

Ibn Qayyim al-Jawziyyah's Educational Philosophy: A Framework for Contemporary Muslim Parenting

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Abstract

The thought of Ibn Qayyim al-Jawziyyah is positioned as a theoretical lens for re-examining the concept of child education in a holistic and integrative manner. This study aims to systematically describe the concept of *tarbiyah* in Ibn Qayyim's thought and to construct its relevance to parenting practices in Muslim families. The research employed a library research method by using Ibn Qayyim's works as primary sources, supported by secondary literature in the form of books, scientific journal articles, and other relevant academic sources. Data were analyzed using a descriptive-analytical approach through the stages of data reduction, thematic categorization, narrative presentation, and conceptual conclusion drawing. The findings reveal that Ibn Qayyim's concept of *tarbiyah* establishes a comprehensive system of child education encompassing seven interrelated dimensions: *tarbiyah imaniyyah* (faith education), *ruhiyyah* (spiritual education), *fikriyyah* (intellectual education), *khuluqiyyah* (moral education), *ijtimā'iyyah* (social education), *badaniyyah* (physical education), and *jinsiyyah* (sexual education), all of which are integrated in shaping the child's holistic personality. Education, therefore, is understood as a process of forming existential awareness that connects spiritual, intellectual, moral, social, and biological dimensions within a unified educational framework. This study emphasizes that parenting in Islam constitutes a comprehensive process of instilling educational values from early childhood. Thus, the contribution of this study lies in reconstructing classical Islamic thought into a more applicable, contextual, and transformative discourse on contemporary parenting for strengthening Muslim family education.

Keywords: *Ibn Qayyim al-Jawziyyah; Parenting; Family; Child.*

Abstrak: Pemikiran Ibnu Qayyim al-Jawziyyah diposisikan sebagai lensa teoritik untuk membaca ulang konsep pendidikan anak yang bersifat holistik dan integratif. Penelitian ini bertujuan untuk mendeskripsikan secara sistematis konsep *tarbiyah* dalam pemikiran Ibnu Qayyim serta mengkonstruksi relevansinya terhadap praktik parenting keluarga Muslim. Metode yang digunakan adalah studi kepustakaan dengan menjadikan karya-karya Ibnu Qayyim sebagai sumber primer, yang kemudian didukung oleh literatur sekunder berupa buku, artikel jurnal ilmiah, dan sumber akademik relevan lainnya. Data dianalisis menggunakan pendekatan deskriptif-analitis melalui tahapan reduksi, kategorisasi tema, penyajian naratif, dan penarikan kesimpulan konseptual. Hasil kajian menunjukkan bahwa konsep *tarbiyah* Ibnu Qayyim membentuk sistem pendidikan anak yang mencakup tujuh dimensi utama, yaitu *tarbiyah imaniyyah*, *ruhiyyah*, *fikriyyah*, *khuluqiyyah*, *ijtimā'iyyah*, *badaniyyah*, dan *jinsiyyah* yang saling terintegrasi dalam membangun kepribadian anak secara utuh. Pendidikan sebagai proses pembentukan kesadaran eksistensial yang

diarahkan yang menghubungkan dimensi spiritual, intelektual, moral, sosial, dan biologis dalam satu kesatuan pendidikan. Kajian ini menegaskan bahwa parenting dalam Islam merupakan proses penanaman nilai pendidikan secara menyeluruh sejak usia dini. Dengan demikian, kontribusi kajian ini terletak pada upaya rekonstruksi pemikiran klasik Islam ke dalam diskursus parenting kontemporer yang lebih aplikatif, kontekstual, dan transformatif bagi penguatan pendidikan keluarga Muslim.

Kata Kunci: *Ibnu Qayyim al-Jawziyyah; Parenting; Keluarga; Anak*

Introduction

The education of children in Muslim families should be understood as the process of forming a life orientation that determines the existential direction of a child from the earliest stages of his life. In the family room, children not only grow biologically, but also experience the process of planting meaning about truth, goodness, and purpose in life that will guide all their actions in the future (Dwinandita, 2024).

The problem that emerges in the current context is the shift in the orientation of family education that emphasizes pragmatic achievements, while the dimension of the formation of the meaning of life is neglected. This condition gives birth to a generation that may excel in competence, but is fragile in facing value pressures and loses direction in making life choices (Bukhari et al., 2024). Therefore, the education of children in the family is urgent because it works on the deepest layer of human formation, namely the awareness of values that are not easily reconstructed when they have been neglected from the beginning.

The relationship between education and the family is not just a functional relationship, but an ontological relationship that shows that the family is the origin of the entire construction of human education (Bensaid, 2021). In the family, the child first encounters authority, knows the limits, and at the same time feels the affection that shapes his psychological structure. This relationship gives birth to a pattern of internalization of values that takes place subtly and continuously, so that what the child experiences in the family will settle as a framework for thinking and behaving in the long term (Abubakar et al., 2023). Thus, the family cannot be positioned as a complement to the formal education system, but rather as the basis that determines the success or failure of the entire subsequent educational process. When the family loses its educational awareness, then other institutions will only work on the surface without being able to touch the core of the formation of the child's personality.

Within the framework of an ideal family education, attention to the dimensions of faith, intellect, and social cannot be separated because the three form a unified personality structure that reinforces each other

(Abubakar et al., 2023). Faith provides a normative direction that guides life choices, reason provides the ability to weigh and understand reality critically, while the social dimension shapes sensitivity to the environment and collective responsibility. Imbalances in one of these aspects will result in distortions in children's development, both in the form of religious rigidity, void of meaning, and inability to adapt socially (Sukri & Fauzan, 2025). In this context, Ibn Qayyim al-Jauziyyah's thought offers an educational construction that emphasizes the integration of the three dimensions through the development of the heart, the sharpening of the intellect, and the habituation of behavior. The values he formulated have direct relevance to the practice of parenting, as they provide a framework for how parents guide children gradually towards full spiritual and social maturity.

Previous studies have shown that there is considerable attention to the concept of children's education in Islamic thought of Ibn Qayyim (Azhari et al., 2026; Dly et al., 2025; Nasril et al., 2025). This research focuses on efforts to dialogue it with contemporary Muslim family dynamics. The basic reason is the practical needs faced by parents in educating children. Thus, this study is here to provide this added value through efforts to integrate the conceptual framework and modern parenting practices.

Departing from these problems, this study aims to describe in depth Ibn Qayyim al-Jauziyyah's thoughts on children's education as well as examine its relationship with parenting practices in Muslim families. The main focus of this research lies in the identification of parenting values contained in his thinking, as well as how these values can be constructed into a parenting style that has usefulness in the current context. The question asked is not only what Ibn Qayyim thinks, but how this thought can be revived as a praxis framework in educating children. In this direction, this research not only generates theoretical understanding, but also offers the possibility of a transformation in Muslim family parenting practices that are more rooted in values and more responsive to the challenges of the times.

Method

This study uses a literature study approach by placing the works of Ibn Qayyim al-Jauziyyah as the main source in the construction of data. The books that represent his thoughts are read in depth to explore the concept of children's education that is philosophically and normatively constructed. To strengthen the analysis, this study also utilizes supporting sources in the form of scientific journal articles, academic books, papers, and digital publications such as websites and mass media news that are

relevant to the theme of education and parenting. The use of these diverse sources is intended to broaden perspectives while ensuring that the reading of Ibn Qayyim's thought is inseparable from the context of contemporary scientific discourse. Thus, the data collected is not only classical textual, but also dialogical with the development of modern educational discourse.

The data analysis was carried out using a descriptive-analytical approach that seeks to decompose, classify, and interpret findings systematically. The analysis stage begins from the data reduction process by identifying the main themes that are directly related to the concept of children's education and parenting values. Furthermore, the data that has been organized is presented in the form of a structured narrative that makes it easier to see the patterns of relationships between concepts. In the final stage, conclusions were drawn that not only summarized the findings, but also affirmed the relevance of Ibn Qayyim's thought in the practice of Muslim family parenting. Through this process, the research seeks to present a meaning that does not stop at the description, but moves towards the construction of values that can be implemented in the reality of parenting.

Results and Discussion

The Concept of Children's Education by Ibn Qayyim al-Jauziyyah

Faith Education

The concept of children's education in the thought of Ibn Qayyim al-Jauziyyah places *tarbiyah imaniyyah* as the most fundamental foundation that must precede all other forms of education in the family (Ansari & Qomarudin, 2021). Faith in his view does not stop at the verbal and cognitive dimensions alone, but is the integration between verbal speech, the conviction of the heart, and proof through deeds (al-Jawziyyah, n.d.-b). Even further, faith is understood as a manifestation of three dimensions at once, namely speech, actions, and intentions that reinforce each other in shaping the orientation of human life. From this, it can be seen that faith education is not just an introduction to the concept of divinity, but the process of forming a comprehensive and sustainable personality structure in children.

Tarbiyah imaniyyah in the framework of Ibn Qayyim is understood as a series of systematic efforts to maintain, strengthen, and perfect the quality of children's faith from an early age. The main orientation is to form children to have complete obedience to Allah's commands and commitment to follow the guidance of the Prophet PBUH in all aspects of life. This process is not uniform, but rather takes into account the diversity

of the child's character, where some can accept the truth through direct explanation, while others require concrete examples to understand the values of faith. This diversity is the basis for educators, especially parents, to design a more adaptive approach to *tarbiyah* and in accordance with the child's psychological development.

Faith education is positioned as a foundation that precedes all other aspects of education, so that without a strong foundation of faith, other aspects of education will lose their normative direction. The basics of faith in question include the pillars of faith which include belief in Allah, angels, messengers, books, the last days, and destiny as a belief system that forms a child's worldview. Therefore, the cultivation of faith values must begin from the early stages of a child's development so that it becomes an internal structure that guides his or her behavior and life decisions in the future. Thus, *tarbiyah imaniyyah* is not only educational, but also formative in building the existential orientation of children.

Tarbiyah imaniyyah in the family includes concrete practices that aim to internalize the value of faith in children's daily lives. These practices include the introduction of halal and haram concepts as the basis of ethics of behavior, habituation of the implementation of worship as an expression of obedience, and the cultivation of love for the Prophet as the main role model. In addition, children are also directed to know and believe in the existence of Allah consciously and are fostered in the awareness of *muraqabah*, which is the belief that Allah always supervises every human action. All of these aspects show that faith education in Ibn Qayyim's perspective is not only conceptual, but also praxis and integrated into family life as the main space for the formation of children's character (M. Fariddudin et al., 2022).

Soul Education

Tarbiyah ruhiyyah in the thought of Ibn Qayyim al-Jauziyyah places the education of the soul as the core of the process of forming a person who believes in itself as a whole (al-Jawziyyah, n.d.-a). In this framework, human beings are understood as beings who have a spiritual dimension that comes from divine holiness and carry the nature of goodness from the beginning of their creation. The spirit then merges with the body which has a tendency to orgasm and material orientation, so that in man there is a dynamic between the impulse of purity and the tendency to evil. This internal battle is what makes the soul (*nafs*) the main field of education, where the direction of the soul's alignment is highly determined by the quality of spiritual guidance carried out from an early age in the family.

Children's education is not just about shaping outward behavior, but rather an effort to maintain, care for, and develop the nature of holiness

that Allah has instilled in humans. This process can only take place optimally if there is a compatibility between the child's nature and the nature of parents as the main educator in the family. Thus, the spiritual quality of parents is a determining factor in the success of *Tarbiyah ruhiyyah*, because the interaction of values between the two will shape the direction of the development of the child's soul. Education in this context is understood as a process of alignment between the tendency of the soul towards goodness and the impulse of orgasm which has the potential to distance humans from pious values.

The implementation of *Tarbiyah ruhiyyah* in family life is carried out through a number of practices that are oriented towards strengthening spiritual awareness and closeness to Allah. One of the forms is the cultivation of an attitude towards Allah's commandments and prohibitions in obedience. In addition, dhikr and the implementation of prayer are the main instruments in calming the soul while maintaining the emotional stability of children so that they are not easily trapped in anxiety and sadness.

Spiritual education also emphasizes the importance of *muhasabah* or self-introspection as a mechanism of continuous spiritual evaluation. Through *muhasabah*, children are guided to recognize the quality of their actions, distinguish between good and bad, and develop reflective moral awareness. When mistakes are found, children are directed to immediately repent and *istighfar* as a form of restoration of spiritual relationship with Allah. On the contrary, when he finds goodness, he is encouraged to maintain and improve it consistently. This approach shows that *Tarbiyah ruhiyyah* not only forms ritual obedience, but also builds a dynamic and sustained ethical awareness in children.

Tarbiyah ruhiyyah aims to form children who have an emotional and spiritual closeness to Allah, so that their lives are not only psychologically stable but also full of a sense of happiness and inner peace (Hussin, 2026). The education of the soul in this perspective produces individuals who are not only formally obedient, but also feel the presence of God in every aspect of their lives. Thus, the final direction of spiritual education is the formation of a soul that loves Allah, has high spiritual sensitivity, and is able to maintain a harmonious balance between world life and *ukhrawi* orientation.

Education of the Mind

Tarbiyah fikriyyah in the thought of Ibn Qayyim al-Jawziyyah emphasizes that intellectual education is a strategic dimension in the formation of the quality of knowledgeable and civilized human beings (Sahin, 2021). Reason is understood not just as an instrument of thinking,

but as a basic potential that determines the direction of a person's intellectual development in responding to the reality of life. In this perspective, the progress of science and civilization is largely determined by the extent to which reason is systematically built through the proper educational process. Therefore, the intellectual development of children cannot be separated from the family's conscious efforts to build a thinking structure that is directed, gradual, and in accordance with the phase of its psychological growth.

Fikriyyah education is not placed as a uniform process, but as a stage that considers the differences in intellectual capacity that each child has from birth. Ibn Qayyim emphasized that the provision of knowledge must be adjusted to the level of development of the child's age and reasoning ability, so that the process of internalizing knowledge can take place optimally. The mismatch between the knowledge material and the phase of intellectual development has the potential to hinder understanding and interfere with the process of intellectual growth and development itself. Thus, the pedagogical aspect in intellect education requires the sensitivity of parents to read the child's cognitive readiness before delivering learning materials.

Tarbiyah fikriyyah also emphasizes the importance of clarity and sustainability in the process of delivering information to children as part of the formation of a healthy thinking structure. Parents are not only required to convey knowledge, but also ensure that every piece of information is completely understood by the child before the learning process continues. Unclear understanding will produce cognitive distortions that can affect the way children understand reality in the future. Therefore, the process of intellectual education must take place dialogically, reflectively, and not stop at the transfer of information alone, but at the internalization of meanings that can be accounted for intellectually.

The main purpose of *Tarbiyah fikriyyah* in the framework of Ibn Qayyim is to form children who have a breadth of insight and mature thinking skills in facing various life problems. The breadth of knowledge is not only accumulative, but also directed to build analytical skills and wisdom in making decisions. Thus, the education of the intellect does not stand alone, but rather becomes an integral part of the formation of a balanced personality between intellectual, spiritual, and moral aspects. This orientation shows that the development of intellect in the Muslim family has a civilizational dimension, because from educated intellect will be born a generation that is able to contribute constructively to the wider social life (Rahmadi, 2022).

Moral Education

Tarbiyah khuluqiyyah in the thought of Ibn Qayyim al-Jauziyyah emphasizes that moral education is the core of the success of the formation of human beings with complete personalities (al-Jauziyyah, 2017). Morality is positioned as an essential distinguishing indicator between humans and the animal dimension, because it is through morality that a person's human quality is measured in real terms in social life. In this perspective, a person's happiness, life stability, and success are not solely determined by intellectual intelligence or material ability, but are highly dependent on the moral qualities inherent in him. Therefore, moral education cannot be seen as a complement, but as the main foundation that supports the entire structure of human life (Ghufron & Anam, 2026).

Moral education must begin at an early age when the child's personality structure is still flexible and easily shaped by the family environment. In this phase, the role of parents becomes very dominant in shaping the direction of children's moral development through habituation, example, and strengthening ethical values in daily life. Ibn Qayyim emphasized that the formation of morals is not enough through verbal teaching alone, but requires a continuous process of internalization in real-life practice. Thus, the child is directed to grow into a person who not only understands the values of goodness, but is also able to live them in consistent actions.

The responsibility of moral education in the family is not limited to teaching one particular moral aspect, but covers the entire spectrum of behaviors that make up the child's personality as a whole. Parents are obliged to instill basic values such as honesty, trust, *istiqamah*, and an attitude of not complaining easily as the foundation of strong personal ethics. In addition, children are also directed to have social sensitivities such as the ability to benefit others, respect elders, and stay away from any form of behavior that can hurt others. Thus, moral education functions as an integrative mechanism that connects spiritual, individual, and social dimensions in a harmonious unity of behavior.

Moral education also requires the awareness that the process of formation is not instantaneous, but requires a long time and continuous consistency. Parents cannot rely on the power of material to build children's character, but must present a real example in daily life as the most effective educational medium. This process requires patience, continuity, and a high moral commitment from the family environment, because morality is formed through the continuous accumulation of experience and habituation. Thus, *Tarbiyah khuluqiyyah* in the perspective of Ibn Qayyim shows that the moral quality of children is the result of a

long, directed, and exemplary-based educational process in family life (Lazuardi et al., 2025).

Social Education

Tarbiyah *ijtimā'iyah* in the thought of Ibn Qayyim al-Jauziyyah places social education as an important dimension in the formation of children's personalities who are able to interact in a healthy, balanced, and civilized manner in social life. The main goal of this education is to form human beings who have a straight social orientation, namely the ability to place themselves appropriately in various social situations. In this framework, individuals are not only required to understand the applicable social norms, but also to be able to respect manners, maintain the sensitivity of others' feelings, and internalize human values in every form of interaction. Thus, social education is an important instrument in building harmony of relationships between individuals and their social environment.

The formation of a healthy social personality in Ibn Qayyim's view begins from the earliest phase of a child's life, i.e. when he first enters the space of social interaction in the family environment. At this stage, the child should feel a safe, stable, and calm atmosphere as a psychological foundation in building his social confidence (EDIS, 2023). The fulfillment of children's basic needs is an important factor that determines their emotional stability in the future, because insecurity in the early phase can give birth to a tendency to anxiety in interacting with others. This condition has the potential to hinder social adaptability and even become a factor that affects individual failure in living a social life.

Social education also demands that children are not treated harshly in the parenting process, because such treatment can form a negative psychological pattern for their social environment. Violence in parenting has the potential to cause a sense of hostility that is not only directed at the family, but also extends to society in general. Instead, a compassionate approach, appreciation, and example will shape a child's positive perception of social relationships and strengthen his empathy skills. Thus, the quality of relationships in the family is the main determinant in shaping children's social orientation in the future.

On the other hand, Ibn Qayyim also emphasized the importance of balance in parenting, namely not being too harsh and not being excessive in pampering children. Parenting that is too indulgent will result in individuals who are weak in facing challenges, unable to withstand difficulties, and tend to depend on others in solving problems. On the contrary, balance in social education will give birth to children who have resilience, independence, and the ability to face social realities realistically and proportionately. Thus, *ijtimā'iyah education* does not

only focus on the aspect of external social relations, but also on the formation of children's internal resilience in facing the dynamics of life.

Tarbiyah *ijtimā'iyah* is a fundamental responsibility in the process of family education that is oriented towards the formation of civilized and responsible social character. This education is a tangible manifestation of the formation of behavior, character, and ethics in carrying out social rights and obligations in a balanced manner. Through this approach, children are directed to understand that social life is not only a space for interaction, but also an arena for practicing moral and human values that must be maintained consistently. Thus, social education in the perspective of Ibn Qayyim serves as an important foundation in building a harmonious society through the formation of individuals with socially mature personalities from within the family environment.

Physical Education

Tarbiyah *badaniyyah* in the thought of Ibn Qayyim al-Jawziyyah emphasized that physical education is an integral part of the process of balanced human formation, because the body is understood as the main instrument that supports the activity of the mind and soul. Within this framework, physical health is not only positioned as a purely biological aspect, but also as a prerequisite for the optimal of the overall educational process. Therefore, maintaining the body through a balanced diet, health care, and directed physical activity are part of the responsibility of education in the family. Thus, physical education cannot be separated from other dimensions of education, because all aspects of child development are systemically interrelated.

Ibn Qayyim paid special attention to children's consumption patterns, emphasizing that feeding should not be done monotonous and excessive because it can have an impact on health problems. Imbalances in diet are seen as a factor that can weaken the body's condition and ultimately interfere with the learning process and overall development of children. In this perspective, physical health is an element that greatly determines the quality of educational sustainability, because a weak body will hinder children's ability to absorb knowledge and carry out daily activities. Therefore, proper nutritional regulation is an important part of the tarbiyah *badaniyyah* strategy in the family environment.

Physical education also includes habituating sports activities as a means to maintain fitness and strengthen children's immunity. This activity needs to be done by paying attention to the right time so as not to disturb the balance between rest, study, and play. In addition, children are also encouraged not to sleep too much during the day, but are directed to be more active in moving so that their bodies remain fit and dynamic. In this

context, games and physical activities are seen as part of the educational process that functions to restore the physical and mental freshness of children after undergoing intensive learning activities.

The importance of a balance between learning, play, and rest shows that physical education in Ibn Qayyim's view is not rigid, but adaptive to the needs of children's development. Children who are not given space to move and play have the potential to experience psychological saturation which can have an impact on decreased learning motivation and emotional rigidity. On the other hand, balanced physical activity will help maintain emotional stability, increase the spirit of learning, and strengthen endurance. Thus, *tarbiyah badaniyyah* not only functions to maintain physical health, but also contributes to the psychological balance of children in the educational process.

Physical education in Ibn Qayyim's perspective shows that bodily readiness is an important foundation for the success of wider education, both in intellectual and spiritual aspects. A healthy body becomes a container that allows the mind to think optimally and the soul to develop stably. Therefore, children's education should not be narrowed down to just cognitive aspects, but should include all dimensions of humanity as a whole. With this approach, *tarbiyah badaniyyah* becomes an integral part of a holistic education system that aims to form a balanced human being between physical, intellect, and spiritual.

Sex Education

Tarbiyah jinsiyyah in the thought of Ibn Qayyim al-Jauziyyah emphasizes that sexual education for children is part of the *tarbiyah* process that must be managed gradually, directed, and in accordance with the child's psychological and physical development (Rassool & Luqman, 2023). This education is not understood as a discussion that is open without limits, but as a systematic effort to build children's self-awareness of their biological nature within the framework of sharia values. Therefore, the approach used requires high sensitivity from parents so that the material presented does not exceed the readiness of the child's understanding, while not ignoring the educational needs that must be met from an early age.

One of the main foundations in *tarbiyah jinsiyyah* is the cultivation of shame (*haya'*) as an internal control mechanism that shapes the child's ethical awareness in maintaining *aurat* and behavior. In this context, children are accustomed not to being naked in front of others and are instructed to understand the limits of the *awrah* according to their gender. In girls, the habit of dressing according to sharia from an early age is part of the internalization of identity and the value of modesty, while in boys

the same awareness is also instilled in the context of dress manners. Thus, shame is not only understood as a social emotion, but as a moral structure that guides the behavior of children in daily life.

Sexual education also includes the formation of a healthy gender identity through the cultivation of masculine characters in boys and feminine characters in girls according to their respective natures. Ibn Qayyim emphasized the importance of not mixing roles that can obscure the biological and psychological identity of children. This process is carried out through the habit of dressing, behavior, and treatment in accordance with gender from an early age, so that children grow up with a stable sense of identity. With this approach, sexual education is not only biological, but also touches on the psychological and social dimensions in the formation of children's personalities.

Another aspect that is no less important is the separation of children's beds at a certain age, which aims to build independence while maintaining the boundaries of physical interaction in the family environment. This practice is understood as part of the educational process that trains children to begin to gradually release emotional dependence from parents. In addition, education is also directed to protect children's views from things that have the potential to damage the sanctity of nature, such as visual content that contains pornographic elements. This supervision is part of the responsibility of parents in forming a morally and psychologically healthy environment.

Sexual education in the perspective of Ibn Qayyim shows that the formation of children's sexual awareness cannot be separated from the process of value education that is gradual, proportional, and based on family examples. The delivery of material is carried out with simple language and an approach that does not cause confusion or fear in children, but builds a healthy understanding and is in accordance with age capacity. Thus, *tarbiyah jinsiyyah* not only functions as a behavior control, but also as a preventive effort in maintaining the purity of the child's nature as well as forming a civilized personality in an Islamic perspective.

Conclusions

Ibn Qayyim al-Jawziyyah's thinking presents a holistic and integrative framework for children's education, including elements of faith, spiritual, intellect, moral, social, physical, and sexual education as a unit of the parenting model system applied in the family. All of them are integrated and build a child's personality that is balanced between spiritual piety, intellectual intelligence, social resilience, and physical health. The findings

of this study answer that the parenting values contained in Ibn Qayyim's thought are centered on the cultivation of faith as a foundation, the development of the soul as a strengthening of inner awareness, the development of the intellect as an instrument of thinking, the formation of morals as moral control, social strengthening as the orientation of interaction, and physical and sexual maintenance as a guardian of the balance of nature. These findings confirm that parenting in Muslim families is integrated into academic or cognitive aspects that must be understood as a comprehensive and continuous process of value education from an early age. The contribution of this study lies in the effort to reconstruct Ibn Qayyim's thought into a more applicable contemporary parenting framework, so that it can be a conceptual reference in building a model of Muslim family parenting that is not only responsive to modern challenges, but also remains firmly rooted in authentic and transformative Islamic values.

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