



Islamic family character education: A pedagogical framework of the F-BASE Model

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ABSTRACT

Current approaches to character education primarily focus on observable behavioral changes, while the inner capacities that sustain long-term ethical consistency receive insufficient attention. This reveals a conceptual gap in family character education and highlights the need for a more integrated pedagogical framework. This study aims to develop a conceptual model of family character education grounded in Islamic values and aligned with the discourse on sustainability. This conceptual review synthesizes insights from classical Islamic scholarship, empirical research on family and character education, and frameworks for inner capacity development. The findings indicate that existing family character education models remain fragmented, failing to coherently integrate religious values, pedagogical processes, and orientations toward sustainability. To address this, the study proposes the Fitrah-Based Family Character Education (F-BASE) Model, integrating core Islamic values—*tauhid*, *amanah*, and *rahmah*—with stages of internalization, actualization, and transformation, as well as the Inner Development Goals. Although conceptual, the F-BASE Model contributes theoretically to strengthening the family's role in fostering sustainable character development.

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ABSTRAK

Pendekatan pendidikan karakter selama ini cenderung berfokus pada perubahan perilaku yang tampak, sementara kapasitas batin yang menopang konsistensi etis jangka panjang belum mendapat perhatian memadai. Hal ini menunjukkan adanya kesenjangan konseptual dalam pendidikan karakter keluarga dan perlunya kerangka pedagogis yang lebih terintegrasi. Penelitian ini bertujuan mengembangkan model konseptual pendidikan karakter keluarga yang berlandaskan nilai-nilai Islam dan sejalan dengan wacana pendidikan keberlanjutan. Metode yang digunakan adalah *conceptual review* melalui sintesis literatur, meliputi kajian klasik Islam, penelitian empiris tentang pendidikan keluarga dan karakter, serta kerangka pengembangan kapasitas batin. Hasil kajian menunjukkan bahwa model pendidikan karakter keluarga yang ada masih terfragmentasi dan belum mengintegrasikan nilai religius, proses pedagogis, dan orientasi keberlanjutan secara komprehensif. Sebagai respons, penelitian ini mengusulkan Model Fitrah-Based Family Character Education (F-BASE) sebagai kerangka integratif yang memadukan nilai *tauhid*, *amanah*, dan *rahmah* dengan tahapan internalisasi, aktualisasi, dan transformasi, serta domain Inner Development Goals. Meskipun bersifat konseptual, model ini memberikan kontribusi teoretis dalam memperkuat peran keluarga dalam membangun karakter berkelanjutan.

Kata Kunci: model F-BASE; nilai Islam; pendidikan karakter keluarga; pengembangan batin

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INTRODUCTION

The rapid development of information technology over the past two decades has brought about fundamental changes in the patterns of socialization and character development among the younger generation. The dominance of digital media in daily life provides broad access to information, but at the same time gives rise to various social and emotional issues. Signs of declining empathy, blurred moral boundaries, and increasing aggressive behavior and bullying indicate that the process of internalizing values in children and adolescents faces increasingly complex challenges. Various recent studies on sustainable education emphasize that the current educational response still tends to focus on the mastery of technical and cognitive skills, while the development of inner capacities that underpin ethical and responsible actions has not received adequate attention (Okulich-Kazarin, 2025; Tafese & Kopp, 2025).

This situation indicates the need for a more holistic educational approach, one capable of integrating moral, affective, and spiritual dimensions in a balanced manner. In the Indonesian context, these global changes have a direct impact on the family's role as the primary educational environment. Several studies show that the family's role in shaping a child's character has weakened due to economic pressures, changes in parents' work patterns, and shifts in lifestyle that reduce the quality of family interactions. The family's role as *madrasah al-ula*, the place where children first learn values, manners, and exemplary behavior, is increasingly being sidelined (Khanif et al., 2021; Mulasi, 2021). On the other hand, character education practices in formal educational institutions are often focused on short-term behavioral control, without being balanced by the strengthening of spiritual foundations and inner capacities that underpin moral consistency (Dewi & Dewi, 2024).

Similar criticism has emerged in studies on lifelong education, which emphasize that behavioral change without inner transformation tends to be temporary and fragile (Langmann, 2025). Recent literature on Education for Sustainable Development (ESD) emphasizes that values education cannot be separated from the affective and relational dimensions. Research shows that emotions, relationships, and meaningful experiences play a crucial role in shaping students' commitment to sustainability values, going beyond mere mastery of conceptual knowledge (Stouthart et al., 2025). In line with this, studies on the role of religion in sustainability reveal that spiritual values and religious actors continue to exert a significant influence in fostering moral responsibility, social concern, and pro-sustainability actions in society (Koehrsen & Ives, 2025).

These findings reinforce the argument that the moral and spiritual dimensions must be seriously integrated into the educational framework, particularly in family education. In the Islamic educational tradition, the family has long been viewed as the center of character formation. Classical thought articulated by Al-Ghazali and Ibn Miskawaih places the purification of the soul and the cultivation of good manners at the core of moral education. Contemporary studies on Islamic family education subsequently reaffirm the importance of daily interactions, parental role modeling, and the instillation of values as the primary mechanisms for character internalization. At the same time, the global discourse on education is shifting toward a sustainability orientation through the ESD framework and

SDG 4.7 targets, which demand that education foster a sense of humanity, social responsibility, and ecological concern. The Inner Development Goals (IDGs) framework complements this agenda by emphasizing the importance of inner transformation, such as self-awareness, empathy, and collaborative skills, as prerequisites for sustainable action.

Although research on Islamic values, family education, ESD, and inner capacity development has advanced significantly, the literature indicates a conceptual gap. There are still a few pedagogical models that explicitly integrate Islamic values, family education practices, and the global framework of sustainable development into a single, cohesive framework. This fragmentation limits the potential of family education to comprehensively address contemporary moral and social challenges. In response to this gap, this article proposes the Fitrah-Based Family Character Education (F-BASE) framework as a pedagogical model of family character education grounded in three core Islamic values: *tauhid*, *amanah*, and *rahmah*. These values are understood as principles that shape inner orientation, moral responsibility, and relational sensitivity within family life.

The F-BASE framework is then integrated with the domains within the IDGs, such as self-awareness, reflective ability, relational skills, and collaborative action, and aligned with the principles of ESD. Through this integration, F-BASE is positioned as a character education approach that emphasizes not only behavioral habituation but also inner transformation, supporting the development of sustainable character and contributing to achieving SDG 4. This approach aligns with contemporary curriculum perspectives that position character as an element within learning design, rather than merely an additional outcome. Studies in the context of values-based curriculum development affirm that structured, contextually grounded character cultivation is a prerequisite for the long-term impact of character education. For example, previous research found that a positive school culture integrated into the design of the educational curriculum plays a significant role in building the Pancasila Student Profile character of students (Putri & Astiwi, 2025).

Unlike previous studies, which generally treat character development, values-based curriculum, and lifelong education as separate domains, this study offers a conceptual innovation by formulating the FBASE Model as an integrated pedagogical framework rooted in family education, linking the internalization of Islamic values with systematic pedagogical stages as well as a framework for inner capacity development within the agenda of lifelong education aspects that have not yet been explicitly formulated within the context of family education. Based on this description, this study aims to explain how an Islamic-values-based pedagogical framework can be developed and operationalized in contemporary family education, and how integrating F-BASE with IDGs can strengthen the orientation toward lifelong education. Through this conceptual contribution, the article is expected to enrich the discourse on family character education while offering a model that remains rooted in Islamic values and responsive to global challenges.

LITERATURE REVIEW

Family character education in the Islamic tradition is deeply rooted in the concept of *fitrah* and the process of *tazkiyat al-nafs*, which have developed within the body of Islamic theology and ethics. Education is understood not merely as a process of transmitting

norms, but as an effort to shape inner dispositions in harmony with spiritual values. Al-Ghazali, through "*Ihya Ulumuddin*," asserts that the primary goal of education is the purification of the soul and the formation of character arising from inner awareness, not merely compliance with formal moral rules. Ibn Miskawaih, in "*Tahdzib al-Akhlaq*," reinforces this view by emphasizing the importance of cultivating manners and virtue as mechanisms for character formation, in which consistently practiced habits will shape a relatively stable character. This classical foundation demonstrates that effective character education demands a deep and sustained process of value internalization.

This classic finding is supported by contemporary empirical studies that identify the family as the primary setting for the formation of children's moral identity. Research in Indonesia indicates that parenting practices, parental role modeling, and daily family routines have a significant influence on children's character development (Abubakar et al., 2023). However, changes in social structure and economic pressures have led to a decline in the quality of family interactions, resulting in a decrease in the effectiveness of the socialization of values (Fatimah et al., 2020). This phenomenon explains why character education interventions that rely solely on schools are often insufficient for building a strong moral identity. International empirical studies provide a broader picture of the relationship between parenting styles and children's moral and social-emotional development (Khan et al., 2023; Supriyadi & Maesyaroh, 2023).

Research shows that a warm and supportive parenting style is positively correlated with self-control, empathy, and social adjustment, whereas a permissive or psychologically controlling parenting style is associated with an increased risk of behavioral problems and aggression (Huang & Wan, 2025; Li et al., 2025). Dialogic interactions between parents and children have also been shown to play a crucial role in shaping children's reflective abilities and moral reasoning (Yang & Shen-Tu, 2025). Furthermore, studies on family socio-educational programs confirm that strengthening parental capacity and family-based learning can significantly improve children's relational functioning and character development (Amer et al., 2025). These findings underscore the need for family education to be designed as a pedagogical process that addresses relational and emotional dimensions, not merely behavioral aspects.

Within the broader context of character education, discussions on ethics and spirituality also play a significant role. Studies on moral relativism in education indicate that the absence of a solid foundation of values has the potential to undermine students' ethical orientation (Morosini & da Costa Lins, 2025). Meanwhile, research on spiritual well-being and spiritual literacy confirms that the spiritual dimension plays a significant role in shaping an individual's psychological well-being and moral orientation (Al-Thani, 2025; Jirasek, 2023). In the context of religious societies, religious values remain a vital source for the formation of meaning, identity, and social responsibility (Tesema, 2025). Studies on the concept of the "insan kamil" in Islamic education also indicate that the ideal character is understood as an integration of spiritual, moral, and social dimensions (Sauri et al., 2022). Studies on guidance for Muslim families reinforce these findings by showing that family influences rooted in religious values significantly contribute to the formation of students' life orientations and ethical behavior (Zemzami & Lotfi, 2025).

In the realm of lifelong education, the ESD framework and SDG 4.7 target emphasize that education must foster human values, ecological awareness, and social responsibility. Recent philosophical and empirical literature indicates that ESD should not be understood merely as the integration of environmental content into the curriculum, but rather requires pedagogical approaches capable of building inner capacities such as empathy, systemic awareness, and a future-oriented mindset (Holma et al., 2025). In the family context, this approach implies the need for parenting practices that consciously instill values of sustainability through integrated daily learning experiences. The IDGs framework complements this discourse by positioning inner transformation as a key prerequisite for sustainable social and ecological impacts.

IDGs have identified domains of personal development, such as being, thinking, relating, collaborating, and acting, that are considered essential for individuals to act ethically and sustainably in complex contexts (Ankrah et al., 2023; Rhodes, 2023). Preliminary studies on the application of IDGs in education suggest that systematic cultivation of inner capacity has the potential to enhance students' pro-sustainability motivation and the quality of their social practices (Nordén, 2024; Shtaltovna et al., 2024). Although research on Islamic values, family education, ESD, and IDGs has advanced significantly, an interdisciplinary review reveals consistent conceptual gaps. Theoretical and operational integration between Islamic values, family education practices, and sustainable development frameworks remains rare. Several studies on religion-based family strengthening and resilience have demonstrated positive impacts on family functioning and character development (Abubakar et al., 2023; Ulfatmi et al., 2025).

However, there has been little research that explicitly maps the connection between Islamic values—such as *tauhid*, *amanah*, and *rahmah*—and the IDG domains within the ESD framework. From a learning-theory perspective, developing a values-based family pedagogical model requires a synthesis of several approaches. Social learning theory and habit formation theory explain the roles of modeling, reinforcement, and repetition in shaping stable behavior. Intrapersonal transformation theory emphasizes changes in meaning and identity as the foundation for long-term action, while ESD and IDGs literature provides conceptual indicators for measuring inner capacities, such as empathy, systemic awareness, and collaborative ability. The integration of these approaches enables the development of a pedagogical framework that is not only normative but also operational.

In the context of curriculum development, local literature emphasizes that the internalization of character values cannot be separated from a well-planned, systematic, and contextual learning design. Studies indicate that character education is more effective when character values are explicitly integrated into the curriculum structure, learning objectives, and ongoing pedagogical practices, both in formal and informal settings (Putri & Astiwi, 2025). This finding aligns with the view that family education, as an informal learning environment, holds a strategic position and should be positioned as an integral part of a sustainable character education ecosystem (Syadah et al., 2022). Conceptually, implementing a family-based pedagogical model rooted in human nature requires the formulation of clear indicators.

The value of *tauhid* can be understood through indicators of awareness of transcendent values and consistency in ethical actions; *amanah* through responsibility, role discipline,

and social commitment; and *rahmah* through the capacity for empathy and concern for others. These indicators can be mapped into the IDGs domains—being related to *tauhid*, relating to *rahmah*, and acting and collaborating with *amanah*—thus forming a conceptual crosswalk between values, inner capacities, and family education practices. Overall, this literature review demonstrates that integrating Islamic values, reflective parenting practices, and the ESD and IDGs frameworks provides a strong theoretical foundation for developing a holistic family pedagogical model. However, this wealth of literature has not yet been systematically synthesized into an easily adaptable operational framework. Therefore, this study aims to fill this gap by developing the F-BASE Model as a pedagogical framework that connects spirituality, inner capacities, and sustainable action within the context of family education.

METHODS

This study employs a conceptual review approach designed to develop the theoretical framework of the F-BASE Model through interdisciplinary literature synthesis. This method was chosen because it aligns with the study's objective of constructing a conceptual model, as recommended by Snyder (2019) and practiced in education research based on theoretical synthesis (Holma et al., 2025; Ankrah et al., 2023). This approach adapts the research procedures outlined in the ICOIK article, but has been modified to focus more closely on the processes of selection, categorization, and thematic integration for the purposes of scientific publication.

The research procedure was carried out in four main stages. First, the literature review stage involved searching international databases (Scopus, SpringerLink, DOAJ, Taylor & Francis, and BMC) as well as reputable national journals indexed in SINTA to strengthen the relevance to the Indonesian context. Classical Islamic literature was also included as an epistemological foundation. The search used keywords related to Islamic values, family character education, parenting, ESD, SDG 4, and IDGs. This stage yielded 55 initial publications that met the thematic relevance criteria.

Second, the literature screening stage involved reviewing abstracts, examining argument structures, and assessing scientific validity. Selection criteria included: conceptual contribution, recency, journal credibility, and relevance to the research focus. Literature that was descriptive in nature or did not provide a substantive contribution was eliminated. This process yielded 17 primary sources: 12 on Islamic character education, Muslim families, parenting, and moral values; and 5 on ESD, IDGs, and SDGs. This screening is a modification of the stages in the previous ICOIK study, with a sharper emphasis on theoretical fit for model development.

Third, the thematic analysis stage, which involves concept reduction and grouping. During the reduction stage, the researcher identifies relevant core ideas and eliminates information that does not support the model's objectives. Next, the literature is mapped into three broad categories: 1) the philosophical and ethical foundations of Islamic education; 2) family dynamics and parenting styles; and 3) the global sustainability framework (ESD, SDG 4, and IDGs). This thematic grouping allows the researcher to

observe cross-literature relationships and identify points of convergence between Islamic scholarly traditions and the sustainable development framework.

Fourth, the conceptual synthesis stage, which involves integrating findings across categories to formulate the structure of the F-BASE Model. In this stage, Islamic values such as *tauhid*, *amanah*, and *rahmah* are mapped onto the IDG domains (being, relating, acting) through a comparative process. ESD principles serve as a link between these values and the orientation toward sustainable action. The synthesis process produces a comprehensive framework that encompasses the value dimension, the stages of internalization, actualization, and transformation, and their relevance to SDG 4.

This entire series of procedures emphasizes the researcher's active role in reading, selecting, categorizing, and synthesizing the literature to generate new theoretical constructs. Therefore, this conceptual review approach not only produces a scientifically sound F-BASE model but also meets the methodological standards of conceptual research in academic publications.

RESULTS AND DISCUSSION

The Structure of F-BASE Values in Family Education

The results of the literature review indicate that the Fitrah-Based Family Character Education (F-BASE) Model is built upon three core values of Islamic family education: *tauhid*, *amanah*, and *rahmah*. These three values are not merely positioned as normative-theological concepts, but rather as pedagogical foundations that guide the holistic development of children's character. The value of *tauhid* functions as an inner orientation that fosters moral awareness and integrity in decision-making. The value of *amanah* represents personal and social responsibility, reflected in consistent behavior, role discipline, and commitment to daily tasks. Meanwhile, *rahmah* serves as a relational basis that strengthens empathy, compassion, and the quality of interactions within the family.

These three values were then operationalized in the form of a conceptual framework that maps the relationship between the spiritual dimension, moral orientation, and behavioral habits within the family environment. The F-BASE model depicts a hierarchical yet dynamic relationship, in which each value reinforces the others and contributes to the gradual formation of a child's moral identity. These findings align with studies on Islamic family education, which emphasize that stable character is not formed through momentary interventions but rather through the continuous internalization of values in daily family interactions.

The Pedagogical Stages of F-BASE: Internalization, Actualization, and Transformation

A thematic analysis of the literature identified three main pedagogical stages in implementing F-BASE: internalization, actualization, and transformation. The internalization stage represents the process of instilling values through parental role modeling, value-

based narratives, and the cultivation of habits within family routines. At this stage, children begin to construct a framework of meaning regarding *tauhid*, *amanah*, and *rahmah* through concrete experiences that are observed and experienced firsthand.

The actualization stage marks a shift from an understanding of values to concrete behavior. Children who have internalized the value of *tauhid* tend to demonstrate honesty and consistency even without direct supervision. The value of *amanah* is manifested in responsibility toward household duties and social roles, while *rahmah* is evident in care for family members and the surrounding community. At this stage, the family functions as a social learning environment that allows values to be tested and practiced in real-life situations.

The transformation stage represents a long-term achievement in which values and behaviors have merged into a moral identity. This transformation reflects the development of a relatively stable inner capacity, enabling individuals to act as agents of goodness within a broader social context. These findings reinforce the argument that family character education does not end with behavioral conditioning but aims to build an inner structure that supports sustainable self-change, as emphasized in the literature on inner transformation and lifelong education.

Crosswalk F-BASE and Inner Development Goals (IDGs)

The results of the analysis indicate a strong conceptual alignment between the F-BASE values and the domains within the IDGs framework. The value of *tauhid* is directly linked to the “being” domain, as both emphasize self-awareness, inner wholeness, and moral integrity as the foundation of action. The value of *amanah* aligns with the acting and collaborating domains, which require the ability to act responsibly and consistently, as well as the ability to work together to achieve common goals. Meanwhile, the value of *rahmah* shows the strongest connection to the relating domain, which focuses on empathy, compassion, and the quality of interpersonal relationships.

Table 1. *Crosswalk of F-BASE Scores and Inner Development Goals Domains*

F-BASE score	Core Meaning	IDGs domains	Conceptual Links
<i>Tauhid</i>	Spiritual awareness and life’s purpose	<i>Being</i>	Cultivating self-awareness, moral integrity, and inner clarity
<i>Amanah</i>	Responsibilities and commitment to the role	<i>Acting and collaborating</i>	Promoting ethical conduct, discipline, and cooperation
<i>Rahmah</i>	Empathy and relational care	<i>Relating</i>	Fostering empathy, openness, and social connections

Source: Results of the literature review, 2025

The mapping in **Table 1** shows that Islamic values in F-BASE are conceptually compatible with a globally oriented framework for inner capacity building. This finding reinforces the view that religious values do not conflict with the contemporary human development agenda but can be translated into a universal language without losing their spiritual

essence. Muslim families have strategic potential to contribute to the development of the moral capacity of the younger generation, which is relevant to the demands of the 21st century.

F-BASE within the Framework of ESD and SDG 4

Research findings indicate that F-BASE holds strategic relevance in supporting the ESD agenda and the achievement of SDG 4, particularly regarding the development of a sustainability mindset. This model positions spiritual values as the foundation for responsible action, thereby making family education crucial in fostering ecological awareness, social responsibility, and global concern from an early age. The value of *tauhid* strengthens the ethical relationship between humans and creation; *amanah* provides the basis for responsible resource management; while *rahmah* fosters cross-cultural empathy and social solidarity. Compared to previous research, which generally places ESD within the context of schools and teacher competencies, these findings offer a new perspective by positioning the family as the primary space for the formation of sustainable character.

Recent literature on trends in ESD research and SDG 4 emphasizes that the success of sustainable education depends heavily on students' cognitive and affective capacities, not merely on their mastery of knowledge (Tafese & Kopp, 2025; Okulich-Kazarin, 2025). Studies on the role of religious actors in sustainability also indicate that religious values have significant potential to foster ethical commitment and pro-sustainability actions (Koehrsen & Ives, 2025). In addition, research on affect and dissonance in sustainability education highlights the importance of emotional and reflective dimensions in shaping enduring value orientation (Langmann, 2025). These findings reinforce the relevance of F-BASE as a model that integrates the spiritual, affective, and pedagogical dimensions of family education.

Key Findings of the F-BASE Model

The main findings of this study indicate that F-BASE integrates three domains that have traditionally been treated as separate in the literature: Islamic values, family education dynamics, and the framework of global sustainability. This model offers a pedagogical approach that combines spiritual orientation, children's psychological needs, and 21st-century social demands within a coherent framework. The novelty of F-BASE lies in its ability to integrate core Islamic values with the IDGs framework within the context of family education, thereby producing a character education model oriented toward inner transformation and sustainability.



Picture 1. The F-BASE Model in Family Character Education
 Source: The results of the author’s conceptual development, 2025

Picture 1 illustrates the relationship among the core values of F-BASE, the pedagogical stages of internalization, actualization, and transformation, and their connection to the IDG domains and SDG 4.7.

Table 2. Summary of Findings from the F-BASE Model

Model Aspects	Main Description	Scientific Contributions
Core Values	<i>Tauhid, amanah, rahmah</i> as the foundation of character	The operational framework of Islamic values
Pedagogical Stages	Internalisation-actualisation-transformation	The mechanism of moral identity formation

Model Aspects	Main Description	Scientific Contributions
IDGS Integration	Mapping values to the domain of inner capacity	A bridge between Islamic values and global competencies
ESD and SDG 4	Strengthening the sustainability mindset	Expanding the role of family education
Novelty of the Model	The integration of Islam, family, and sustainability	A holistic and adaptive pedagogical model

Source: *The author's literature review, 2025*

In summary (see **Table 2**), this study's findings confirm that sustainable family character education requires integrating spiritual values, inner capacity, and a global orientation. F-BASE offers a new conceptual contribution to the field of family character education by providing a holistic, contextual, and globally relevant model.

Discussion

This discussion aims to interpret the conceptual findings of the Fitrah-Based Family Character Education (F-BASE) Model within the theoretical frameworks of character education, family education, and lifelong education previously discussed. In line with the conceptual review approach, the discussion focuses on the theoretical interpretation and conceptual contributions of the model, rather than on a repetition of the results. Research findings indicate that sustainable family character education requires a foundation of deeply internalized values connected to an individual's inner capacity. This aligns with the perspective of character education, which emphasizes that stable moral transformation can occur only when values become part of an individual's inner orientation and self-identity. These findings reinforce the argument that effective character education stems from the individual's internal dimensions, not merely compliance with external norms.

The literature on moral education and spirituality indicates that a relatively stable character is formed when values are internalized as the meaning of life and a guide for action, rather than merely as formal rules (Jirasek, 2023; Al-Thani, 2025). Within the family context, the process of internalizing values through role modeling, daily interactions, and the instilling of values plays a central role in shaping a child's moral orientation, as explained by Dahliyana through "*Pendidikan karakter: Konsep dan implementasi di sekolah dan keluarga*". Therefore, F-BASE regards the family as the primary pedagogical space in which the process of reflecting on values and character development can take place naturally and continuously. When compared with previous research on Islamic family education, most studies emphasize the role of parents and parenting styles as factors in character development, yet few have systematically formulated the underlying pedagogical mechanisms (Abubakar et al., 2023; Ulfatmi et al., 2025).

F-BASE expands on this research by formulating the stages of internalization, actualization, and transformation as a pedagogical pathway that explains how values move from the normative realm towards children's moral identity. This approach aligns with theories of habit formation and inner transformation, which emphasize that character develops through a gradual and continuous process, rather than through momentary interventions. In relation to sustainable education, the findings of this research indicate that F-BASE is

relevant to the Education for Sustainable Development agenda and SDG target 4.7. The ESD literature emphasizes that the development of sustainability competencies cannot be achieved solely through the transfer of knowledge, but requires the strengthening of pupils' affective, reflective, and relational dimensions (Holma et al., 2025; Stouthart et al., 2025). Until now, research on ESD has largely focused on schools and universities as the primary settings for intervention.

This discussion broadens that perspective by emphasizing that the family is the primary and strategic setting for fostering a sustainability mindset through everyday practices rooted in the values of responsibility and empathy. The integration of F-BASE with the Inner Development Goals framework provides further theoretical insight. The IDGs emphasize that the achievement of sustainable development goals depends heavily on individuals' inner capacities, such as self-awareness, empathy, and the ability to act collaboratively (Ankrah et al., 2023; Rhodes, 2023). This discussion demonstrates that the Islamic values within F-BASE—*tauhid*, *amanah*, and *rahmah*—can be conceptually mapped onto the domains of IDGs, as outlined in the findings section. Therefore, F-BASE builds a conceptual bridge between the Islamic educational tradition and the global framework for inner capacity development, which has hitherto been discussed predominantly in the context of leadership and formal education (Nordén, 2024).

Compared with previously developed family-based character education models, F-BASE offers a novel approach through cross-framework integration. Previous literature has tended to treat faith-based character education and sustainable education as two distinct domains. This discussion demonstrates that such a separation is insufficient to address the complexity of contemporary moral and ecological challenges (Langmann, 2025; Koehrsen & Ives, 2025). F-BASE presents a more holistic and contextual model of family character education by integrating Islamic values, inner capacity, and a focus on sustainability. The theoretical implications of these findings suggest that efforts to strengthen family character education should focus on developing reflective and relational capacities, rather than merely behavioral compliance. In line with recommendations from studies on the development of values-based curricula, character education will have a long-term impact if it is understood as a pedagogical framework that is institutionalized in everyday practice, in both formal and informal settings (Putri & Astiwi, 2025).

In this context, F-BASE can serve as a conceptual framework for developing parenting programs, family education modules, and long-term character education policies. Although this study is conceptual in nature, this discussion opens the way for further empirical research to test the relevance and effectiveness of F-BASE in various family contexts, as well as to develop more operational measurement indicators. Overall, this discussion confirms that the main contribution of the research lies in enriching the discourse on family character education by integrating Islamic values and the framework of sustainable development. F-BASE can be viewed as a relevant and adaptive conceptual framework addressing educational challenges in an era of social and ecological transformation.

CONCLUSION

This study concludes that sustainable family character education requires a pedagogical approach that not only emphasizes the cultivation of behavior, but also the strengthening of inner capacity as the foundation for long-term moral consistency. Through a cross-disciplinary literature review, this study developed the Fitrah-Based Family Character Education (F-BASE) model as a pedagogical framework that integrates the core Islamic values—*tauhid*, *amanah*, and *rahmah*—with the dynamics of family education and a focus on sustainable development. The research findings indicate that the value of *tauhid* serves as the foundation for inner awareness and moral integrity; the value of *amanah* fosters responsibility and ethical conduct within a social context; whilst the value of *rahmah* strengthens empathy and the quality of interpersonal relationships. These three values, when operationalized through the stages of internalization, actualization, and transformation, form a pedagogical pathway that enables values to develop into a relatively stable moral identity. The integration of the F-BASE values with the domains of the Inner Development Goals demonstrates that Islamic family education is conceptually aligned with the global framework for inner capacity development, whilst also contributing to the achievement of the Education for Sustainable Development goals and SDG 4.7. As a conceptual contribution, F-BASE offers a novel approach by integrating spiritual, pedagogical, and sustainability dimensions into a single coherent framework. This model reaffirms the strategic role of the family as the primary and most influential educational setting in shaping character oriented towards social responsibility and sustainability. The objectives of this study, to describe the theoretical foundations of F-BASE, analyze its relationship with IDGs and ESD, and produce an Islamic-values-based pedagogical framework, have been achieved. Nevertheless, this study remains conceptual and has not yet been empirically tested in the field. Therefore, further research is recommended to test the F-BASE model through both qualitative and quantitative approaches to evaluate its effectiveness within diverse family contexts. Furthermore, the development of indicators and measurement instruments based on F-BASE values and IDG domains is necessary so that this model can be implemented in a more operational and measurable manner within family education practice.

AUTHOR'S NOTE

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