

Model of Instilling Values/Character in The Family: An Islamic Education Perspective

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Abstract: This research aims to examine and formulate a model of instilling values/character in the family based on the perspective of Islamic education. The family is the first and main educational institution for children, so its role in character formation is very fundamental. This research uses a qualitative approach with the type of library research. Primary data sources include the Qur'an, hadith, and books of tafsir and classical hadith syrah, while secondary sources include books and journal articles on character education in the family. The data analysis technique uses the *content analysis method* with a thematic approach. The results of the study show that the model of instilling values/character in the family from an Islamic perspective includes: (1) the fundamental values instilled include the values of monotheism, worship, noble morals, and independence; (2) the method of cultivation includes example (*qudwah*), habituation (*ta'wid*), advice (*mau'izhah*), attention/supervision (*muraqabah*), and educational punishment (*'uqubah*); (3) Supporting factors include parental piety, a conducive environment, and consistency in education. This study concludes that the success of character cultivation in the family is highly determined by the quality of parental examples, consistency of methods, and synergy between the values taught and daily practice.

Keyword: Value Planting Model, Character Education, Family, Islamic Education.

Introduction

The family is the most fundamental institution in human civilization. History proves that the progress or decline of a nation is largely determined by the quality of the family that gave birth to it. In the context of education, the family has an irreplaceable position as the first environment in which a child gets to know the values of life. As affirmed in Islamic educational literature, the family is the "first and foremost educational institution" (*al-ustadz al-awwal*) for the child before he or she interacts with the wider environment (Syarbini, 2014, hlm. 2).

The phenomenon of moral crisis that has hit the young generation in recent times—ranging from student brawls, drug abuse, promiscuity, to loss of respect for parents and teachers—shows that character education in various educational institutions has not been running optimally. Data from the Indonesian Child Protection Commission (KPAI) shows an increase in juvenile delinquency cases from year to year (KPAI, 2025, hlm. 45–47). Ironically, the coping efforts carried out tend to be curative-repressive, not preventive-educative which is rooted in character formation from an early age in the family environment.

Various studies have proven the central role of the family in the formation of children's character. Lubis' research (2020) at Al-Fithriah Elementary School in Medan shows that character values such as religious, honest, discipline, independence, responsibility, and caring for the environment are effectively instilled through appropriate methods of example, habituation, advice, and punishment (Lubis, 2020, hlm. 85–90). Another study by Choli, Rahma, & Zumrud (2025) confirms that the family is the first and foremost place for the formation of children's character, where character education is a value-forming process that includes cognitive, affective, and psychomotor dimensions (Choli et al., 2025, hlm. 2–3).

However, there is still a *gap* between theoretical awareness of the importance of character education in the family and its implementation in the field. Many parents are so busy with economic affairs that they completely leave their children's education to the school. On the other hand, television shows and gadgets that are not properly filtered are actually the dominant "educators" for children. This situation is exacerbated by the lack of a systematic, applicative, and character-based model of character education in the family that is based on Divine values sourced from the Qur'an and Sunnah.

The urgency of this research lies in the urgent need for a value/character instilling model in the family that is not only theoretical but also practical, that is not only secular but also transcendent, that is not only normative but also contextual. Character education is not enough to only teach what is good and what is bad (*knowing the good*), but it must come to loving *the good* and getting used to doing *the good* (Lickona, 1991, hlm. 51). The family, with all its dynamics, is the most appropriate terrain for this process of deep internalization of values.

This research offers *novelty* compared to previous studies. First, this study systematically integrates normative sources (Qur'an and Hadith) with the thoughts of classical and contemporary scholars on character education in the family. Second, this study formulates a comprehensive model that includes aspects of values, methods, and supporting factors. Third, this research pays special attention to contemporary problems such as the influence of digital media and the busyness of modern parents, and offers practical solutions based on the Islamic

framework.

Based on the above background, this research is formulated with the following questions: (1) What are the character values that must be instilled in the family according to an Islamic perspective? (2) How is the method of instilling values/character in the family effective? (3) What are the factors that support and hinder the cultivation of character in the family?

This study aims to formulate a comprehensive model of value/character instilling in the family based on an Islamic perspective. The benefit of this research is to provide practical guidance for parents in educating children's character, as well as becoming an academic reference for the development of Islamic education, especially in the field of family-based character education.

Method

This research uses a qualitative approach with the type of library research. This approach was chosen because the focus of the research is on the study of classical and contemporary texts that are relevant to the cultivation of values/character in the family of Islamic perspectives (Moleong, 2017, hlm. 6).

The primary data sources for this research are the Qur'an (translated by the Ministry of Religious Affairs of the Republic of Indonesia and tafsir al-Tabari, Ibn Katsir, and al-Qurtubi), hadith books (Saheeh al-Bukhari, Saheeh Muslim, Sunan al-Tirmidhi, Sunan Abu Dawud, Sunan al-Nasa'i, Sunan Ibn Majah, and Musnad Ahmad), as well as classic tarbawi books such as *Ihya' 'Ulum al-Din* by al-Ghazali, *Ta'lim al-Muta'allim* by al-Zarnuji, and *Tadzkirah al-Sami' wa al-Mutakallim* by Ibn Jama'ah. Secondary data sources include books and journal articles on character education in the family, both in Indonesian, Arabic, and English.

The data collection technique uses the documentation method, which is collecting, selecting, and analyzing documents relevant to the focus of the research (Arikunto, 2013, hlm. 274). The collected data is then analyzed using a *content analysis* method with a thematic approach. The analysis procedure includes: (1) data organization, (2) in-depth reading and understanding of data, (3) data reduction by identifying key themes, (4) presentation of data in the form of systematic narratives, (5) drawing conclusions and verification (Miles et al., 2019, hlm. 31–33).

To ensure the validity of the data, this study uses the source triangulation technique, which is comparing and verifying information from various different sources, both between verses of the Qur'an, between the Qur'an and hadith, and between classical and contemporary sources (Denzin & Lincoln, 2018, hlm. 245).

Results and Discussion

1. The Concept of Family as a Character Education Institution

The family in Islam is seen as a sacred institution built on a foundation of love (*mawaddah wa rahmah*) and a solid covenant (*mitsaqan ghalizha*). Allah said:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

"And among the signs of His greatness is that He creates for you couples of your own kind, so that you may be inclined and at peace with him, and He makes among you love and affection. Verily, in such are the signs (of Allah's greatness) for the people who think." (Q.S. Ar-Rum [30]: 21) (Kementerian Agama Republik Indonesia, 2019, jil. 7, hlm. 456).

This verse emphasizes that the fundamental purpose of marriage is not just the fulfillment of biological needs, but the creation of tranquility (*sakinah*), love (*mawaddah*), and affection (*rahmah*). In such a psychological atmosphere, character education can take place optimally. When a child grows up in a family filled with love and calm, he will internalize those values as part of his personality.

The responsibility of education in the family is not optional, but rather a theological imperative. Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

"O you who believe! Protect yourselves and your families from the fire of hell whose fuel is men and stones." (Q.S. At-Tahrim [66]: 6)

The mufassir explained that "keeping from the fire of hell" includes the obligation to provide religious education and noble morals to the family. Al-Qurthubi narrated the words of Ali bin Abi Talib RA: "Teach kindness to yourselves and your families (Al-Qurthubi, 2006, jil. 18, hlm. 195)." Meanwhile, Adh-Dhahhak and Muqatil interpret this verse as the obligation of a Muslim to educate his family about what Allah obliges and forbids (Islamweb, 2024).

This responsibility is reinforced by the famous hadith of the Prophet Muhammad:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُوءٌ عَنْ رَعِيَّتِهِ، فَأَلْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْنُوءٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْنُوءٌ عَنْهُمْ

"Each of you is a leader and each of you will be held accountable for what he leads. A leader who takes care of people is a leader and will be held accountable for his people. A man is the leader of his family and will be held accountable for them." (HR. Al-Bukhari and Muslim)

This hadith shows that leadership in the family is not about power, but about responsibility. A father is a "shepherd" for his family, in charge of guiding, protecting, and directing them to the right path. This "shepherd" analogy is very appropriate because it describes how a leader must always be vigilant, patient, and attentive to the conditions he leads.

2. Character Values in the Family Islamic Perspective

The character values that must be instilled in the family can be classified into several categories: theological values (*habl min Allah*), social values (*habl min al-nas*), and individual values. These three categories are interrelated and form a complete unity in the Muslim personality.

a. The Value of Tawheed: The Main Foundation of Character

Tawheed is the most fundamental value in Islamic education. The belief that there is no God but Allah and that Muhammad is His messenger is the basis for all other character values. Without solid monotheism, noble morals can lose their spiritual orientation. Allah said:

فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

"So know that there is no god but Allah, and ask forgiveness for your sins and for the believers, men and women." (Q.S. Muhammad [47]: 19)

The cultivation of the value of monotheism in the family must begin at an early age. The Prophet said:

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يَمَجِّسَانِهِ

"A child is not born except in a state of *fitrah* (purity). So it was his parents who made him a Jew, a Christian, or a Magi." (HR. Al-Bukhari and Muslim)

This hadith contains two important messages. First, every child is born with the potential of nature to know the One God. Second, it is the parents who are responsible for directing the *fitrah* to the right monotheism or deviating it. The pedagogical implication is that parents must actively instill the value of monotheism through the recognition of the names of Allah (*asma'ul husna*), teaching the meaning of *shahada*, and practicing daily worship (Altalib et al., 2013, hlm. 89).

b. The Value of Worship: The Manifestation of Obedience

Worship is a real manifestation of monotheism in daily life. Through worship, a child learns about discipline, obedience, and a vertical relationship with the Creator. In a narration, the Prophet PBUH gave a step-by-step guide in teaching prayer to children:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرٍ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

"Command your children to pray when they are seven years old, and beat them when they are ten years old, and separate their beds." (HR. Abu Dawud)

The gradual approach in this hadith is very relevant to the psychology of child development. At the age of seven, the command to pray is delivered in the form of encouragement (*amr bi al-marhah*), not coercion. At the age of ten, when the child is considered to be able to distinguish between commands and prohibitions, educational sanctions are given that are educational, not harmful. The placement of worship education within the framework of this development shows how much Islam pays attention to the psychological aspects of children (IMAM-US, 2025).

Worship education is not limited to prayer, but includes fasting, zakat, almsgiving, and other worships. Imam al-Ghazali in *Ihya' 'Ulum al-Din* emphasized the importance of familiarizing children with the practices of the sunnah before entering the age of *taklif* (obligation), so that when they grow up they are mentally and spiritually trained (Al-Ghazali, t.t., jil. 3, hlm. 68).

c. Noble Moral Values: Full-Fledged Character

Noble morals are the main purpose of the Prophet PBUH to the earth. The Prophet said:

مَا بُعِثْتُ إِلَّا لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Indeed, I was sent only to perfect noble morals." (HR. Ahmad and al-Baihaqi)

In the context of the family, noble morals include various values, including:

First, honesty (*shidq*). This value must be instilled from an early age through the example of parents. The Prophet PBUH said:

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ

"Be honest, for honesty leads to good, and goodness leads to heaven." (HR. Muslim)

Second, responsibility (*mas'uliyah*). Children need to be taught that every act has consequences and every mandate will be held accountable. Families can practice responsibility by assigning simple, age-appropriate tasks, such as tidying up toys, helping to clean the house, or caring for pets ("The Application of Character Education," 2021).

Third, discipline. Discipline is not just blind obedience to rules, but internal awareness of the importance of order. Lubis' research (2020) found that time discipline, worship discipline, and learning discipline are three pillars of discipline that are effectively instilled in the family through habituation (Lubis, 2020, hlm. 92–93).

Fourth, empathy and social concern. These values are taught through the practice of sharing, helping neighbors, and being sensitive to the difficulties of others. Allah's Word:

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

"And they gave the food he liked to the poor, orphans, and captives." (Q.S. Al-Insan [76]: 8)

Fifth, independence (*istiqlaliyyah*). Children need to be educated to be able to stand on their own and not rely on others excessively. This value is important for building confidence and readiness to face life's challenges. Families can instill independence by giving children the confidence to do their own tasks, such as dressing, preparing school supplies, or managing their study time ("A Model of Character Value Cultivation," 2022, hlm. 1794–1795).

3. Methods of Instilling Values/Character in the Family

The method of cultivating character in the Islamic family cannot be separated from the educational method taught by the Prophet. Based on the synthesis of various sources, there are at least five main methods that can be identified.

a. Exemplary Method (*Qudwah*)

The exemplary method is the most powerful and effective method in character education. A child learns more from what he sees than from what he hears. Allah rebukes those who say what they do not do:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (2) كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

"O you who believe! Why do you say something you don't work on? It is very hated in the sight of Allah if you say anything that you do not do." (Q.S. Ash-Shaff [61]: 2-3)

Imam al-Shadiq AS in a narration stated: "Warn others without using your words. Show them the nature of zuhud (refraining from sin), hard work, prayer, and good deeds. Such behavior is a real form of warning (Al-Kulaini, sebagaimana dikutip dalam IMAM-US, 2025)."

The concept of exemplary in Islamic education is not limited to parents, but also includes ideal figures such as the Prophet Muhammad, companions, scholars, and pious people. As Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed, the Messenger of Allah has been a good example for you, (i.e.) for those who hope for Allah and the Day of Resurrection and who remember Allah much." (Q.S. Al-Ahzab [33]: 21)

Exemplary practices in the family can be realized through: (a) parents becoming active actors of worship and noble morals in front of children; (b) consistency between words and deeds; (c) tell the stories of the exemplary prophets, companions, and figures of Islam; (d) presenting inspirational figures in family discussions (Altalib et al., 2013, hlm. 156–158).

b. Habituation Method (*Ta'wid*)

Habituation is a method that aims to form positive habits in children so that they become inherent characters. Imam al-Ghazali in *Ihya' 'Ulum al-Din* explains that a child is a trust to his parents, and his pure heart is a precious jewel that is ready to accept any engraving. If accustomed to goodness, it will grow in goodness (Al-Ghazali, t.t., jil. 3, hlm. 72).

The habituation method has several stages. First, the introduction stage (*ta'rif*), which is introducing good values or behaviors to children. Second, the training stage (*tadrib*), which is training children repeatedly. Third, the internalization stage, which is when the behavior has become an automatic habit without the need to be commanded anymore.

Examples of the application of habituation in the family include: getting used to greeting when entering the house, getting used to praying before and after meals, getting used to praying in congregation, getting used to reading the Qur'an every day, getting used to making your own bed, getting used to helping with household chores, and getting used to sleeping on time.

Research by Choli, Rahma, & Zumrud (2025) confirms that habituation that is carried out consistently from an early age will form a solid foundation of character. "Character is not built in a day, but through the repetition of good actions every day until it becomes *second nature* for children (Choli et al., 2025, hlm. 9–10)."

c. Method of Advice (*Mau'izhah*)

Counsel is a method of conveying moral messages in a gentle, wise, and heartfelt way. The Qur'an mentions this method as one of the effective ways of preaching:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ

"Call (people) to the way of your Lord with wisdom and good instruction." (Q.S. An-Nahl [16]: 125)

Good advice has characteristics: it is delivered at the right time (not when angry or tired), in language that is soft and easy for children to understand, contains a positive message that is constructive, accompanied by logical reasons and strong evidence, and ends with prayers and good wishes.

Luqman al-Hakim gives a perfect example of the method of counseling in the Qur'an. His advice to children covers aspects of monotheism, worship, morals, and muamalah, delivered with the affectionate call "Yaa bunayya" (O my son), showing the emotional closeness between the educator and the student (QS Luqman [31]: 13–19).

Ibn Jama'ah in *Tadzkirah al-Sami' wa al-Mutakallim* emphasized that effective advice is one that is accompanied by example. "Whoever advises another while he himself does not do so, then his counsel is like a

whip used to beat water; imprinted and ineffectual." (Ibn Jama'ah, t.t., hlm. 88).

d. Attention/Supervision Method (*Muraqabah*)

Parental supervision of children does not mean snooping or curbing their freedom excessively, but giving enough attention to know the development, associations, and problems faced by children. Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"O you who believe! Protect yourself and your family from the fires of hell." (Q.S. At-Tahrim [66]: 6)

Supervision (*muraqabah*) in this verse is interpreted by the scholars of tafsir as the obligation to supervise the family so that it does not fall into things that are forbidden by Allah (Al-Qurthubi, 2006, jil. 18, hlm. 195).

Effective supervision has several levels. First, preventive supervision, which is to prevent children from bad influences before they occur (for example, limiting viewing, supervising the use of gadgets, choosing a social environment). Second, corrective supervision, which is to provide reprimand and guidance when children begin to show deviant behavior. Third, curative supervision, which is to provide solutions and corrections when mistakes have occurred.

In the modern context, parental supervision has become increasingly important given the rapid flow of information and the negative influence of digital media. Experts recommend "digital supervision" such as limiting screen time, filtering content, accompanying children when using the internet, and making the family room a device-free area at certain times (Altalib et al., 2013, hlm. 412–415).

e. Educational Punishment Method (*'Uqubah*)

Punishment in Islamic education is not the goal, but the last tool used after other methods (example, habituation, advice, and attention) have not yielded results. The Prophet gave guidance on corporal punishment even with very strict restrictions:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرٍ

"Command your children to pray when they are seven years old, and beat them (if they leave it) when they are ten years old." (HR. Abu Dawud)

The scholars interpret that the "blow" in this hadith is a blow that is painless and does not leave a mark, is symbolic to show the seriousness of the prohibition, and is not done in public to maintain the child's self-esteem. Imam al-Ghazali reminded that corporal punishment should only be given after the child reaches the age of ten and after other methods have failed (Al-Ghazali, t.t., jil. 3, hlm. 77).

Non-physical sanctions that are more appropriate in the modern context include: giving a stern reprimand, revoking privileges (such as watching television or playing gadgets), giving extra tasks, or "time out" (being alone for a moment to reflect on mistakes).

Most importantly, the punishment should always be followed by an explanation of why he was punished and how to fix it. Punishment without explanation will not build moral consciousness, only pseudo-obedience out of fear ("The Application of Character Education," 2021).

4. Supporting and Inhibiting Factors for Character Cultivation

Successful character cultivation in the family does not happen in a vacuum. There are various factors that affect it, both supportive and inhibiting.

a. Supporting Factors

First, the piety of parents. A divine principle that is affirmed in the Qur'an that the goodness of parents will have an impact on the goodness of the child. Allah said about the story of Prophet Musa with Khidir:

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا

"As for the wall, it belonged to the two orphans of the city, and under it was a store for them, and his father was a godly man." (Q.S. Al-Kahfi [18]: 82)

This verse teaches that a father's righteousness gives protection and blessings to his children, even after he dies. Al-Qurthubi in his commentary explains that the piety of parents is the reason why Allah takes care of their offspring. It is a universal principle that the kindness of a parent will flow to his children (Al-Qurthubi, 2006, jil. 11, hlm. 34; Islamweb, 2024).

Second, a conducive environment. Children are strongly influenced by environments outside the family, such as peers, school, and the media. Parents need to choose a good environment for their children, as Luqman advises his children:

يَا بُنَيَّ إِنَّكَ إِن تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي سَمَاءٍ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ

"O my son! Indeed, if there is a (deed) as heavy as a mustard seed, and it is in a rock or in the sky or in the earth, Allah will surely reward it." (Q.S. Luqman [31]: 16)

Third, consistency and cooperation between father and mother. Differences in attitudes or inconsistencies between fathers and mothers in educating children will confuse children and reduce the effectiveness of education. Husbands and wives need to equalize the vision and methods of education, and support each other in enforcing family rules (Syarbini, 2014, hlm. 88–89).

b. Inhibiting Factors

First, parents are too busy so they don't have enough time for their children. The phenomenon of *absent*

parents (parents who are psychologically absent despite being physically present) is one of the main causes of failure in character education. Children who do not receive enough attention from their parents tend to look for a replacement figure outside, which does not necessarily have a good influence.

Second, the negative influence of social media and technology. Uncontrolled gadgets can be more dominant "educators" than parents. Violent content, pornography, and hedonistic lifestyles are easily accessible to children. Data shows that the average child spends 4-6 hours per day in front of a screen, while quality time with parents is less than an hour (Altalib et al., 2013, hlm. 423–430).

Third, family disharmony (divorce, parental quarrels, domestic violence). An unharmonious home atmosphere will leave psychological trauma in the child and interfere with the character formation process. Children from broken homes have a higher risk of engaging in deviant behavior.

Fourth, educational inconsistencies between parents and schools. When the values taught at home are contrary to those taught at school (or vice versa), children will experience *value confusion*. Synergy between family, school, and community is indispensable for the success of character education (Choli et al., 2025, hlm. 15).

5. Value/Character Planting Model in the Family

Based on the discussion above, a model of instilling values/character in the family can be formulated from an Islamic perspective. This model consists of three main components: input (the values to be instilled), the process (the method of planting), and the output (the expected character). These three components take place in the context of the family environment and are supported by supporting factors.

a. Input: Fundamental Values

The fundamental values that are inputs in this model consist of three pillars. First, theological values (monotheism, worship, and morality to Allah). Second, individual values (honesty, responsibility, discipline, independence, and perseverance in learning). Third, social values (empathy, tolerance, mutual cooperation, respect for parents and teachers, and environmental concern).

These three pillars of value are interrelated and inseparable. Theological values become the foundation, individual values become the embodiment of theological values in the individual, and social values become the manifestation of the previous two values in social life (Syarbini, 2014, hlm. 55–60).

b. Process: Planting Method

The process of instilling value/character uses five main methods that are applied in an integrated and gradual manner. The method of example (*qudwah*) is the foundation of all other methods. The habituation method (*ta'wid*) is carried out consistently from an early age. The method of advice (*mau'izhah*) is conveyed with wisdom and compassion. The method of mindfulness (*muraqabah*) is applied with a balance between control and trust. The method of punishment (*'uqubah*) is used as a last resort while maintaining the dignity of the child.

The application of this method must be adjusted to the stage of child development (*stage of development*). At the age of 0-7 years (the time of *al-thiflu rabb*, the child is king), the most appropriate method is habituation and example without coercion. At the age of 7-10 years (during the period of *al-thiflu 'abd*, the child is a servant/servant), he begins to be given advice, attention, and light sanctions. At the age of 10-14 years (during the time of *al-thiflu vizier*, the child was a minister/companion), two-way communication and dialogue became very important. At the age of over 14 years (during the period of *al-thiflu nadhir*, the child is the supervisor), the child is given full trust and responsibility with loose supervision (Ulwan, 1992, jil. 1, hlm. 192–198).

c. Output: Superior Character

The expected output of this model is the realization of a kamil (complete human being) who has faith, piety, and noble character. Indicators of success can be measured from changes in children's behavior, such as: increased quality of worship, honesty in words and deeds, responsibility in carrying out duties, discipline in managing time, independence in making decisions, and high social concern.

d. Evaluation and Improvement Cycle

The model also includes a continuous cycle of evaluation and improvement. Evaluation is not only carried out on the output (the child's character), but also on the input (is the value taught correct?) and the process (is the method used effective?). The results of the evaluation were used to improve and improve the practice of character education in the family.

Conclusion

Based on the results of the research and discussion, it can be concluded as follows.

First, the family in Islam is seen as the first and main educational institution responsible for shaping the character of children. This responsibility is theologically imperative as affirmed in Q.S. At-Tahrim [66]:6 and the hadith "kullukum ra'in".

Second, the character values that must be instilled in the family include three categories: theological values (monotheism and worship), individual values (honesty, responsibility, discipline, independence), and social

values (empathy, tolerance, caring). These three categories form a complete unity in the Muslim personality.

Third, effective methods of character cultivation include five main methods: example (*qudwah*), habituation (*ta'wid*), advice (*mau'izhah*), attention/supervision (*muraqabah*), and educational punishment (*'uqubah*). The exemplary method is the foundation of all other methods.

Fourth, the success of character cultivation is greatly influenced by supporting factors (parental piety, conducive environment, consistency) and inhibiting factors (parental busyness, negative media influence, family disharmony, educational inconsistency).

This research has limitations because it only uses a literature approach without field studies. Further research is recommended to conduct empirical studies on the implementation of this model in different types of families, as well as to develop instruments for measuring children's character based on Islamic values.

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