

Sakinah Family Education Model Based On Qur'ani And Local Wisdom

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ABSTRACT

The family is the smallest social institution that plays a strategic role in shaping the character, morality, and identity of future generations. In Islamic perspective, the concept of *sakinah* family refers to a household built upon the values of tranquility, affection (*mawaddah*), and mercy (*rahmah*), as stated in the Qur'an, Surah Ar-Rum verse 21. However, in the midst of globalization, individualism, and instant culture, Qur'anic values are often marginalized, which makes it essential to strengthen family education based on Qur'anic principles integrated with local wisdom as a cultural identity. Qur'anic values such as monotheism (*tauhid*), piety (*taqwa*), ethics (*adab*), morality (*akhlaq*), consultation (*shura*), affection, and compassion provide strong spiritual and moral foundations for a *sakinah* family, while local wisdom contributes contextual educational mechanisms through traditions such as mutual cooperation (*gotong royong*), respect for parents and elders, the use of local language, traditional arts, and folklore that cultivate responsibility, solidarity, empathy, and pride in cultural identity. The integration of these two elements makes family education not only normative but also practical, relevant, and close to daily life. The study shows that developing a family education model based on Qur'anic values and local wisdom can produce generations who are faithful, morally upright, and culturally resilient in facing the challenges of globalization. Families that implement this model not only serve as the first and foremost place for character education but also function as agents in building a harmonious, peaceful, and prosperous society. Furthermore, the integration of religious and cultural values demonstrates that these two dimensions are not contradictory but complementary, capable of working hand in hand to strengthen moral integrity and social harmony. Thus, the development of a *sakinah* family education model rooted in both Qur'anic principles and local wisdom can be considered a strategic solution to address the moral and identity crisis, while simultaneously nurturing a society that is religious, culturally grounded, and characterized by noble values.

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Introduction

The family is the smallest inflation structure in Indonesia and is the smallest unit of society that has an important role in shaping the character, norms and values of life. (Sholikhah 2020) In Islam, the concept of the *Sakinah* family refers to a family built on the basis of calmness, love, and Grace, as it has been written in the durat Ar-Rum verse 21, which means ""And among the signs of His greatness is that He created couples for you from your own (type) so that you feel at peace with him", Education in the *Sakinah* family is not only oriented to worldly aspects, but also spiritual, norm and social.

Quranic values are often eliminated by instant and individual cultures in the midst of this current globalization. Therefore, strengthening family education based on Quranic values is very important to maintain the moral and spiritual integrity of the younger generation. Values such as honesty, responsibility, compassion and cooperation are the core of Islamic teachings that must be instilled from an early age in the family.

To realize the *Sakinah* family, an educational model is needed that is not only from the values of the Quran, but also with integrity with local wisdom as a cultural identity. Yusuf emphasized the importance of integrating Quranic character education and local wisdom, as an effort to form a generation of generations with integrity and a leadership spirit. Henni Endayani also emphasized that education based on local wisdom can be a fortress in facing the negative influence of globalization and maintaining the nation's identity.

Thus, the development of a *sakinah* family education model based on Quranic values and local wisdom is an urgent need in building a dignified society with noble personalities.

Literature Review

Family is the smallest unit in society and plays a crucial role in shaping the character, morality, and identity of the next generation (Sholikhah, 2020). In Islamic teachings, the concept of a *sakinah* family refers to a household built upon tranquility, affection (*mawaddah*), and mercy (*rahmah*), as emphasized in the Qur'an, Surah Ar-Rum verse 21 (Sofiawati & Suhada, 2024). These values form the normative and spiritual foundation for a harmonious family life, which must be translated into daily practices of education, care, and interaction within the household.

Several Qur'anic principles are central to building a *sakinah* family. Tauhid and piety are understood as the primary foundations of Islamic spirituality that orient family life toward divine guidance. Ethics and morality (*adab* and *akhlaq*) are reflections of strong faith and serve as guidelines for cultivating respectful, polite, and compassionate behavior in children. The practice of consultation (*shura*) is equally important, providing a collective decision-making process that fosters mutual responsibility, emotional bonding, and conflict resolution (Bakar, 2025). Furthermore, affection and mercy serve as emotional and psychological resources that ensure resilience, empathy, and unity in facing family challenges (Barni, 2023).

Local wisdom (*kearifan lokal*) is another key element in strengthening family education and character formation. It serves as an inherited set of cultural values that guide social behavior and strengthen community identity. Practices such as *gotong royong* (mutual cooperation), respect for elders, the use of local languages, and the transmission of folklore enrich children's education by instilling responsibility, honesty, and empathy (Ali, Riyanti, & Khomsiyatun, 2022; Milah, n.d.). Local traditions also provide contextual mechanisms for character education. For example, cultural rituals in Padamukti, Garut—such as *waluh khotam*, *bale sepitan*, and *tujuh bulanan*—are used as moral education tools that emphasize adaptation, social integration, and spirituality. In addition, cultural-based family counseling helps children internalize and appreciate their cultural identity more effectively Permadi et al. (2025).

Scholars argue that the integration of Qur'anic values and local wisdom is necessary for creating an effective and holistic model of family education. The historical spread of Islam in Indonesia often relied on harmonizing Islamic teachings with local traditions, which made communities more receptive to religious values. This suggests that religion and culture should not be viewed as contradictory forces, but rather as complementary frameworks for building a *sakinah* family. Integration of both dimensions provides a balance between universal spiritual values and contextual cultural practices, ensuring that families remain resilient in the face of globalization while preserving their moral and cultural identity (Rahmawati et al., 2024; Sudirman, Mustaring, & Rasyid, 2025).

Overall, the reviewed literature highlights that Qur'anic values and local wisdom mutually reinforce each other in constructing the foundation of *sakinah* families. By synthesizing spiritual, ethical, and cultural dimensions, family education can effectively contribute to the creation of individuals who are religiously devout, morally upright, culturally rooted, and socially responsible.

Method

This study employed a literature review method as its primary approach. This method was selected because the focus of the research lies in conceptual exploration and analysis of Qur'anic values and local wisdom that can be integrated into the development of a *sakinah* family education model. The literature review was carried out by collecting, examining, and analyzing various scholarly sources, including books, journal articles, research reports, and other academic documents relevant to the topic.

The research process began with the identification of the problem, namely the weakening role of families in transmitting Qur'anic values and local cultural traditions amidst the influence of globalization and modernization. Subsequently, secondary data collection was conducted by reviewing literature published both nationally and internationally within the last ten years, while also considering classical references such as Qur'anic exegesis, Hadith compilations, and works of Muslim scholars on family education.

The collected literature then underwent a selection process, using inclusion and exclusion criteria. The included literature focused on family education, the concept of the *sakinah* family, Qur'anic values, and the role of local wisdom in Islamic educational perspectives. Following this, content analysis was applied to identify recurring themes and synthesize ideas from various sources.

Finally, the findings were synthesized to construct a conceptual framework that explains the integration of Qur'anic values and local wisdom in shaping *sakinah* family education. Thus, this literature review method enables the study to generate comprehensive and in-depth insights without requiring direct field data collection.

Result

1. The Value of the Qurani in the Education of the Sakinah Family

Quranic values are the main foundation in the formation of the Sakinah family. (Sofiawati and Suhada 2024) The concept of *sakinah* does not only refer to outward tranquility, but also inner peace created through harmonious relationships between family members built on the basis of faith, piety, and noble moral values. The Qur'an provides a normative foundation that can be used as a guide for every Muslim family to create a home life full of love, grace, and peace. In the context of family education, Quranic values are not just normative guidelines, but must also be manifested in tangible form through attitudes, behaviors, and parenting practices that are applied on a daily basis. Some of the main principles that can be implemented in *sakinah* family education are as follows:

a. Tauhid and piety

Tawheed is the main foundation in Islam, which is the belief that there is only one god who has the right to be worshipped, namely Allah. (Sari et al. 2024) In the context of family education, monotheism is the spiritual foundation that shapes the orientation of the entire family's life. Piety is the result of monotheism itself in the form of behavior of avoiding prohibitions and carrying out its commands.

b. Manners and morals

Good morals are a reflection of strong monotheism. (Prastiwi and Sauri 2021) Nusantara literature emphasizes that morality is not only a relationship with God, but also with humans and the environment. Adab is *tatkrām* or ethics in behavior, while morality is a character embedded in the soul and a reflection in action. The role of manners and morals in Quranic education is to teach good manners to children, foster respect for older people and build a culture of mutual respect and non-hurt.

c. Deliberation

Musyawarah is a collective decision-making process by prioritizing the value of togetherness and listening to each other.(Bakar 2025) In the Sakinah family, musyawarah is a suggestion to resolve conflicts, determine the direction of children's education and build healthy communication. The role of musyawarah on the Quran-based Sakinah family education is to increase the involvement of all members, foster a sense of belonging and responsibility and prevent unilateral domination and strengthen emotional bonds. The Prophet Muhammad still took the time to discuss his family's equipment with his companions even though the Prophet was the number 1 person in the world.

d. Compassion and grace

Affection (mawaddah) and rohmat (rahmah) are two elements mentioned in Surah Ar-Rum verse 21 as the foundation of the family. Affection creates family warmth and spirit gives birth to an attitude of mutual forgiveness and understanding. Its role is to be a source of calm and comfort for psychologists, encourage empathy and concern between members and become a unifying force in facing exams. Families built on the basis of affection and grace will be more resilient to conflict and better able to educate children with a gentle and loving approach.(Barni 2023)

2. Local Karifan in Sakinah Family Education

Local wisdom is one of the important elements in the formation of an area's identity, character, culture, and norms.(Mazid, Prasetyo, and Farikah 2020) It was born from the collective experience of society and was passed down from generation to generation as a guideline in behavior. Local wisdom not only serves as a symbol of identity, but also becomes an effective educational instrument in building a sakinah family. Through the internalization of deep-rooted cultural values, families are able to produce a generation with strong character, cultural resilience, and remain harmonious in the midst of globalization challenges. In the context of family education, local wisdom can be implemented through the following aspects:

a. Instilling character values from an early age

Local traditions such as mutual cooperation, politeness, manners, and respect for the elders are part of the habituation in the family.(Ali, Riyanti, and Khomsiyatun 2022) Children learn the values of responsibility, honesty, and empathy through cultural practices that are passed down from generation to generation.

b. Strengthening cultural identity and resilience

In the midst of globalization, local wisdom helps families maintain cultural identity and spiritual values.(Sort n.d.) For example, the use of regional languages, folklore, and traditional arts in children's education reinforces a sense of pride in origins.

c. Contextual Education Mechanism

Research in Padamukti Village, Garut, shows that traditions such as waluh khotam, bale sepitam, and seven monthly are used as a medium for character education in the family. This tradition contains the values of adaptation, social integration, and spirituality that are in line with the principles of the Sakinah family.

d. Culture-based family counseling

A family counseling approach that elevates local values can help children understand and love their own culture.(Amalah 2025) This becomes a more emotional and contextual alternative to character education.

3. Integrating Family Education based on the Qur'ani and local wisdom

After we have explained one by one the model of Quranic Education and Local Wisdom Education, the next step is to integrate the two in a Sakinah family education and how to implement it.(Mukhlis 2024)

The two models have a correlation that can be united in the education of the Sakinah family. As the predecessors of Muslims have exemplified in the spread of their religion, all teachings about Islam are wrapped in local wisdom activities, so that the community is not reluctant to accept them. In this era of globalization, there are very many people who are

julid, in the sense that if we spread Islamic values without being wrapped in neat local wisdom, we will definitely be pretentious and religious by quoting the proclamator's words "kalok islam don't be arab-arabic, kalok hindu don't be indi-indian".

Religion and culture are two things that cannot be defeated, one of them is because it must also be in the form of rules, norms, attitudes, etc. in the Qur'an surah al-a'raf verse 199 which means "be forgiving, everyone does good customs and turn away from fools". This verse explains about taking good traditions to continue (not contrary to Islamic rules).

The Sakinah family education model based on Quranic values and local wisdom is as follows;

- a) Family as an example
- b) Act in accordance with environmental norms and Islamic rules
- c) Always prioritize public affairs rather than personal affairs.

Integrating Qur'an-Based Sakinah Family Education and Local Wisdom indeed, it requires a holistic approach, in which the two elements—Qur'anic values and local wisdom—can support each other to build a harmonious, loving family, and in accordance with the principles of the local religion and culture. (Mukhoyyaroh and Yunus n.d.) Here is an explanation of the integration of several complementary dimensions:

a. The Value of the Qur'ani in the Formation of the Sakinah Family

This dimension refers to the teachings of the Qur'an which are the basis of values and principles in building a sakinah family. (Rahmawati et al. 2024) Some of the values contained in the Qur'an that are relevant for this integration include:

1) Compassion and peace

Surah Ar-Rum verse 21 states that Allah created a life partner for humans to get peace and affection. This is the basic foundation in building a harmonious husband-wife relationship. In family education, this value can be taught to children so that they grow up understanding the importance of loving and respecting each other in the family. (Kamal and Hasan 2025)

2) Fairness and balance of roles

In the Qur'an, the roles of husband and wife are clearly defined. The husband is the head of the family (Q.S. An-Nisa: 34), while the wife is the main supporter in the family (Q.S. Al-Ahzab: 33). Qur'an-based sakinah family education teaches that every family member has a role that must be carried out with full responsibility and justice. (Khoer, Gustiawati, and Yono 2022)

3) Social responsibility

The Qur'an teaches the importance of paying attention to the social environment. In the context of the family, education about maintaining good relations with the surrounding community, such as helping others and contributing to common well-being, is part of the formation of a wider sakinah family. (Ahyani 2025)

b. Local wisdom in family education

On the other hand, local wisdom is an integral part of people's daily lives that reflect cultural traditions and values passed down from generation to generation. This local wisdom greatly supports the creation of the sakinah family, especially in strengthening social relationships and maintaining family harmony. (Sudirman, Mustaring, and Rasyid 2025) Some of the relevant values of local wisdom include:

1) Mutual cooperation and cooperation

In many local cultures in Indonesia, the concept of mutual cooperation is the main value that underlies living together. This value teaches the importance of helping each other in the family and society. In the context of sakinah family education, this mutual cooperation can be taught to children to always be ready to help fellow family members and the community. (Manuputty, Afdhal, and Makaruku 2024)

2) Respect for parents and ancestors

Most local wisdom teaches to respect parents and ancestors. In many cultures, respecting parents is at the core of family moral education. This is in line with the

Islamic teachings on the importance of filial piety to parents (Q.S. Al-Isra: 23), which is also taught in the education of the sakinah family.

3) Harmony in speech and action

Local wisdom often teaches a way of speaking and acting that is full of respect, courtesy, and calmness. A good family education teaches family members to speak gently and act wisely, both towards family members and towards others.

c. Integration in everyday life

Value integration **The Qur'an and Local Wisdom** In family life, it is not something that only happens at the theoretical or philosophical level. To achieve this, these values must be implemented in daily life. (Anggrena, Putri, and Gusmaneli 2025) In this context, there are several practical ways that can be done to integrate the two values, so that the sakinah family can be realized in the wider society. Some of these practical steps are as follows:

1) Character education at home

Character education at home is one of the main foundations in realizing a values-based sakinah family **The Qur'an and Local Wisdom**. (Sa'diyah and Kusumawati 2025) Parents have a very big role in teaching these values through example and direct teaching to children.

2) The role of parents as educators

In perspective **The Qur'an**, parents have a very important and big role in educating their children. (Mashita and Kholid 2025) As the first and foremost educator for children, parents are responsible for the formation of their character, morals, and religious and moral education. The teachings of the Qur'an emphasize the importance of the role of parents in providing a good education so that children grow up to be qualified individuals, have noble ethics, and obey Allah.

3) Building a Healthy Environment

Building a healthy environment requires collaboration between families and the surrounding community. (Islam and Sugitanata 2023) The sakinah family is not only characterized by peace in the household, but also by how the family interacts with the community and builds harmonious relationships with neighbors and actively participates in social activities. A supportive environment, full of tolerance, cooperation, and concern for cleanliness and common welfare, greatly helps to create a strong sakinah family.

The integration of Qur'anic values and local wisdom in daily life, both in the family and in the community, is the key to realizing a peaceful, prosperous, and compassionate life.

4) The Role of Local Wisdom in Building the Sakinah Environment

Local wisdom is an inseparable part of the cultural identity of the community. The values contained in it have been passed down from generation to generation, teaching a life full of wisdom, harmony, and togetherness. (Japar, Syarifa, and Fadhillah 2020) In the context of building **The Environment**, that is, a family or a society full of peace, local wisdom has a very important role. Many local wisdom values are in line with Islamic teachings, which emphasize the importance of **Harmony, Social Responsibility, Caring for others, and Harmony with nature**.

Integrating local wisdom in daily life can create families and communities full of positive values, making a great contribution to the creation of a sakinah life, namely a life that is peaceful, peaceful, compassionate, and far from conflict.

Local wisdom also functions as a means of education that is contextual and relevant to people's lives. (Raharja, Selvia, and Hilman 2022) The values contained in traditions, folklore, and traditional rituals are not only symbolic, but also contain a deep moral message. For example, the tradition of mutual cooperation teaches cooperation and solidarity, while village deliberations instill the values of democracy, justice, and togetherness. When these values are internalized into family life, a

generation is created that not only understands the importance of social harmony, but is also able to become agents of peace in its environment.

In addition, local wisdom can strengthen the cultural and spiritual resilience of the community in the midst of globalization challenges. (Baihaqi et al. 2025) Foreign cultural currents that are often not in line with the nation's moral values can be balanced with the strengthening of local traditions that are loaded with wisdom. By involving children in cultural practices, such as traditional arts, regional languages, or traditional ceremonies, families indirectly instill a sense of pride in their own identity. This strong identity will keep the family strong, harmonious, and peaceful, while encouraging the creation of a righteous society in a broad sense.

Discussion

The findings of this literature study highlight the fundamental role of the family as the first and foremost educational environment in shaping children's character. Qur'anic values such as monotheism (*tauhid*), morality (*akhlak*), consultation (*shura*), and compassion (*rahmah*) provide a strong spiritual and ethical foundation for the realization of a *sakinah* family. These results are consistent with Islamic educational theory, which emphasizes that the family is the primary institution responsible for instilling faith and morality from an early age. Furthermore, they align with Bandura's *Social Learning Theory*, which argues that children learn primarily through observation and imitation, suggesting that the religious practices and moral behavior of parents directly influence the development of children's character.

In addition to Qur'anic principles, local wisdom plays an equally important role in strengthening family education. Traditions such as *gotong royong* (mutual cooperation), respect for parents and elders, the use of local language, and the transmission of folklore represent concrete forms of character education that have been passed down across generations. These cultural values resonate with Islamic teachings on brotherhood, solidarity, and social responsibility. Integrating local wisdom into family education makes the process more contextual, relatable to daily life, and effective in strengthening cultural identity in the face of globalization. Thus, the *sakinah* family is not only grounded in religious principles but also enriched by cultural traditions that cultivate pride and resilience in identity.

This discussion affirms that strengthening family education based on both Qur'anic values and local wisdom is a strategic response to the current moral and identity crisis among younger generations. These two aspects are not contradictory but complementary: Qur'anic values provide universal spiritual and ethical guidance, while local wisdom offers cultural context that reinforces the educational process. Families that successfully integrate both dimensions will raise individuals who are not only faithful and morally upright but also socially conscious, culturally rooted, and nationally committed.

Moreover, the integration of Qur'anic principles and local wisdom reflects Indonesia's historical experience in harmonizing Islam with indigenous traditions. The spread of Islam in the archipelago was largely successful because it respected and accommodated local customs, resulting in a religious culture that was deeply rooted in society. This historical perspective demonstrates that religion and culture can coexist in a synergistic manner, offering valuable lessons for contemporary family education. By adopting this integrative approach, families can ensure that religious values remain relevant and meaningful within the context of local culture.

Finally, the findings underscore the importance of positioning families as agents of both religious and cultural transmission. In the face of modern challenges such as moral decline, individualism, and cultural homogenization, families must actively cultivate values that are both spiritually and culturally grounded. Educational strategies that combine Qur'anic teachings with local wisdom are not only more comprehensive but also more sustainable, as they address the holistic development of individuals. Such an approach ensures the creation of future generations who are spiritually strong, morally upright, culturally resilient, and capable of contributing to the harmony and prosperity of society.

Conclusion

The Qur'an-based family education model and local wisdom have a very important role in building a harmonious, affectionate, and virtuous family. The integration of Qur'anic values such as monotheism, morality, deliberation, and compassion with local wisdom that prioritizes mutual cooperation, respect for parents, and strengthening cultural identity, provides a solid foundation for the formation of an ideal family. The concept of the *sakinah* family not only includes spiritual and moral aspects, but also accommodates the social and cultural aspects contained in relevant local traditions. Through this integration, the family can become the first place for children's character education, while maintaining the cultural values that have been inherited.

Thus, the development of a Qur'anic-based family education model and local wisdom is an effective solution in facing the challenges of globalization that tend to erode the noble values of society. Through a holistic approach, where local religious and cultural values can go hand in hand, the family not only becomes the center of individual character formation, but also plays a role in building a more prosperous and harmonious society. Therefore, it is important to continue to educate the public about the importance of integrating these two elements in order to create a generation that not only has strong religious knowledge, but also appreciates and maintains the richness of local culture as their identity.

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