be immediately revived as a vibrant forum for intellectual discussion. Instead of delivering one-way, authoritarian dogmas, parents are tasked with actively provoking the child's critical reasoning by posing stimulating, open-ended questions regarding daily social phenomena.

This profound dialogic transformation effectively enables the child to develop a proactive independence of thought, equipping them with the vital critical tools needed to intelligently respond to environmental anomalies and moral paradoxes outside the home. In strict accordance with Ibn Khaldun's *malakah* theory, household rules must never be enforced with blind, tyrannical authoritarianism. Moral discipline must be meticulously constructed through genuine affection and robust logical argumentation. For instance, when formulating family regulations concerning digital device limitations, parents are absolutely obligated to explain the underlying neurological and moral reasoning behind such restrictions.

Through this highly rational-empathic approach, the child willingly obeys the rules based on their own intellectual consciousness and logical realization, rather than viewing compliance merely as a desperate escape from punitive measures. The most demanding, rigorous implication of the epistemology of tarbiyah is the flawless synchronization of spoken words and physical actions. Parents absolutely cannot demand that their children exhibit strict religious discipline if they themselves casually postpone their spiritual obligations for the sake of mundane work.

A parent who consciously and deliberately sets down their smartphone gadget and maintains direct eye contact when their child is speaking is demonstrating a powerful, tangible manifestation of teaching the adab of respecting human dignity. It is this exact, empirical moral integrity and indisputable authenticity that will successfully forge an authority that is unconditionally respected and organically revered by the child. In the hyper connected contemporary era, the family functions strictly as the primary filter for literacy (critical digital literacy).

Modern families urgently need to establish an unwritten, mutually agreed-upon "family constitution" regarding interactions with the cyber world, the strict establishment of screen-free zones, and the active filtration of digital content. Through dialogic family literacy and a constitution that is uniformly respected by all family members, the child will no longer depend on the shallow, algorithmic validation of social media platforms. Their core identity will have already been firmly, deeply rooted by the profound warmth, unconditional acceptance, and absolute moral clarity consistently provided by their family.

4. CONCLUSION

This study concludes that reducing education to a mere formal school routine has obscured the vital role of the family as the primary ontological foundation for integrating reason and adab toward the formation of the holistic human being (Insan Kamil). Philosophically, this integration relies on actualizing the child's fitrah and utilizing empirical parental exemplarity, serving as a crucial defense against moral decadence caused by global value disruption and digital hegemony. Drawing on classical theories of intellectual moral integration (Al-Farabi) and character habituation (Ibn Khaldun), contemporary tarbiyah demands enhanced parenting efficacy, transforming parents into dialogic facilitators who implement empathy based digital regulations and consistent role-modeling. Ultimately, recontextualizing the family as the ultimate madrasah is a strict prerequisite for fostering digital resilience, establishing a strong internal locus of control, and optimizing the academic and social independence of future generations.

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