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BIRR AL-WĀLIDAYN AS AN ISLAMIC FAMILY EDUCATION STRATEGY FOR CHILDREN'S CHARACTER FORMATION

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ABSTRAK

Keluarga merupakan lingkungan pendidikan pertama dan utama yang memiliki peran strategis dalam membentuk kepribadian dan karakter anak. Dalam perspektif Islam, keluarga tidak hanya berfungsi memenuhi kebutuhan fisik, tetapi juga menjadi sarana utama internalisasi nilai-nilai keimanan, akhlak mulia, dan tanggung jawab moral. Dalam realitas sosial kontemporer, pendidikan anak dalam keluarga Islami masih menghadapi tantangan, khususnya dalam pembiasaan nilai-nilai keagamaan dan pembentukan karakter berdasarkan ajaran Islam. Penelitian ini bertujuan untuk mengkaji konsep pendidikan anak dalam keluarga Islami serta menganalisis peran orang tua dalam membentuk karakter anak berdasarkan nilai-nilai Islam, khususnya melalui konsep *birr al-wālidayn*. Penelitian menggunakan metode *library research* dengan pendekatan kualitatif-deskriptif melalui analisis tematik terhadap Al-Qur'an, Hadis, literatur Islam klasik, buku, artikel jurnal, dan penelitian terdahulu. Hasil penelitian menunjukkan bahwa *birr al-wālidayn* mencakup penghormatan kepada orang tua, ketaatan dalam kebaikan, kasih sayang, tanggung jawab, komunikasi santun, keteladanan orang tua, dan pembiasaan nilai-nilai Islam yang berkontribusi terhadap pembentukan karakter anak berupa integritas moral, tanggung jawab, sikap hormat, empati, dan perilaku Islami. Pendidikan keluarga Islami juga mencakup penguatan *ʿaqīdah*, pembiasaan ibadah sejak dini, pengembangan akhlak mulia, serta penciptaan lingkungan keluarga yang religius, harmonis, dan penuh kasih sayang. Dengan demikian, keteladanan, konsistensi, dan komunikasi efektif orang tua menjadi faktor fundamental dalam membentuk anak yang beriman, berakhlak mulia, bertanggung jawab, dan mampu memberikan kontribusi positif bagi masyarakat.

Keywords:
Islamic Family Education; Birr Al-Wālidayn; Character Education; Parental Role; Islamic Values

ABSTRACTS

The family is the first and primary educational environment that plays a strategic role in shaping children's personality and character. From an Islamic perspective, the family not only fulfills children's physical needs but also serves as the primary medium for internalizing faith, noble character, and moral responsibility. In contemporary social realities, however, child education within Islamic families still faces challenges, particularly in habituating religious values and developing character based on Islamic teachings. This study aims to examine the concept of child education in Islamic families and analyze the role of parents in shaping children's character based on Islamic values, particularly through the concept of birr al-wālidayn. This study employs a library research method with a qualitative-descriptive approach through thematic analysis of the Qur'an, Hadith, classical Islamic literature, books, journal articles, and previous studies. The findings indicate that birr al-wālidayn encompasses respect for parents, obedience in goodness, compassion, responsibility, polite communication, parental role modeling, and the habituation of Islamic values, which contribute to the development of children's moral integrity, responsibility, respect, empathy, and consistent Islamic behavior. Islamic family education also includes strengthening ʿaqīdah, habituating worship from an early age, developing noble character, and creating a religious, harmonious, and compassionate family environment. Thus, parental role modeling, consistency, and effective communication are fundamental factors in developing children who are faithful, morally upright, responsible, and capable of contributing positively to society.

A. INTRODUCTION

The Messenger of Allah (peace be upon him) served as the intermediary of divine guidance from Allah the Almighty, conveying the divine message as a comprehensive guide for human life. Through the Qur'an and the Sunnah, human beings are directed to understand their purpose of existence and their responsibilities as servants of Allah and as *khalifah* (vicegerents) on earth. This divine guidance provides fundamental principles concerning faith, worship, morality, social relations, and human responsibility, which collectively form the foundation for developing a balanced and ethical way of life.

As *khalifah* on earth, human beings are entrusted with the responsibility to uphold the values of monotheism (*tawḥīd*), cultivate noble character, maintain harmonious relationships with others, and contribute to the realization of a civilized and ethical society. These responsibilities require not only religious knowledge but also the internalization of Islamic values into attitudes and everyday behavior. Consequently, the transmission of Islamic teachings must involve an educational process that enables individuals to understand, appreciate, practice, and consistently embody the values taught by Islam.

Education therefore becomes a primary means of internalizing divine values and translating religious teachings into lived behavior. Within the Islamic educational framework, this process begins in the family environment because the family is the first

social and educational setting experienced by children. Parents introduce children to faith, worship, moral conduct, social responsibility, and patterns of interaction through instruction, example, habituation, communication, and guidance. The family consequently provides the foundational context in which Islamic values are not merely taught as concepts but experienced and practiced in everyday life, forming the basis for children's subsequent religious and moral development.

The family constitutes the first and most fundamental educational environment in shaping a child's personality. From the perspective of Islamic education, parents play a central role as the primary educators who bear responsibility for nurturing their children's faith (*ʿaqīdah*), worship practices, and moral character from an early age (Zakiah Daradjat, 2005). Islam places parents in a very high position; therefore, respecting, obeying, and showing kindness to them (*birr al-wālidayn*) is not merely regarded as a social ethic, but also as a religious obligation that is closely related to the quality of a child's faith (Al-Ghazali, 2000).

Although the concept of *birr al-wālidayn* has been normatively emphasized in the Qur'an and the Sunnah, social realities indicate a gap between the ideal teachings of Islam and the actual practices of education within contemporary Muslim families. Several studies reveal that modernization, changes in family communication patterns, and the influence of digital technology have contributed to changes in parent–child relationships, including challenges in maintaining children's respect, obedience, and positive attitudes toward their parents (Quraish Shihab, 2002). These conditions indicate the need to examine how Islamic values concerning filial piety can be internalized through concrete educational practices within the family.

Previous studies have established that the family is the primary educational institution in Islam and plays a crucial role in shaping children's character. Studies on Islamic family education generally emphasize the roles and responsibilities of parents in developing children's faith, worship, moral conduct, and social behavior (Daradjat, 2005; Ulwan, 2013). These studies provide an important foundation for understanding the family as an educational environment; however, they tend to discuss Islamic family education in broad terms and do not specifically examine *birr al-wālidayn* as a pedagogical value for character formation.

Other studies have specifically examined *birr al-wālidayn* from Qur'anic, Hadith, and Islamic theological perspectives, emphasizing its religious obligation, moral significance, and spiritual virtues. Such studies affirm that devotion to parents is closely associated with the command to worship Allah and has significant implications for individual religious life (Al-Ghazali, 2000; Shihab, 2002). Nevertheless, this body of literature tends to remain predominantly normative and theological, with limited attention to how the values of *birr al-wālidayn* can be translated into practical educational processes within the family.

Meanwhile, studies on children's character formation and parenting have highlighted the importance of parental role modeling, communication, habituation,

consistency, and parenting practices in developing children's moral and social character. However, these studies are often approached from general educational, psychological, or social perspectives and do not sufficiently position *birr al-wālidayn* within an Islamic pedagogical framework. Consequently, the existing literature tends to examine Islamic family education, *birr al-wālidayn*, and character education as related but relatively separate areas of discussion.

This comparison reveals an important gap in the literature. Previous studies have contributed significantly to understanding Islamic family education as a general educational framework, *birr al-wālidayn* as a normative and theological obligation, and parenting as a factor in children's character development. However, there remains limited conceptual discussion that systematically connects *birr al-wālidayn* with practical family pedagogy and children's character formation within an Islamic educational framework. The present study addresses this gap by integrating these previously separated perspectives and examining *birr al-wālidayn* not only as an obligation toward parents but also as an educational value that can be internalized through parental role modeling, habituation, communication, obedience in goodness, compassion, responsibility, and the cultivation of Islamic values in everyday family life.

Accordingly, this study positions *birr al-wālidayn* within the broader framework of Islamic family education and examines its implications for children's character formation. Rather than treating *birr al-wālidayn* solely as a theological or moral obligation, this study explores its pedagogical dimensions and its potential contribution to the development of children who demonstrate respect, responsibility, empathy, moral integrity, and consistent Islamic behavior. In this sense, the contribution of the present study lies in offering a conceptual synthesis that connects the normative foundations of *birr al-wālidayn* with the educational processes through which Islamic values are transmitted and internalized within the family.

Based on this research gap, this study seeks to examine the concept of *birr al-wālidayn* in the context of child education within Islamic families and its implications for children's character formation. The study is expected to provide a theoretical contribution to the development of Islamic education studies, particularly in strengthening the conceptual relationship between filial piety, family pedagogy, and character education. Practically, the study is also expected to provide a reference for parents in internalizing the values of *birr al-wālidayn* through exemplary behavior, habituation, effective communication, and consistent Islamic educational practices in family life.

B. METHOD

This study employs a qualitative library research design to examine the concept of *birr al-wālidayn* within the context of Islamic family education and its implications for children's character formation. A qualitative library research approach was selected because the study focuses on interpreting, comparing, and synthesizing relevant Islamic

and scholarly literature rather than collecting empirical data directly from research participants. The analysis emphasizes the conceptual relationship between *birr al-wālidayn*, parental educational practices, and children's character development. The data for this study were obtained from primary and secondary sources. The primary sources consisted of the Qur'an and authenticated Prophetic traditions related to *birr al-wālidayn*, parental responsibility, family education, and children's moral development. The secondary sources included classical and contemporary Qur'anic exegesis, Islamic educational literature, academic books, and scholarly journal articles discussing Islamic family education, parenting, *birr al-wālidayn*, and children's character formation. The relevant literature was identified through searches of Google Scholar, Garuda, Scopus, or other databases. The search process employed keywords related to the research focus, including *birr al-wālidayn*, Islamic family education, Islamic parenting, parental responsibility, filial piety, and children's character formation, as well as relevant combinations of these terms. The search was conducted during (Januari to Mei 2026). For Qur'anic and Hadith sources, relevant texts were identified based on their direct relationship to the concept of *birr al-wālidayn* and parental responsibility. For secondary literature, particular attention was given to scholarly works that addressed the relationship between Islamic family education, parental practices, and children's character development.

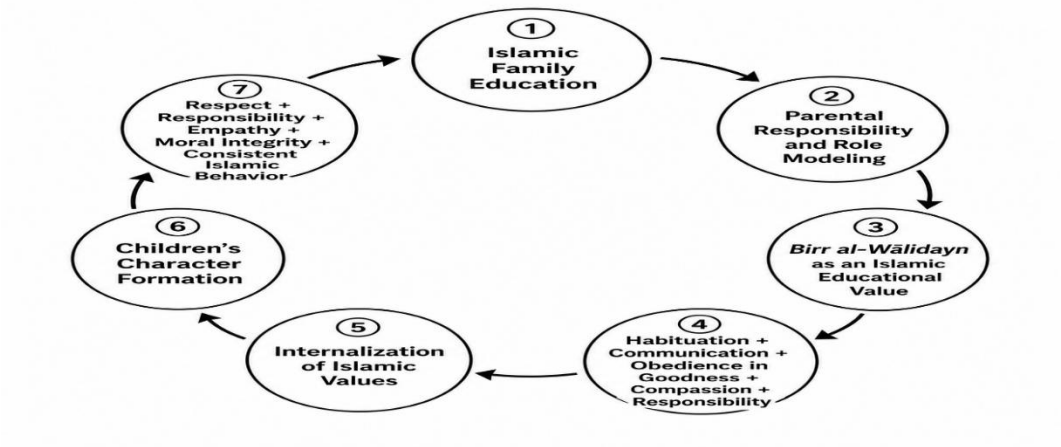
The literature was selected according to predetermined inclusion and exclusion criteria. Sources were included when they: (1) were directly relevant to *birr al-wālidayn*, Islamic family education, parenting, or children's character formation; (2) provided substantive discussion of the research concepts; (3) originated from credible academic or Islamic scholarly sources; and (4) contributed to answering the objectives of the study. Sources were excluded when they: (1) were unrelated to the research focus; (2) contained substantially repetitive information; (3) lacked sufficient scholarly or bibliographic information; or (4) did not provide a meaningful contribution to the conceptual analysis of the study.

The literature selection was conducted through several stages. First, potentially relevant sources were identified through the literature search. Second, the titles and abstracts of the identified scholarly works were examined to determine their relevance to the research topic. Third, the selected sources were read in full and assessed according to the inclusion and exclusion criteria. Finally, the sources that were considered most relevant to the research objectives were included in the final analysis. A total of 50 sources were initially identified. After screening and assessment, 39 sources met the inclusion criteria and were included in the final analysis. The selected literature consisted of [insert actual breakdown, if available: Qur'anic verses, Hadith, books, tafsir, and journal articles].

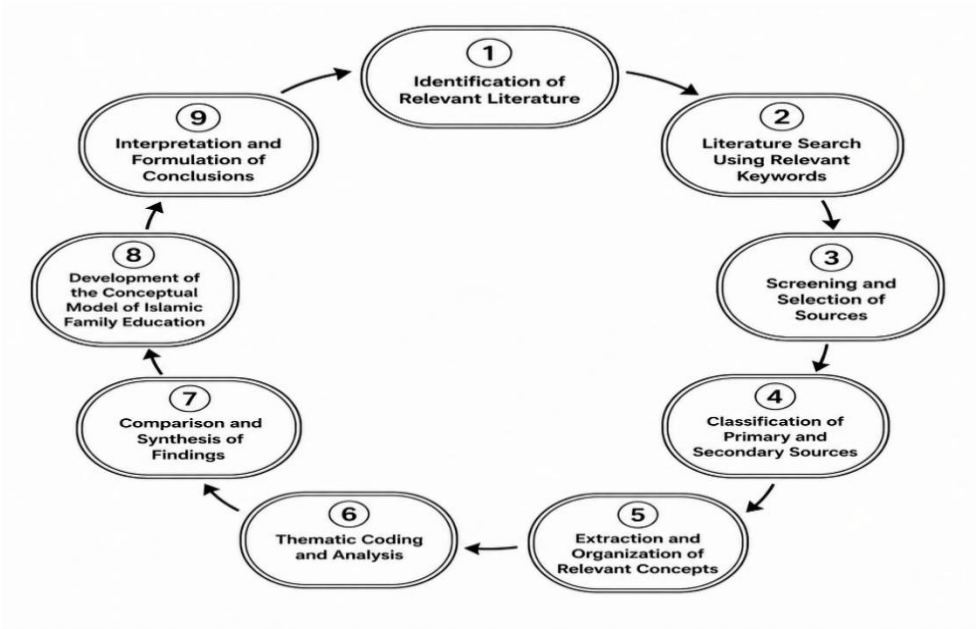
The selected literature was classified into several conceptual categories to facilitate systematic analysis. The categories included: (1) Islamic family education; (2) parental responsibility and role modeling; (3) *birr al-wālidayn* and filial piety; (4) habituation and

Islamic value internalization; (5) parent–child communication; and (6) children's character formation.

This classification was used to identify similarities, differences, and relationships among the concepts discussed across the selected sources. The collected literature was analyzed using thematic analysis. The analysis was conducted through several stages: reading and understanding the selected sources, identifying relevant concepts, coding recurring ideas, grouping related codes into themes, comparing findings across sources, and synthesizing the themes into an integrated conceptual understanding. The analysis focused on identifying recurring concepts related to parental responsibility, respect for parents, obedience in goodness, compassion, responsibility, polite communication, parental role modeling, habituation of Islamic values, and children's character formation. The identified themes were then interpreted within the framework of Islamic education to explain how *birr al-wālidayn* can function as an educational value in the family. The conceptual analysis in this study is based on the relationship between Islamic family education, the internalization of *birr al-wālidayn*, and children's character formation. The analytical framework can be represented as follow



This framework was used to organize and synthesize the findings obtained from the selected literature. The research was conducted through the following stages:



To strengthen the credibility of the findings, the analysis involved comparison and cross-checking of information from different types of sources, including the Qur'an, Hadith, classical and contemporary Islamic scholarship, academic books, and scholarly journal articles. The interpretation of *birr al-wālidayn* was therefore not based on a single source but was synthesized from multiple relevant sources to identify consistent conceptual patterns and relationships.

C. RESULT AND DISCUSSION

The literature synthesis indicates that the Islamic family functions as the first and most fundamental educational environment for children. Within the family, children initially encounter religious beliefs, worship practices, moral values, interpersonal relationships, and patterns of social behavior through their interactions with parents. The educational function of the family therefore extends beyond the transmission of religious knowledge to the formation of attitudes, habits, and moral behavior in everyday life (Daradjat 2005; Makhshun 2020; Makruf and Puspitasari 2021).

The reviewed literature shows that Islamic values are most effectively connected with children's lived experiences when they are introduced and reinforced through daily family interactions. Children do not merely receive verbal explanations about Islamic values but also observe how these values are demonstrated through parental attitudes, communication, habits, and responsibilities. Thus, the family serves as an environment in which religious teachings can be continuously encountered and practiced (Ulwan 2013; Wardana, Mudhofir, and Hilmi 2026).

The synthesis identifies parents as the primary educators in Islamic family education. Their responsibilities include introducing Islamic beliefs, providing religious instruction, habituating religious practices, developing moral behavior, establishing appropriate discipline, and providing emotional support for children (Daradjat 2005; Ulwan 2013).

Three mechanisms repeatedly emerge from the literature: parental role modeling, habituation, and communication. Through role modeling, children observe Islamic values in parental behavior. Through habituation, children repeatedly practice those values in everyday situations. Through communication, parents provide explanations, guidance, encouragement, and correction concerning children's behavior (Makruf and Puspitasari 2021; Maslani et al. 2023).

The findings therefore indicate that parents function not only as providers of religious knowledge but also as models and facilitators of children's moral development.

The literature identifies *birr al-wālidayn* as a multidimensional Islamic value that includes respect, kindness, obedience in goodness, gentle speech, care, service, and prayer for parents. Qur'anic studies concerning Q.S. Al-Isra' 23–24 and Q.S. Luqman 13–

14 emphasize that filial devotion represents an important dimension of Islamic moral teaching (Komaru Zaman, Afifah, and Oktavia 2022; Nuridayah, Mukhsin, and Fahmi 2023).

The synthesis further indicates that *birr al-wālidayn* can be expressed through concrete behaviors within family life. Helping parents provides opportunities for responsibility; respectful communication provides opportunities for practicing moral conduct; caring for parents develops compassion; and fulfilling responsibilities consistently provides opportunities for developing self-discipline (Safitri, Hasbi, and Nur 2024; Turaedi et al. 2025).

Consequently, the findings position *birr al-wālidayn* not merely as a theological or legal obligation but also as a value that can be practiced and internalized through family education.

The synthesis identifies six interconnected mechanisms through which *birr al-wālidayn* can be internalized: parental role modeling, religious instruction, habituation, respectful communication, affection, and discipline.

Parental role modeling provides children with observable examples of Islamic behavior. Religious instruction provides normative and spiritual understanding. Habituation enables repeated practice. Respectful communication helps children understand appropriate interpersonal behavior. Affection creates an emotionally supportive learning environment, while discipline provides structure and consistency in moral practice (Makruf and Puspitasari 2021; Ulwan 2013; Maslani et al. 2023).

These mechanisms operate in an interconnected manner rather than independently. The literature consequently suggests that internalization is a continuous process in which Islamic values move from knowledge to practice, repetition, and increasingly stable moral behavior.

The literature synthesis identifies a conceptual relationship between *birr al-wālidayn* and several dimensions of children's character, particularly respect, responsibility, compassion, empathy, patience, self-discipline, moral integrity, and spiritual awareness (Nuridayah, Mukhsin, and Fahmi 2023; Safitri, Hasbi, and Nur 2024). The findings show that filial practices can simultaneously involve multiple character dimensions. Helping parents may develop responsibility and empathy; speaking gently may strengthen respect and self-control; caring for parents may cultivate compassion; and consistently fulfilling responsibilities may reinforce discipline and integrity.

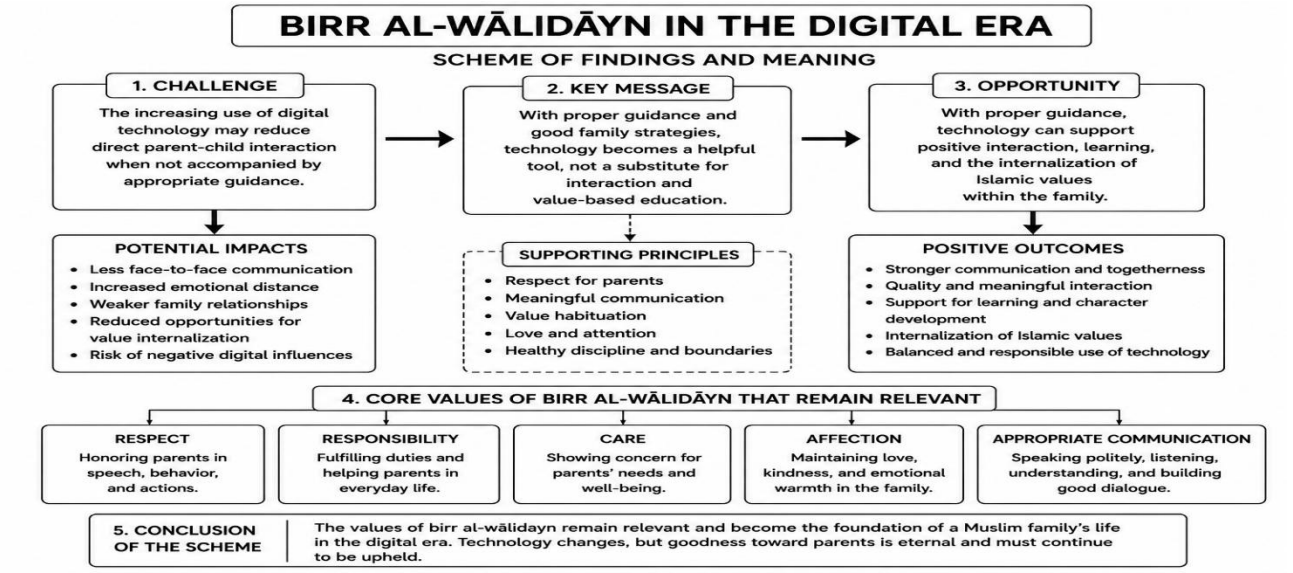
This relationship is also supported by Qur'anic approaches to children's character formation. The study of Surah Luqman indicates that Qur'anic family guidance contains principles relevant to children's moral and character development (Makhshun 2020; Anggraini, Razzaq, and Imron 2025). However, because the present study is based on literature synthesis, these relationships should be understood as conceptual relationships rather than experimentally established causal effects.

The reviewed literature indicates that *birr al-wālidayn* has an important spiritual dimension. Filial devotion is connected to the child's relationship with Allah and therefore cannot be reduced to a purely social obligation. Qur'anic interpretations of filial piety emphasize the relationship between worship of Allah and goodness toward parents (Komaru Zaman, Afifah, and Oktavia 2022; Auliyah, Muhajirin, and Rahman 2024). The practice of respecting, serving, caring for, and praying for parents can therefore provide children with opportunities to develop both interpersonal morality and spiritual awareness. The thematic Qur'anic study of filial piety likewise demonstrates the interconnected moral and spiritual dimensions of the concept (Turaedi et al. 2025).

The synthesis also identifies contemporary changes in family interaction as an important contextual factor. Digital technology has transformed communication between parents and children and has created new challenges for family-based character education.

Recent literature on Islamic family education in the digital era emphasizes the importance of integrating Islamic values with changing family and technological contexts (Wardana, Mudhofir, and Hilmi 2026). Similarly, research concerning family strategies in the contemporary era emphasizes the need for parents to develop appropriate educational approaches for character formation amid rapid social and technological changes (Muthoifin et al. 2025).

The findings suggest that the increasing use of digital technology may reduce direct parent-child interaction when not accompanied by appropriate guidance. Nevertheless, the fundamental values of *birr al-wālidayn*—respect, responsibility, care, affection, and appropriate communication—remain relevant in contemporary family life.



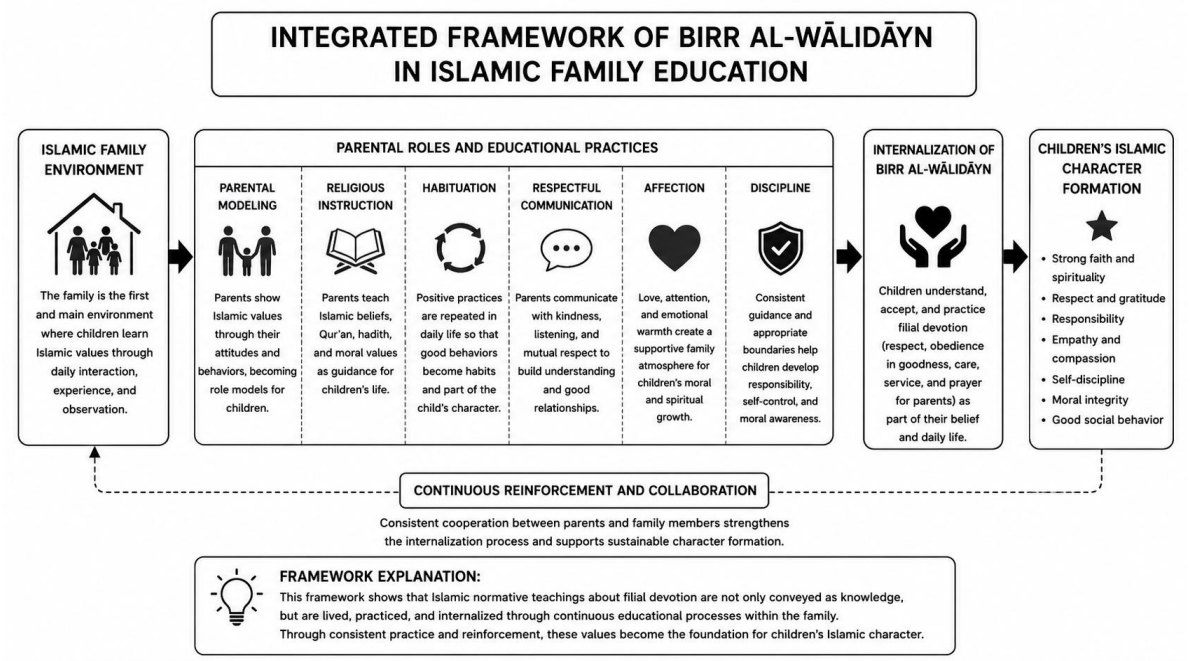
The scheme shows that *birr al-wālidayn* remains relevant in the digital era despite changes in parent–child interaction. Appropriate parental guidance, meaningful

communication, habituation, affection, and discipline are essential for maintaining its internalization. Thus, digital technology should support—not replace—the development of respect, responsibility, care, affection, and appropriate communication within the Islamic family.

The synthesis produces an integrated conceptual framework connecting Islamic family education, *birr al-wālidayn*, and children's character formation.

The framework identifies the Islamic family environment as the primary educational context. Within this environment, parental role modeling, religious instruction, habituation, respectful communication, affection, and discipline function as interconnected mechanisms of value internalization.

These mechanisms are conceptually associated with the internalization of *birr al-wālidayn*, which in turn is associated with the development of children's respect, responsibility, empathy, compassion, self-discipline, moral integrity, and spiritual awareness. The resulting conceptual sequence can be represented as:



The framework illustrates that Islamic family education is an integrated and continuous process in which the family environment serves as the primary context for children's learning of Islamic values. Through parental modeling, religious instruction, habituation, respectful communication, affection, and discipline, children gradually internalize *birr al-wālidayn* as a lived religious and moral value, which contributes to the development of Islamic character reflected in respect, responsibility, empathy, self-discipline, moral integrity, and positive social behavior. The framework therefore demonstrates how Islamic normative teachings on filial devotion can be translated into consistent everyday educational practices within the family.

D. DISCUSSION

The results indicate that *birr al-wālidayn* is not limited to a religious obligation concerning children's treatment of their parents. It also has an important pedagogical dimension because its values are expressed through everyday behaviors such as respect, kindness, obedience in goodness, gentle communication, care, service, and prayer for parents. These behaviors provide children with concrete opportunities to practice Islamic moral values within the family environment. This interpretation is consistent with studies that examine *birr al-wālidayn* from Qur'anic and educational perspectives (Komaru Zaman, Afifah, and Oktavia 2022; Nuridayah, Mukhsin, and Fahmi 2023). The pedagogical significance of *birr al-wālidayn* becomes clearer when it is connected with Islamic family education. Family education is not merely concerned with transferring religious knowledge but also with developing religious attitudes and behaviors through continuous interaction between parents and children. Makruf and Puspitasari (2021) show the relevance of Islamic family education to children's prophetic character, while Makhshun (2020) demonstrates the educational implications of Qur'anic teachings concerning family education. Therefore, the findings suggest that *birr al-wālidayn* can function as a practical bridge between Islamic normative teachings and children's daily moral experiences. Rather than learning filial piety only as a religious concept, children encounter it through concrete family practices. This makes *birr al-wālidayn* particularly relevant to Islamic family education because the value can be simultaneously taught, demonstrated, practiced, and reinforced within the same educational environment.

The results show that the Islamic family functions as the primary environment in which children encounter religious and moral values. This finding is consistent with the broader understanding of Islamic family education, in which parents have a central responsibility for introducing religious beliefs, developing moral behavior, and establishing habits that support children's character development (Daradjat 2005; Makhshun 2020). The importance of the family environment lies in the continuity of interaction. Unlike formal educational settings that operate within particular schedules and institutional structures, family education takes place through ordinary activities and relationships. Consequently, Islamic values can be reinforced repeatedly through children's daily experiences. This finding supports the argument that character formation is more meaningful when values become part of everyday behavior rather than being limited to formal instruction (Maslani et al. 2023). The results therefore strengthen the position of the family as a foundational institution of Islamic character education. The school can provide systematic instruction, but the family provides the immediate social and emotional environment in which children repeatedly encounter and practice the values taught to them.

The results identify parental role modeling as one of the central mechanisms of *birr al-wālidayn* internalization. This finding suggests that children learn Islamic values not only from what parents say but also from what parents consistently demonstrate through their behavior. This is particularly important because *birr al-wālidayn* itself is a relational value. Children are expected to respect and care for their parents, but they

also learn what respect and care mean by observing how parents treat their own parents and other members of the family. Thus, parental behavior provides an experiential model through which children can interpret Islamic moral teachings (Komaru Zaman, Afifah, and Oktavia 2022; Turaedi et al. 2025). The findings also imply that inconsistency between parental instruction and parental behavior may weaken the internalization process. Religious instruction becomes more meaningful when it is supported by visible parental practice. This reinforces the broader argument in Islamic family education that parents function simultaneously as educators, models, and facilitators of children's moral development (Makruf and Puspitasari 2021; Ulwan 2013). Consequently, parental modeling should not be treated as an additional technique in Islamic parenting. It is better understood as a foundational condition for the transformation of religious teachings into lived moral behavior.

The results demonstrate that religious instruction, habituation, and daily practice operate as interconnected processes. Children may understand that respecting parents is an Islamic obligation, but understanding alone does not necessarily produce consistent behavior. Internalization requires opportunities to repeatedly translate knowledge into action. This finding is consistent with the emphasis on practical character education in Islamic educational contexts. Maslani et al. (2023) show that character education requires the implementation of values within educational practice, while Ulwan (2013) emphasizes the importance of continuous guidance and habituation in Islamic child education. In the context of *birr al-wālidayn*, habituation may occur when children repeatedly help parents, communicate politely, respond appropriately to requests, participate in household responsibilities, and demonstrate care toward their parents. Through repetition, such behaviors can become increasingly familiar and eventually form part of the child's moral disposition. This sequence provides an important explanation of why *birr al-wālidayn* has pedagogical significance. The concept does not merely tell children what is morally right; it creates repeated opportunities for children to practice moral behavior.

The results also identify respectful communication, affection, and discipline as complementary mechanisms in the internalization process. These elements are particularly significant because *birr al-wālidayn* involves not only what children do for their parents but also how they communicate and relate to them. The Qur'anic discussion of filial piety emphasizes respectful communication and avoidance of expressions that may hurt or disrespect parents. The interpretation of Q.S. Al-Isra' 23–24 consequently demonstrates that filial devotion includes behavioral and communicative dimensions (Komaru Zaman, Afifah, and Oktavia 2022). Affection strengthens this process by creating an emotionally supportive family environment. Children need not only rules concerning how they should behave toward their parents but also meaningful relational experiences through which affection, gratitude, and care can develop. This is consistent with the broader emphasis on Islamic family education as a process involving both moral instruction and relational development (Makruf and

Puspitasari 2021). Discipline, meanwhile, provides structure and consistency. Within Islamic family education, discipline should not be reduced to punishment. Rather, it can function as guidance that helps children understand responsibility, self-control, and the consequences of their behavior. When discipline is combined with affection, explanation, and parental modeling, it can support the development of responsible moral habits (Ulwan 2013). Thus, communication, affection, and discipline should be viewed as mutually reinforcing rather than isolated parenting practices.

The results demonstrate that *birr al-wālidayn* has a strong spiritual dimension. Filial devotion in Islam is not merely a social obligation but is connected to the child's relationship with Allah. Qur'anic interpretations of Q.S. Al-Isra' 23–24 emphasize the close relationship between devotion to Allah and goodness toward parents (Komaru Zaman, Afifah, and Oktavia 2022; Auliyah, Muhajirin, and Rahman 2024). This spiritual foundation distinguishes *birr al-wālidayn* from a purely social concept of filial responsibility. When children understand that respecting, caring for, and serving parents are part of their religious responsibility, their actions acquire a deeper spiritual meaning. The practice of filial devotion can therefore contribute simultaneously to interpersonal morality and spiritual awareness. The thematic study of filial piety in the Qur'anic perspective further demonstrates that *birr al-wālidayn* contains interconnected moral and spiritual dimensions (Turaedi et al. 2025). Accordingly, Islamic family education should not separate religious instruction from character formation. Rather, religious understanding and moral practice should be integrated within children's everyday family experiences.

One of the most significant implications of the results is the conceptual relationship between *birr al-wālidayn* and children's character formation. The literature indicates that filial practices provide opportunities for children to develop respect, responsibility, empathy, compassion, self-discipline, and moral integrity (Nuridayah, Mukhsin, and Fahmi 2023; Safitri, Hasbi, and Nur 2024).

This finding is supported by studies examining Qur'anic approaches to children's character formation. Anggraini, Razzaq, and Imron (2025), for example, demonstrate the relevance of Qur'anic guidance in the formation of children's character through the analysis of Surah Luqman. The findings of the present review extend this perspective by emphasizing that *birr al-wālidayn* provides a concrete family context in which those moral values can be practiced. For example, helping parents can provide opportunities to develop responsibility; speaking respectfully can cultivate respect and self-control; caring for parents can strengthen compassion and empathy; and consistently fulfilling responsibilities can encourage discipline and integrity. Thus, one filial practice may simultaneously involve several dimensions of character formation. However, this relationship must be interpreted carefully. Because the present study is a literature review, it does not establish a statistical or experimental causal relationship between *birr al-wālidayn* and children's character. The finding is conceptual and interpretive: the literature suggests that repeated filial practices can provide an important context for

moral internalization and character development (Safitri, Hasbi, and Nur 2024; Turaedi et al. 2025).

The results also indicate that the internalization of Islamic family values needs to be understood within contemporary changes in family life. Digital technology has changed communication patterns and the ways parents and children interact. Islamic family education therefore faces the challenge of maintaining meaningful interpersonal relationships while children increasingly engage with digital environments. Wardana, Mudhofir, and Hilmi (2026) emphasize the need for an integrative framework for Islamic family education and character formation in the digital era. Similarly, Muthoifin et al. (2025) highlight the importance of family strategies in educating children in the context of contemporary social and technological change. These developments do not make *birr al-wālidayn* less relevant. Instead, they require parents to translate its principles into contemporary forms of interaction. Respectful communication, responsibility, care, and affection remain important regardless of whether communication occurs directly or through digital media. The implication is that parents should not only regulate children's technology use but also model responsible behavior, maintain meaningful communication, establish appropriate boundaries, and ensure that digital activities do not replace essential family interaction. In this context, the core values of *birr al-wālidayn* remain stable even though their practical expression may change.

Conceptual Contribution and Novelty. The principal contribution of this study is the conceptual integration of Islamic family education, *birr al-wālidayn*, and children's character formation. Previous studies have examined these areas from different perspectives, including Qur'anic interpretation, Islamic parenting, family education, and character education (Komaru Zaman, Afifah, and Oktavia 2022; Makruf and Puspitasari 2021; Maslani et al. 2023). The present synthesis brings these dimensions together through a process-oriented framework. In this framework, the Islamic family provides the educational environment; parents function as role models and educators; religious instruction provides normative understanding; habituation transforms understanding into practice; respectful communication, affection, and discipline support the process; and repeated practice contributes conceptually to the internalization of *birr al-wālidayn* and children's character formation. This conceptual contribution complements existing studies that have examined *birr al-wālidayn* primarily from Qur'anic interpretation or normative perspectives. By positioning it within the process of family education, the study provides a framework for understanding how a religious obligation can become a lived educational practice (Auliyah, Muhajirin, and Rahman 2024; Turaedi et al. 2025).

The discussion has implications for both parents and Islamic educational institutions. At the family level, parents should integrate religious instruction with modeling, habituation, respectful communication, affection, and appropriate discipline. Such an approach allows children to experience Islamic values through everyday

practice rather than receiving them only as abstract knowledge (Ulwan 2013; Makruf and Puspitasari 2021). At the institutional level, schools and Islamic educational institutions can strengthen cooperation with families so that character values taught in educational settings are reinforced within children's home environments. The implementation of character education in Islamic education supports the importance of connecting moral values with daily practice (Maslani et al. 2023). Future research should empirically test the conceptual framework developed in this review. Quantitative research could examine the relationships among parental modeling, religious instruction, habituation, communication, *birr al-wālidayn*, and children's character outcomes. Qualitative research could investigate how these mechanisms operate across different family and cultural contexts. Such research would help determine the extent to which the conceptual relationships identified in this literature review are supported by empirical evidence.

CONCLUSION

This study concludes that *birr al-wālidayn* should be understood not only as a religious obligation toward parents but also as an important pedagogical value in Islamic family education. The literature synthesis demonstrates that the internalization of *birr al-wālidayn* takes place through an interconnected process involving a supportive Islamic family environment, parental role modeling, religious instruction, habituation, respectful communication, affection, and disciplined practice. Through these processes, Islamic teachings concerning respect, obedience in goodness, kindness, responsibility, and compassion can be transformed into children's lived moral behavior within the family.

The principal conceptual finding of this study is that the Islamic family serves as the primary educational environment for transforming normative Islamic teachings into everyday moral practices. Parents occupy a central position in this process, functioning not only as providers of religious knowledge but also as role models whose attitudes, words, and actions provide concrete examples for children. Accordingly, the internalization of *birr al-wālidayn* can be understood as a continuous pedagogical process involving parental modeling, religious instruction, habituation, respectful communication, affection, and discipline, which collectively contribute to children's character formation.

The contribution of this literature review lies in integrating the concepts of Islamic family education, *birr al-wālidayn*, and children's character formation within a single pedagogical framework. This perspective extends the understanding of *birr al-wālidayn* beyond its theological and legal dimensions by positioning it as a practical educational value that is developed through everyday family interactions. The findings suggest that consistent internalization of this value is conceptually related to the development of respect, responsibility, empathy, self-discipline, moral integrity, and spiritual awareness. Therefore, Islamic family education should emphasize not merely

the transmission of religious knowledge but also parental exemplification, habituation, compassionate communication, and the integration of Islamic values into daily family life.

Future research should empirically examine the proposed conceptual framework across diverse Islamic family contexts and investigate how differences in parenting practices, family environments, socioeconomic backgrounds, and children's developmental stages influence the internalization of *birr al-wālidayn*. Further studies may also develop and evaluate practical family-based educational models designed to strengthen *birr al-wālidayn* and children's character formation.

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