

Islamic family education management in the digital era: An analysis of Nasihat Siti Budiman by Syekh Sulaiman Ar- Rasuli

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ABSTRACT

Purpose – This study aims to analyze the model of Islamic family education management presented in the novel *Nasihat Siti Budiman* by Syekh Sulaiman Ar-Rasuli (1938) and to examine its relevance to the challenges of family education in the digital era

Method – The method used is a descriptive-analytical literature review, with the primary data source being the novel *Nasihat Siti Budiman* and secondary sources comprising literature on Islamic educational management, Islamic parenting, and studies on education in the digital era. The analysis was conducted in three stages: identification of educational management values, classification into management functions, and contextualization with the challenges of the digital era

Findings – The research findings indicate that this novel contains a comprehensive family education management system, encompassing (1) pre-school competency-based educational planning, which includes foundational knowledge of the Qur'an, *fiqh*, *tawhīd*, as well as basic literacy and numeracy; (2) the organization of parental roles involving consultation with the kinship system as a model of collaborative governance; (3) the implementation of education through contextual guidance that integrates traditional and religious values; and (4) character-based evaluation covering moral conduct, life skills, and steadfastness of conviction. This model has proven relevant as a response to the crisis in family education management in the digital era, characterized by a lack of planning, weak character values, and a lack of integration of religious values into contemporary parenting practices.

Keywords: Education Management; Islamic Parenting; Digital Age; Nasihat Siti Budiman.

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INTRODUCTION

The management of family education is one of the most important pillars of the Islamic education system, yet it is often overlooked by academics in favour of the management of formal education. In fact, the family is the first and most fundamental educational institution, shaping a child's character, values and basic competencies long before formal educational institutions take over this role (Tambingon, 2025). In the digital era, characterised by the penetration of information technology into all aspects of family life, the challenges of family education management have become increasingly complex

and require a robust conceptual framework. Parents face a double burden: on the one hand, they must master digital literacy to support their children; on the other, they must uphold the religious and moral values that form the foundation of the character of future generations (Nurhasanah, 2023). This crisis is real; data indicate an increase in deviant behaviour among adolescents, a weakening of family bonds, and the erosion of religious values due to the influence of digital culture that is not properly filtered within the family environment (Bukhari et al., 2024).

Within the intellectual tradition of Islam in the Indonesian archipelago, the issue of managing family education had in fact been systematically formulated by Islamic scholars long before the digital era. The novel *Roman Nasihat Siti Budiman* by Syekh Sulaiman Ar-Rasuli (SSA), published in Bukittinggi in 1938, is one of the richest pedagogical documents recording the value system and practices of Islamic family education management within the Minangkabau context (Herman, 2021). This work contains a mother's advice to her two children who are about to enter formal educational institutions, covering academic, religious, spiritual, social, and life skills preparation designed in a planned and comprehensive manner. SSA, known as *Inyiah Canduang*, was the founder of MTI Canduang and PERTI, a prominent religious scholar who consistently championed the integration of Minangkabau culture and Islamic sharia within the philosophical framework of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) (Triasa, 2024). This monumental work transcends its era and offers a highly relevant model for the challenges of contemporary family education.

Previous studies of the novel *Nasihah Siti Budiman* have been conducted from various perspectives, yielding a range of insights. Shaleh et al. (2024) analysed the values of Islamic counselling and identified a family education process that systematically instils noble moral values, with a focus on interpersonal relationships and spiritual guidance. (Triasa, 2024) examined the integration of local customs and Islam in the novel and concluded that the values of character education and women's empowerment it contains remain relevant today, although his analysis placed greater emphasis on cultural aspects than on managerial ones. Gucandra et al. (2021) examine it as an instrument of *maqāshid al-sharī'ah* in Islamic education, emphasising the dimensions of the objectives of sharia, whilst Gucandra & Iswantir, (2025) affirm its relevance to contemporary Islamic character education from the perspective of Islamic scholarship. Nurpriatna et al. (2025) construct early childhood education through Bandura's theory to examine the social learning dimension in this novel; Rahayu & Wardefi (2026) analyse the value of faith as a theological-normative dimension; and Januar (2024) examines it as a model of education based on custom and Sharia using a historical-contextual approach.

Although intellectually rich, these studies have significant shortcomings. Firstly, all previous studies have analysed this novel from a partial perspective such as counselling, religious doctrine, or cultural integration yet none have systematically mapped the educational management practices contained within it, from planning and organisation through to implementation and evaluation. Secondly, no study has engaged its findings with the specific challenges of family education management in the digital era a context

entirely different from that of the novel's publication in 1938, yet one that constitutes its greatest relevance. Thirdly, although some studies touch upon managerial dimensions implicitly such as the mother's role as the primary educator or the importance of systematic preparation none have explicitly articulated these within a framework of operational and adaptable management functions (Wardhani et al., 2024). This gap suggests that the claim that this novel has never been studied from the perspective of family education management in the digital era can be academically substantiated.

Based on the identification of these research gaps, this study formulates three interrelated research questions. First, what educational management functions does the character Siti Budiman practice in SSA's novel *Nasihati Siti Budiman*. Second, how can these educational management functions be organized within the POAC (Planning, Organising, Actuating, Controlling) framework of Islamic educational management? Third, how is the model of Islamic family education management contained in the novel relevant as a response to the challenges of family education in the digital era? These research questions serve as a guide directing the entire analytical process, from methodology to conclusions, thereby ensuring internal coherence between the research's objectives, findings, and implications.

This study aims to analyze the model of Islamic family education management presented in the novel *Nasihati Siti Budiman* and to explore its relevance to the challenges of family education in the digital era. The significance of this study is twofold: theoretically, it enriches the discourse on Islamic educational management by adding a historical-normative perspective from the intellectual tradition of the Nusantara, and practically, it provides value-based guidance for Muslim parents in managing their children's education in the digital era, grounded in a heritage of local wisdom integrated with Islamic teachings (Ekasari et al., 2021).

The novelty of this research lies in three complementary aspects. Firstly, this study is the first to explicitly analyse the novel *Nasihati Siti Budiman* within the framework of educational management, rather than merely as a study of literature, counselling or religious doctrine. Secondly, this study establishes a productive dialogue between the intellectual heritage of 20th-century Nusantara Islam and the challenges of family education management in the 21st-century digital era, a bridge that has not yet been systematically built in the existing literature. Thirdly, this study offers a contextual and operational model of family education management based on local Islamic values, rather than merely a description of abstract values. Thus, this research contributes to the development of Islamic educational management science that is not only grounded in Western management theories or classical Middle Eastern texts, but is also rooted in the rich intellectual tradition of Nusantara Islam, which has been historically tested within the context of Indonesian Muslim society (Muhtar & Manan, 2025).

METHOD

This study employs a descriptive-analytical literature review as its primary approach. This method was chosen because it is suited to the characteristics of the research subject

namely, the written text of the novel *Nasihah Siti Budiman* and because of its relevance to the analytical-conceptual research objectives, which are to identify, classify, and contextualize the values of educational management contained within the source material in relation to contemporary needs. The descriptive-analytical literature review allows the researcher not only to describe what is present in the text but also to analyze its meaning, patterns, and relevance critically and systematically (Abdurrahman, 2024). This approach is particularly suitable for research on Islamic educational management aimed at deriving normative models from historical sources to serve as a framework for contemporary practice, in line with the tradition of literature-based research in Islamic studies and educational management (M. Sari & Asmendri, 2020).

The data sources for this study are divided into two complementary categories. The primary data source is the novel *Guidelines for Life in Minangkabau According to Custom and Sharia (Advice from Siti Budiman)* by Sheikh Sulaiman Ar-Rasuli, published in Bukittinggi by Tsamaratoel Ichwan in 1938 (Ar-Rasuli, 1938). Purposively, this study selected two chapters most explicitly related to the management of children's education: the chapter containing advice to Muhammad Arif, who was about to start school, and the chapter containing advice to Siti Arifah, who was about to start school. These two chapters were chosen because, together, they form a comprehensive picture of the family education management system practised by Siti Budiman, covering the dimensions of planning, organising, implementation, and evaluation, which form the focus of this study's analysis (Hamzah, 2020).

The secondary data sources in this study comprise four complementary groups of literature. The first group consists of literature on Islamic educational management, covering concepts, functions, and management practices within the context of institutions and the family. The second group comprises literature on Islamic parenting and family education, discussing the role of parents, parenting strategies, and Islamic values in children's education. The third group comprises literature on education in the digital era, which addresses the challenges, opportunities, and educational strategies within the context of digital transformation. The fourth group consists of previous research on the novel *Nasihah Siti Budiman* and the thought of SSA, which provides the historical and intellectual context for the analysis. All secondary sources were prioritised from publications of the last ten years to ensure relevance to current academic discourse, except for key references that are seminal and irreplaceable.

The data collection procedure was carried out through four systematic, sequential steps. The first step was a comprehensive reading of the entire novel *Nasihah Siti Budiman* to gain a complete contextual understanding before focusing on selected chapters (Ar-Rasuli, 1938). The second step involved intensive and repeated reading of the two thematic chapters that form the focus of the analysis, noting every element related to the planning, organisation, implementation, and evaluation of education.

The third step involved searching for and collecting relevant secondary literature from reputable academic databases, including Sinta-indexed journals, Scopus, and Web of Science, as well as leading reference books in the fields of Islamic educational

management and Islamic parenting. The fourth step involves the systematic recording and coding of data using an analysis matrix containing management function dimensions, text quotations, and relevant references as the basis for triangulation (Hamzah, 2020).

Data analysis techniques in this study were carried out through three interrelated and mutually reinforcing analytical movements. The first movement is identification and extraction, wherein the researcher identifies and extracts all narratives, quotations, and descriptions within the novel relating to educational management functions, namely planning, organising, actuating, and controlling which constitute the POAC functions in Islamic educational management (Mulyana, 2023). The second movement is classification and categorisation, whereby findings from the text are classified into pre-defined categories of management functions, then analysed in depth to uncover the underlying patterns, principles, and systems. The third step is contextualisation and synthesis, whereby each finding from the novel is discussed in relation to contemporary Islamic educational management literature and the challenges of the digital era, resulting in an integrative and operational model for family education management (Tambingon, 2025).

The validity of this research is maintained through three strategies consistently applied throughout the analysis process. First, source triangulation, wherein each finding from the novel *Nasihah Siti Budiman* is validated by cross-referencing it with at least two relevant secondary literature sources, both from the perspective of Islamic educational management and from studies on Islamic family education and parenting (M. Sari & Asmendri, 2020). Second, theoretical triangulation, whereby the analysis was conducted using two complementary theoretical frameworks: the theory of Islamic educational management functions (POAC) and the theory of Islamic family education based on *maqāshid al-sharīah*, ensuring findings could be validated from two distinct yet compatible theoretical perspectives. Thirdly, internal consistency, whereby all interpretations and conclusions are checked against the principles of Islamic education derived from the Qur'an, hadith, and the thought of Islamic scholars, ensuring that the resulting meanings do not stray beyond the epistemological boundaries of Islam and remain coherent with the value framework underpinning the research (Subagiya, 2023).

RESULT AND DISCUSSION

Competency-Based Pre-School Educational Planning

An analysis of the novel *Nasihah Siti Budiman* yields a fundamental first finding: the novel presents a structured, competency-based system for planning children's education long before the concept of 'school readiness' was recognised in modern educational literature. Siti Budiman describes how her two children, Muhammad Arif and Siti Arifah, had already acquired planned competencies before entering formal educational institutions. The text of the novel states:

"Kabar beralih tentang itu, sungguh beralih sinan juo, tentang si buyuang Muhammad Arif, lah sampai umua 7 tahun, masuak 8 jo nan kini, kaji Al quran alah sampai, rukun jo syarat nan paralu lah tamat pulo dikajinyo, sifat 20 alah

saketek, si upiak Arifah alah hampia tamat pulo kajinyo, indak banyak lai nan tingga, sebab di ajari kaduonyo dek mandeh Siti Budiman."

These findings demonstrate that Siti Budiman adopted a pre-emptive approach to educational planning, equipping children with basic religious knowledge before they start school so that their time in formal education can be spent on in-depth study rather than repeating the basics.

The second finding relates to literacy and numeracy as the second component of educational planning. Siti Budiman not only develops religious competence, but also the basic academic skills required for success at school. The text emphasises:

"Nak mamasuakkan ka Sekolah nak tahu jo tulis baca, nak pandai babiling jo barituang, kalaulah pandainyo manyurek, atau mambaco jo barituang, apo nan tasurek, buliahnyo turut jo sanang hati kito maliek lah suko pulo, tapi kok ndk tahu apo-apo, barang dituruik tak selamat, dapek salisiah juo akhirnyo."

This statement indirectly reflects the SSA's understanding of the readiness principle, which forms the basis of effective learning: children who lack basic cognitive readiness will not be able to absorb what they learn at school to the full.

Organisation through a Collaborative Deliberation Model

The third finding reveals a unique model of role organisation within the SSA family education management system, namely a collaborative deliberation model that involves the Minangkabau kinship system. Educational decisions in this novel are not taken unilaterally by the mother, but through dialogue with Datuak Rajo Adil as Mamak (the maternal uncle), who, within the Minangkabau matrilineal system, holds customary authority over his niece.

Kok ditunjuak di ajai, paham balum aka pun balum, indak kalakek tu rasonyo, sabagai ujan jatuah ka kasiak, bak kampia di sinasi, masuk amuah raso tak dapek, kalau lah masuknyo ka sikola alah bapamahagak saketek, alah baraka agak samiang, alah paham dikato-kato, sinan ditunjuak ajai, Insya Allah kok lai malakek, ba itu pandapek hati den."

The dialogue between Siti Budiman and Datuak Rajo Adil regarding plans for their two children's education illustrates a model of collaborative family educational governance, in which the mother, as the person responsible for their day-to-day education, engages in dialogue with the traditional authority, who represents collective values.

Implementation through Value-Based Contextual Counselling

The fourth finding relates to the strategy of implementing education through contextual counselling methods that integrate traditional and religious values. Siti Budiman uses the method of *mau'izhah hasanah* as commanded in the Qur'an, Surah An-Nahl, verse 125, using language full of love and compassion and accompanied by Minangkabau proverbs as a cultural medium that is easily understood and internalised by children. To Muhammad Arif, Siti Budiman offered advice on the intention to attend

school, good conduct towards teachers, and academic and social responsibility. To Siti Arifah, Siti Budiman gave very concrete advice:

"Bakato Siti Budiman: Anak den Siti Arifah, anak kok pai ka sekolah masuk Mesis perempuan baok bekal agak saketek, bao balanjo agak samiang kini den angsur memberikan isuak buliah den tambah pulo kalau umua ado panjang, kok jadi anak masuk Mesis kapandaian sajo anak cari, laku perangai jan ditiru, taratik sopan nan den tunjuakkan nan kawi di adat kito, nan lazim dalam syariat den tarimo dari mamak kau."

The implementation of education that is contextual and tailored to the needs of each child reflects a deep understanding of the principles of individualised education.

The fifth finding reveals the socio-spiritual dimension in the implementation of education that transcends the individual interests of the child. Siti Budiman explicitly instills the awareness that the knowledge gained at school is not merely a personal investment, but a trust that must be returned to society. In the context of Siti Arifah's preparation, Siti Budiman demonstrates a keen awareness of social risks:

Bakato Siti Budiman, tuan Datuak Rajo Adil, tentang upiak Siti Arifah, sekolah desa alah tamat, surat pun dapat dari guru, menyatakan tamat belajar, den pikir-pikir den manuangkan, patut disambung sekolahnya ke Mesis perempuan, nak pandai masak memasak, nak tahu cuci mencuci, pandai menjahit jo marendo, segala urusan rumah tangga maka baitu kato ambo, banyak dicaliak maso kini nan gadis-gadis gadang rancak dilabuah kabanyakan, kalau basuo tengah jalan takutlah kito memandangi, lagak jo tampan balabiah, kalau dilihat ke tempatnya saketek tidak pandai basegeh, di dapur tidak bana."

These concerns prompted Siti Budiman to design an educational programme that keeps children occupied with meaningful activities as a bulwark against negative social influences.

The seventh finding highlights the principle of steadfastness (*istiqāmah*) as a key component of the SSA family's educational management system. Siti Budiman's advice to Siti Arifah was very explicit:

"Sungguah pun anak basikolah, salamo nyao dikandung badan agamo jangan digadaikan, adat jangan anak jua, kapandaian buliah kita cari asal manfaat kapado kito, tapi pandirian tatap tatap, jangan bak faham ujuang batuang, kama angin nan keras kian rabah ujuangnyo. Balaku sumbang sakali jangan."

This message articulates a highly sophisticated epistemology of education: openness to knowledge must be accompanied by a firm sense of identity and values.

The eighth finding relates to the concept of modesty (*haya'*) as an instrument for managing the character of Muslim women, as operationally defined by Siti Budiman. The novel states: *"Sifat pamalu jangan tinggal itulah benteng perempuan kok batamu jo laki-laki nan bukan muhrim kito bukan kaum bukan pamili tak buliah banyak mangecek."* This

advice translates the concept of *haya'* which in Islam is one of the pillars of noble character into concrete guidelines for behaviour that children can put into practice in their daily lives.

Holistic Evaluation Based on Character Development

The sixth finding concerns an evaluation system based on character development and values, which, from Siti Budiman's perspective, serves as the standard for educational success. Unlike modern educational evaluation, which tends to focus on cognitive and academic achievement, the evaluation in this novel is holistic in nature and encompasses four main dimensions. First, the attainment of basic religious competencies, namely mastery of the Qur'an, *fiqh*, and *tawhīd*, which serve as spiritual provisions. Second, the attainment of basic academic competencies, namely the ability to read, write, and calculate, serves as an intellectual provision. Third, the attainment of life skills, namely the ability to manage a household for Siti Arifah, which serves as a practical provision. Fourth, the attainment of character, namely noble morals, a sense of modesty as a bulwark for Muslim women, and steadfastness based on custom and religion, which serve as moral and identity foundations. These evaluation standards, which encompass all four dimensions simultaneously, reflect the concept of Islamic education that rejects the dichotomy between religious knowledge, general knowledge, life skills, and character building.

The ninth finding highlights the dimension of resource management in family education, as evidenced by Siti Budiman's concern for her child's material needs as an integral part of the education system. Her advice to Siti Arifah, who was about to start at Mesis School, covered the aspect of meeting financial needs: "*Anak kok pai ka sekolah masuk Mesis perempuan baik bekal agak saketek, bao balanjo agak samiang kini den angsur memberikan isuak buliah den tambah pulo kalau umua ado panjang.*" Attention to these material aspects is no trivial matter in educational management: Siti Budiman understands that a lack of material resources can lead children to engage in deviant behaviour. By meeting material needs in a proportionate and planned manner, Siti Budiman manages educational risks preventively. This demonstrates that family education management, from an SSA perspective, encompasses a comprehensive range of dimensions, from the spiritual to the material and from the cognitive to the affective.

DISCUSSION

The Planning Function in Siti Budiman's System

The findings of this study demonstrate that the novel *Nasihat Siti Budiman* contains a comprehensive and structured system for managing Islamic family education, which can conceptually be organised within the framework of educational management functions, namely planning, organising, actuating, and controlling. This POAC framework is not artificially applied from the outside to the text, but emerges organically from an in-depth analysis of the management patterns practised by Siti Budiman. This demonstrates that Nusantara scholars such as SSA had formulated a systematic model of family education management long before the concept of Islamic educational management as an academic discipline developed in Indonesia. This finding aligns with and reinforces the arguments of

Ekasari et al., (2021) and Riah (2025) that the Islamic intellectual tradition has made a significant contribution to the field of educational management that has not yet been fully explored.

The planning function within Siti Budiman's educational management system possesses characteristics highly relevant to the principles of competency-based educational management, which form the standard of modern education. Siti Budiman's planning is outcome-based; that is, she first determines which competencies a child must possess before entering school, then designs a home-based learning process to achieve those competencies. The targeted competencies cover two broad categories: religious competencies (the Qur'an, *fiqh*, *tawhīd*) and basic academic competencies (reading, writing, arithmetic). This planning model is highly relevant in the context of the digital era, when parents face the temptation to delegate all educational responsibility to schools or digital platforms. Wardhani et al. (2024) emphasise that the management of Islamic education in the digital era requires clear, values-based curriculum planning as a response to the tide of globalisation, and these findings demonstrate that such a model has, in fact, long existed within the Islamic tradition of the Nusantara.

The Organising Function and the Principle of Shura

The organising function practised by Siti Budiman reveals a unique and relevant model of family educational governance, namely a collaborative consultative model that involves the kinship system as a decision-making partner. The involvement of Datuak Rajo Adil as Mamak in decisions regarding children's education is not merely a cultural tradition, but reflects the Islamic principle of shura in important matters. In the context of the digital era, this collaborative governance model is highly relevant because the challenges of children's education, including managing access to technology, the impact of social media, and the influence of digital culture, are too complex for parents to face individually. Hardianto (2025) found that school-family partnerships in the digital era require a stronger model of collaboration. The findings of this research add a historical perspective that such a collaborative model has, in fact, been practised within the tradition of Nusantara Islamic education, albeit within a kinship context that differs from that of modern school-family partnerships.

The Actuating Function and Its Relevance in the Digital Era

The actuating function within Siti Budiman's educational management system is the most multifaceted and most strongly relevant to the challenges of the digital era. Siti Budiman employs an actuating strategy based on differentiated instruction, namely tailored guidance for boys and girls according to their respective needs and contexts. For Muhammad Arif, the focus of implementation is on the formation of intention, character, and social and academic awareness. For Siti Arifah, the focus is on life skills, steadfastness of conviction, and the preservation of Muslim identity. This strategy reflects the Islamic principle of "teach children according to their time", which aligns with the principle of contextualisation in modern education (Anggraeni & Manik, 2023). In the digital era, the practice of family education requires a similar adaptation: parents need to provide

different guidance according to the child's age, gender, and the digital context they face, whilst maintaining Islamic values as an unchanging foundation (Fitriyah & Maksum, 2023).

The relevance of Siti Budiman's educational management model to the challenges of the digital era becomes increasingly clear when analysed from the perspective of the crisis currently faced by contemporary Muslim families. Bukhari et al. (2024) identify three main challenges of parenting in the digital era: first, the lack of time and attention from parents due to increasingly demanding work commitments; second, the lack of digital literacy among parents, leading to an inability to support children in the digital space; third, the weak instilling of religious and moral values within the family, leaving children vulnerable to the negative influences of digital culture. These three challenges can be directly addressed by Siti Budiman's educational management model: the first challenge is addressed by the principle of structured planning; the second by a collaborative governance model involving various stakeholders; and the third by an implementation strategy that cohesively integrates religious values, customs, and life skills.

The character management dimension within the Siti Budiman system makes a significant conceptual contribution to the discourse on Islamic education in the digital era. The concept of modesty (*haya'*) as a character management instrument formulated by Siti Budiman is not merely a traditional moral message, but a mechanism for habitus formation that is highly relevant in the digital era, when social boundaries are becoming increasingly fluid, and children are exposed to content that encourages behaviour devoid of modesty. Aisyah & Fitriatin (2025) identify a moral and ethical crisis amongst Indonesia's younger generation as one of the greatest challenges facing national education. Muflih et al. (2025) and Makmur et al. (2026) emphasise the contribution of Islamic religious education and Islamic parenting in addressing contemporary moral challenges. The findings of this study add a historical dimension that reinforces the argument that the *haya'*-based character management model, which has been practised within the Nusantara Islamic tradition, holds strong relevance as a response to the moral crisis in the digital era.

The principle of steadfastness (*istiqamah*), which forms the central theme of Siti Budiman's advice to Siti Arifah, resonates deeply with the needs of education in the digital era. The metaphor of "the tip of a bamboo leaning towards a strong wind" aptly illustrates the greatest risk faced by the young Muslim generation in the digital era: the loss of identity and values due to the pressure of a global cultural current that is so strong and pervasive. Zerle-Elsäßer et al. (2023) analyse that the digital era has fundamentally altered the way families live their daily lives, including in terms of the transmission of values and identity. Huda et al. (2024) and Hanif et al. (2025) emphasise that Islamic education in the digital era must be able to integrate openness to knowledge with steadfastness in Islamic values. The model of steadfastness formulated by Siti Budiman being open to knowledge whilst remaining steadfast in values provides a highly relevant response to this challenge.

The Evaluation (Controlling) Function and the Concept of *Al-Umm Madrasatul Ula*

From the perspective of Islamic educational management, the model found in the novel *Nasihah Siti Budiman* contributes to the development of the concept of *Al-Umm*

Madrasatul Ula (the mother is the first school) by providing it with concrete and operational managerial dimensions. Until now, the concept of *Al-Umm Madrasatul Ula* has often been cited in Islamic educational discourse as a normative expression of the central role of the mother in a child's education, yet it has rarely been elaborated upon operationally within a structured management framework. Fujianti (2025) analysed the implementation of this concept in contemporary Islamic education, though still at a conceptual level. The findings of this study fill this gap by demonstrating that the concept of *Al-Umm Madrasatul Ula* has been concretely implemented by SSA through the figure of Siti Budiman, with mechanisms encompassing competency-based planning, collaborative organisation, contextual implementation, and holistic evaluation, which serve as a model for contemporary Islamic family education.

This study's contribution to the discourse on Islamic educational management in the digital era lies in three complementary aspects. Firstly, this study demonstrates that the intellectual heritage of Nusantara Islam makes a significant and original contribution to the field of educational management, which need not always rely on Western management theories or classical Middle Eastern texts. Second, this research offers a contextual and operational model for the management of Islamic family education, which can be adapted by contemporary Muslim parents in facing the challenges of the digital era. Third, this research paves the way for further studies exploring the intellectual heritage of Nusantara Islam as a source of authentic and relevant educational management theories and models. G. I. Sari et al., (2024) emphasise the importance of collaboration and innovation in strengthening digital literacy in Indonesia. The findings of this study indicate that such innovation can and must be rooted in authentic values that have been tested throughout the history of the Islamic Nusantara civilisation, rather than merely adopting external models without considering the local and spiritual context.

The POAC Model for the Management of Islamic Family Education in the Digital Era

Based on the four findings above, this study has produced a model for the management of Islamic family education in the digital era, summarized in Table 1. The table 1 illustrates that the POAC model extracted from the novel *Nasihat Siti Budiman* is not a theoretical construct imposed from outside, but rather a system that emerged organically from the family education practices exemplified by SSA. Each management function has its counterpart in modern Islamic educational management theory, alongside its concrete and operational relevance to the challenges of the digital era. This model provides historical evidence that the intellectual tradition of Islam in the Nusantara region had developed a comprehensive, systematic, and visionary family education management system long before modern educational management concepts were developed academically.

The practical implications of these findings for the management of Muslim family education in the digital era can be translated into four operational recommendations based on the four functions of POAC. *First*, Muslim parents should implement a competency-based planning approach before their children enter formal education (Zulkarnaen et al., 2025) focusing on the development of both religious and academic

competencies. In response to the challenges of the digital era, this planning process should also incorporate digital literacy development while ensuring that Islamic values remain its primary foundation. *Second*, decisions regarding children’s education in the digital era including decisions on access to digital devices, permissible platforms, and permissible content should not be made unilaterally but through family consultation involving all stakeholders (Rofiah & Diani, 2022). *Third*, the implementation of education in the digital era must utilise contextual guidance methods relevant to children’s digital experiences, whilst continuing to integrate religious values and local wisdom as a foundation (Hapidin et al., 2024). *Fourthly*, the evaluation of the success of family education in the digital era must be holistic, encompassing digital competence, character, religious values, and life skills, rather than merely academic achievement (Ahdar et al., 2025).

Table 1.

The POAC Model for the Management of Islamic Family Education Based on the Advice of Siti Budiman

POAC Functions	Practice in the Advice of Siti Budiman	Principles of Islamic Education	Relevance to the Digital era
Planning	Outcome-based competency planning: the Qur’an, fiqh, tawhid, literacy, and numeracy before school entry	Outcome-based planning: the readiness principle	Foundation of values before exposure to the digital environment; religion-based digital literacy planning
Organisation	A collaborative consultation model involving the mamak (Datuak Rajo Adil) as a decision-making partner	The principle of shura, collaborative governance. Stakeholder engagement	Joint decision-making on digital platforms and age-appropriate content for children
Implementation (Actuating)	Contextualised differentiated guidance for Muhammad Arif (intention, character, responsibility) and Siti Arifah (life skills, steadfastness, modesty)	Differentiated instruction: good advice, integration of cultural and religious values	Contextual guidance appropriate to age and gender, integration of Islamic values in navigating the digital space
Evaluation (Controlling)	Four-dimensional holistic evaluation: religious competence, academic competence, life skills, and character (moral, modesty, steadfastness)	Holistic, rejecting the dichotomy between religious and general knowledge; character-based assessment	Assessment goes beyond academic achievement: covering digital competence, character, religious values, and life skills

CONCLUSION

This study demonstrates that the novel *Nasihah Siti Budiman* by Syekh Sulaiman Ar-Rasuli contains a comprehensive and structured system for managing Islamic family education, which can be organised within the POAC framework. Firstly, pre-school competency-based planning covers the fundamentals of the Qur'an, *fiqh*, *tawhīd*, as well as basic literacy and numeracy. Second, the organisation of roles through a consultative-collaborative model involving the kinship system as a partner in decision-making. Third, implementation through contextual guidance that integrates religious values, customs, and life skills using a differentiated instruction approach. Fourthly, holistic evaluation based on character development, encompassing moral conduct, life skills, a sense of modesty as a bulwark of identity, and steadfastness of conviction. These findings demonstrate that the SSA has formulated a systematic and visionary model of family education management since 1938, which conceptually surpassed its time and remains relevant to the challenges of family education in the digital era.

The family education management model found in this novel holds particularly strong relevance as a response to the three main crises faced by Muslim families in the digital era: a lack of educational planning, which leaves children without a strong foundation before being exposed to the digital environment; weak character values, which make children vulnerable to the negative influences of digital culture; and the absence of religious values in contemporary parenting practices, which are increasingly dominated by technological and market logic. The principle of 'steadfastness' open to knowledge, firm in values' which forms the central theme of Siti Budiman's model, offers an educational epistemology that is sorely needed in an era where the flow of digital information is so intense and complex. This study also demonstrates that the concept of *Al-Umm Madrasatul Ula* has documented historical roots within the Malay-Minangkabau Islamic intellectual tradition, thereby strengthening the normative legitimacy of this concept within contemporary Islamic educational discourse.

This study offers three complementary implications. Substantively, it enriches the body of knowledge in Islamic educational management with a model grounded in the authentic, operational, and relevant intellectual heritage of Nusantara Islam. Methodologically, this study demonstrates the productivity of descriptive-analytical literature reviews in examining classical texts of Nusantara Islam as valuable sources for educational management models. Practically, this study provides normative guidance for Muslim parents, Islamic educational institutions, and policymakers in developing a family education management model that integrates the richness of the intellectual tradition of Nusantara Islam with contemporary needs in the digital era. For further research, a comparative study of family education management models in the works of other Nusantara scholars is recommended, as well as empirical research on the implementation of the values from this novel in contemporary Islamic parenting programmes, in order to build a bridge between intellectual heritage and the current practices of Muslim family education in Indonesia

DECLARATIONS

Author Contribution

Burhanuddin, N., Zakir, S., Sesmiarni, Z., and Hayati contributed as concept developers and drafters of the article; **Gucandra, Y., Triasa, A.R., and Ramadhani, P.L.**, contributed as data analysts and interpreters; and contributed to data collection and critical revision of the article. All authors agree to take responsibility for all aspects of this work.

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Conflict of Interest

We have no conflict of interest to declare.

Declaration of AI Use

In writing the article, the author uses generative AI Claude Ai to search for keywords for references that are relevant to the article, this research is a library study, so it is unlikely to use generative AI.

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