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## THE ISLAMIC RELIGIOUS EDUCATION IN HOMESCHOOLING: EXAMINING THE CURRICULUM, INTERACTION PATTERNS, AND LEARNING EVALUATION

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### Abstract

This paper investigates the implementation of Islamic religious education within the homeschooling environment, focusing on curriculum, interaction patterns, and evaluation. Homeschooling provides an alternative for parents to educate their children at home, allowing them to serve as primary educators, particularly in religious education, which is crucial for building a strong moral and spiritual foundation from an early age. This foundation is essential for shaping individuals who are morally grounded and prepared to face life's challenges. This paper uses a systematic review approach to thoroughly examine existing research. We analyze the findings qualitatively, looking for patterns and themes in the studies. By doing so, we aim to address the challenges in homeschooling research that have emerged thus far. The findings reveal three key aspects: first, the Islamic religious education curriculum in homeschooling should be adapted from formal education models, requiring parents to customize it to their children's needs; second, effective interaction patterns between parents and children are essential for a supportive learning environment; and third, continuous evaluation is critical for assessing the effectiveness of the education, measuring goal achievement, and identifying areas for improvement. This research contributes to the field of education by providing a comprehensive understanding of how Islamic religious education can be effectively implemented in a homeschooling context. The study highlights the importance of fostering supportive interaction patterns and establishing robust evaluation methods to ensure the effectiveness of religious education at home.

**Keyword:** *homeschooling, Islamic education, Curriculum, Interaction Patterns, Learning Evaluation*

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## INTRODUCTION

Nowadays, many parents prefer homeschooling for their children's education. They believe that children have different talents and interests that cannot be generalized within a single institution,<sup>1</sup> such as formal schools, due to the impact of competitiveness, which can affect their children's development.<sup>2</sup> If the talents and interests of each child are different, then the circumstances and needs of each are also unique.<sup>3</sup>

In addition to these differences, homeschooling parents are also concerned about the development of their children's morals and character. They worry that the education provided in formal schools may be of poor quality.<sup>4</sup> Moreover, there are troubling trends among teenage students, who should be the next generation of Muslims, but are instead losing the principles, values, and paradigms of Islam as found in the Qur'an and as-Sunnah. This can be seen in the increasing instances of crime,<sup>5</sup> such as brawls,<sup>6</sup> rape,<sup>7</sup> murder, bullying,<sup>8</sup> and other forms of violence. It is not surprising, then, that parents are seeking safer educational options for their children.

Discussing homeschooling in this study is important because it allows for customized teaching and learning experiences, where academic input and outcomes can be tailored to meet each child's circumstances and learning needs. Structured homeschooling has been proven effective in improving academic success; however, many researchers disagree with this

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<sup>1</sup> Robert Kunzman, "Education, School, and Children's Rights: The Complexity of Homeschooling," *Journal of Educational Theory* 62, no. 1 (2012): 75.

<sup>2</sup> Jennifer L. Jolly, "Homeschooling the Gifted: A Parent's Perspective," *Gifted Child Quarterly Journal* 57, no. 2 (2012): 65.

<sup>3</sup> Kathi Moreau, "Specific Differences in the Educational Outcomes of the Those Students Who Are Home Schooled VS. Students in a Traditional School Setting" (Michigan, Michigan University, 2012), 3.

<sup>4</sup> Olivia Carson, "Homeschoolers Perspective on Homeschooling" (Oregon, George Fox University, 2009), 2.

<sup>5</sup> Elly Malihah, "Tawuran Pelajar: Solidarity in the Student Group and Its Influence on Brawl Behaviour," *Jurnal Komunitas: Research & Learning in Sociology and Anthropology* 6, no. 2 (2014): 212-21.

<sup>6</sup> Lidwina Hana, "Kasus Pemerkosaan Dan Pembunuhan Yuyun Dalam Kacamata Kultur Patriarki," *Jurnal Studi Kultural* 1, no. 2 (2016): 124-28.

<sup>7</sup> Fitri Yeni, "Pemrofilan Kriminal Pelaku Pembunuhan Berencana," *Jurnal Psikologi: Psychopolytan* 1, no. 1 (2017): 1-10.

<sup>8</sup> Bety Agustina Rahayu and Iman Permana, "Bullying Di Sekolah; Kurangnya Empati Pelaku Bullying Dan Pencegahan," *Jurnal Keperawatan Jiwa* 7, no. 3 (2019): 237-46.

view.<sup>9</sup> Much of the literature on homeschooling today does not align with the facts and evidence regarding its effectiveness,<sup>10</sup> and there is still a lack of comprehensive studies on the overall impact of homeschooling, especially in terms of academics, morals, and religious education.<sup>11</sup>

This research is essential to fill the gap in understanding the implementation of Islamic religious education in homeschooling contexts. By examining curriculum design, this study will explore how homeschooling create educational content that is both comprehensive and suitable. In terms of interaction patterns, the research will focus on the different teaching methods used and how these methods help internalize Islamic values. Regarding evaluation methods, the study will investigate how continuous assessment is used in homeschooling to evaluate the effectiveness of education, measure goal achievement, and identify areas for improvement.

By providing a comprehensive picture of these aspects – curriculum design, interaction patterns, and evaluation methods – this study aims to offer valuable insights for parents, educators, and policymakers who seek to support homeschooling as a legitimate and effective educational alternative. It will highlight best practices, identify challenges, and suggest strategies for optimizing the delivery of Islamic education in homeschooling, ensuring that children receive a balanced education that nurtures both their intellectual and spiritual growth.

This research employs a qualitative approach with a descriptive analytical method.<sup>12</sup> The aim of qualitative research is to gain a deep understanding of the implementation of Islamic religious education in a homeschooling environment. The descriptive analytical method is used to describe and analyze three main aspects of the study: curriculum, interaction patterns, and evaluation within homeschooling education.

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<sup>9</sup> M. Cogan, "Exploring Academic Outcomes of Homeschool Students," *Journal of College Admission* 208, no. 2 (2010): 138–52.

<sup>10</sup> Cogan, 140.

<sup>11</sup> Susan E. Carlson, "Case Study: The Advantages and Disadvantage of Homeschooling: Ond Family's Perspective" (New York, The College at Brockport: State University of New York, 1998), 35.

<sup>12</sup> Ahmad Solahuddin, "Ideal Moral di Balik Perintah Nikah Beda Agama," in *Pendekatan Ma'na-Cum-Maghza atas Al-Qur'an dan Hadis*, ed. Sahiron (Yogyakarta: Baitul Hikmah Press, 2020).

The study examines the Islamic religious education curriculum in homeschooling by assessing its alignment with formal curricula and how parents can design and select a curriculum that meets the needs and context of their child. The interaction patterns between parents and children are analyzed to understand how supportive and communicative relationships contribute to effective learning. Additionally, the research evaluates how the evaluation process in homeschooling can be utilized to assess educational effectiveness, measure goal achievement, and identify and address any deficiencies.<sup>13</sup>

Data were collected through a documentation study, providing a comprehensive view of the practices and challenges associated with implementing Islamic religious education in a homeschooling setting. Data analysis was conducted systematically to identify key themes and draw relevant conclusions.<sup>14</sup> The findings of this study are anticipated to offer practical guidance for parents and educators in effectively implementing Islamic religious education within homeschooling and contribute to the development of more appropriate curricula and teaching methods for religious education in this context.

## DISCUSSION

### Implementation of Islamic Religious Education in Homeschooling

In the context of homeschooling, the family assumes primary responsibility for the implementation of Islamic religious education. However, this program is shaped not by specific curricular content but rather by its broader contextual framework. The delivery of Islamic religious education within a homeschooling environment typically involves the family as the primary guide in fostering religious learning at home. The content of the program tends to be incidental and case-specific, with structured elements focusing on the learning environment, situational

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<sup>13</sup> Luthfi Hanifah and Annilta Manzilah Adlimah, "Empowering Powerless Based on Sufism: Case Study at Al-Kautsar Foundation, Batang, Central Java," *SINDA: Comprehensive Journal of Islamic Social Studies* 2, no. 2 (2022): 83-107.

<sup>14</sup> Annilta Manzilah 'Adlimah, "Implementasi Model Pembelajaran Konstruktivisme Dalam Meningkatkan Hasil Belajar Siswa Dalam Pendidikan Agama Islam Pada Kompetensi Dasar Beriman Kepada Qada Dan Qadar Berbuah Ketenangan Hati," *Potensia: Jurnal Kependidikan Islam* 5, no. 2 (September 26, 2020): 219, <https://doi.org/10.24014/potensia.v5i2.6628>.

dynamics, and other contextual factors.<sup>15</sup> We propose that there are three key components essential to the effective implementation of Islamic religious education in a homeschooling setting: (1) curriculum, (2) interaction patterns, and (3) evaluation. Each of these components will be discussed in detail below. The following are key concepts in the implementation of Islamic religious education in homeschooling:

### 1. Curricula

The curriculum is the first and most fundamental factor in the implementation of Islamic religious education in homeschooling. It provides the framework and structure necessary to guide the teaching and learning process, ensuring that core Islamic principles, values, and knowledge are systematically conveyed. In a homeschooling context, the curriculum is often flexible and adapted to the specific needs of the family and the learners. However, it must still cover essential aspects of Islamic education, such as Quranic studies, Hadith, Fiqh (Islamic jurisprudence), and Akhlaq (moral values). The curriculum serves as a foundation upon which the other components, such as interaction patterns and evaluation, are built, ensuring a coherent and comprehensive approach to religious education at home. Without a well-defined curriculum, the educational process risks becoming fragmented or inconsistent, undermining the overall effectiveness of homeschooling as a medium for Islamic religious education.

There are three types of curricula that can be applied in homeschooling, namely: first, without a detailed curriculum, namely, parents carry out learning and teaching activities as they are, providing a very fluid home education, following the child's desire to learn.<sup>16</sup> Second, a flexible curriculum, namely parents do have more detailed and clear targets, only in still giving children the opportunity to choose education based on their own wishes. Third, a definite curriculum, namely parents arrange a learning schedule neatly and structured, complete with everything related to home education.<sup>17</sup>

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<sup>15</sup> Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam Di Sekolah, Madrasah, Dan Perguruan Tinggi* (Jakarta: PT. Raja Grafindo, 2014), 12.

<sup>16</sup> Irawati Istadi, *Rumahku, Tempat Belajarku* (Yogyakarta: Pro U Media, 2017), 156.

<sup>17</sup> Istadi, 157.

In homeschooling, the role of parents is as educators and family role models.<sup>18</sup> This is in accordance with the story in the Qur'an about Luqmān al-Ḥakīm who educates his children with monotheism. This education is carried out in two ways, educating with words and role models exemplified by the appearance and personality of Luqmān al-Ḥakīm (QS Luqman: 15). The methods that can be done are educating with habituation and practice,<sup>19</sup> educating with advice,<sup>20</sup> educating through supervision, and parents as the caretakers and protectors of the family.<sup>21</sup> Therefore, the implementation of Islamic religious education in Homeschooling is carried out through parents being good examples for their children, because children will accept everything that is done by their parents.

In addition to providing a standard definition of homeschooling, Permendikbud No. 129 of 2014 also regulates three types of homeschooling that students can follow:<sup>22</sup>

The first is Single Homeschooling, which involves only the parents within one family, without joining with others. In this type, parents fully assume the roles of mentors, study partners, and assessors. Single homeschooling offers high flexibility, with the place, form, and time of learning being open to agreement. This type of homeschooling is often chosen due to specific goals or reasons unique to the homeschoolers.

The second type is Compound Homeschooling, which is one step above single homeschooling in that it involves other individuals. "Compound" means more than one; it is conducted by two or more families for certain activities, while the primary educational activities are still managed by each parent. Families usually choose this type of homeschooling to collaborate on shared needs and activities.

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<sup>18</sup> Muhammad Arifin, *Hubungan Timbal Balik Pendidikan Agama Di Lingkungan Sekolah Dan Keluarga* (Jakarta: Bulan Bintang, 1978), 80.

<sup>19</sup> Arifin, 81.

<sup>20</sup> Abdullah Nashih Ulwan, *Pendidikan Anak Dalam Islam*, vol. 2 (Jakarta: Pustaka Amani, 2007), 186.

<sup>21</sup> Arifin, *Hubungan Timbal Balik Pendidikan Agama Di Lingkungan Sekolah Dan Keluarga*, 88.

<sup>22</sup> "Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia (Permendikbud) No. 129 Tahun 2014 Tentang Sekolahrumah" (2014). Baca juga Maulia D. Kembara, *Panduan Lengkap Homeschooling* (Bandung: Progressio, 2007), 30–32.

The third type is Community Homeschooling, which involves a combination of several compound homeschooling families that collaboratively develop a syllabus, teaching materials, main activities (such as sports, music, arts, and languages), facilities, and learning schedules. The commitment to managing the learning process is roughly shared 50:50 between parents and the community.<sup>23</sup>

From the explanation of these three types of homeschooling, the researcher notes that all three are essentially interrelated. For homeschoolers who participate in compound or community homeschooling, single homeschooling is inherently part of their practice. As explained by Sumardiono, homeschooling is fundamentally implemented within each family. Therefore, compound and community homeschooling, which are groups of homeschooling practitioners, also involve elements of single homeschooling.

The choice of which type of homeschooling to implement depends on the specific needs of each homeschooler and is adjusted according to the abilities of the parents and the interests of the child. The flexibility offered by homeschooling provides parents with numerous conveniences in managing their children's education. In the teaching process, it is not only about delivering a set of lessons but also about encouraging a natural learning process in the child. Consequently, parents should master various teaching methods and effectively manage situations and conditions to create a conducive learning atmosphere.

The content of Islamic religious education includes three essential teachings: matters of faith ('aqīdah), law (syarī'ah), and ethic (akhlāq). These three teachings are further elaborated through the pillars of faith, the pillars of Islam, and akhlāq.<sup>24</sup> From these, several branches of religious knowledge emerge: the science of monotheism, the science of fiqh, and the science of akhlāq.<sup>25</sup>

These essential teachings are then expanded by incorporating the pillars of Islam and the core materials of Islamic religious education,

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<sup>23</sup> Kembara, *Panduan Lengkap Homeschooling*, 32.

<sup>24</sup> Zuhairini, *Metode Khusus Pendidikan Agama* (Surabaya: Usaha Nasional, 1983), 17-18.

<sup>25</sup> Abdul Rachman Shaleh, *Pendidikan Agama Dan Pembangunan Watak Bangsa* (Jakarta: Raja Grafindo Persada, 2005), 5.

namely, the Qur'an and Ḥadīṣ, and supplemented with Islamic history. In sequence, these teachings comprise: the science of monotheism, the science of fiqh, the science of the Qur'an, the science of ḥadīṣ, the science of akhlāq, and the history of Islam.

## 2. Interaction Patterns

Interaction patterns represent the second fundamental factor in the implementation of Islamic religious education in homeschooling. After establishing a curriculum, the way in which parents and children interact becomes crucial in facilitating the effective transmission of religious knowledge and values. These patterns define how learning is communicated, practiced, and reinforced within the home. In homeschooling, the close, daily interactions between family members allow for continuous engagement with Islamic teachings in both formal and informal settings.

Parents act as both educators and role models, demonstrating Islamic principles through their behavior, language, and responses to real-life situations. This interaction helps children not only understand religious concepts but also see how they are applied in everyday life. Moreover, homeschooling creates a flexible environment where religious teachings can be integrated into natural, ongoing conversations and activities, enhancing the learner's ability to internalize these values. Effective interaction patterns thus support and enrich the curriculum by providing a nurturing, personalized environment for religious education.

The interaction pattern in homeschooling refers to the way parents engage with their children, including their attitudes, behaviors, and methods for applying rules, teaching values, giving attention and affection, and modeling positive behavior.<sup>26</sup> This pattern serves as a framework for parenting, guiding how parents educate, develop, train, and accustom their children to habits that lead to future success. The process is continuous and aims to benefit the child, family, religion, society, and country as they grow.

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<sup>26</sup> Much Ridho, *Catatan Kuliah: Homeschooling Dan Pendidikan Islam* (Bogor: KM Publishing, 2017), 14.



Meanwhile, the Islamic religious education method involves the approaches teachers use to manage teaching and learning practices to ensure that teaching materials are comprehensively understood by students.<sup>27</sup> There are six primary methods commonly employed in Islamic religious education:

First, the lecture method is a traditional, teacher-centered approach where the teacher delivers the content to students during the teaching and learning process. This method has been widely used for a long time and is often considered synonymous with formal education.<sup>28</sup>

Second, the discussion method involves managing teaching and learning practices by presenting material that is then discussed collectively, either through analysis or problem-solving. This method is effective when it actively engages all participants in analyzing the material and generating solutions, leading to higher levels of enthusiasm among students.<sup>29</sup>

Third, the assignment method presents material through tasks that students complete individually or in groups. This approach encourages students to study the material in advance, which provides them with foundational knowledge before the teacher delivers a more comprehensive explanation.<sup>30</sup>

Fourth, the experimental method involves students conducting experiments, experiencing, and proving the subject matter themselves. This hands-on approach allows students to gain a deeper understanding by engaging in the entire process – doing, observing, analyzing, proving, and concluding the material. The teacher's role is to provide guidance

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<sup>27</sup> Arifuddin and Abdul Rahim Karim, "Konsep Pendidikan Islam: Ragam Metode PAI Dalam Meraih Prestasi," *Didaktika* 10, no. 1 (2021): 19.

<sup>28</sup> Laurie Murphy, Nina B. Eduljee, and Karen Croteau, "Teacher-Centered Versus Student-Centered Teaching: Preferences and Differences Across Academic Majors, , Vol. 4, No. 1, 19.," *Journal of Effective Teaching in Higher Education* 4, no. 1 (2021): 19. Baca juga Ali Dehghani, "A Comparative Study of the Effect of Peerled and Lecture-Based Education on Health Literacy in Patients with Multiple Sclerosis, , Vol 9, No 1, 2021, 78.," *International Journal of Community Based Nursing and Midwifery* 9, no. 1 (2021): 78.

<sup>29</sup> Yoga Putra Semadi, "Improving the Critical Thinking Skill through Discussion Method Empowerment by Using Public Controversy Text in Teaching Reading," *Journal of Applied Studies in Language* 5, no. 1 (2021): 197–204.

<sup>30</sup> Hadi Basirzadeh, "Ones Assignment Method for Solving Assignment Problems," *Mathematical Sciences* 6, no. 47 (2012): 2345–55.

when students face obstacles and to supervise the experiments rather than being the focal point of the learning process.<sup>31</sup>

Fifth, the demonstration method manages teaching and learning by showing the process, situation, object, or the functionality of the material being studied. This method is particularly effective in practical fields, as direct demonstrations can be more impactful than verbal descriptions, allowing students to understand more easily by seeing the material in front of them rather than imagining it.<sup>32</sup>

Sixth, the tutorial method involves guiding students individually or in groups as they apply the theories they have learned in class. This method is essential for beginners, who often struggle with actualizing theoretical knowledge and may experience failure. The teacher acts as a tutor who supports and motivates students to persevere and succeed despite challenges.<sup>33</sup>

Hence, interaction patterns can be categorized into three types.<sup>34</sup> The first type is the coercive interaction pattern, which assumes that children are naturally undisciplined and require strict supervision to achieve success. Historically, this pattern is rooted in autocratic societies where authority figures felt responsible for strictly regulating children's behavior, such as setting wake-up times and study schedules. In this model, parents are the highest authority in the family, and children should follow rules; any violations result in punishment.<sup>35</sup>

The second type is the permissive interaction pattern, characterized by a lack of structure, rules, or specific norms. This pattern assumes that every child is born with potential that should be nurtured and developed

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<sup>31</sup> Novelensia, Singgih Bektiarso, and Maryani, "Penerapan Pembelajaran Kooperatif Tipe Numbered Heads Together (NHT) Disertai Metode Eksperimen Dalam Pembelajaran Fisika Di SMA," *Jurnal Pendidikan Fisika* 3, no. 3 (2014): 242-47.

<sup>32</sup> Agus Tina Sari, Singgih Bektiarso, and Yushardi, "Penerapan Model Pembelajaran Generatif Dengan Metode Demonstrasi Dalam Pembelajaran Fisika Di SMP," *Jurnal Pembelajaran Fisika* 1, no. 2 (2012): 145-51.

<sup>33</sup> Damri Erni Novianti, "Meningkatkan Keterampilan Membuat Hiasan Dinidng (Quilling) Melalui Metode Pembelajaran Tutorial Bagi Anak Tunarungu Kelas VIII Di SLBN 1 Lima Kaum Kabupaten Tanah Datar," *Jurnal Inspiratif Pendidikan* 10, no. 1 (2021): 67-72.

<sup>34</sup> Baumrind, *Pola Asuh Otoritas Orang Tua* (Jakarta: Yayasan Obor Indonesia, 2004), 24.

<sup>35</sup> M. Farid Nasution, *Pendidikan Anak Bangsa* (Bandung: Cita Pustaka Perintis, 2009), 173.

by parents. However, the weakness of this pattern is that many parents do not know what is best for their children, leading to a lifestyle with no clear guidelines. As a result, children may feel they can do whatever they want, and when faced with obstacles, they may act aggressively or become frustrated and hopeless if they fail.<sup>36</sup>

The third type is the dialogic interaction pattern, which is based on the belief that democratic parenting better supports a child's development, particularly in fostering independence and responsibility. This pattern involves open dialogue between parents and children, encouraging them to accept the consequences of their actions. Through dialogue, children are motivated to avoid harmful behaviors and learn to distinguish between right and wrong. This interaction style allows parents and children to create new experiences together and promotes critical thinking and ethical understanding.<sup>37</sup>

### 3. Evaluation

Evaluation is the third fundamental factor in the implementation of Islamic religious education in homeschooling. After establishing the curriculum and fostering effective interaction patterns, a structured method of evaluation is essential to assess the progress and understanding of the learner. In a homeschooling environment, evaluation serves to measure not only the acquisition of religious knowledge—such as Quranic studies, Hadith, and Islamic principles—but also the development of moral and ethical behaviors that align with Islamic teachings.

Unlike traditional schooling, where assessments are often formal and standardized, homeschooling allows for more personalized and continuous forms of evaluation. Parents can observe their children's daily practices, gauge their understanding through discussions, and assess their ability to apply Islamic values in real-life situations. This ongoing, formative evaluation helps to identify areas where additional focus or guidance may be needed, ensuring that the educational experience is both comprehensive and adaptive to the learner's needs.

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<sup>36</sup> Nasution, 175.

<sup>37</sup> Nasution, 176.

Evaluation in homeschooling is thus a critical component in ensuring the effectiveness and consistency of Islamic religious education.

In the context of Islamic religious education in homeschooling, the child, or homeschooler, is the primary object of evaluation. However, homeschoolers are not only the objects but also the subjects of this evaluation process.<sup>38</sup> Evaluation in Islamic religious education within homeschooling can be carried out in two ways. The first is self-evaluation, which involves introspection. This type of evaluation is based on internal awareness and aims to enhance personal creativity and productivity. If success is identified during the evaluation process, efforts are made to maintain or improve it. Conversely, if failure is identified, steps are taken to correct it.<sup>39</sup>

The second type is evaluation by others, which includes both evaluating learning outcomes and the learning process itself. Parents should distinguish between these two types of evaluation. Learning outcome evaluation assesses the homeschooler's achievements in relation to the goals and targets set by the parents. On the other hand, learning evaluation is a systematic process to gather information about the effectiveness of the learning process in helping children reach their set goals.<sup>40</sup>

Initially, many people doubted the existence and quality of homeschooled students, considering it an educational method that did not meet national standards. However, Law Number 20 of 2003 concerning the National Education System, Article 27, guarantees the existence and legality of informal education as an integral part of the education system in Indonesia.<sup>41</sup>

In subsequent developments, the Regulation of the Minister of Education and Culture (Permendikbud) No. 129 of 2014 provides further affirmation of the legitimacy of homeschooling. This regulation represents the state's involvement in homeschooling, acknowledging it

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<sup>38</sup> Muhammad Ali, *Pengembangan Kurikulum Di Sekolah*, Bandung (Sinar Baru: 1984, n.d.), 48.

<sup>39</sup> Suharsimi Arikunto, *Dasar-Dasar Evaluasi Pembelajaran* (Jakarta: Bumi Aksara, 2012), 12.

<sup>40</sup> Arikunto, 13.

<sup>41</sup> Aar Sumardiono, *55 Prinsip & Gagasan Homeschooling* (Bogor: Halaman Moeka Publishing, 2018), 19.

as a form of state and societal dialogue that recognizes homeschooling as an alternative education method.<sup>42</sup>

Permendikbud No. 129 of 2014 defines homeschooling as a type of informal education that students can follow until they obtain a competency certificate equivalent to that from formal education, after passing a competency test conducted by an accredited educational institution or an independent/professional certification body in accordance with applicable regulations.<sup>43</sup>

Furthermore, Islamic Religious Education in schools currently faces several weaknesses. The scope of the material often does not adequately emphasize moral values and primarily focuses on specific aspects of Islam, such as the rules of Qur'anic recitation, without addressing broader social dimensions. Additionally, the current approach tends to encourage students to memorize religious content rather than apply these values in real-life situations. There is also a neglect of the affective aspects of learning, and a failure to address social and community life issues.<sup>44</sup>

To address these shortcomings, a more strategic approach is needed in Islamic Religious Education. This can be achieved through several methods. An experiential approach involves providing religious experiences that help instill core values in students. The habituation approach focuses on giving students opportunities to practice religious teachings consistently in their everyday lives. The emotional approach aims to engage students' feelings and emotions, helping them believe in, understand, and internalize religious teachings. A rational approach encourages educators to stimulate students' reasoning to understand and accept the truth of religious principles. Finally, a functional approach presents Islamic teachings in a way that highlights their

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<sup>42</sup> Pasal 1 Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia (Permendikbud) no. 129 tahun 2014 Tentang Sekolahrumah. Baca Juga, Purnamasari Iin, *Homeschooling; Teori, Riset, Dan Praktik* (Yogyakarta: Magnum Pustaka Utama, 2017), 6.

<sup>43</sup> Pasal 1 Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia (Permendikbud) no. 129 tahun 2014 Tentang Sekolahrumah. Baca juga Jamal Ma'mur Asmani, *Buku Pintar Homeschooling* (Yogyakarta: Mandar Maju, 2012), 6.

<sup>44</sup> Abu Ahmadi and Noor Salimi, *Dasar-Dasar Pendidikan Agama Islam* (Jakarta: Bumi Aksara, 2004), 12.

practical benefits for students in daily life, aligned with their developmental stages.<sup>45</sup>

### **The Successful Implementation Of Islamic Religious Education In Homeschooling**

The successful implementation of Islamic religious education in homeschooling hinges on three interrelated components: the curriculum, interaction patterns, and the educational framework in which it is delivered. The curriculum serves as the foundation, guiding the teaching of essential Islamic principles. Interaction patterns, where parents act as educators and role models, ensure that children internalize these teachings both intellectually and behaviorally. Lastly, the flexibility provided by various forms of homeschooling allows parents to adapt the educational experience to their family's needs while ensuring the comprehensive teaching of Islamic values. This holistic approach guarantees that homeschooling remains an effective medium for imparting religious education, maintaining its integrity and relevance in modern educational settings.

The COVID-19 pandemic accelerated the adoption of homeschooling worldwide. Many parents who transitioned to homeschooling during lockdowns have continued with it, citing more personalized and flexible learning as major advantages. In this context, the flexibility highlighted in Islamic homeschooling—where families can adapt their educational framework to fit their children's needs—proves increasingly beneficial. Parents can align Islamic teachings with both religious and academic learning, maintaining a balance that allows children to develop both spiritually and intellectually.<sup>46</sup>

As homeschooling grows, particularly within Muslim communities, concerns around socialization, access to quality resources, and standardized assessments have come to the forefront. However, proponents argue that Islamic homeschooling fosters closer family bonds and allows for a more

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<sup>45</sup> Abu Ahmadi, *Metodik Khusus Pendidikan Agama Islam* (Bandung: Armico, 1985), 28.

<sup>46</sup> Preethi, V., and AS Arul Lawrence. "Homeschooling: A paradigm shift during COVID-19 crisis." *International Journal of Advance Research and Innovative Ideas in Education* 7.1 (2021): 1474-1479.

controlled moral and religious upbringing – especially important to families who prioritize religious education over secular, state-mandated curricula.<sup>47</sup>

One pressing issue is the development of a structured yet adaptable curriculum. As the homeschooling population grows, there are increasing calls for standardized yet flexible curricula that meet both religious and secular educational requirements.<sup>48</sup> For Muslim families, this means integrating Islamic studies with broader academic goals like mathematics, sciences, and humanities. The development of Islamic homeschooling curricula must, therefore, include these core components while remaining adaptable enough to individual needs, similar to what is already discussed in terms of curriculum flexibility.

The recent push for digitization in education has also influenced Islamic homeschooling. Digital tools and online resources, including Quranic apps, interactive lessons on Islamic jurisprudence, and virtual Islamic study circles, have become instrumental in supporting parents and learners. These tools allow families to enhance their teaching while maintaining the integrity of Islamic education, as mentioned in the paragraph.<sup>49</sup>

The role of parents as educators and role models becomes even more critical in today's context. With increased use of digital devices and access to various worldviews via the internet, ensuring that children are grounded in Islamic values is a growing challenge. Parents must not only provide academic instruction but also serve as moral and spiritual guides, which the paragraph rightly emphasizes.

A key contemporary issue is how to balance screen time with real-world learning and spiritual growth. Parents must navigate this landscape carefully, ensuring that interaction patterns involve more than just digital learning but also real-life application of Islamic principles, through family

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<sup>47</sup> Kunzman, Robert, and Milton Gaither. "Homeschooling: An updated comprehensive survey of the research." *Other Education-the journal of educational alternatives* 9.1 (2020): 253-336.

<sup>48</sup> Ray, Brian D. "An overview of the worldwide rise and expansion of home education homeschooling." *Global Perspectives on Home Education in the 21st Century* (2021): 1-18.

<sup>49</sup> Saputra, Hafid Arif, and Yunita Noor Azizah. "The impact of the fourth industrial revolution on iium student's motivation in learning islamic education." *Southeast Asian Journal of Islamic Education* 5.1 (2022): 95-109.

prayers, charity, and community engagement. As Islamic homeschooling grows, parents need to be equipped with more structured guidance on maintaining these interaction patterns, ensuring that children remain connected to their faith and community while learning in a modern, globalized context.

Another recent issue surrounding homeschooling is its legal status in many countries. While homeschooling has been increasingly accepted in some places, other regions are tightening regulations, concerned about the quality of education and social development of homeschooled children. Islamic homeschooling faces additional scrutiny, especially in non-Muslim-majority countries, where there are concerns about integration, extremism, or isolation. In response, some Islamic homeschooling families are actively engaging with local homeschooling networks, advocating for more flexible legal frameworks that allow them to meet both religious and governmental standards without compromising their educational goals.<sup>50</sup>

In conclusion, as Islamic homeschooling continues to grow, it is clear that its foundational elements—curriculum, interaction patterns, and educational flexibility—remain crucial. However, modern challenges like digital learning, curriculum standardization, and legal regulations must also be addressed to ensure that homeschooling remains a viable and effective means of imparting Islamic education in today's world. The holistic approach described in the paragraph is well-suited to meet these challenges, as long as it remains adaptable to the evolving landscape of modern education.

## CONCLUSION

Homeschooling, or home education, offers an alternative option for parents who want to educate their children at home, bypassing the need for formal schooling. In this context, parents take on the role of primary educators, particularly in imparting Islamic religious education, which is vital to introduce from an early age. This early introduction helps lay a foundation for the child's future, shaping them into individuals prepared to

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<sup>50</sup> Apple, Michael W. "Homeschooling, democracy, and regulation: An essay review of Homeschooling: The history and philosophy of a controversial practice." *Education Review* 27 (2020).



face life's challenges with a strong moral and spiritual grounding. Islamic religious education is essential as it cultivates quality individuals, providing them with the necessary tools and values to lead meaningful lives. It is a crucial foundation for fostering a pious and conscientious character.

The significance of Islamic religious education lies in its ability to awaken a child's innate spiritual strength and willingness through age-appropriate religious guidance and experiences. This approach helps children gain foundational religious knowledge, encouraging them to understand and practice their faith correctly and sincerely. For Islamic religious education to be effective, it should be implemented thoughtfully and deliberately.

To achieve successful implementation, several key elements are important. The curriculum for Islamic religious education in homeschooling is unique, requiring parents to be resourceful and adaptable in selecting a curriculum that meets their child's specific needs. Parents should also strive to be ideal role models, embodying the values they wish to instill.

The pattern of interaction between parents and children is also crucial. Positive and constructive communication helps create a supportive learning environment, where guidance and learning go hand in hand. Good interaction fosters mutual respect and understanding, essential for effective teaching and learning.

Evaluation plays a vital role in homeschooling. It allows parents to assess their child's progress and learning outcomes, ensuring they meet the desired goals. This ongoing assessment helps identify areas of improvement, enabling parents to adjust their methods and strategies to better support their child's education. By addressing any weaknesses, they can continuously enhance the learning process, ensuring that their children receive a holistic and meaningful education at home.

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