

THE ROLE OF MUSLIMAT AL-WASHLIYAH IN MEDAN CITY IN STRENGTHENING FAMILY BASED ISLAMIC EDUCATION

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Abstract: The weakening of family-based Islamic education due to social change, digital media penetration, and limited parental capacity necessitates the involvement of socio-religious actors at the community level. In this context, Islamic women's organizations play a strategic role in strengthening family-based Islamic education. This study aims to analyze the role of the Muslimat Al-Washliyah in Medan in fostering religious values, moral development, and worship practices within the household. The study employs a qualitative approach with a case study design. Data were collected through in-depth interviews with organizational leaders and members, observations of religious gatherings and Islamic parenting programs, and analysis of organizational documents. Data analysis was conducted inductively through data reduction, data display, and conclusion drawing, with triangulation used to ensure data credibility. The findings indicate that the Muslimat Al-Washliyah in Medan performs educational, socio-religious, and women empowerment roles in strengthening family-based Islamic education. These findings imply the importance of reinforcing the role of Islamic women's organizations as strategic partners in developing contextual and sustainable family-based Islamic education policies and practices.

Keywords: Islamic Education, Women's Organizations, Family Education

Abstrak: Melemahnya fungsi pendidikan Islam dalam keluarga akibat perubahan sosial, penetrasi media digital, dan keterbatasan kapasitas pengasuhan orang tua menuntut keterlibatan aktor sosial-keagamaan di tingkat masyarakat. Dalam konteks ini, organisasi perempuan Islam memiliki posisi strategis dalam memperkuat pendidikan Islam berbasis keluarga. Penelitian ini bertujuan menganalisis peran Muslimat Al-Washliyah Kota Medan dalam pembinaan nilai keagamaan, moral, dan praktik ibadah di lingkungan rumah tangga. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui wawancara mendalam dengan pengurus dan anggota organisasi, observasi kegiatan pengajian dan pelatihan parenting Islami, serta telaah dokumen program. Analisis data dilakukan secara induktif melalui reduksi, penyajian, dan penarikan kesimpulan, dengan triangulasi sebagai teknik keabsahan data. Hasil penelitian menunjukkan bahwa Muslimat Al-Washliyah Kota Medan menjalankan peran edukatif, sosial-keagamaan, dan pemberdayaan perempuan dalam penguatan pendidikan Islam berbasis keluarga. Temuan ini berimplikasi pada pentingnya penguatan peran organisasi perempuan Islam sebagai mitra strategis dalam pengembangan kebijakan dan praktik pendidikan Islam berbasis keluarga yang kontekstual dan berkelanjutan.

Kata Kunci: Pendidikan Islam, Organisasi Perempuan, Pendidikan Keluarga

INTRODUCTION

The family is the first and most fundamental educational institution in Islam, because it is where the process of internalizing faith values, shaping character, and practicing worship from an early age takes place (Defina, 2017; Fadli, 2020). Family-based Islamic education is seen as the main foundation in building the religious and moral character of the Muslim generation (Azizah, 2022). However, various contemporary social changes, such as cultural globalization, the penetration of digital media, and the weakening of parental care functions, have had an impact on the declining effectiveness of religious education in the household environment (Azra, 2012).

A number of recent studies show that the weakness of Islamic education in families has implications for low religious literacy, a decline in worship practices, and an increase in moral problems among Muslim children and adolescents (Noverta et al., 2025); (Asriani et al., 2024). This condition confirms that strengthening Islamic education cannot only be entrusted to formal educational institutions, but requires the involvement of socio-religious actors at the community level (Rogahang, 2019; Syaikh et al., 2021; Wijaya, 2020). In this context, Islamic women's organizations such as the regional administrators of Muslimat Al-Washliyah in Medan City have a strategic position, especially in strengthening the role of mothers as primary educators in the family. Research

shows that women's empowerment through religious organizations contributes significantly to the formation of a religious family culture and improves the quality of Islamic education in households (Indrianti, 2026). Muslimat Al-Washliyah, as an autonomous body of Al-Jam'iyatul Washliyah, has historically and structurally played an active role in the fields of da'wah, education, and Muslim family development, especially in North Sumatra.

The regional administrators of Muslimat Al-Washliyah in Medan City organize various programs such as regular recitation of the Qur'an, sakinah family development, and Islamic parenting training. However, academic studies that specifically and systematically examine the role of the Muslimat Al-Washliyah organization in strengthening family-based Islamic education are still relatively limited. Previous studies have mostly focused on Al-Washliyah's formal education or the role of Islamic organizations in general, without placing the family as the main basis of analysis (Handayani et al., 2025). Therefore, this study is necessary to fill *the research gap* and provide theoretical and practical contributions to the development of family-based Islamic education.

This study focuses on analyzing the role of the regional organization of Muslimat Al-Washliyah in Medan City in strengthening family-based Islamic education. This research is important because, empirically, families need to

strengthen their educational capacity, while theoretically, a conceptual framework is needed to explain the contribution of Islamic women's organizations in building a religious culture in the household. The findings of this study are expected to serve as a reference for the development of policies and programs for Muslim family development.

This research is based on several main constructs. Family-based Islamic education is defined as the process of internalizing Islamic values in a planned and sustainable manner within the household through role modeling, habitual worship, and parental guidance (Abdullah, 2021). The role of Islamic women's organizations is understood as the collective contribution of organizations in the form of education, da'wah, and social empowerment oriented towards strengthening the function of Muslim families.

Propositionally, this study departs from the assumption that the more intensive the role of Muslimat Al-Washliyah in religious guidance and Islamic parenting, the stronger the practice of Islamic education in the family. This relationship is mediated by an increase in mothers' religious literacy, the habit of family worship, and the formation of a religious culture in the household. This framework allows for systematic observation of the phenomenon and explanation of the relationship between variables in

strengthening family-based Islamic education.

Based on these empirical conditions, this study aims to answer fundamental questions regarding how the concrete role of the regional administrators of Muslimat Al-Washliyah in Medan is carried out, interpreted, and perceived in strengthening family-based Islamic education. The focus of this study is not only to examine the forms of organizational programs and activities, but also to explore the mechanisms of value internalization, patterns of mothering, and challenges faced in the context of a pluralistic and dynamic urban society. Thus, this study is expected to provide a more comprehensive understanding of the relationship between Islamic women's organizations and the practice of Islamic education in the family, while clarifying the position of the regional administrators of Muslimat Al-Washliyah as strategic actors in strengthening the religious resilience of Muslim families in the contemporary era.

METHOD

This study uses a qualitative approach with a case study design to gain an in-depth understanding of the role of the Medan City Muslimat Al-Washliyah Regional Executive Board in strengthening family-based Islamic education. The case study design was chosen because this research focuses on the of one specific case, namely the Muslimat Al-Washliyah Regional Executive Board of Medan City,

which is considered to have unique and relevant characteristics as a strategic actor in the development of Muslim families in urban areas with complex social dynamics (Creswell, 2012).

The research was conducted in Medan City with the unit of analysis covering the organizational structure, family development programs, and Islamic education practices carried out by Muslimat Al-Washliyah members within the family environment. The research subjects included the administrators of the Muslimat Al-Washliyah Regional Management in Medan City, active members directly involved in family education strengthening programs, and foster families who participated in religious development and Islamic parenting activities.

Informants were selected using purposive sampling, taking into account their involvement, experience, and capacity in implementing family-based Islamic education programs. Data collection techniques were carried out through: (1) semi-structured in-depth interviews to explore perceptions, strategies, mechanisms for internalizing values, and challenges faced by the organization and assisted families; (2) participatory observation of the implementation of family recitation activities, Islamic parenting training, and religious assistance; and (3) documentation studies of the organization's articles of association/household budget, activity reports, family guidance modules, and relevant da'wah materials.

Data analysis was conducted thematically using an interactive model that included data reduction, data presentation, and conclusion drawing/verification (Miles et al., 2014). The analysis process began with open coding to identify units of meaning, followed by grouping codes into thematic categories representing the role of the organization, forms of family education intervention, and their impact on household religious practices. The themes that emerged were then interpreted contextually in accordance with the conceptual framework of the study.

Data validity was ensured through source and technique triangulation, member checking, and peer discussion to enhance the dependability and confirmability of the findings. In addition, this study adhered to the principles of qualitative research ethics by obtaining informant consent, maintaining confidentiality, and positioning the researcher as the primary instrument who was reflexively aware of his position and subjectivity during the research process.

RESULTS AND DISCUSSION

The Role of the Al-Washliyah Regional Muslimat Organization in Strengthening Family-Based Islamic Education

Based on the results of an interview with the Chair of the Regional Management of Muslimat Al-Washliyah in Medan, Dr. Hj. Hasnil Aida Nasution, MA, the Muslimat Al-Washliyah organization is the women's wing of the large Islamic

organization Al-Jam'iyatul Washliyah, which focuses on women's empowerment, education, da'wah, and socio-religious activities. Its duties and activities are: a) Social and da'wah activities, namely organizing social services, commemorating Islamic holidays, and activities to help the poor in Medan, b) Education, namely playing a role in Islamic education, in line with the overall vision and mission of Al Washliyah, c) Community development, namely contributing to the development of micro, small and medium enterprises and family resilience through da'wah and social programs, d) Partnerships, namely collaborating with various parties, including local governments and related institutions, to ensure the success of religious and social programs. This was also conveyed by Mrs. Dra. Hj. Cut Putri Elda Vivibach, M.Pd and Erna Mahrani, M.Pd as the secretary and treasurer of the Regional Management of Muslimat Al-Washliyah in Medan City.

Therefore, the Al-Washliyah Muslimat Regional Management of Medan City has a strategic role in strengthening family-based Islamic education through an educational da'wah approach, religious guidance, and the empowerment of women as the primary educators in the family. This role is carried out in a structured manner through routine programs such as regular recitations from mosque to mosque, each of which is the responsibility of the branch leaders. Muslimat Al-Washliyah Sub-district and incidental programs are

carried out directly by the Regional Management of Muslimat Al-Washliyah, which are oriented towards increasing Islamic understanding, strengthening morals, and the resilience of Muslim families.

Conceptually, the family is the first and primary educational environment in Islam, where the values of monotheism, worship, and morals are instilled from an early age (Indriani, 2025). The research findings show that the Regional Management of Muslimat Al-Washliyah in Medan City positions mothers as key actors in family education, in line with the concept of *ummu madrasatul ula*, which emphasizes the centrality of the role of mothers in shaping children's characters.

Therefore, the role of mothers in the Al-Washliyah Regional Executive Board in Medan has a very strategic and multidimensional position, both in the family, education, socio-religious, and community empowerment spheres. Based on an interview with the chairwoman of the Regional Executive Board of Muslimat Al-Washliyah in Medan City, as an autonomous women's organization, Al-Jam'iyatul Washliyah can play the following roles: First, as the primary educator in the family. In the Islamic perspective, mothers are positioned as the first and primary educators of children. Within Muslimat Al-Washliyah, this role is emphasized by the Islamic Religious Affairs Agency through various programs for fostering a peaceful family, moral education, and

strengthening Islamic values in the household. Mothers not only function as biological caregivers, but also as moral and spiritual educators who instill the values of monotheism, manners, and social ethics from an early age. Through recitation of the Qur'an, majelis taklim (religious gatherings), and Islamic parenting training, Muslimat Al-Washliyah strengthens mothers' capacity to raise a generation with good character and Islamic insight.

Second, as agents of da'wah and socialization of Islamic values. Muslimat Al-Washliyah facilitates mothers to play an active role as da'iyah in the community. Muslimat mothers are involved in da'wah activities through words and deeds, such as religious lectures, worship guidance, guidance for converts, and socio-religious activities at the grassroots level. The emotional closeness of mothers to their social environment makes the da'wah more persuasive, humanistic, and contextual, especially in addressing issues related to family, women, and children.

Third, as a reinforcement of non-formal Islamic education. In the field of education, Muslimat Al-Washliyah mothers play an active role in the management and development of non-formal Islamic educational institutions, such as Al-Qur'an Education Parks, madrasahs, and majelis taklim. This role reflects the mothers' real contribution to improving the Islamic literacy of the community. In addition, the involvement of mothers in non-formal education also

expands access to religious education for children and communities that are not yet reached by formal education.

Fourth, as social and economic empowerment of the community. Muslimat Al-Washliyah also encourages the role of mothers in the social and economic empowerment of families. Through skills training, cooperatives, and household-based entrepreneurial activities, mothers are empowered to have economic independence without neglecting their domestic roles. This empowerment contributes to improving family welfare and strengthening the social resilience of the community, especially among the lower-middle class.

Fifth, as guardians of Islamic and national values. In the context of nationality, Muslimat Al-Washliyah mothers play a role as guardians of religious moderation and social harmony. Through education and exemplary behavior, mothers instill attitudes of tolerance, love for the homeland, and national commitment in line with Islamic teachings. This role is very important in facing the challenges of radicalism and moral degradation in Indonesia's multicultural society.

Sixth, as drivers of the organization. Internally, the women of Muslimat Al-Washliyah serve as the main drivers of the organization, from program planning and activity implementation to evaluation. Women's leadership in Muslimat Al-Washliyah shows that the role of mothers is not limited to the domestic sphere, but also includes active

contributions in the public sphere, while remaining grounded in Islamic values.

Thus, the role of mothers in the Muslimat Al-Washliyah organization is not only complementary but fundamental in building families, communities, and the Muslim community. Through their roles as educators, da'iyah, social activists, and guardians of Islamic values, the mothers of Muslimat Al-Washliyah have become important pillars in realizing sustainable Islamic education and a society with good morals, prosperity, and civility. This is reflected in the organization's program focus on nurturing women and housewives as family educators.

In practice, the Regional Management of Muslimat Al-Washliyah in Medan City serves as a bridge between normative Islamic values and the realities of urban Muslim families facing the challenges of modernity, digitalization, and social change. These findings reinforce the view that Islamic women's organizations have a significant role in maintaining the continuity of Islamic educational values at the grassroots level (Barella et al., 2024; Pulungan, 2014; Sagala, 2019; Triana et al., 2022).

Forms of Programs by the Regional Executive Board of Muslimat Al-Washliyah in Family-Based Islamic Education

Based on interviews with the Chair of the Medan City Muslimat Al-Washliyah Regional Management, there are several main programs of the Medan City Muslimat Al-Washliyah in strengthening

family-based Islamic education, including: family majelis taklim (religious gatherings), Islamic parenting studies, character building for children and adolescents, and family guidance based on Islamic values.

The religious gatherings, which are held regularly, not only serve as a forum for religious study, but also as a space for family education that discusses current issues such as Islamic parenting, character education for children, and strengthening spiritual values in the family. This approach is in line with the concept of *Islamic parenting*, which emphasizes the integration of faith, exemplary behavior, and communication in child rearing (Setiasih & Subur, 2024).

In addition, the Regional Management of Muslimat Al-Washliyah in Medan City has also developed thematic studies that specifically discuss the role of parents in facing the challenges of children's education in the digital age. The interview results show that this program is designed to improve parents' religious literacy so that they are able to wisely guide their children in the use of technology and social media. These findings are relevant to research stating that family-based Islamic education is key to maintaining children's moral resilience amid the tide of globalization (Syaidah et al., 2025).

Thus, the Muslimat Al-Washliyah program is not only ritualistic and religious in nature, but also educational and preventive, namely preventing the degradation of Islamic values in the

family due to the influence of an unfavorable social environment.

Strategies for Strengthening the Role of the Family Through the Approach of the Muslimat Al-Washliyah Regional Women's Organization

The discussion of the research results shows that the main strategy of the Regional Management of Muslimat Al-Washliyah in Medan in strengthening family-based Islamic education is carried out through a participatory and cultural approach. This organization utilizes the emotional and social closeness between members as social capital to disseminate Islamic educational values within the family.

This approach is in line with community-based education theory, which emphasizes the importance of social participation in the success of non-formal education. The Regional Management of Muslimat Al-Washliyah in Medan utilizes its organizational structure down to the grassroots level to directly reach Muslim families, so that the process of internalizing Islamic values takes place naturally and sustainably.

In addition, the Regional Management of Muslimat Al-Washliyah in Medan City implements a strategy of exemplary behavior (*uswatun hasanah*) through the figures of administrators and muballighah who serve as *role* models for members and foster families. This exemplary behavior has proven effective in instilling values of morality, patience, and responsibility in families. These

findings support the view that Islamic education in the family is more effective when conveyed through real examples rather than just verbal instructions (Rusydiyah & Nasarudin, 2020).

The Impact of the Role of Al-Washliyah Muslimat Regional Administrators on the Resilience and Quality of Family Education

The results of the study show that the role of the Al-Washliyah Muslimat Regional Board in Medan City has had a positive impact on increasing parents' awareness of the importance of family-based Islamic education. Informants stated that involvement in the activities of the Al-Washliyah Muslimat Regional Board in Medan City helped them to re-understand the function of the family as the center of education for children's faith and morals in the current era of digitalization.

Another identified impact is the improvement in the quality of communication within the family, especially between parents and children. Islamic education delivered through a dialogical and loving approach encourages the creation of harmonious and religious family relationships. These findings are in line with research stating that Islamic education contributes significantly to family resilience and social stability (Syaidah et al., 2025).

Therefore, the Regional Management of Muslimat Al-Washliyah in Medan also plays a role in building collective awareness of the responsibility of family

education as part of social da'wah. This strengthens the position of Islamic women's organizations as agents of social change that are not only active in the religious sphere but also in education and family development.

Then, in the perspective of contemporary Islamic education, the role of the Regional Management of Muslimat Al-Washliyah in Medan City can be understood as a form of contextual actualization of tarbiyah da'wah. Islamic education is no longer limited to formal institutions such as schools and madrasas, but has been expanded to the realm of family and community (Indriani, 2025).

Thus, the findings of this study enrich the study of Islamic education by showing that Islamic women's organizations have a real contribution in building a family education ecosystem based on Islamic values. This also fills the gap in previous studies, which mostly highlighted family education from a normative perspective, without empirically examining the role of social actors.

Thus, the Regional Executive Board of Muslimat Al-Washliyah in Medan City functions not only as a religious organization but also as a non-formal educational institution that plays a crucial role in preserving Islamic values within Muslim families amid the dynamics of modern society.

CONCLUSION

This study concludes that the Regional Administrator of Muslimat Al-

Washliyah in Medan plays a significant role in strengthening family-based Islamic education through structured religious guidance and family education programs. These initiatives are oriented toward the internalization of faith, moral values, and the moral resilience of Muslim families. Beyond its function as a religious organization, the Regional Administrator of Muslimat Al-Washliyah operates as a non-formal educational institution that contributes directly to character formation within families and the moral development of younger generations. The findings indicate that the organization consistently positions the family as the central locus of Islamic education, with mothers acting as key educational agents. Through activities such as *majelis taklim*, Islamic parenting programs, child moral development initiatives, and family mentoring, the organization has enhanced parents' awareness of their responsibilities in educating children based on Islamic values. This approach reflects a holistic model of Islamic education that integrates formal, non-formal, and informal learning contexts. Furthermore, participatory engagement, role modeling, and women's empowerment emerge as effective strategies in facilitating the internalization of Islamic values in everyday family life. The exemplary conduct of organizational leaders and female preachers (*muballighah*) strengthens the translation of religious teachings into lived practices. These efforts have led to improved family religiosity, more harmonious parent-child relationships, and increased collective

awareness of family education as a form of social *da'wah*. Overall, this study highlights the potential of Islamic women's organizations as strategic agents in advancing sustainable family-based Islamic education in Indonesia.

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