

Family as the Foundation of Da'wah: Strategies for Shaping a Qur'anic Generation within the Household Environment

Suci Ananda Retno, Mhd. Habibu Rahman

Abstract

The family plays a crucial role in shaping a Qur'anic generation—one that is not only fluent in reading the Qur'an but also able to internalize and apply its teachings in daily life. In Islamic da'wah, the family serves as the first madrasah (school) that forms a child's character and personality from an early age. This study aims to describe family-oriented da'wah strategies in shaping a Qur'anic generation, with a focus on the role of parents in nurturing children's faith (aqidah), worship (ibadah), and morals (akhlaq). This research is a qualitative study using a library research approach, in which data were collected and analyzed from various relevant sources such as books, scholarly articles, and academic journals. The descriptive qualitative approach is applied through literature review methods. The results show that the success of the family in carrying out its da'wah function is determined by three main strategies: parental role modeling, habituation of daily worship at home, and intensive spiritual communication among family members. Additionally, a supportive social environment and strengthened religious literacy at home also contribute as supporting factors. In conclusion, the family is the primary institution in Islamic da'wah and plays a central role in forming a Qur'anic generation. Strategies based on applicable Islamic values are essential to face the challenges of the modern era.

Keywords: Family, Da'wah, Qur'anic Generation, Strategy, Islamic Values

Suci Ananda Retno

Master of Islamic Religious Education Study Program, Universitas Pembangunan Panca Budi, Indonesia

e-mail: anandasuci908@gmail.com

Mhd. Habibu Rahman

e-mail: mhdhabiburahman@dosen.pancabudi.ac.id

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Introduction

Education plays a central role in the civilization of life, as the existence of humans as khalifah on earth created by Allah is inseparable from the educational process. The success of humans in fulfilling this role can be measured through their level of education. The intellect and reasoning bestowed by Allah SWT make education an integral part of human life, as the ability to think generates the need for education (Rahman, 2019). Therefore, education becomes one of the fundamental needs of human life. In the structure of Islamic education, the family holds a strategic role as the first and foremost institution in shaping a child's character. As emphasized in the Qur'an:

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded" (QS. At-Tahrim: 6).

This verse explicitly conveys the responsibility of parents to protect themselves and their families from the destruction of faith and morals, including through early religious education. The Prophet Muhammad SAW also stated: "Every child is born upon fitrah, then it is his parents who make him a Jew, or a Christian, or a Magian..." (HR. Bukhari no. 1358; Muslim no. 2658).

In this context, a Qur'anic generation refers to Muslim children and adolescents aged between 5 and 21 who are nurtured within the family environment to not only read and memorize the Qur'an but also to apply its values in daily life. In the digital era, the role of the family as the primary educator faces significant challenges. Based on a report from the Indonesian Internet Service Providers Association (APJII), 79.5% of Indonesian children and adolescents are connected to the internet, most without parental supervision (APJII, 2022). This condition increases the risk of infiltration by foreign, secular, and liberal values that can weaken the foundation of aqidah and morality. Consequently, the family must not only fulfill its educational function but also act as an active da'wah agent to protect children from destructive information flows.

Indonesia is a country with diverse ethnicities, customs, cultures, and religions. Muslims believe that Islam is a perfect religion, with teachings that encompass all aspects of human life to achieve safety in this world and eternal happiness in the hereafter. Religion is understood as various paths that may differ but lead to the same ultimate goal. Pluralism itself is an institutional concept that reflects an attitude of acceptance toward differences in society, both locally and globally (Rahmadi, Siregar, Nurrayza, & Putri, 2023).

Previous studies have revealed the importance of parental role models in shaping children's religiosity (Latifah, 2020) (Ramadhani, 2023). However, few studies comprehensively position the family as the primary actor of da'wah that consistently applies Qur'anic nurturing strategies in daily life.

This study aims to describe effective family da'wah strategies in shaping a Qur'anic generation amidst the challenges of the digital era. The novelty of this research lies in its integrative approach combining Islamic da'wah and parenting patterns, placing the household as the main basis of da'wah. In this context, da'wah is understood as a process of spiritual communication, value transformation, and the habituation of righteous deeds carried out consistently within the family.

Theoretically, this research expands the literature on family-based da'wah within the realm of contemporary Islamic education. Practically, this article is expected to serve as a strategic guide for Muslim families in instilling Qur'anic values in children from early childhood to adolescence, thereby forming a strong, intelligent, and noble generation amid globalization and technological currents.

Literature Review

A growing body of recent scholarship underscores the central role of the family as the primary institution in shaping a child's religious worldview and moral character within the framework of Islamic education. In contemporary contexts, the family is positioned not only as the first school of life but also as the principal base of da'wah, especially in nurturing a Qur'anic generation capable of integrating textual knowledge with lived values. The Qur'anic injunction in Surah At-Tahrim (66:6) explicitly mandates parents to safeguard themselves and their families from spiritual and moral decay, while prophetic traditions reinforce the parental role as decisive in determining a child's religious orientation.

Recent studies confirm that parental modeling, daily Qur'anic recitation, congregational prayer, and home-based religious discussions are among the most effective strategies for long-term moral and spiritual formation (Latifah, 2020) (Ramadhani, 2023). Rahmat (Sari & Wahyudi, 2022) emphasizes that the family's role as the primary educational institution is critical in constructing a child's worldview, while Hamid and Fitriani (Kementerian Agama RI, 2021) highlight that consistent parental engagement with the Qur'an fosters the preservation of Qur'anic culture in the household.

However, the digital era presents both challenges and opportunities for family-based da'wah. The Indonesian Internet Service Providers Association (APJII) reports that 79.5% of Indonesian children and adolescents are active internet users, most without parental supervision (APJII, 2022). This exposure increases the risk of adopting secular and liberal values that may weaken aqidah and morality. At the same time, digital platforms can be repurposed for da'wah activities, such as sharing Qur'anic memorization sessions, virtual Islamic learning, and religious storytelling.

Empirical evidence from Lingkungan V Padang Bulan, Medan, illustrates the importance of strong intra-family religious cultivation. Once-vibrant community programs like halaqah and Maghrib Mengaji ceased after the departure of key youth leaders in 2017, resulting in reduced Qur'anic engagement among local youth. This mirrors national data from the Indonesian Ministry of Religious Affairs (2021), which found that only 35% of Muslim youth in Indonesia read the Qur'an regularly.

These findings reveal a gap in the regeneration of da'wah cadres at both community and family levels. To address this, the literature recommends integrating traditional religious practices with adaptive digital strategies, thereby enabling families to function as both educational and da'wah institutions capable of countering moral erosion while leveraging technology to strengthen Islamic values (Alwi & Prasetyo, 2021) (Zulkifli, 2020).

Research Methodology

This study employed a qualitative approach using a library research design, aimed at exploring da'wah strategies within the family environment as an effort to form a Qur'anic generation in the digital era. The data sources consisted of primary and secondary literature. The primary literature included verses of the Qur'an, hadith, and classical works of scholars relevant to the themes of da'wah and family education. The secondary literature encompassed scientific journals, reference books, research reports, and academic publications from the last five years that discussed the role of the family in Islamic education and the nurturing of generations in the digital era.

Data collection was carried out using a documentation technique, which involved reviewing and recording relevant information from selected documents. The analysis employed the content analysis method, conducted in three systematic stages: (1) data reduction, (2) data display, and (3) conclusion drawing. The researcher interpreted conceptual meanings from various sources to identify the relationship between family-based da'wah and the formation of a Qur'anic generation.

The validity of the data was ensured through source triangulation, which compared the contents of various literature from different authors and backgrounds to obtain an objective and comprehensive understanding. This methodological approach allowed the study to produce findings that are academically sound, contextually relevant, and applicable to the challenges faced by Muslim families in the digital age.

Results

In Islamic teaching, the family is regarded as the first and foremost institution in shaping the character and morality of children. Within the context of da'wah, the family holds a vital role as the primary agent in instilling Islamic values from an early age. The Qur'anic verse in Surah At-Tahrim (66:6) explicitly mandates the responsibility of parents to safeguard themselves and their families from spiritual and moral decay, one of which is achieved through consistent religious guidance at home.

Empirical observations conducted in Lingkungan V Padang Bulan, Medan, revealed a decline in collective Qur'anic engagement among youth. Previously, activities such as halaqah and the "Maghrib Mengaji" program, facilitated by the mosque youth committee, ran actively until 2017. However, following the marriage of key committee members and their shift in focus toward personal and family obligations, these programs ceased to operate. This situation illustrates a gap in the regeneration of da'wah cadres at both family and community levels, which has a direct impact on the frequency of Qur'anic interaction among young people.

This finding aligns with a national survey by the Research and Development Agency of the Indonesian Ministry of Religious Affairs (2021), which reported that only 35% of Muslim youth in Indonesia read the Qur'an regularly on a daily basis, while the rest engage with it sporadically or only during specific occasions such as Ramadan. The diminished interaction reflects a larger trend where digital entertainment such as social media, online games, and streaming platforms competes for youth attention, potentially diverting them from spiritual practices.

From a theoretical perspective, existing literature reinforces the significance of positioning the family as the foundation of da'wah. Rahmat asserts that the family serves as the primary educational institution that shapes the child's religious worldview. Habituation practices, such as daily Qur'anic recitation, congregational prayer, and regular religious discussions at home, are long-term da'wah strategies with sustained impact. Similarly, Hamid and Fitriani (Hamid, 2021) emphasize that parental modeling in Qur'anic interaction is crucial in preserving and nurturing a Qur'anic culture within the household.

While the digital era poses challenges, it also offers opportunities for family-based da'wah. Social media platforms such as YouTube, Instagram, and TikTok are increasingly utilized by Muslim families to share Qur'an memorization sessions, inspirational family stories, and virtual religious lessons. However, the effectiveness of such strategies depends heavily on the family's conscious prioritization of Islamic values in daily life.

Therefore, forming a Qur'anic generation in the digital age requires adaptive and contextually relevant da'wah strategies at the family level. These strategies must not only emphasize textual teaching of the Qur'an but also foster meaningful engagement with its values in everyday activities. The commitment of parents as the primary da'i within the home is essential to counterbalance the spiritual distractions of modern life. Strengthening family-based da'wah is thus not only an individual obligation but also a collective strategy for building an Islamic civilization rooted in the home.

Conclusion

This study concludes that the family plays a central role in shaping a Qur'anic generation, particularly amid the challenges of the digital era, which is characterized by distractions and a

decline in youth engagement with the Qur'an. Family-based da'wah emerges as a primary strategy for instilling Islamic values from an early age through the habituation of Qur'anic recitation, congregational prayer, and religious discussions within the household.

However, field findings indicate a decline in youth religious activities such as Qur'anic halaqah and Maghrib Mengaji, as observed in Lingkungan V Padang Bulan, Medan, reflecting weaknesses in the regeneration of da'wah cadres at the community level. National data also reveal low levels of regular Qur'anic reading among Muslim youth. These conditions underscore the urgent need for families to assume an active role as the foundation of da'wah by employing adaptive approaches, including the positive utilization of digital media.

The implications of these findings highlight that the commitment of parents as primary da'i within the home is the key to establishing a spiritual ecosystem capable of fostering a generation closely connected to the Qur'an, both textually and contextually. Strengthening family-based da'wah is therefore not only a personal responsibility but also a strategic step toward building the spiritual resilience of the Muslim community in the future. Further development of this research may explore integrated family-community da'wah models that synergize offline and online platforms for sustainable Qur'anic engagement

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