Tarbawiyah : Jurnal Ilmiah Pendidikan
(e-ISSN) 2579-325X; (p-ISSN) 2579-3241
https://e-journal.metrouniv.ac.id/index.php/tarbawiyah/
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The Integration of Children's Learning (Pedagogy) and Adult Learning (Andragogy) in Islamic Family Education

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Article Information

Article history:
Received
January 9, 2026
Revised
October 27, 2026
Accepted
November 5, 2026

Abstract

Islamic education is ideally a lifelong process, yet in practice the pedagogical approach applied to children within the family is often not coherently continued into an andragogical approach once family members reach adulthood. As a result, parents and their adult children frequently experience relational tension, as the educational pattern applied no longer matches the learner's stage of development. Studies that explicitly bring together the principles of pedagogy and andragogy within a single framework of Islamic family education remain limited. This study aims to analyse the points of convergence and difference between pedagogy and andragogy in Islamic education through a literature review of two primary works, namely 'Child Education in Islam' by Al-Hasan and 'Andragogy' by Saifuddin. A library research method was used, employing thematic analysis. Primary data were drawn from both works, supported by secondary data from relevant journal articles and supporting books. The findings show that pedagogy and andragogy converge on the principle of experience as a source of learning, but differ in terms of need to know, learner self-concept, readiness to learn, orientation to learning, and motivation. The study concludes that Islamic family education becomes more effective when parents are also equipped with andragogical principles, enabling them to shift from a directive educator role towards a facilitative companion role as their children grow into adulthood. The implication is that parents and family companions need to consciously integrate pedagogical and andragogical principles into daily parenting practice. Further field-based research is recommended to examine the application of this integration in the daily life of Muslim families.

Keywords: *Andragogy, Islamic Education, Family Education, Pedagogy*.

How to cite: Hikmah, Lina Aulia; Nisa, Syfa Meisyin; Rahmatussa'bani, Tazkiya Unnisa; Rizal, Soni Samsu; Al Hamdani, M. Djaswidi; Arjuliqo, Fadhli. *The Integration of Children's Learning (Pedagogy) and Adult Learning (Andragogy) in Islamic Family Education*, Volume 10, Issue 02, July-December 2026; 195-209; https://doi.org/10.32332/tarbawiyah.v10i2.12767

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INTRODUCTION

Parenting conditions within the family have a major influence on children's psychological and social wellbeing, as reflected in official data from the Indonesian Child Protection Commission (KPAI). KPAI recorded 2,057 complaints of child rights

violations throughout 2024, with the family environment and alternative care category accounting for the largest share of cases, namely 1,097 cases, or more than half of all complaints. Cases within this category include children who are victims of problematic parenting due to parental conflict, children whose rights remain unfulfilled, and custody disputes (Raharjo & Varwati, 2025) KPAI's annual report further noted that the lack of parenting education and minimal intervention by local governments aggravated the situation (Metrotvnews, 2025) Although these data do not measure the transition from pedagogy to andragogy directly, they show that the quality of parenting relations is a pressing social concern, making the strengthening of family education, including parents' readiness to become adaptive learners and educators as their children grow, a matter requiring serious attention rather than merely an academic discourse.

Children's education within Muslim families is commonly based on a pedagogical approach, one that relies on guidance, instruction, and parental authority as the primary educator. This approach suits the characteristics of children, who still depend on the direction of surrounding adults. The problem is that once children enter adolescence and adulthood, parents often continue to apply the same educational pattern, rather than shifting towards an approach that respects the independence and life experience of the adult learner. A small qualitative study of three families, for example, found that parents continued to decide on their children's continuing education without room for dialogue, so that conflict was handled through suppression rather than discussion (Panggabean & Rahardjo, 2025) This imbalance may also be observed in family communication patterns that remain instructive even when children have become adults, as well as in the apparent scarcity of family development programmes that specifically equip parents with the skills to become reflective companions rather than mere directors. In West Java, the national Simfoni PPA system recorded 2,215 cases of violence against children in 2025, and the head of the provincial women's empowerment and child protection office noted that family parenting patterns are among several contributing factors, urging families to build open communication so that children feel safe to share their problems (Utami, 2026) Such conditions can create relational tension within the family and hinder the long-term effectiveness of family education, since an approach suited to children is not automatically suited to accompanying family members who are growing into adulthood.

This phenomenon is not merely an individual matter but reflects a broader pattern within contemporary Muslim society, in which formal and non-formal educational institutions appear to rarely provide programmes that explicitly equip parents with the skills to become adaptive learners and educators as their children grow. As a result, many parents may rely solely on their own childhood upbringing as their only reference for parenting, without any additional preparation on how that approach needs to be adjusted as their children age.

Conceptually, pedagogy refers to the science and art of educating children, emphasising the educator's active role in directing, guiding, and determining the content and methods of learning for learners who do not yet possess full independence. Andragogy, by contrast, refers to the science and art of helping adults learn, emphasising learner independence, life experience as the primary source of learning, and internal motivation (Knowles, 1984) These two approaches are not, fundamentally, a mutually exclusive dichotomy, but rather two stages within a single continuum of human

educational development, from childhood to adulthood, which ideally proceed coherently within one family.

A number of studies have examined Islamic family education, both from the perspective of parental roles (Jailani, 2018) and its impact on children's psychological and spiritual development (Risman et al., 2025) Other studies have examined andragogy as a general theory of adult learning (Budiwan, 2018; Kadir, 2016) including its application within an Islamic context (Kosim et al., 2022) However, studies that explicitly bring together the principles of pedagogy and andragogy as two distinct yet complementary approaches within a single framework of family education remain very limited. Most prior studies address one approach in isolation, without explicitly identifying the points of convergence or fundamental differences between them, and thus have not provided a coherent conceptual guide for parents accompanying their children's development from childhood into adulthood.

This conceptual gap carries real practical consequences. Research by (Risman et al., 2025) shows that the family environment contributes significantly to early childhood education from an Islamic perspective, yet the study stops at the childhood stage without explaining how that contribution needs to change form as the child grows into adulthood. Likewise, studies on andragogy within an Islamic context (Kadir, 2016; Nofriana & Fitriani, 2023) generally discuss adult learning in general terms, without explicitly tracing its roots in childhood family upbringing. As a result, parents lack an adequate conceptual reference for understanding when and how the pedagogical approach they apply needs to transform into a more andragogical one.

The novelty of this study lies in its explicit effort to bring together the principle of pedagogy, as elaborated in Al-Hasan's work, with the principle of andragogy, as elaborated in Saifuddin's work, as two complementary approaches within a single continuum of Islamic family education. Unlike previous studies, which tend to examine Islamic pedagogy or andragogy separately, this study specifically uses (Knowles et al., 2015) six principles of andragogy as a systematic comparative framework, so that the points of convergence and difference between the two approaches can be explicitly mapped on each aspect, rather than discussed only in general terms. This study aims to analyse the points of convergence and difference between pedagogy and andragogy in Islamic education, and to formulate their implications for sustainable family education from childhood through to adulthood.

METHOD

This study uses a library research method with a descriptive-qualitative design. The object of study is written text from two primary works along with supporting literature, rather than field data obtained directly from human subjects. This design was chosen because the research aim is to map and compare the conceptual ideas contained in two written works, so that field data from human subjects, as commonly used in interview- or observation-based qualitative research, were not required.

The primary data in this study are drawn from the two main works that form the object of analysis, namely Child Education in Islam (Indonesian edition: Pendidikan Anak dalam Islam) by (Al-Hasan, 1997) which represents the pedagogical perspective in Islamic education, and Andragogy: Adult Learning Theory by (Saifuddin, 2010) which represents the andragogical perspective. Both works were selected because each specifically and thoroughly addresses one of the two educational approaches that form

the focus of comparison in this study, making them proportionally representative of the pedagogical and andragogical perspectives. The covers of both works are presented in Figure 1 and Figure 2 below.

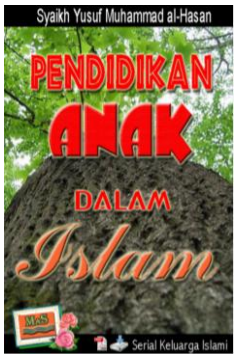


Figure 1. Cover of Child Education in Islam by (Al-Hasan, 1997)

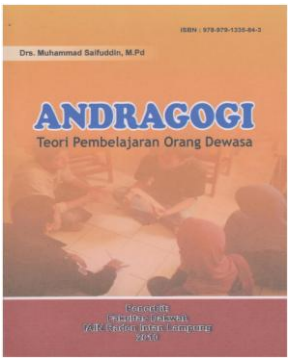


Figure 2. Cover of Andragogy: Adult Learning Theory by (Saifuddin, 2010)

Secondary data were obtained from scientific journal articles and supporting books relevant to the themes of pedagogy, andragogy, and Islamic family education, as fully listed in the bibliography. These sources serve to complement and reinforce the interpretation of the two primary works, rather than serving as the main source of the research findings. In presenting the results and discussion, primary and secondary data are explicitly distinguished: statements drawn from (Al-Hasan, 1997) and (Saifuddin, 2010) are positioned as the main thesis of the findings, while citations from other sources are positioned as supporting data that reinforce or provide additional context for that main thesis. The official KPAI annual report and news reports on national and West Java child-protection data were also used to support the problem statement in the Introduction.

The data analysis technique used is thematic analysis, which is suitable for library research because it focuses on identifying, grouping, and interpreting themes emerging from the text, without requiring field data as is typical of the interactive analysis models commonly used in field research. The thematic analysis procedure in this study was carried out in four stages. The first stage was close reading of both primary works in their entirety to gain a thorough understanding of each author's conceptual framework, prior to selecting relevant portions of text. The second stage was coding relevant portions of text into thematic categories based on (Knowles et al., 2015) six principles of andragogy, namely need to know, self-concept, role of experience, readiness to learn, orientation to learning, and motivation. These six principles were chosen as the coding framework because they are specifically designed to distinguish the characteristics of child learners from adult learners, making them suitable for the study's aim of systematically mapping the differences between pedagogy and andragogy.

The third stage was grouping these codes into the theme of pedagogy, drawn from Al-Hasan (1997) and the theme of andragogy, drawn from Saifuddin (2010), within each of the six aspects. The fourth stage was the interpretation and synthesis of findings on each aspect, which were then supported and compared with relevant secondary literature to enrich the interpretation and situate the findings within the broader context of prior research.

The validity of the data was maintained through source triangulation, namely comparing the interpretation of the two primary works with findings from relevant

scientific journal articles, so that the resulting interpretation did not stand alone. The reading and coding process was carried out repeatedly (iteratively) to maintain consistency of interpretation against the established thematic categories, until no new relevant thematic categories emerged from the two primary works under study.

RESULT AND DISCUSSION

RESULT

This section presents the findings from the two primary works based on Knowles et al. (2015) six principles of andragogy, used as a comparative framework between the pedagogical perspective (drawn from Al-Hasan (1997) and the andragogical perspective (drawn from Saifuddin (2010) Secondary data are included to a limited extent to reinforce the interpretation, and are explicitly marked so as not to be confused with primary data.

1. Need to Know

On the pedagogical aspect, Al-Hasan (1997) affirms that children do not determine for themselves what they need to learn; parents, as the primary educators, determine the content of faith, morals, and worship that must be instilled from an early age, even before birth. Children receive this knowledge as something that must be taught to them, not at their own request or out of their own awareness. This responsibility stems directly from the religious command for parents to establish the education of faith as the foundation within their family.

On the andragogical aspect, Knowles et al. (2015) explain that adults need to first understand why something is important to learn before being willing to learn it seriously. Saifuddin (2010) is consistent with this, drawing on Rogers to stress that a person learns meaningfully only when what is learned is useful and relevant to their needs. The need to know among adult learners is reflective and based on practical benefit to their lives, unlike children, who receive learning content based on the educator's direction.

As supporting data, a study on Islamic learning among adult congregants shows that an approach starting from an explanation of reasons and benefits proved more effective than one-way delivery of material Kadir (2016) This supporting finding reinforces the picture that the need to know among adult learners cannot be met through instruction alone, as is commonly applied to children.

This relevance is also reflected in a study on strategies for applying andragogy in learning, which shows that explaining the aims and benefits of learning at the outset proved to increase the active participation of adult learners compared to delivering material without an initial explanation (Fajri et al., 2024) This finding is relevant for parents when beginning to convey Islamic values to children entering adulthood, who require rational explanation rather than mere instruction as applied in childhood.

2. Self-Concept

Al-Hasan (1997) describes children as individuals dependent on the guidance, supervision, and role modelling of their parents. Children's self-concept in Islamic education is formed gradually through role modelling (uswah hasanah) and habituation carried out by parents, rather than primarily through self-determination, although (Al-Hasan, 1997) also encourages building the child's self-confidence and giving the child opportunities to voice opinions and take on small responsibilities. Parents act as the primary educators (in Islamic educational terms, the murabbi, the one who nurtures and

educates) who bear full responsibility for instilling faith, moral values, and religious practice from an early age.

By contrast, Saifuddin (2010) affirms that the self-concept of adult learners moves from dependency towards self-direction (self-directed learning), that is, learning deliberately, systematically, and continuously directed by the learner themselves. Adults expect to be treated as independent individuals, not as objects directed by external authority.

As supporting data, research on family education from an Islamic perspective further affirms that parents are the first and primary educator of their children (madrasatul ula, the first school), a role that holds a central position in the early stages of life (Jailani, 2018; Nurrahman et al., 2022) This data reinforces the picture that children's self-concept in Islamic education is formed through a dependent relationship with a figure of authority, rather than through an independence that only emerges in adulthood.

On this aspect, a study on the formation of children's social self-concept through reflective media further shows that the strengthening of elementary-age children's self-concept remains highly dependent on structured guidance from educators and parents (Mustadi et al., 2017) reinforcing the picture that a dependent self-concept in childhood is a natural and necessary stage before full independence is formed in adulthood.

3. Role of Experience

From a pedagogical perspective, children's experience is still limited, so parents and educators become the primary source of learning experience, especially through genuine role modelling in daily life (Al-Hasan, 1997) Consistency between parents' words and actions becomes the main determinant of the effectiveness of children's education, since children essentially learn by imitating the behaviour they observe every day.

From an andragogical perspective, the adult learner's own life experience becomes the primary source of learning. Drawing on Carl Rogers' view as discussed by Saifuddin (2010) adult learning is ideally client-centred and guides individuals towards “becoming a person”, rather than being a process of shaping that controls and manipulates learners to conform to the will of others.

As supporting data, a study on role-modelling strategies in religious learning within an Islamic elementary education setting shows that an approach based on genuine role modelling proved effective in improving children's understanding, while also reinforcing the important role of parents and educators as the primary source of children's learning experience (Wahyudi et al., 2021)

This aspect also receives reinforcement from a study on shaping children's Muslim personality through a prophetic approach to family education, which shows that religious experience built from the child's “golden age” through parental role modelling remains relevant even amid exposure to digital technology (Akhyar & Zalnur, 2024) affirming that the role of experience through role modelling is not displaced even by technological advancement.

4. Readiness to Learn

Children's readiness to learn, according to Al-Hasan (1997) follows their stage of developmental maturity; religious and moral education is delivered gradually, adjusted to the child's capacity to receive and understand the values being taught. Education begins before birth and continues to be adjusted in intensity as the child grows older.

For adult learners, Knowles et al. (2015) explain that readiness to learn is closely tied to the demands of the real social roles they face, such as the role of parent, worker, or community member, and Saifuddin (2010) likewise notes that adults prefer learning that can be applied immediately and helps them cope with the life problems they currently face. Adults become ready to learn when the material being learned is relevant to the responsibilities and challenges of life they are currently navigating.

On this aspect, a study on the development of adult learning methodology in Indonesia further affirms that adult learners' readiness needs to be adapted to local socio-cultural characteristics for effective implementation (Kuntoro, 2016) reinforcing the picture that adult readiness to learn is contextual and situational, in contrast to children's readiness, which is more universal, following biological and psychological developmental stages.

5. Orientation to Learning

The orientation of children's education in Al-Hasan (1997) is one of instilling values and long-term habituation centred on religious content, such as faith, worship, and morals, without necessarily being tied to a concrete problem the child is currently facing. Such education is oriented towards character formation that will benefit the child throughout their future life.

By contrast, adult learning orientation is problem-centred, focused on solving real problems faced in daily life, rather than merely mastering material theoretically (Saifuddin, 2010) Paulo Freire's notion of conscientisation (the growth of critical awareness of one's own reality), also discussed in this work, further affirms the rejection of the "banking" model of education, in which educators merely deposit information into passive learners, in favour of an approach that fosters horizontal dialogue and positions the learner as an active subject.

On this aspect, a study on Islamic family parenting patterns and children's social development in West Nusa Tenggara further shows that parenting oriented towards instilling long-term values has a significant influence on children's social development within the family (Saimun, 2024) reinforcing the picture that value-based learning orientation in childhood has a long-term impact that only becomes evident once the child reaches adulthood.

6. Motivation

Children's learning motivation, based on Al-Hasan (1997) is largely shaped through external drivers, such as role modelling, habituation, and consistent guidance from parents as the first educator. Children do not yet possess full awareness of the long-term benefit of the values being instilled in them.

Adult learning motivation, according to Saifuddin (2010) is internal in nature, driven by self-satisfaction, the need for self-actualisation, and awareness of the benefit of learning for improving one's quality of life. The law of readiness discussed in this work (the principle that learning proceeds best when the learner is mentally prepared) further affirms that adult learners will continue engaging in a learning activity if it provides inner satisfaction, and conversely tend to withdraw if the activity brings no satisfaction, while being forced to learn without mental readiness produces half-hearted participation.

On this aspect, a study on Muslim spiritual parenting shows that instilling an awareness of divine oversight (muraqabah) from an early age plays an important role in shaping mature internal motivation at later life stages (Bensaid, 2021) which is relevant

as a conceptual explanation of how the external motivation instilled through spiritual parenting in childhood gradually transforms into internal motivation grounded in self-awareness in adulthood.

DISCUSSION

The findings in the Results section show that pedagogy, as elaborated by Al-Hasan (1997) and andragogy, as elaborated by Saifuddin (2010) share one main point of convergence, namely the role of experience as a source of learning, alongside five fundamental differences in the aspects of need to know, self-concept, readiness to learn, orientation to learning, and motivation. A summary of this comparison is presented in Table 1.

Table 1. Comparison of Pedagogy and Andragogy Based on Knowles et al.'s (2015) Six Principles

Aspect (Knowles' Six Principles of Andragogy)	Pedagogy (Al-Hasan, 1997)	Andragogy (Saifuddin, 2010)
Need to Know	Content determined by the educator/parent	Learner needs to understand the reason before learning
Self-Concept	Dependent on parental guidance	Moving towards self-direction
Role of Experience	Educator as the main source, through role modelling	Learner's own life experience as the main source
Readiness to Learn	Follows the stage of age development	Tied to the demands of real social roles
Orientation to Learning	Centred on long-term religious content	Centred on solving real problems
Motivation	External drivers (role modelling, habituation)	Internal drivers (self-satisfaction, self-actualisation)

The summary of findings in Table 1 shows a consistent pattern across all six aspects compared: pedagogy consistently positions the parent as the party actively directing, while andragogy consistently positions the adult learner as the party actively directing themselves. This pattern is not coincidental, but reflects the logic of human development moving from dependency towards independence, so that the two approaches are ideally understood as a single continuum, rather than as two separate and competing models of education.

The point of convergence in Table 1 the role of experience can be explained scientifically through a cognitive and moral development perspective. The upbringing and childhood experience instilled through role modelling (Al-Hasan, 1997) shape the cognitive and affective schema that later become the individual's frame of reference when they must direct their own learning as an adult learner (Knowles et al., 2015; Saifuddin, 2010) In other words, the role modelling a child receives at the pedagogical stage becomes the foundation for the self-directed learning capacity required at the andragogical stage. This relationship is not merely a thematic similarity, but a continuous developmental relationship between two stages of education.

The five differences in Table 1 need to know, self-concept, readiness to learn, orientation to learning, and motivation need to be understood not as a contradiction, but as a natural shift that follows the learner's psychological maturity. The term 'self-concept', for instance, refers to how a person views themselves within the learning process: a child views themselves as a party in need of direction, while an adult views

themselves as a party capable of directing themselves. 'Orientation to learning', meanwhile, refers to the focal point of the learning process: children's education is centred on the gradual mastery of content, while adult learning is centred on resolving real problems faced in daily life. Likewise, 'need to know' refers to whether learners must understand why something is worth learning before engaging with it; 'role of experience' refers to the resource on which learning is built; 'readiness to learn' refers to what makes a person ready to learn, namely developmental stage in children and the demands of life roles in adults; and 'motivation' refers to the source that drives learning, which is external in children and internal in adults.

The difference in need to know shows that this need is not static, but develops alongside the learner's psychological maturity. Children require direction because they are not yet able to judge for themselves the relevance of a given piece of knowledge to their lives, whereas adults demand explanation because they already possess a framework of experience with which to independently judge the benefit of a given learning activity. Within the family, this shift requires parents to gradually change their communication pattern, from merely issuing commands to explaining the reasoning behind a value or rule, particularly once children enter adolescence and begin demanding rational explanation for every direction given to them.

This difference in self-concept carries important consequences for family communication patterns. When parents continue to treat an adult child as they would treat a young child, resistance is likely to arise, because a self-concept that has shifted towards independence no longer matches a relational pattern that remains directive. Conversely, if parents withdraw guidance too early from a child still at the pedagogical stage, the child risks losing the foundation of values that should be consistently instilled through role modelling and habituation. Notably, Al-Hasan (1997) himself recognises adolescence as a turning point, observing that adolescents demand to be treated as adults rather than as small children and advising parents to let them feel mature by entrusting them with household responsibilities, which indicates that the pedagogical perspective already anticipates a gradual shift towards andragogical treatment within the family.

On the role of experience, the point of convergence lies in the centrality of experience as a means of learning, although the source of that experience differs: in children, experience is gained indirectly through observing parental role modelling; in adults, experience is gained directly through active engagement in real life. This convergence indicates that the quality of role modelling a child receives in childhood becomes one of the reservoirs of experience later reflected upon when that individual becomes an independent adult learner.

The difference in readiness to learn implies the importance of adjusting the timing and method of delivering educational content to match the readiness of each developmental stage, so that education is neither given too early to be understood, nor too late, thereby missing the appropriate developmental moment. Parents who are attuned to the shift in their child's readiness to learn, from age-based readiness to role-based readiness, will be better able to adjust the educational approach applied within the family.

This difference in learning orientation explains why a one-way lecture approach, effective for instilling basic values in children, tends to be less effective when applied to adults, who instead require space for dialogue to connect material with the real issues

they face. The implication is that religious development programmes for parents need to be designed differently from religious education for children, placing greater emphasis on discussing real cases encountered in parenting, rather than merely delivering material in a one-way manner.

This shift in motivation from external to internal ideally does not occur suddenly, but through a gradual process of internalisation from childhood, in which the consistent external encouragement provided by parents gradually shapes awareness and internal motivation in the learner upon reaching adulthood. This process of internalisation affirms that external motivation at the pedagogical stage is not the opposite of internal motivation at the andragogical stage, but rather the necessary initial stage before that internal motivation can mature.

This finding is in line with the research of Alimron et al. (2023) and Yohana et al. (2025) which shows that strengthening family education based on Islamic values contributes to character formation that continues into later life stages. However, these studies generally stop at discussing the impact of family education on children, without explicitly explaining how that educational approach needs to transform once the child reaches adulthood. This study fills that gap by showing that the transformation from pedagogy to andragogy is a process that needs to be consciously recognised and deliberately facilitated by parents, rather than occurring on its own.

This finding is also in line with research by Diana et al. (2021) which shows that positive parenting significantly influences parental engagement in children's character education, with religiosity serving as an important mediator. In the same vein, research by Atmoko et al. (2021) affirms the role of intrinsic motivation in shaping children's religious learning behaviour. Both findings reinforce the argument that the foundation of internal motivation, a hallmark of andragogy, actually begins to be instilled during the pedagogical stage through positive and reflective parenting, rather than emerging suddenly once a child reaches adulthood.

The principle of self-directed learning at the core of andragogy has also proven applicable in concrete terms, as shown by research by Baharuddin et al. (2022) on a digital platform-assisted learning model that improved students' critical thinking skills. Likewise, commitment to lifelong learning has proven to be an important factor in continuous professional growth Musa et al. (2024) Both findings show that the transition from pedagogy to andragogy is not merely a theoretical concept, but a practice that can be facilitated through appropriate learning strategies, whether in formal education or family education contexts.

The relevance of this aspect is also reflected in research on strengthening the family and community's role in Islamic education, which shows that the Qur'anic and Malay cultural values instilled within the family continue to shape children's social development through adolescence and beyond (Athirah et al., 2024) Likewise, research on family education as the foundation of children's education affirms that habits consistently instilled within the family have a stronger influence than formal education (Lubis, 2023) reinforcing the argument that a solid pedagogical foundation in childhood is an important prerequisite for andragogical readiness in adulthood.

The relevance of andragogical principles within an Islamic context is further supported by research on the basic concepts and assumptions of adult learning, which affirms that adults' readiness to learn is closely related to the social role they are currently undertaking, as well as the importance of a mutually respectful learning

climate between educator and adult learner (Budiwan, 2018) This is in line with the view that Islamic education is, in essence, a lifelong process that begins in the family and continues into adulthood, so that adult education is a natural continuation of education in childhood (Rendi, 2019)

It should be noted that the comparison between pedagogy and andragogy in this study is methodological-praxis in nature, not a full unification at the philosophical level. Pedagogy in Islamic education remains framed within tawhid (the oneness of God), placing accountability to Allah as the ultimate aim of children's education, whereas andragogy in Saifuddin's work (2010) draws heavily on Western humanistic psychology, such as the thought of Carl Rogers and Paulo Freire, which proceeds from an anthropocentric assumption about self-actualisation. This difference in philosophical roots demands caution, so that the proposed integration does not reduce the theocentric values of Islamic pedagogy to a mere psychological instrument, but instead continues to position adult learner independence as a means towards a more mature and reflective form of worship and obedience.

Within the context of increasingly plural Muslim families living in cross-cultural environments, the ability to maintain Islamic educational values while adapting reflectively to a diverse social environment becomes increasingly important (Ali et al., 2021) which suggests that the integration of pedagogy and andragogy proposed by this study remains relevant, at the family level, for Muslim families living in diverse social settings.

The practical implication of these findings is relevant for parents and family companions in designing parenting patterns adaptive to a child's developmental stage. During childhood, a pedagogical approach emphasising role modelling and habituation remains relevant to maintain. However, upon entering adolescence and adulthood, parents need to gradually reduce the instructive approach and begin providing space for reflection, as shown by research on the use of technology in Islamic values education that still allows room for children's active participation (Astuti et al., 2022)

The finding on the shift in self-concept from dependency towards independence also relates to research on positive parenting and adolescent aggressiveness, which shows that positive parental engagement is moderated by the learner's peer social interaction (Muarifah et al., 2023) This finding indicates that the transition from pedagogy to andragogy within the family does not occur in a vacuum, but is also influenced by the wider social environment beyond the family, which parents need to take into account when accompanying children towards learning independence.

Another implication of this finding concerns parents' own learning. Since parents are expected to shift from a directing role to a facilitative one, they need to be willing to learn andragogical principles themselves, for example by reflecting together with their spouse and by drawing on reliable parenting guidance, so that the transition is prepared deliberately within the family rather than left to trial and error.

Theoretically, this study enriches the discourse on Islamic education by showing that Knowles et al.'s (2015) six-principle andragogy framework, which originates from a Western educational scholarly tradition, can be used productively to map the pedagogical-andragogical transition within Islamic family education without losing its Islamic roots. Pedagogy in Al-Hasan's work (1997) and andragogy in Saifuddin's work (2010), when read together through this framework, show that Islamic education has, in essence, long contained an awareness of the differing learning needs of children and

adults, even though neither work explicitly brings the two together within a single analytical framework.

Overall, the discussion above affirms that integrating pedagogy and andragogy within Islamic family education is not merely a conceptual discourse, but an increasingly pressing practical need amid the dynamics of contemporary family life. Family education that relies solely on a pedagogical approach throughout life risks creating relational tension once children reach adulthood, while education that applies an andragogical approach too early, without a solid pedagogical foundation, risks losing its sense of direction in values. A balance between the two, adjusted to the learner's developmental stage, becomes the key to the effectiveness of sustainable Islamic family education.

CONCLUSION

This study concludes with three main points. First, the most important finding shows that pedagogy and andragogy in Islamic education converge on the principle of experience as a source of learning, yet differ fundamentally in need to know, self-concept, readiness to learn, orientation to learning, and learner motivation, as mapped out within the six principles of the andragogy framework. Second, this study contributes to the literature on Islamic education by offering a conceptual framework that explicitly brings pedagogy and andragogy together as a single continuum of family education, rather than two separate domains. The implication is that parents need to consciously transform their role from a directing educator into a companion who facilitates independence, as their children grow into adulthood. Third, this study has limitations in that it is conceptual in nature, based on a textual analysis of two primary works without being supported by empirical field data, so that generalisation of the findings should be undertaken with caution across diverse family contexts. Further research is therefore recommended to conduct field studies, whether through interviews with Muslim families or case studies of family development programmes, to examine the application of this integration of pedagogy and andragogy in daily family life, as well as to develop family development modules that explicitly integrate both approaches.

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