

Improving the Quality of Islamic Education for Early Childhood through the Role of the Family

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Abstrak

Penelitian ini bertujuan untuk menganalisis peran keluarga dalam meningkatkan kualitas pendidikan agama Islam bagi anak usia dini. Melalui pendekatan kualitatif dengan metode studi literatur, penelitian ini mengkaji bagaimana orang tua dan anggota keluarga lainnya membentuk lingkungan yang mendukung pembelajaran agama Islam sejak dini. Peneliti untuk mengumpulkan informasi dan data dari berbagai sumber tertulis yang relevan, seperti buku, artikel jurnal, laporan penelitian, dan sumber lainnya yang berhubungan dengan topik ini. Hasil penelitian menunjukkan bahwa peran keluarga dalam pendidikan agama Islam sangat signifikan, terutama dalam memberikan teladan, pembiasaan, dan pengenalan nilai-nilai Islami sejak dini. Dengan keterlibatan aktif orang tua dalam mengajarkan ibadah harian dan membimbing moralitas sesuai ajaran Islam, anak-anak cenderung menunjukkan pemahaman yang lebih baik mengenai nilai agama dan perilaku Islami. Penelitian ini menyarankan perlunya program pendampingan bagi keluarga dalam pendidikan agama anak usia dini guna memperkuat sinergi antara keluarga dan lembaga pendidikan.

Kata kunci : Pendidikan Agama Islam; Anak Usia Dini; Kualitas Pendidikan; Peran Keluarga; Pendidikan Karakter; Pendidikan Islam di Rumah; Pembentukan Nilai Agama.

Abstract

This research aims to analyse the role of the family in improving the quality of Islamic religious education for early childhood. Through a qualitative approach with a literature study method, this research examines how parents and other family members form an environment that supports early learning of Islam. The researcher collected information and data from various relevant written sources, such as books, journal articles, research reports, and other sources related to this topic. The results show that the role of the family in Islamic religious education is very significant, especially in providing examples, habituation, and the introduction of Islamic values from an early age. With parents' active involvement in teaching daily worship and guiding morality according to Islamic teachings, children tend to show a better understanding of religious values and Islamic behaviour. This study suggests the need for a mentoring programme for families in early childhood religious education to strengthen the synergy between families and educational institutions.

Keywords: Islamic Religious Education; Early Childhood; Quality of Education; Role of the Family; Character Education; Islamic Education at Home; Formation of Religious Values.

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INTRODUCTION

The family is the smallest social unit in society consisting of parents and children. Parents can consist of biological fathers and mothers, foster parents, or stepparents. They are the ones who are entrusted by Allah SWT to guide their children with full responsibility and love in a family environment. Parents have a very important role in educating children, especially in instilling Islamic religious education from an early age. The family as the first unit in society becomes the first place of education, where most of the interactions that occur are direct¹. Therefore, parents play a vital role and have a great responsibility in educating their children, both in terms of social, individual, and especially in religious aspects.

To create a quality nation, educational development is essential. Education aims to equip individuals with knowledge, skills, and faith and piety to Allah SWT. Thus, children will use the knowledge gained for the good of the family, community, and nation². According to Zuhairini quoted by Djaelani, 'Islamic Religious Education is an effort to help students to live in accordance with religious teachings for the salvation of the world and the hereafter.' According to the National Education System Law (SISDIKNAS) No. 20 of 2003, education is a conscious and planned effort to create a learning atmosphere and learning process. The goal is for learners to actively develop their potential, which includes religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed for themselves, society, nation and state.

According to Isti Mahfuzhah et.al³, in her research that the role of the family in Islamic religious education for children by instilling religion as a motivation for life as well as a means of self-control. This research also emphasises the importance of religion in forming a complete human being. The conclusion is that the role of parents is crucial in building children's love for religion, encouraging obedience to

¹ Efrianus Ruli, "Tugas Dan Peran Orang Tua Dalam Mendidik Anak," *Jurnal Edukasi Nonformal* 1, no. 1 (2020): 145, <https://ummaspul.e-journal.id/JENFOL/article/view/428>.

² Athaya Hasna Salsabila, Tajudin Noor, and Abdul Kosim, "Peran Pendidikan Agama Islam Dalam Keluarga Dan Masyarakat," *Jurnal Pendidikan Tambusai* 6, no. 3 (2022): 13766–371, <https://doi.org/10.31004/jptam.v6i3.4502>.

³ Isti Mahfuzhah, Ajat Rukajat, and Khalid Ramdhani, "Peran Keluarga Terhadap Pendidikan Agama Bagi Anak Dalam Perspektif Islam," *As-Sabiqun* 4, no. 3 (2022): 695–703, <https://doi.org/10.36088/assabiqun.v4i3.1988>.

Allah SWT and His Messenger, and equipping children to face life in the world and the hereafter. In addition, this role also plays a role in fostering discipline, love of religion, and piety. In line with research conducted by Helma and Dadan Suryana⁴, it shows that children experience significant improvements in their behaviour or morals, such as participating enthusiastically in religious activities, always showing positive attitudes in accordance with Islamic teachings, having sensitivity to the environment and social life around them, and experiencing progress in cognitive development.

In this article, there are several aspects that can be identified as research gaps and novelty. The research gap in this article is the lack of research on the role of the family: Although there are many studies that discuss Islamic religious education, there is still a lack of studies that specifically examine the role of the family in the context of religious education for early childhood. This research fills that gap by focusing on how parents and other family members can contribute to children's religious education. Limited Qualitative Approach: Most previous studies may have used quantitative approaches that do not provide an in-depth understanding of the dynamics of family interactions in religious education. This study uses a qualitative approach that allows for a more in-depth analysis of families' experiences and practices in educating their children. Diverse cultural and social contexts: Many studies do not consider the cultural and social contexts that influence religious education in families. This study emphasises the importance of considering such factors, thus providing a more comprehensive perspective on how religious education can be applied in various contexts.

While the Research Novelty in this article is the Focus on Early Childhood: This research highlights the importance of Islamic religious education from an early age, which is often overlooked in previous studies. By emphasising the role of the family in educating children in the early stages of their lives, this research makes a novel contribution to the religious education literature. Practical Strategies for Families: This study not only identifies the role of the family, but also offers practical

⁴ Helma Helma and Dadan Suryana, "Peranan Keluarga Dalam Pembinaan Akhlak Anak Usia Prasekolah," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 6 (2022): 6549–58, <https://doi.org/10.31004/obsesi.v6i6.1613>.

strategies that parents can implement in their daily lives to enhance children's religious education. This provides added value for readers who are looking for concrete ways to engage in their children's religious education. Mentoring Programme Recommendations: This study suggests the need for a mentoring programme for families in early childhood religious education. This is an innovation that can help strengthen the synergy between families and educational institutions and provide the necessary support for parents in fulfilling their role as educators. Systematic Content Analysis: By using content analysis techniques to identify key themes and patterns related to the role of the family, this research offers a systematic and replicable methodological approach for future studies. As such, it not only fills a gap in the existing literature, but also provides new insights and practical recommendations that can be applied in the context of Islamic religious education for young children.

Islam is a religion revealed by Allah SWT to His Messenger to convey His revelation to mankind. This religion contains the teachings of God that regulate the relationship between humans and Him. Thus, Islam becomes the basis and guide of life for mankind in living a good life, especially in regulating relationships with Allah SWT⁵. It can be concluded that Islamic Religious Education is very important as an effort or educational process between teachers and students, with *akhlakul karimah* as the ultimate goal. This process aims to instil Islamic values in students. This is in line with Government Regulation of the Republic of Indonesia No. 55 of 2007 concerning Religious Education and Religious Education, specifically in Chapter 1 Articles 1 and 2. Religious education is education implemented through subjects or lectures at all levels of education. The aim is to provide knowledge and form human attitudes and personalities who are faithful and pious to God Almighty, in addition to the skills and abilities of students in responding to religious values. In addition, this education aims to prepare learners to be able to practice and practice the teachings of their religion.

⁵ Mokh Iman Firmansyah, "Pendidikan Agama Islam Pengertian Tujuan Dasar Dan Fungsi," *Urnal Pendidikan Agama Islam -Ta'lim* 17, no. 2 (2019): 79–90, <https://doi.org/https://doi.org/10.17509/tk.v17i2.43562>.

Therefore, considering the importance of Islamic religious education for children, the problem that will be discussed in this paper is about how the role of parents in Islamic religious education for children. The purpose of this paper is to find out the extent of the role of parents in supporting Islamic religious education for their children. This research aims to examine efforts to improve the quality of Islamic religious education for early childhood through the role of the family, focusing on how parents can act as effective educators and role models. By understanding the role of the family more deeply, it is expected to find practical strategies that can be applied in everyday life to optimise children's religious education. This study is also expected to contribute to the development of a more holistic model of religious education, which does not only rely on formal education institutions, but also involves the active role of the family.

METHODS

This research uses a qualitative approach with a literature study method to examine the role of the family in improving the quality of Islamic religious education for early childhood⁶. The qualitative approach was chosen because it is more suitable for understanding social phenomena in depth, especially related to the dynamics of family roles in the context of religious education⁷. The literature study was chosen because it allows researchers to collect information and data from various relevant written sources, such as books, journal articles, research reports, and other sources related to this topic⁸.

The data collection process was conducted by searching literature from various academic databases, digital libraries and credible online sources. Inclusion criteria for the selected literature included research published within the last five years, relevance to the topic of family roles in Islamic religious education, as well as studies focusing on early childhood. The collected data were then analysed using

⁶ L J Moleong and T Surjaman, *Metodologi Penelitian Kualitatif* (Remaja Karya, 1989), <https://books.google.co.id/books?id=YXsknQEACAAJ>.

⁷ Ahmad Mukhtar et al., *Metode Penelitian Pendidikan* (Jln. Sungai Lareh No.26, Kel. Lubuk Minturun, Kec. Koto Tangah, Kota Padang, Sumatera Barat: AIKOMEDIA PRESS, 2024).

⁸ L. J. Moleong, *Metode Penelitian Kualitatif (Issue Metode Penelitian Kualitatif)*, PT Remaja Rosda Karya, vol. 2, 2007.

content analysis techniques to identify key themes and patterns related to the role of family in Islamic religious education. The data analysis process was conducted systematically through several stages: (1) data condensation, where irrelevant or redundant information is filtered out; (2) data presentation, where relevant information is organised based on certain predetermined themes; and (3) conclusion drawing, where an in-depth understanding of the family's role in Islamic religious education for early childhood is obtained. In this analysis, the researcher also considered the cultural, social and economic contexts that influence the implementation of religious education in the family⁹. Data validity was maintained by triangulating sources, where data from various literatures were compared and confirmed to ensure consistency and accuracy of information. In addition, openness and critical reflection were conducted throughout the research process to avoid researcher bias and ensure the objectivity of the research results.

RESULTS AND DISCUSSION

The results of the study show several important findings, including that parents who consistently practice worship, such as prayer and reading the Quran, have a positive impact on children's religious interest and understanding. Children tend to imitate religious activities performed by parents as a form of role modelling and exemplification. In addition, the habituation of activities such as reading prayers before meals, praying in congregation, and introducing the stories of the Prophet contribute significantly to internalising Islamic values in children. Many families also utilise audio-visual Islamic educational media, such as Islamic videos or stories, to teach the basic concepts of Islam in a fun way, which has proven effective in attracting children's interest. Positive communication and age-appropriate approaches are important aspects in supporting religious understanding, where parents who engage children in simple dialogues about religious values tend to succeed in increasing children's interest in learning more. Interaction with the social

⁹ Johnny Saldaña Matthew B. Miles, A. Michael Huberman, *Qualitative Data Analysis: A Methods Sourcebook, Analytical Biochemistry*, vol. 11, 2018, <http://link.springer.com/10.1007/978-3-319-59379-1%0Ahttp://dx.doi.org/10.1016/B978-0-12-420070-8.00002-7%0Ahttp://dx.doi.org/10.1016/j.ab.2015.03.024%0Ahttps://doi.org/10.1080/07352689.2018.1441103%0Ahttp://www.chile.bmw-motorrad.cl/sync/showroom/lam/es/>.

environment, including siblings and neighbours, also influences children's religious understanding, while support from extended family and religious communities reinforces the teaching provided by parents.

The role of Islamic Religious Education

Education has an important role in improving Human Resources (HR). To achieve an increase in human resources, learning is needed in various educational institutions, both formal, non-formal and informal, which starts from infancy until the end of life. As stated in the hadith of the Prophet Muhammad SAW who obliged his people to seek knowledge throughout life, 'Demand knowledge from the cradle to the grave' (HR. Ibn Majah). In another hadith, the Prophet Muhammad SAW also confirmed that demanding knowledge is an obligation for every Muslim, 'Demanding knowledge is an obligation for every Muslim' (HR. Ibn Majah). Education aims to improve the quality of human life, including Islamic religious education which aims to improve the quality of life before Allah SWT.

Islamic religious education derived from the Qur'an and sunnah aims to form a human being who is aware of the purpose of his life, which is only to worship Allah SWT. With the existence of Islamic religious education, it is hoped that humans can live with a clear purpose, namely worshiping Allah SWT, to achieve prosperity and happiness both in the world and in the hereafter¹⁰. The highest goal of Islamic religious education is to make humans as servants of Allah who solely worship Him. However, this goal is believed to motivate and provide deeper meaning in educational activities. In general, the purpose of education is to form noble morals, prepare for life in the world and the hereafter, foster a scientific spirit in learning, and prepare students to master certain professions without neglecting spiritual and religious aspects¹¹.

¹⁰ Astuti Darmayanti Rahmadania, Sinta, Ajun Junaedi Sitika, "PERAN PENDIDIKAN AGAMA ISLAM DALAM KELUARGA DAN MASYARAKAT," *Edumaspul* 5, no. 2 (2021): 221–26, <https://doi.org/https://doi.org/10.33487/edumaspul.v5i2.1978>.

¹¹ *Ilmu Pendidikan Islam* (Kalam Mulia, 1994), <https://books.google.co.id/books?id=Isa8YgEACAAJ>.

The Role of the Family in Islamic Religious Education

Education is a shared responsibility between teachers, society, government and especially parents. Therefore, education is something that must be done to improve the dignity of the nation. The family is the first institution responsible for educating and nurturing children, both in fulfilling basic needs such as physical, biological, and psychological. Thus, children will feel safe, comfortable, and obedient to their parents¹². The family has several functions, namely: 1) affective function, which is to teach everything and prepare family members before interacting with others; 2) socialisation function, which serves to develop and train children to be able to socialise before leaving home; 3) reproductive function, to maintain generations; 4) economic function, to meet the economic needs of the family; and 5) health maintenance function, to maintain the health of family members.

In addition to having certain functions, the family also has an important role as the first educational institution for children. The family becomes the main place to shape the character, character, and personality of children, as well as being the centre for acquiring knowledge and experience. The family also functions to build self-perfection for children and parents. Therefore, the family has a crucial role in children's education, especially religious education, so that children can develop positive attitudes, discipline, love for religion, and obey Allah and His Messenger. This will motivate the development of children's knowledge and skills, as well as provide provisions for life in this world and the hereafter¹³.

Factors Affecting Religious Education in the Family

Religious education in the family is influenced by various interrelated factors. One of the main factors is parents' understanding of religion, because parents who have deep religious knowledge will be better able to instil religious values correctly and consistently in everyday life. In addition, the example given by parents is very influential on children's religious development, because parents' behaviour that

¹² Ahmad Durul Napis, "PERAN KELUARGA DALAM PENDIDIKAN," *Jurnal Buah Hati* 4, no. September 2017 (2017): 96–103, <https://doi.org/https://doi.org/10.46244/buahhati.v4i2.558>.

¹³ Stuart McNaughton et al., "In School and out of School Digital Use and the Development of Children's Self-regulation and Social Skills," *British Journal of Educational Psychology* 92, no. 1 (2022): 236–57, <https://doi.org/https://www.doi.org/10.1111/BJEP.12447>.

reflects religious teachings will be an example that children follow¹⁴. A supportive family environment, such as a loving and peaceful atmosphere, also plays an important role in facilitating the absorption of religious values. Parents' involvement in formal religious education, such as accompanying children to school or religious education institutions, also strengthens children's religious understanding. The economic condition of the family also affects the extent to which parents can provide adequate religious education, as families with better economic conditions have greater access to additional religious education resources¹⁵.

Family culture and traditions that are strong in religious values also play an important role in religious education, with regular activities such as praying together or celebrating religious days. In addition, support from religious communities or neighbouring communities provides additional motivation for families in educating children. Parents' time and prioritisation in paying attention to their children's religious education is also very influential, with families who make religious education a priority being more effective in educating their children. Finally, the experience of religious education received by parents in their childhood is also influential, as parents who received good religious education in their childhood tend to pass it on to their children. All these factors interact with each other to shape the quality of religious education provided in the family¹⁶.

Challenges in Family Religious Education

Religious education in the family faces various challenges that can affect its effectiveness in shaping children's character and religious values¹⁷. One of the main

¹⁴ Wakib Kurniawan et al., "Analisis Kompetensi Guru Pendidikan Islam Dalam Pengembangan Kurikulum Merdeka Menuju Local Genius 6.0 Ideas Internet Of Things (IoT)," *An-Nawa: Jurnal Studi Islam* 6, no. 1 (2024): 103–18, <https://doi.org/https://doi.org/10.37758/annawa.v6i1.964>.

¹⁵ Dedi Andrianto Syarif Maulidin, wakib kurniawan, Miftahur Rohman, M. Latif Nawawi, "Quality Management in Improving Competitiveness in the Digital Era at Madrasa," *Journal of Advanced Islamic Educational Management* 4, no. 1 (2024): 57–70, <https://doi.org/http://dx.doi.org/10.24042/jaiem.v4i1.22594>.

¹⁶ Muhammad Latif Nawawi, Wakib Kurniawan, and M Abdun Jamil, "Implementasi Kurikulum Merdeka Dalam Pembelajaran Pendidikan Agama Islam (Pai) Di Lembaga Pendidikan Era Society 5.0 (Studi Kasus Pada Sekolah Menengah Atas (Sma) Bustanul 'Ulum Anak Tuha)," *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 8, no. 3 (2023): 899–910.

¹⁷ Isabelle Zammit and Laura K Taylor, "Stage 2 Registered Report: Parental and Children's Religiosity in Early Childhood: Implications for Transmission," *The International Journal for the Psychology of Religion*, 2024, 1–23, <https://doi.org/10.1080/10508619.2024.2331891>.

challenges is the parents' lack of religious understanding and knowledge. Many parents may not have adequate religious knowledge, which may hinder their ability to teach religious teachings correctly to their children¹⁸. In addition, the limited time parents have, especially for those who work, often makes religious education at home neglected, even though religious education is very important for children's spiritual development¹⁹.

Another challenge is the negative influence of the external environment, such as children's association with peers who do not always support religious values. Social media and modern technology can also be a challenge²⁰, as children are exposed to more information that is not in line with religious teachings, which can lead to confusion or a decline in their religious understanding²¹. Limited resources, both adequate religious education facilities and access to quality religious education institutions, are also an obstacle for many families, especially those living in remote areas or with low economic conditions²². Cultural factors and family traditions that are less supportive of religious education can also be a challenge, for example when families prioritise worldly values or academic achievement over children's spiritual development²³. Family disharmony, such as parental divorce or disagreement on the application of religious teachings, can also affect the stability of religious education received by children²⁴. In addition, a lack of support from the surrounding

¹⁸ Aala El-Khani, Rachel Calam, and Wadih Maalouf, "The Role of Faith in Parenting: Considerations When Implementing Family Skills Interventions with Families Affected by Armed Conflict or Displacement," *Frontiers in Psychiatry* 14, no. February (2023): 1–6, <https://doi.org/10.3389/fpsy.2023.1118662>.

¹⁹ Betsy Hughes Barrow, David C. Dollahite, and Loren D. Marks, "How Parents Balance Desire for Religious Continuity with Honoring Children's Religious Agency.," *Psychology of Religion and Spirituality* 13, no. 2 (2021): 222–34, <https://doi.org/10.1037/rel0000307>.

²⁰ Christine Marie Habito, Alison Morgan, and Cathy Vaughan, "'Direct' and 'Instant': The Role of Digital Technology and Social Media in Young Filipinos' Intimate Relationships," *Culture, Health & Sexuality* 24, no. 5 (April 13, 2022): 657–72, <https://doi.org/10.1080/13691058.2021.1877825>.

²¹ Jeremy E Uecker and Paul K McClure, "Screen Time, Social Media, and Religious Commitment among Adolescents," *The Sociological Quarterly* 64, no. 2 (April 3, 2023): 250–73, <https://doi.org/10.1080/00380253.2022.2089270>.

²² Erica M LARSON, "Smartphones and the Education of Religious Youth in Indonesia: Highway to Hell or Path of Righteousness?," *Social Compass* 71, no. 1 (July 10, 2023): 119–35, <https://doi.org/10.1177/00377686231182251>.

²³ Hadi Abdul and Nabi Muhammad, "The Education of Children in an Islamic Family Based on the Holy Qur ' an," *HTS Teologiese Studies/Theological Studies* 79, no. 2 (2023): 1–6, <https://doi.org/https://doi.org/10.4102/hts.v79i2.8273>.

²⁴ El-Khani, Calam, and Maalouf, "The Role of Faith in Parenting: Considerations When Implementing Family Skills Interventions with Families Affected by Armed Conflict or Displacement."

community in terms of religious activities can also reduce children's opportunities to learn and live religious teachings more deeply²⁵. Given these challenges, a concerted effort is needed from families, communities and educational institutions to create a conducive environment for religious education in the family²⁶.

Strategies and Best Practices in Islamic Religious Education

Strategies and best practices in Islamic religious education in the family are essential to ensure children can grow up with a strong religious understanding and good morals. One of the main strategies is for parents to be religious role models, by consistently practising worship and demonstrating good attitudes such as patience, honesty and tawakal. Children tend to imitate what they see in parents, so being a good example is very effective in religious education²⁷. In addition, religious education should be fun, for example by telling stories of inspiring prophets or friends²⁸, using educational media such as religious videos or Islamic applications, and getting children used to practising religious teachings in everyday life, such as prayers before eating or sleeping²⁹.

Creating an Islamic home environment is also important, for example by providing religious books and listening to Qur'anic murottals, as well as involving children in religious activities at mosques or Islamic communities. In addition, religious education should also emphasise the formation of noble morals, such as mutual respect, sharing and maintaining good relationships with others³⁰. Parents' involvement in children's formal religious education, such as at madrasah or school,

²⁵ Syarifah Rahmah and Muhammad Ilham, "Management of Students' Religious Culture," *Development: Studies in Educational Management and Leadership* 1, no. 1 (2022): 39–54, <https://doi.org/10.47766/development.v1i1.644>.

²⁶ Ellie Hill and Richard Woolley, "Religious Education and Its Interaction with the Spiritual Dimension of Childhood: Teachers' Perceptions, Understanding and Aspirations," *Religions* 13, no. 4 (2022): 280–280, <https://doi.org/10.3390/rel13040280>.

²⁷ Bahrin Abubakar et al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," *Samarah* 7, no. 2 (2023): 1121–47, <https://doi.org/10.22373/sjkh.v7i2.17901>.

²⁸ Abdul and Muhammad, "The Education of Children in an Islamic Family Based on the Holy Qur'an."

²⁹ Muhammad Zeshan, "66.4 Powerful Conversations Between a Father and a Religious Scholar: Lessons From Islamic Teaching," *Journal of the American Academy of Child & Adolescent Psychiatry* 61, no. 10 (October 1, 2022): S90–91, <https://doi.org/10.1016/j.jaac.2022.07.376>.

³⁰ Kurniawan et al., "Analisis Kompetensi Guru Pendidikan Islam Dalam Pengembangan Kurikulum Merdeka Menuju Local Genius 6.0 Ideas Internet Of Things (IoT)."

also supports the strengthening of their religious understanding. Inviting children to dialogue and discuss religious teachings and rewarding them for good behaviour will encourage them to continue practising Islam. By applying these strategies, Islamic religious education in the family will be more effective, helping children to have a solid religious foundation and live their lives in accordance with Islamic values.

CONCLUSIONS

Education has an important role in improving Human Resources (HR). To improve the quality of human resources, learning is needed in various educational institutions, both formal, non-formal and informal. Education aims to improve human quality, which ultimately provides a clearer direction in life. Islamic religious education, which is sourced from the Qur'an and sunnah, aims to form humans who are aware of the purpose of their lives, namely to worship Allah SWT. The highest goal of Islamic religious education is to make mankind a servant of Allah who solely worships Him, so as to obtain prosperity and happiness in this world and the hereafter. The family as the first institution has a big role in educating and nurturing children, meeting the physical, biological, and psychological needs of children, so that children feel safe, comfortable, and obedient to their parents. One of the family functions is the socialization function, which plays a role in developing and training children in socializing before they leave home. Another family function is the reproductive function, which aims to maintain generations.

The results show that the role of the family in Islamic religious education for early childhood is very important and has a major impact on character building and instilling religious values in children. Families that implement effective educational strategies, create a supportive environment, and are able to face challenges with creative solutions can improve the quality of Islamic religious education received by children. This study recommends that families continue to strengthen their role as religious educators by improving their knowledge and skills, utilizing community support and creating fun and effective educational practices.

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