



Reconstructing Islamic Family Values for Character Education in the Artificial Intelligence Era: A Literary Analysis of *Hidup Hanya 3 Hari*

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Abstract:

Family education plays a crucial role in character formation, yet the rapid development of artificial intelligence challenges the maintenance of spiritual, moral, and relational foundations in life. This study aims to identify the Islamic family profile represented in Lilis Rohaeti's book *Hidup Hanya 3 Hari* and examine its implications for strengthening character education in the AI era. This study used a qualitative library research design, using the book as the primary source and scholarly literature as supporting sources. Data were collected through systematic reading, documentation, and note-taking, then analyzed through data condensation, data display, and conclusion drawing and verification. The findings reveal three interconnected dimensions: spirituality and worship as the foundation of family life; productive, dialogical, and socially responsible practices; and family-based education, knowledge sharing, and character formation. The study concludes that Islamic family education integrates faith, discipline, responsibility, dialogue, productivity, and reflection. This implies that literary narratives can support family-school character education and ethical, critical engagement with AI-mediated environments.

INTRODUCTION

Family remains a fundamental social institution for shaping human character, relationships, and educational development. Families provide the first environment where individuals learn values, responsibilities, communication, identity, belonging, and patterns of social behavior (Glory et al., 2023; Za et al., 2024). In Indonesia, these functions are closely connected with moral formation, cooperation, affection, and parental responsibility. From an Islamic perspective, family is also a sacred institution founded on faith, responsibility, and the pursuit of *sakinah*, *mawaddah*, and *rahmah*. Therefore, strengthening Islamic family values remains important for sustaining character education, particularly when technological development increasingly shapes children's learning, interaction, communication, and everyday life (Fujianti, 2026; Umar et al., 2025). Family education consequently deserves renewed attention as a foundation for preparing

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individuals to navigate social and technological transformation responsibly.

The rapid development of artificial intelligence and digital technology has created new challenges for family education. Family members increasingly depend on digital platforms, while face-to-face communication, parental supervision, and ethical guidance may become more complicated (Bahri et al., 2024; Faizin et al., 2025). Parents must also navigate children's exposure to information, automated technologies, and diverse digital content without weakening spiritual foundations. Consequently, technological competence alone cannot adequately address children's educational needs (Mahmud et al., 2023; Maskur et al., 2025). Families need values to guide technology use through responsibility, honesty, critical reasoning, affection, and religious commitment. This condition creates an urgent need to reconsider Islamic family education as a foundation for character formation amid technological transformation (Hr et al., 2025; Malik, 2024). Without these foundations, technology may advance faster than children's moral and spiritual preparedness.

This challenge reflects the need to integrate Islamic family values with educational practices responsive to artificial intelligence. Important values include tauhid, noble character, responsibility, honesty, discipline, compassion, parental example, and critical reasoning as foundations for family resilience. Literature can also function as an alternative medium for communicating educational and family values because narratives can represent social realities, develop character, and stimulate reflection (Darina & Baharun, 2025; Zazin et al., 2025). Through characters, conflicts, relationships, and storylines, literary works may present concrete examples of moral choices and family interactions. However, existing discussions have not sufficiently examined how an Islamic family profile represented in literature can inform character education within the context of artificial intelligence. This gap requires deeper investigation (Baharun, 2025; Khomairohtusshiyamah et al., 2025).

Previous studies have demonstrated the relevance of Islamic family values and digital literacy to character development. Research on digital literacy indicates that technological competence should be paired with Islamic character education so individuals can use technology ethically (Dalimunthe et al., 2023; Safitri et al., 2025). Other studies show that Islamic family education supports children's character through sincerity, honesty, patience, care, responsibility, and religious commitment. Research on family education also emphasizes the importance of the Qur'an, prophetic traditions, and exemplary behavior in shaping children's character (Ok et al., 2026; Rivaldi & Ramadhan, 2024). Although these studies establish the importance of Islamic family education, they mainly discuss educational practices, parenting, digital literacy, or general religious values. They have not specifically investigated literary representations as sources for constructing an Islamic family profile relevant to character education in the artificial intelligence era.

This limitation reveals an important research gap concerning literary texts as sources for identifying and synthesizing Islamic family values for contemporary education. Existing studies have generally approached family education through empirical educational settings, digital literacy, parenting, or religious instruction, while literary works have more often been discussed as media for character education. The relationship between a specific literary representation of family life

and educational demands created by artificial intelligence remains insufficiently explored (Syukur et al., 2024; Umar et al., 2024). Addressing this gap is important because literary narratives can provide contextualized representations of values, relationships, responsibilities, and moral choices. These representations may offer educators meaningful resources to strengthen character education without separating technological adaptation from Islamic ethical and spiritual foundations.

This study proposes a distinctive approach by examining the Islamic family profile in Lilis Rohaeti's book *Hidup Hanya 3 Hari* and synthesizing its values with character education in the artificial intelligence era. Rather than treating literature merely as reading material, this study positions the narrative as a source for identifying family values relevant to educational development. The analysis focuses on values embedded in family relationships, parental roles, responsibility, spirituality, and character formation. Importantly, it connects literary interpretation, Islamic family education, and contemporary technological challenges. This approach contributes a contextual perspective for developing character education that remains adaptive to technological advancement while preserving Islamic values as its ethical, spiritual, and moral foundation.

Based on this gap, the study addresses two research problems: how the Islamic family profile is represented in *Hidup Hanya 3 Hari* by Lilis Rohaeti, and what its implications are for strengthening character education in the artificial intelligence era. The study aims to identify and describe the Islamic family profile, interpret the values embedded in its representation, and synthesize their educational implications for Indonesia. The central argument is that literary representations of Islamic families can provide valuable educational resources when their values are critically interpreted and connected with contemporary technological conditions. Strengthening character education therefore requires not only digital competence, but also family-based Islamic values that guide ethical judgment, responsibility, spirituality, and humane interaction within educational environments.

RESEARCH METHODS

This study employed a qualitative research design using library research as the primary methodological approach. The selection of library research was based on the nature of the research object, which focuses on identifying, interpreting, and synthesizing Islamic family values represented in the book *Hidup Hanya 3 Hari* by Lilis Rohaeti and their implications for character education in the artificial intelligence era. Library research is appropriate because the study does not involve direct observation of human participants, but examines written sources as the primary basis for generating findings. The qualitative approach enables the researcher to explore the meanings, values, concepts, relationships, and educational messages in the text and interpret them contextually in relation to Islamic family education and contemporary educational challenges.

The researcher conducted the study by examining the book *Hidup Hanya 3 Hari*, published by Percikan Literasi, as the primary data source. The book was selected purposively because its content discusses family life, religious values, moral guidance, parental roles, and character formation that are directly relevant to the research focus. Secondary sources included relevant journal articles, books, conference proceedings, academic papers, theses, and credible online sources on

Islamic families, character education, literature, and artificial intelligence. The researcher collected data through systematic reading, documentation, and note-taking. The researcher identified relevant passages, recorded textual information, classified statements according to emerging categories, and compared the primary text with supporting literature to establish contextual relevance and strengthen interpretation.

Data analysis followed an interactive qualitative process consisting of data condensation, data display, and conclusion drawing and verification (Fadliyah et al., 2023; Jenkins et al., 2023). Data condensation involved selecting, reducing, coding, categorizing, and focusing textual information related to Islamic family profiles and their educational values. The condensed data were then presented as organized descriptions, thematic categories, and analytical tables to help identify relationships among values, family roles, and character education. The final stage involved drawing and verifying conclusions by repeatedly comparing interpretations with the primary text and relevant secondary sources. Verification involved source comparison, conceptual consistency, and careful re-reading of the text to ensure the identified Islamic family values and their implications for character education in the artificial intelligence era were grounded in the available data.

RESULTS AND DISCUSSION

Results

Spirituality and Worship as the Foundation of Islamic Family Life

The first finding indicates that Islamic family life in *Hidup Hanya 3 Hari* is fundamentally organized around spirituality and consistent worship. The representation begins before dawn, when individuals are described as engaging in *qiyamulail*, reading the *Qur'an*, supplicating, and seeking forgiveness (Hakim, 2026; Ju'subaidi et al., 2024). This spiritual routine continues after the dawn prayer through remembrance of God, listening to religious guidance, and learning the *Qur'an*. The pattern repeats at night through religious gatherings and preparations for sleep involving ablution, supplication, *Qur'anic* recitation, and remembrance (Agus & Cholil, 2025; Kosim et al., 2024). These practices show that worship is not an isolated religious activity but an integrated part of everyday family life.

The book's chronological pattern further shows the consistency of this spiritual orientation throughout the daily cycle. Before dawn, worship serves as spiritual preparation for daytime activities, while the period after dawn links worship to learning and communal life. In the evening, religious learning and togetherness become part of family routines, and the day concludes with practices intended to prepare individuals for renewed worship. The author therefore presents spirituality as a continuous process rather than a particular activity performed at specific religious moments (Agus & Cholil, 2025; Saada, 2023). This pattern is particularly evident in the description of the companions' daily practices, which connects worship, *Qur'anic* learning, reflection, and disciplined daily routines.

The finding suggests that the Islamic family profile the book presents is characterized by the internalization of worship into everyday behavior. Spirituality functions as a foundation for discipline, self-regulation, and moral orientation rather than merely as ritual observance. The book's final synthesis reinforces this

interpretation by identifying strong worship as one of four principal foundations of the life pattern being represented (Samrin et al., 2026; Ullah et al., 2023). Accordingly, Islamic family life is portrayed as beginning and ending with conscious spiritual practices while integrating religious commitment into learning, work, family relationships, and social participation. This finding positions spirituality as the central organizing principle through which other dimensions of Islamic family life acquire direction and meaning.

Productive, Dialogical, and Socially Responsible Family Practices

The second finding demonstrates that the Islamic family profile is not limited to religious observance but also encompasses productive work, dialogue, deliberation, and social responsibility. The book describes the companions as engaging in diverse occupations after sunrise, including trading, farming, animal husbandry, and craftsmanship. Their activities are characterized by hard work, independence, and efforts to obtain lawful income (Haris, 2025; Malik, 2024). This representation frames productivity as an integral part of Islamic life rather than an activity separate from religious commitment. Work is consequently presented as a meaningful form of personal responsibility through which individuals contribute to their own well-being while remaining connected to broader social and ethical values.

Alongside productive activity, the book presents *musyawarah* as an important feature of collective life. At midday, the companions are described as returning to the mosque not only for worship but also for consultation, problem-solving, decision-making, and learning about law, morality, and social life. This representation indicates that Islamic social practices involve interaction, discussion, and collective consideration of important matters (Fadliyah et al., 2023; Samrin et al., 2026). The family profile therefore extends beyond the private household to include patterns of social engagement in which individuals are expected to listen, communicate, deliberate, and participate in shared decisions. Productive work and deliberative interaction consequently appear as complementary dimensions of an active Islamic way of life.

Taken together, these findings reveal a conception of Islamic family life that balances individual piety with productive and socially engaged behavior. The book does not portray religious commitment as withdrawal from worldly activity; instead, spiritual orientation is accompanied by lawful work, independence, collective deliberation, and community participation (Machali et al., 2025; Umar et al., 2024). This pattern broadens understanding of family character formation by incorporating economic responsibility, communication, decision-making, and social contribution alongside worship. The resulting profile is therefore multidimensional: an Islamic family is represented not only through its relationship with God, but also through how its members work, communicate, resolve problems, and contribute to society. The findings consequently identify productivity and social responsibility as integral components of the Islamic family profile.

Family-Based Education, Knowledge Sharing, and Character Formation

The third finding identifies the family as a central educational environment for developing faith, morality, knowledge, and interpersonal relationships. The

book describes family members returning home after daily work, where parents assume educational responsibilities by teaching the Qur'an, telling stories about the Prophet, and training children in moral conduct (Agus & Cholil, 2025; Safitri et al., 2025). The representation particularly emphasizes fathers' and mothers' roles in nurturing children's faith and character. Family education is therefore not an auxiliary responsibility but an integral dimension of family life. The home becomes a space where parents and children transmit religious knowledge and moral behavior through direct interaction.

The family's educational function is further extended through collective learning and knowledge-sharing activities in the evening. After Magrib and Isya prayers, the book describes gatherings devoted to learning, with the home and mosque functioning as centers for disseminating religious knowledge. The presence of figures recognized for their expertise in Qur'anic studies, Hadith, jurisprudence, wisdom, and law illustrates a learning culture that connects family and community environments (Kasim et al., 2024; Mahmud et al., 2023). Thus, education is represented as a continuous process occurring through teaching, storytelling, discussion, religious study, and shared participation. Knowledge transmission is therefore embedded in social and spiritual relationships rather than restricted to formal educational institutions.

The overall pattern indicates that family-based education in the book operates through three interconnected mechanisms: parental guidance, habituation, and knowledge sharing. Parents provide direct examples and instruction, daily routines reinforce religious and moral practices, and evening learning activities broaden opportunities for intellectual and spiritual development. This finding is consistent with the book's broader synthesis of Islamic life into four pillars: strong worship, lawful and productive work, a family that educates faith, and service to society. Family education therefore connects personal spirituality and social responsibility (Raffar et al., 2025; Za et al., 2024). In this representation, the Islamic family becomes not merely a place of residence or emotional attachment, but an educational institution that helps form morally grounded and socially responsible individuals.

Discussion

The first finding indicates that spirituality and worship constitute the foundation of the Islamic family profile represented in *Hidup Hanya 3 Hari*. This finding is consistent with studies showing that pre-dawn worship and *tahajjud* can support spiritual awareness, emotional regulation, discipline, and learning motivation (Faizin et al., 2025; Umar et al., 2024). However, this finding extends the literature by positioning worship not merely as individual religious practice but as an organizing principle of family life across the daily cycle. Theoretically, Islamic family education can be understood as an integrated system linking spirituality, self-regulation, and character formation. In practice, families and schools can translate these routines into daily habits that cultivate disciplined, ethically grounded learners (Malik, 2024; Umar et al., 2025).

The second finding shows that the Islamic family profile encompasses productive work, deliberation, and social responsibility. This result complements literature conceptualizing productive activity as an expression of the human role as *khalifah*, emphasizing creativity, innovation, beneficial work, and ethical

intention (Hr et al., 2025; Za et al., 2024). It also aligns with studies of musyawarah that show its capacity to develop dialogue, argumentation, respectful listening, and active participation. Nevertheless, this study contributes a synthesis by connecting productivity and deliberation within one family-centered Islamic framework. Theoretically, this expands character education beyond obedience toward agency and responsibility. Practically, schools can integrate collaborative projects, discussion, and cocurricular activities to strengthen critical, productive, and socially responsible character.

The third finding emphasizes the family as an educational space through parental guidance, knowledge sharing, storytelling, and moral habituation (Darina & Baharun, 2025; Gilman Mawardi Nurul Khoirunnisa, Fauziah Habibilah, 2025; Hidayah & Minarti, 2025). This finding agrees with research showing that active parental involvement can support confidence, creativity, thinking skills, independence, responsibility, and motivation. It also reinforces evidence that informal family education through reading, discussion, storytelling, and learning assistance contributes to children's intellectual and socio-emotional development (Andriani et al., 2025; Candra, 2025). This study contributes by integrating these practices with an Islamic family profile derived from a literary text. Theoretically, family education emerges as a bridge between religious internalization and character development. Practically, parents and schools can partner in modeling, dialogue, and value-based learning.

Across the three findings, the study suggests that Islamic family character formation is multidimensional, combining worship, productive engagement, dialogue, parental education, knowledge sharing, and reflection. This synthesis matters for character education because students increasingly encounter complex information environments shaped by artificial intelligence and social media (Maskur et al., 2025; Syukur et al., 2024). Existing literature associates *muhasabah* and reflective practices with spiritual awareness, behavioral improvement, and emotional development. This study extends that perspective by linking reflection and critical dialogue to the family system depicted in the book. Theoretically, it proposes an integrated Islamic character framework. Practically, this framework can guide effective family-school collaboration, digital ethics education, critical information evaluation, and reflective routines in schools and families (Kirom, 2024; Ulum et al., 2025).

The study's principal contribution is conceptual rather than descriptive: it reconstructs an Islamic family profile from a literary work. It connects that profile to character education in the AI era. The finding complements previous studies examining worship, parenting, informal education, productivity, dialogue, and reflection, but brings these dimensions together as interconnected practices within family life. This integration matters because AI-related educational challenges cannot be addressed through technical competence alone; learners also need ethical judgment, self-discipline, critical evaluation, responsibility, and spiritually grounded decision-making. The study positions literature as a source for educational conceptualization. Practically, educators and parents may use literary narratives as discussion materials for connecting Islamic values with character formation and engagement in AI-mediated environments.

CONCLUSION

This study concludes that an Islamic family is defined not solely by religious observance but by integrating spirituality, productive work, deliberative interaction, parental education, knowledge sharing, social responsibility, and self-reflection in everyday life. The central lesson is that character education in the artificial intelligence era requires more than technological competence; it needs strong moral foundations, critical judgment, discipline, responsibility, and continuous reflection rooted in family life. Scientifically, this study contributes by reconstructing an Islamic family profile from a literary work and connecting its values with contemporary character education, positioning literature as a meaningful source for educational conceptualization. However, the study is limited to interpreting one literary work and does not empirically examine how contemporary families or learners implement these values. Future research should therefore investigate these values through empirical studies across diverse family and educational contexts. The findings imply that educators and parents can use literary narratives to strengthen character education, family-school collaboration, and ethical engagement with AI-mediated environments.

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CONFLICTS OF INTEREST

The author declares no financial, personal, or professional conflicts of interest that could affect the conduct, preparation, or publication of this study.

USE OF ARTIFICIAL INTELLIGENCE (AI)-ASSISTED TECHNOLOGY

During the development of this manuscript, the author utilized AI-assisted tools, including ChatGPT, Gemini, AI-based translation software, and Grammarly, to support language editing, translation, grammatical improvement, sentence restructuring, and the organization of academic writing. These tools served only as supplementary aids and did not replace the author's intellectual contribution, interpretation, analytical process, or scholarly decision-making. All outputs generated or supported by AI tools were critically examined, edited, and validated by the author before being incorporated into the manuscript. The author remains fully accountable for the manuscript's accuracy, originality, academic integrity, ethical standards, and overall scientific content.

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