

Strengthening Islamic Values in the Family through Artificial Intelligence (AI)-based Learning Technology

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Abstract: The purpose of this article is to explore the potential use of AI-based Islamic learning technology as a tool for parents to instill and reinforce Islamic values within the family. This research utilizes a qualitative method with data obtained from a literature review. The literature review was conducted by collecting various relevant data from sources such as academic journals, books, and online materials, which were then analyzed in-depth to formulate an accurate conclusion. In this context, AI offers various innovative features, such as virtual assistants, interactive applications, and personalized content, which can simplify the task of providing religious guidance to children. The results of the study show that AI-based technology can be a highly effective tool in supporting parents to guide children interactively, strengthen their understanding of religious teachings, and foster emotional closeness within the family. The utilization of this technology demonstrates that technological development can bring not only negative but also positive impacts if used wisely. This article also provides practical recommendations on how to optimally utilize AI without ignoring the essence of Islamic teachings. Thus, it is hoped that technology can help in shaping a generation with a strong religious foundation, noble character, and resilience in facing global challenges.

Keywords: Artificial Intelligence, Family, Islamic Values

Abstrak: Tujuan artikel ini adalah untuk mengeksplorasi potensi pemanfaatan teknologi pembelajaran Islam berbasis AI sebagai alat bagi orang tua untuk menanamkan dan memperkuat nilai-nilai Islam dalam keluarga. Penelitian ini menggunakan metode kualitatif dengan data yang diperoleh dari tinjauan pustaka. Tinjauan pustaka dilakukan dengan mengumpulkan berbagai data relevan dari berbagai sumber seperti jurnal akademik, buku, dan materi daring, yang kemudian dianalisis secara mendalam untuk merumuskan kesimpulan yang akurat. Dalam konteks ini, AI menawarkan berbagai fitur inovatif, seperti asisten virtual, aplikasi interaktif, dan konten yang dipersonalisasi, yang dapat menyederhanakan tugas pemberian bimbingan agama kepada anak. Hasil penelitian menunjukkan bahwa teknologi berbasis AI dapat menjadi alat yang sangat efektif dalam mendukung orang tua untuk membimbing anak secara interaktif, memperkuat pemahaman mereka tentang ajaran agama, dan menumbuhkan kedekatan emosional dalam keluarga. Pemanfaatan teknologi ini menunjukkan bahwa perkembangan teknologi tidak hanya dapat membawa dampak negatif tetapi juga dampak positif jika digunakan secara bijaksana. Artikel ini juga memberikan rekomendasi praktis tentang cara memanfaatkan AI secara optimal tanpa mengabaikan esensi ajaran Islam. Dengan demikian, teknologi diharapkan dapat membantu dalam membentuk generasi yang memiliki landasan keagamaan yang kuat, berakhlak mulia, dan tangguh dalam menghadapi tantangan global.

Kata Kunci: Artificial Intelligence, Keluarga, Nilai Islam

Introduction

The family in Islam is seen as a non-formal religious, educational, and socio-economic institution. The family is the primary foundation for building the civilization of the Muslim community. It serves as the first school of faith, with the hope of nurturing generations of Muslims who are ready to uphold the word of Allah (Alwizra et al., 2023). This family scope functions to achieve the purpose of life in accordance with the plan of Allah SWT to create humans on earth, namely devotion to Him and as caliphs or leaders on earth. The family here can also be interpreted as the first place to instill faith in children (Wahy, 2012). After the belief is embedded, the teaching of worship is also formed in the family as a form of teaching the responsibility of a servant to his creator. In carrying out worship activities, parents serve as role models for their children. Children will imitate

the worship practices of their parents. Therefore, religious education begins in the family (Aslindah & Ardiana, 2023).

This relates to parents, especially mothers are the first school for their children. Not only the relationship with God, but from the family also parents begin to teach character to children who will be in accordance with what is needed by society when children have begun to socialize with society, such as tolerance, empathy, and cooperation (Bakar, 2011). Parents who act as teacher centered in the family also contribute to shaping their children to contribute positively in society. Character education within the family functions to nurture a child's basic potential so that they develop a kind heart, clear thinking, and noble behavior. It also strengthens and shapes the child's attitude to respect cultural diversity, while instilling noble akhlak in accordance with Islamic teachings. In this way, the child grows into a civilized individual who is prepared to face the dynamics of community life (Mahmudin & Muhid, 2020).

The family plays an important role in basic education and protection from the influence of negative things that are prohibited in Islam. Starting from the family, children are introduced to negative things that should not be done in Islam and how to avoid if these things then occur in front of them (Ullah, Rehman, & Khan, 2023). Since the time of the Prophet Muhammad, the cultivation of Islamic values has been the main foundation for the progress of Muslims. The Qur'an and Hadith, as the main sources of Islamic teachings, encourage people to achieve progress in life that contributes to the welfare of individuals and society, so as to increase the degree and dignity of human beings. In the process of growth and development, children are seen as noble creatures of Allah who have unique potential. This potential develops through the interaction between innate abilities and educational influences. Therefore, the family plays an important role in instilling religious values to children from an early age (Rahman, 2018).

The Qur'an emphasizes the importance of the family's role in guiding its members towards the right path, as mentioned in QS. At-Tahrim verse 6 which reads:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O you who believe, protect yourselves and your families from the fire of Hell, whose fuel is man and stone; its guardians are angels who are harsh, hard, and do not disobey Allah in what He commands them and always do what is commanded."

The verse explains that the responsibility of the family, especially parents, is to provide strong religious education with the aim of protecting their children from misguidance that leads to hellfire. This responsibility is getting harder to do because the development of the times and the development of technology, Islamic values began to erode and Islamic traditions began to fade among the community so that Islamic culture began to be foreign. Children who live with technology and the surrounding social environment begin to normalize things that are contrary to Islam and far from Islamic values. The influence of technology is quite strong in the dissolution of Islamic cultures because the technology that is developing now becomes a free space without limits for anyone who accesses it (Prastiyan, 2017).

But besides the negative impact of technological development, there are also conveniences that are presented. One of them is the ease of instilling Islamic education within the family. *Artificial Intelligence* (AI), which is part of technological development, is currently a prima donna that is sought after and used with its sophistication and intelligence. Artificial Intelligence (AI) includes various

technologies, such as machine learning, chatbot, augmented reality (AR), virtual reality (VR), voice assistant, and others. These technologies offer new opportunities in the learning process, both in formal environments such as the classroom and outside the classroom, making the application of AI highly relevant in the family context. AI has the ability to provide a personalized learning experience that can be tailored to the needs of each user. With the help of AI, parents can provide learning guidance that is more focused on certain values to be instilled, while adjusting the approach to each child's learning style (Miftahul Huda & Irwansyah Suwahyu, 2024).

The purpose of this article is to explore the potential of using AI-based Islamic learning technology to instill and strengthen Islamic values in families. By understanding the opportunities, challenges, and effective implementation strategies, it is hoped that families will be able to adapt to modern technology without putting aside the essence of Islamic teachings. This research also contributes to developing approaches on strengthening Islamic values that are relevant to face the challenges of the digital era, especially in building a religious and noble generation starting from the family as the main door and first school for children.

Although various studies have been conducted on the application of AI-based technology in education in general (Chen, Xie, Zou, & Hwang, 2020) who examined the role of AI in personalized learning, and (Holmes, Bialik, & Fadel, 2019) who discussed the opportunities and risks of AI in formal education. In-depth studies that specifically explore the role of AI technology in learning and strengthening Islamic values in the family environment are still very limited. Most of the previous studies tend to focus on the use of AI in formal education such as schools and universities (Zawacki-Richter, Marín, Bond, & Gouverneur, 2019). Meanwhile, research on the cultivation and reinforcement of Islamic values in the family has also been widely studied (Nasution, 2019), but very few include technological developments in it (Rohmiati, 2025). In addition, despite the emergence of several AI-based learning technologies such as Islamic chatbots for Qur'an learning and interactive Islamic mobile applications (Ibrahim et al., 2013) studies on their suitability in building and strengthening Islamic values in the family environment are still inadequate. This poses a significant challenge, given the importance of adapting technologies that remain aligned with Islamic values and do not simply follow the flow of digital development. This research seeks to fill this gap by presenting an in-depth analysis and practical recommendations on how AI technologies can be designed and implemented to support families in instilling Islamic values. By integrating technology-based approaches with the essence of Islamic teachings, this research aims to provide concrete solutions that are relevant for Muslim families in the digital age.

Methodology

This research uses a qualitative approach, with data obtained through literature studies. Literature studies are conducted to collect various data and sources relevant to the research topic being discussed (Habsy, 2017). The approach taken in this study is to analyze the application of AI-based technology in strengthening Islamic values in the family environment. The data in this study were obtained from various secondary sources, such as scientific journals, articles, and other documents relevant to the research topic. Data sources were obtained through trusted platforms such as Google Scholar, ResearchGate, and other academic databases. This research aims to understand the potential application of AI technology in Islamic religious learning, the benefits that can be generated,

implementation challenges, and optimal strategies for utilizing this technology in supporting religious education in the family.

Data analysis in this study employed a qualitative content analysis approach. The process began with reviewing all selected literature, then coding and categorizing information into several themes, such as the benefits of AI technology for Islamic learning, its challenges, and its implications for instilling Islamic values in the family. After categorization, findings from different sources were compared to identify similarities, differences, and emerging patterns. This process followed (Miles & Huberman, 1994) interactive model of qualitative data analysis, which consists of three stages: data reduction, data display, and conclusion drawing/verification. In addition, this study also adopted (Creswell, 2009) perspective that qualitative data analysis is an ongoing process involving simultaneous data collection, organization, interpretation, and meaning-making.

Data analysis was conducted by comparing the contents of various literatures to find patterns of AI use in Islamic education, especially in the family environment. Relevant information was grouped into several categories, such as the benefits of AI technology for Islamic learning and its impact on instilling and strengthening Islamic values. To increase the validity and accuracy of the results, this study used a source triangulation technique by comparing findings from various literatures. This was done to get a more complete, comprehensive and objective picture of the role of AI technology in strengthening Islamic values in the family.

Results and Discussion

1. The Role of the Family in Islam

The family is an institution formed through the bond of marriage between a man and a woman with the aim of building household harmony and becoming a *sakinah* family under the protection and pleasure of Allah SWT. As an informal educational institution, the family does not have guidelines or curriculum such as those in formal educational institutions (Kaimuddin, 2018). In addition, the family is also a natural bond based on blood relations. In the family, there are fathers, mothers, and children, where children are the main responsibility of parents. The family is the smallest association or bond in life in society. The family is the best place for embedding values and character, especially religious values. Because at an early age, which is the golden age of human intellectual growth, children are in the family environment and supervision. This is a golden opportunity to form a moral, character and noble character. Education and instillation of religious values need to be given to children from an early age, one of which is through the family which acts as the first place of education for children. According to Zuhairini, the family is an early educational institution, where children first receive education and guidance from parents or other family members (Taubah, 2016).

The literature study clearly states that children's lives and the formation of children's character in accordance with Islamic values start from the family because the family has a very close relationship, namely blood relations. Intensive interaction and longer time than formal education certainly imposes on parents to become role models and educators who are able to provide quality education and in accordance with Islamic values. Child education has started since the baby is still in the mother's womb. This can be done by providing halal food, communicating using good words, and listening to the holy verses of the Qur'an which can help the development

of the brain. Although many argue that a mother is better at educating a child than a father, this view is not entirely true. Fathers also have an important role in educating children, especially in teaching wisdom, discipline and responsibility. Such wisdom, discipline and responsibility are in accordance with the Qur'anic guidelines because they are more dominant in a father than a mother, and need to be taught to children (Hyosecyamina, 2011) .

But on the other hand there are also studies that say that child education begins when a person chooses a life partner. This is because a person can prepare who will guide and foster his child to know religion and tawhid to Allah SWT as the first belief in his life (Wahidin, 2017) . Tawhid education is not easy, especially in an age where there is massive technological development, it is certainly not conducive. People are increasingly prioritizing spectacle over guidance. The importance of parents here is to direct to good viewing and provide good guidance as well, namely by planting the roots of tawhid as early as possible. Tawheed is the foundation for every Muslim, if a person is true to his tawheed then he will get salvation in the world and the hereafter, but on the contrary, if someone is without tawheed or his tawheed is less rooted in him, he will definitely fall into shirk and will be wretched in the world and the hereafter (Liriwati & Armizi, 2021) .

2. Education Applied to Children in the Family Environment

Allah also says in the Quran surah Luqman verse 13 which is told about how the family plays an important role in giving advice and directing to goodness and to hold fast to the values of monotheism. Al-Quran surah Luqman verse 13 is:

وَاذْ قَالَ لُقْمَنُ لَابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Meaning: And (remember) when luqman said to his son, when he was instructing him: "*My son, do not associate partners with Allah; indeed, associating partners with Allah is indeed a great injustice.*" (QS Luqman: 13)

In surah Luqman verse 13, it is mentioned that Luqman bin Anqa bin Sadun gave understanding and advice to his children to monotheism and not associate Allah with anything because associating partners with Allah is a major sin and cannot be forgiven for his sins and can damage human aqidah. Aqidah is a branch of science that provides knowledge to creatures about the beliefs that must be embraced by every human being in this world (Liriwati & Armizi, 2021). The verse is also interpreted that the first education taught by Luqman bin Anqa bin Sadun as a parent to his child is aqidah education, because from early aqidah education in the family environment it will make a person have a foundation for life and fully believe in the one God in his heart (Zubaedy, 2018). The presence of parents in the family is to form and then develop the potential that has been instilled.

When aqidah education has been instilled in children, then the next teaching is about worship education. Worship education is how parents can guide a child to be able to implement his aqidah (belief) in the form of worship, namely the act or act of worshiping Allah SWT. Worship can be in the form of prayer, fasting, reading the Qur'an, hajj, and others. Of course, worshiping

Allah also requires special rules and readings in its implementation. This is not only the task of educators in formal schools but also the main task for parents to introduce since children are at an early age. This worship education certainly cannot be completed in a short time because it requires consistent and periodic teaching even until the child reaches almost adulthood. Worship is a sacred activity because it is a direct relationship between a servant and his creator. Therefore, parents who become educators in this context must have sufficient provisions and good religious knowledge.

In addition to belief and worship education, families, especially parents, also play a full role in providing moral education to their children in accordance with Islamic values of course. If worship is the relationship between humans and their god, then children also need moral education in living the relationship between humans and humans. Parents have the right to provide an understanding of the limits of actions that can be done and should not be done in human relations and responsible behavior in accordance with Islamic values (Habibah, 2022) . Such as how to speak to elders according to Islamic teachings, how to reprimand elders when doing things that violate Islamic values, good manners, honesty in action, compliance with social norms according to Islam, and how to foster a sense of responsibility when making a decision or taking an action (understanding of the consequences of action).

3. Challenges of Islamic Education in the Family in the Digital Age

The existence of various kinds of education that must be carried out by parents in the family certainly reaps several challenges along with the times and technological developments. One of the unstoppable technological developments is through social media. Social media can cause negative behavior such as addiction and the spread of inappropriate content, which can influence individuals towards immoral behavior and away from Islamic values. Therefore, it is important to align online behavior with Islamic teachings to avoid bad influences and maintain the authenticity of Islamic teachings (Chowdhury, 2024). Technology and social media that are growing without control are certainly vulnerable to children because children are still very difficult to filter what is acceptable or abandoned. Children are also prone to dependence on its use because the sites in it are indeed packed diverse and interesting. Parents are certainly overwhelmed in instilling morals and Islamic values because the competition is social media sites that have no restrictions.

Excessive use of social media can also have a negative impact on families. These negative impacts include reducing real interactions in the family, disrupting quality time together, and affecting family relationships and priorities (Muhammad, Abul, & Ramazan Tayyeb, 2023). In fact, healthy interactions and quality time are very important to build emotional closeness (bonding) between family members. This bonding acts as the main foundation, considering that the family is the first school for children, where they learn life values, ethics, and morals in accordance with Islamic teachings. Parents need to apply a balanced approach, such as limiting the time of using social media, holding joint activities that strengthen family relationships, and how parents can utilize technological developments as a means to build bonding between family members and instill Islamic values or strengthen Islamic values that have been embedded so that they are not easily carried away by negative impacts for each family member. With this approach, technology can be directed to support learning, strengthen faith, and maintain family harmony, so

that children are not easily distracted by the negative influence of social media. It also helps them understand Islam in a more interactive and fun way, while maintaining harmony and closeness within the family.

4. Opportunities for AI Technology Implementation in Strengthening Islamic Values in the Family

With this growing technology, artificial intelligence (AI) has enormous potential to reinforce Islamic values in Muslim families. AI-based technology can be an effective tool for parents to teach, instill, and reinforce Islamic values in an interactive, adaptive, and relevant way to global challenges. However, its effectiveness should not only be seen as a medium of information delivery but also as a tool for shaping value internalization. According to Vygotsky's sociocultural theory, learning becomes meaningful when it occurs in a social context that fosters guidance and interaction (Vygotsky, 1978). In this sense, AI can function as a supportive mediator, but parental involvement remains central in ensuring that Islamic values are not only learned but also practiced in daily life.

Furthermore, AI can help families build emotional closeness (bonding) at home, especially when integrated into shared learning activities. This perspective aligns with Bronfenbrenner's ecological systems theory, which emphasizes the significance of the microsystem (family environment) in shaping children's development (Bronfenbrenner, 1979). Interactive and innovative use of AI may indeed make family interactions warmer and more engaging. Nevertheless, critical reflection is needed to avoid overreliance on technology; otherwise, the transmission of Islamic values risks becoming mechanical rather than experiential, which may weaken the role of parents as primary role models (*uswah hasanah*) (Al-Attas, 1991).

AI-based technology has now developed with a sophistication that is not only focused on visually appealing displays, but also on the application of artificial intelligence through *voice assistants*. This technology functions similar to a virtual mentor, but emphasizes voice-based interaction as the main medium. One example of the application of *voice assistant* in supporting the strengthening of Islamic values can be found in the "Muslim Pro" application. Because the Muslim Pro application not only provides accurate prayer times, but is also equipped with Al-Qur'an teaching features and daily prayers (Zulfahmi, 2024). With AI (voice assistant) based technology, this application allows children to learn to recite prayers or verses according to the correct pronunciation to help memorize daily prayers and memorize Qur'anic verses. Memorizing daily prayers and Qur'anic verses with this feature is more flexible and effective even at home.

The voice assistant contained in the Muslim Pro application is not only in the Qur'an and daily prayers feature but also in the Ask AiDeen feature. Because this feature is designed to answer various questions related to Islamic teachings interactively through voice commands. Ask AiDeen answers questions about Islam using valid sources such as the Qur'an, hadith, and Islamic guidelines to provide answers to user questions. In addition, Ask AiDeen can also provide guidance on the correct steps of worship and can tell about the history of Islam through voice responses. This is certainly an effective way to strengthen Islamic values, because it can be accessed anytime and anywhere, including at home. This feature is also suitable for children because it is certainly very interesting and not boring. In its use, this feature does not need to search manually, just ask, and the answer is immediately given by the system. This feature can also understand several languages. Another advantage is that this feature provides content

recommendations tailored to specific times, such as during Ramadan. It becomes easier for users to do practices with the recommended content, especially when at home so that worship can be better maintained.

AI-based Islamic learning technology with voice assistants is not only found in the Muslim Pro application but also in the Ngaji.ai feature. This feature can be used to listen to and correct the user's tajweed reading when reading the Qur'an. This feature works by directly providing feedback through voice responses if the user's reading has errors in its tajweed. In addition to helping in correcting readings, ngaji.ai also helps users memorize the Qur'an with periodic reminders and memorization testing features. This feature is relevant for strengthening Islamic values in the family because it is very easy to use and parents who are not very knowledgeable about tajweed can guide their children through this application. The intuitive design of the app is also suitable for a wide range of ages from parents to children.

In addition to voice assistants, AI-based technology that can be used for teaching and reinforcing Islamic values in families is AI chat bots. This chat bot is a computer program designed to interact with humans through human-like conversations. In the context of education and teaching, particularly Islam, the potential of AI chat bots to enhance the learning experience of parents and children to address the challenges of reinforcing Islamic values in the family has attracted attention. This application provides a question and answer field that users can use to ask questions about Islam (Ramadhan, 2023). That way parents can learn while teaching their children using technology so that learning and strengthening Islamic values will be more interesting than learning using books. This feature utilizes AI technology to analyze user questions and present relevant and appropriate answers, making it easier for users to understand Islam more quickly and practically (Yuhana, 2024).

One AI-based technology that uses cahbot is GPT chat. Besides being able to answer questions with fast and accurate answers, GPT chat can also answer questions with language that is easy to understand and can be adapted to various ages. As existing literature studies mention that this gpt chat can process natural language (NLP) and has the ability to answer human questions in the form of text. GPT text can adjust and understand the user's language from a high level of language to a level of language that is easy to understand and simple. The specialty of Chat GPT lies in its success in composing well-structured answers, as well as maintaining cohesion between words and sentences. In addition, GPT Chat is also able to remember previous conversations, so that interaction with users becomes smoother (Yasmar & Amalia, 2024). Muslim families who access GPT chat can ask about Islamic matters that they do not understand and also explore the arguments to support an action by getting clear answers. If the GPT language is difficult to understand, users can ask GPT directly to change the language so that it is easy to understand, especially for explaining to children.

However, on the other hand, there is a literature study that states that to explore Islamic law or differences of opinion among chatGPT scholars is sometimes still wrong in giving answers about Islamic law. The study revealed that according to Abdullah bin Mubarak, studying religion without the guidance of a teacher or through a teacher who does not have a clear sanad can damage the purity of Islamic teachings. This is in line with the phenomenon of using Chat GPT to answer questions related to Islamic law. Since this application was developed by a non-Muslim and Islamic law is not his area of expertise, using it as a reference on religious issues could lead to

significant potential errors (Hosni, Ariffin, & Ishak, 2023). For this reason, this study suggests that GPT chat is used by Muslim families only to process religious explanations obtained by users into explanations that are easily conveyed by children in the family so that they are easily understood and accepted. The existence of GPT chat helps parents in communicating these things to be simpler for children.

Conclusions

The development of technology, especially Artificial Intelligence (AI), offers great opportunities in strengthening Islamic values in the family environment, which is in line with the main role of the family, which is the first school for children and plays an important role in character building in accordance with Islamic teachings. AI becomes a partner for parents to make it easier for them to fulfill their responsibilities at home. While challenges such as technology dependency and the negative impact of social media remain, the wise use of AI can provide significant benefits. AI technologies, such as chatbots, voice assistants, and AI-based learning applications, can be interactive and adaptive tools to support parents in instilling Islamic values from an early age. Through the application of this technology, families can create a learning environment that is more relevant to the digital era, while still maintaining the essence of Islamic teachings. With the right strategy, AI can help strengthen family bonding, improve religious understanding, and form a generation that is religious, noble, and resilient in facing global challenges. Therefore, optimizing AI technology in Muslim families requires a balanced approach that integrates technological advantages with traditional learning methods to maintain the purity of Islamic values.

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