

A Study Entitled The Role Of The Family In Promoting The Islamic Economy: An Analytical Study Of The Culture Of Rational Consumption And Economic Solidarity

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Abstract:

This study examines the role of families in promoting Islamic economics, focusing on two key objectives: instilling a culture of consumption rationalization and reducing extravagance, while fostering a culture of economic solidarity among children. The study employed a descriptive analytical approach, analyzing Islamic texts and concepts, reviewing previous literature to derive social and economic dimensions of the family's role in establishing Islamic economic principles. The results show that families play a vital role in supporting Islamic economics by promoting consumption rationalization behaviors through budgeting, expense management, and building economic awareness among children. Additionally, families promote economic solidarity by teaching children values of giving, social responsibility, and encouraging participation in charitable work. The study recommends activating the role of social, educational, and religious institutions in supporting families through workshops, training courses, and awareness campaigns to promote saving and giving values. Furthermore, it suggests implementing Islamic economic concepts in educational curricula, supporting community initiatives that translate these concepts into practical applications, and empowering families to build a balanced and stable society based on justice and solidarity principles.

Keywords: Family Role, Islamic Economics, Consumption Rationalization, , Economic Solidarity

- INTRODUCTION:

The intersection between family sociology and Islamic economics represents a rich and complex field of research. The family, as the basic social unit, plays a pivotal role in shaping economic behavior and decision-making within societies based on Islamic principles. The values, customs, and social practices transmitted by the family significantly influence individuals' economic behavior, ranging from consumption and savings patterns to participation in Islamic financial systems (Chapra, 1992.)

In Islamic societies, family dynamics—such as intergenerational trust, social capital, and collective decision-making—are vital factors in promoting economic models that are consistent with ethical and religious standards. For example, the fundamental principles of Islamic finance, such as risk sharing, profit and loss sharing, and the prohibition of interest (riba), are not merely institutional mechanisms but are also embedded in family values and cultural practices (Iqbal & Mirakhor, 2011). Historical and theoretical studies indicate that the development of Islamic economic thought was closely linked to the cultural and social structure of the family, which provides the foundation for sustainable economic behavior (Siddiqi, 2006.)

Recent studies have demonstrated the importance of institutional factors and the role of family economic models in promoting practices that combine social responsibility with economic viability. Books and references that discuss the challenges and opportunities in Islamic finance confirm that strong families contribute to the overall economic stability essential for the success of these models (Mirakhor & Zaidi, 2007). Furthermore, comprehensive studies of the literature on Islamic economics confirm the significant influence of family and social factors in shaping economic frameworks that remain resilient in the face of modern economic challenges (Khan, 2007.)

This study aims to clarify the contribution of family dynamics and values to shaping economic practices within the Islamic context, by integrating insights from family sociology and Islamic economic theory. It seeks to provide a comprehensive analysis of the mechanisms by which the family influences economic behavior consistent with Islamic ethical standards. 4- The Problem of the Study:

Despite widespread recognition of the importance of the family as a fundamental social unit in shaping economic behavior, the precise mechanisms by which family values and customs influence the promotion of the Islamic economy have not been sufficiently investigated. In light of the increasing reliance on economic models based on Islamic principles, questions arise about the extent to which the family

contributes to supporting and developing these models. The literature indicates that family dynamics, such as intergenerational trust, social capital, and collective decision-making, play an important role in supporting Islamic finance practices, savings, family entrepreneurship, and social solidarity (Iqbal & Mirakhor, 2011, p. 78.)

Siddiqi (2006, p. 37) also points out that the development of Islamic economic thought is closely linked to the social structure of the family, making it a pivotal element in supporting economic models based on Sharia principles. In addition, Mirakhor and Zaidi (2007) emphasize this. 112) Factors such as trust and social communication within the family are considered crucial to the success of Islamic economic models based on risk sharing and profit and loss sharing. Meanwhile, Khan (2007, p. 10) highlights the role family support plays in enhancing the stability of the Islamic economic system in the face of contemporary challenges.

Based on the above, this study aims to analyze the role of the family in strengthening the Islamic economy through its direct influence on economic practices in daily life. The research problem is crystallized in the primary question: What is the role of the family in strengthening the Islamic economy? This primary question is answered through two sub-questions related to how the family influences economic practices that are consistent with Islamic principles:

.1What is the role of the family in instilling a culture of rational consumption and reducing waste according to the principles of Islamic economics?

This question addresses how the family influences the promotion of the concept of rational consumption and reducing waste by educating children and regulating daily financial behaviors in accordance with the directives of Islamic law.

.2What is the role of the family in developing a culture of economic solidarity among children?

This question addresses The question is how the family can promote the values of economic solidarity by raising children on the concepts of giving, social participation, and responsibility towards others within the framework of the Islamic economy.

Through these questions, the study seeks to provide a thorough analysis of how the family influences the formation of economic behaviors consistent with Islamic principles, and its role in promoting the economic stability of society in accordance with Islamic economic concepts.

-5Study Objectives:

The primary objective of the study is to:

Identify the role of the family in promoting the Islamic economy, and this was achieved through the following sub-objectives:

1-5Identify the role of the family in instilling a culture of rational consumption and reducing waste in accordance with the principles of Islamic economics.

2-5Clarify the role of the family in developing a culture of economic solidarity among children.

6- Significance of the Study:

6-1 Theoretical Significance:

6-1-1 The importance of this study stems from the importance of the institution it studies, namely the family, as the basic unit of society. It will contribute to presenting a model that links family dynamics with the principles of Islamic economics.

6-1-2 Its theoretical significance also lies in its attempt to link social foundations with Islamic economic values.

6-1-3 Providing information for researchers and specialists in this field.

6-2 Practical Significance: This research contributes to the design of policies and initiatives that support the role of the family in promoting Islamic economic activities.

6-2-2 The research provides scientific material for designing training programs that raise economic awareness within the family.

6-2-3 Decision-making bodies will benefit from the results of this research in making decisions that contribute to the stability of financial systems that comply with Islamic Sharia.

7- Definition of Study Terms:

7-1 Definition of Role:

7-1-1 Linguistically: It is derived from the verb "daara" (to revolve), meaning to "turn around," and "dawara" (to rotate). It is also said, "dara dawara wahidah" (to rotate one time), meaning to rotate once (Ibn Manzur, 2000: 32).

7-1-2 Technically: It is defined as an element of social interaction. Here, it refers to a recurring pattern of learned actions performed by a specific person in an interactive situation. Role is the dynamic manifestation of status, and fulfilling these rights and duties means fulfilling the role (Ghaith, 2006: 358).

7-1-3- Procedurally: "The role in this study refers to the activities and practices undertaken by the family with the aim of promoting the principles of Islamic economics. This role is embodied through the educational measures and financial guidance adopted by the family, such as: setting a family budget, regulating consumption patterns, and developing a culture of giving and solidarity among its members. It also includes how to manage financial resources within the family in a manner consistent with Islamic values and promoting financial sustainability and economic solidarity."

7-2- Definition of the Family:

7-2-1-Linguistically: It is "a chain. It is said: to capture him, to take him captive." (Mustafa and Anis, 1410 AH: 36).

7-2-2-Technically: The family is: "A structural unit consisting of a man and a woman bound by a cohesive marital relationship with their children and relatives. Its existence is based on instinctive motivations, mutual interests, and a shared sense of belonging that is appropriate for its members." (Tayyub, 2019: 8).

7-2-3: Procedurally: In this study, the "family" is defined as the basic social unit comprising individuals linked together through religious, legal, and economic ties, including the father, mother, and children. In the context of this study, the family is viewed as the entity that directly influences the shaping of individuals' economic patterns through educational practices, financial decision-making, and balancing their living needs in accordance with the principles of Islamic economics.

7-3: Definition of Strengthening:

7-3-1: The word "strengthening" is derived from the root "azza," meaning to strengthen or empower something, making it stronger or more effective, whether materially or morally (Ibn Manzur, 2000: 45).

7-3-2: Technically, the word "strengthening" means giving strength and support to a particular phenomenon, idea, or behavior with the aim of strengthening it and increasing its effectiveness within the social system. In the context of this study, strengthening the Islamic economy refers to supporting and activating Islamic economic principles in family behavior to achieve balanced economic stability in accordance with ethical and religious standards. (Al-Tarabishi, 2015: 120).

7-3-3- Procedurally, "strengthening" is defined in this study as the set of activities and practices undertaken by the family to strengthen the principles of Islamic economics internally. This includes organizing the household budget, controlling spending patterns, and building economic awareness among children by instilling Islamic values, such as moderation in spending and avoiding extravagance. This is in addition to encouraging a culture of giving and economic solidarity, which leads to achieving financial sustainability and economic balance in accordance with Islamic values.

7-4- Definition of Economics:

7-4-1: Linguistically: He was economical in his affairs, neither extravagant nor lavish. It is also said: He was economical in spending, meaning he was neither extravagant nor stingy. The word "inqass" means it broke. Economics is a science that studies phenomena related to production and distribution. (Al-Mu'jam Al-Wasit, 2011: 615)

7-4-2: Technically: The basic resources needed by individuals in society, such as food and health, in addition to the economic institutions that operate within the framework of serving the individual, such as companies. Factories that provide all the necessities of life for human societies. (Ahmed, 2022: 25)

Economics: The study of the general principles of resource management, whether for the individual, the head of the household, a project, or the state, addressing how to address the methods that will generate benefit in management. (Abu Qurun, 2019: 5)

7-4-3: Procedurally: The set of financial activities and actions undertaken by the family to manage its resources in accordance with the principles of Islamic law, including rationalizing consumption, achieving a balance between income and expenditure, and developing a culture of economic solidarity among children to achieve social solidarity.

8- Theories Explaining the Study:

8-1- Social Role Theory:

This theory emerged at the beginning of the twentieth century. It is considered a modern theory in sociology. It believes that an individual's behavior and social relationships depend on the social role they occupy in society. Furthermore, an individual's social status and position depend on their social roles. A social role involves a set of social duties and rights. The duties an individual performs determine their rights and privileges within society. It should be noted that an individual does not occupy just one role, but rather multiple roles within different institutions. Their roles within a single institution are not equal, but vary between leadership roles, intermediate roles, and base roles. The role is the structural unit of the institution, while the institution is the structural unit of the social structure, making the role the link between the individual and society (Al-Hassan, 2015: 159). Social role theory defines a role as: a set of expected behaviors. Individuals must acquire their roles based on social interaction and life experiences. Roles are not independent of individuals, but rather are linked to the social and environmental context in which they live (Al-Dalaeen, 2021: 41).

Basic principles of social role theory (Al-Hassan, 2015: 159):

- A. The social structure is decomposed into a number of social institutions, and each institution consists of a set of social roles.
- B. Each social role entails a set of duties that an individual performs based on their experience and competence, and in return, they receive a set of material and social rights.
- C. A single individual in society occupies several social and functional roles simultaneously, and these roles determine their status and social standing.
- D. A social role determines an individual's daily behavior and relationships with others, whether in formal or informal contexts.
- C. The behavior of individuals can be predicted based on the social roles they occupy.
- H. An individual's performance of a social role requires training and socialization, as individuals learn their roles through social interaction.
- G. Social roles are integrated within an organization when the organization performs its tasks effectively, while poor role performance leads to contradiction and conflict within the organization.
- D. When a particular role interacts with other roles, each role is evaluated by the other roles, affecting the individual's performance and behavior within society.
- I. A social role is the means by which an individual relates to and interacts with society, whether in formal or informal relationships.
- R. A social role is the link between an individual's personality and the overall social structure.

Prominent sociologists who addressed role theory include: Max Weber, Parsons, and Robert Merton.

This theory explains that society consists of a complex network of interactive relationships between individuals, where each individual defines their social status according to their role, which impacts the stability and cohesion of society.

Social role theory focuses on the fact that individuals occupy specific social roles within institutions and society, and these roles determine their behavior and relationships. When applying this theory to the role of the family in promoting the Islamic economy, we find that:

The family is a social institution that plays a key role in raising individuals and teaching them Islamic economic values, such as rational consumption, savings, and halal investment. According to the theory, each family member (parents, children, and others) has a specific social role that influences the management of financial resources in a manner consistent with Islamic principles. Social role theory also indicates that roles are not fixed, but rather change based on circumstances and the social environment. Within the framework of Islamic economics, it can be observed that the father's role as a source of income and the mother's role in directing and rationalizing consumption play a fundamental role in achieving financial balance for the family. Similarly, the economic roles of children can be strengthened by accustoming them to taking financial responsibility and practicing saving. The Family as a Link Between the Individual and Society: As the theory explains, social roles are a link between the individual and society. The family fulfills this role in the economic aspect by transmitting Islamic principles to its children, contributing to the formation of a balanced economic society based on solidarity and balanced spending. According to role theory, social upbringing contributes to shaping the future roles of individuals. If children are raised in a family environment that encourages them to earn lawful income and refrain from

extravagance, this positively impacts society as a whole, strengthening the Islamic economy. Therefore, it can be said that social role theory provides an appropriate framework for understanding how the family contributes to achieving a balanced Islamic economy by distributing roles, promoting Islamic economic values, and guiding individuals toward responsible financial behavior.

8-2- Functional Structural Theory:

The concept of system is the intellectual basis of functionalism, which consists of a set of interconnected elements that exhibit a degree of functional interdependence. The concept of system occupies a pivotal position within this theory, and therefore serves as the starting point. (Siyam, 2009: 43)

Functional structuralism sought to explain balance and stability in society, ignoring processes that might conflict with its thesis, such as processes that provoke tension, disintegration, or conflict. These processes include power and its differentials, and the resulting exploitation, conflict, and change, as used in conflict theory. From this perspective, functional structuralism viewed society as a relatively stable and fixed structure composed of a group of integrated elements, each of which necessarily performs a positive function through which it serves the overall structure. All elements of this structure operate within a framework of shared agreements and value consensus. The use of the concept of power and its implications for meaning can be traced in functional structuralism. (Al-Hourani, 2008: 109)

Among its most prominent figures are:

Talkott Parsons, Robert Merton, and then the neo-functionalism of Jeffrey Alexander. (Al-Hourani, 2008: 109)

Among Parsons's most important assumptions are: (Al-Gharib, 2023: 11)

A- Parsons's social structure expresses a number of basic, fundamental functions. These functions consist of integration, maintenance of pattern, and goal realization.

B- The level of self-sufficiency in various environments is the foundation upon which society is built.

C- The basic axis of society tends to achieve or maintain balance.

C- The system is not viewed as static, but rather has the capacity to evolve.

The structural-functional theory is an appropriate framework for analyzing the role of the family in strengthening the Islamic economy. Viewing society as an integrated system composed of interconnected and functionally supportive elements, the role of the family in strengthening the Islamic economy can be explained through its fundamental role in achieving social balance and stability. This aligns with one of Parsons's key assumptions, as society tends to maintain balance and cohesion through its institutions, including the family.

According to the structural functionalist approach, the family plays a fundamental role in shaping the economic values and attitudes of its members, which enhances the stability of the social system. It works to instill a culture of rational consumption and limiting waste in accordance with the principles of Islamic economics, in line with its function of preserving the social pattern and realizing the economic goals of the family and society as a whole.

As Parsons sees it, the level of self-sufficiency is the foundation of societal stability. Therefore, promoting the values of Islamic economics within the family contributes to building a more balanced and economically stable society. When families raise their children to be moderate in spending and avoid extravagance, they foster a culture of self-sufficiency and sound financial planning, which contributes to the sustainability of resources and the achievement of economic development according to the Islamic vision. Functional structuralism views society as an integrated structure whose components operate according to shared agreements and agreed-upon values, including the value of economic solidarity in Islam. The family plays a crucial role in instilling this value in children by promoting practices of solidarity and cooperation, such as spending in the way of God, helping the needy, and emphasizing the principle of social responsibility. In this way, it contributes to achieving social balance through interaction among members of society in an integrated manner that promotes stability and economic justice. Although functional structuralism focuses on stability, it does not view the social system as rigid, but rather emphasizes its ability to evolve. This aligns with the family's role in preparing children to absorb and interact with economic variables in a manner consistent with Islamic principles, whether by teaching them financial management skills or motivating them to produce and innovate within the framework of Islamic values. Thus, we find that the structural functional theory provides a coherent theoretical foundation for understanding the role of the family in promoting the Islamic economy. It plays a pivotal role in shaping

the economic behavior of its members, which positively impacts society as a whole by instilling a culture of rational consumption, achieving self-sufficiency, and fostering a spirit of economic solidarity.

9- Previous Studies:

9-1- Arab Studies:

9-1-1- Study (Al-Zoubi, 2020) entitled: The Role of the Family in Promoting Rational Behavior and Conscious Consumption among Children in Light of the Principles of Islamic Economics - A Field Study of Families in Irbid, Jordan.

This study aimed to demonstrate the extent of the family's contribution to developing rationalization and conscious consumption behaviors among children, in line with the principles of Islamic economics, which call for moderation and avoiding extravagance and waste. The study is a descriptive field study, using the descriptive analytical approach due to its suitability for the nature of the study. Data were collected through a questionnaire distributed to a sample of heads of households in the city of Irbid. The study community represents Jordanian families residing in the city of Irbid. The sample amounted to 180 families randomly selected from different neighborhoods. The study areas included: the subject area (promoting rationalization behavior according to the principles of Islamic economics), the human area (heads of households in Irbid), the spatial area (Irbid city - Jordan), and the temporal area (the second semester of 2020). The study results concluded that the family plays a fundamental role in instilling the concepts of rationalization and responsible consumption in children, through behavioral education, controlling household expenses, and involving children in financial planning. The results also showed statistically significant differences attributable to variables such as educational level and income.

9-1-2 - A study (Al-Tawil, 2021) entitled: The Family's Contribution to Developing Economic Awareness among Youth in Light of the Principles of Islamic Economics - A Field Study on a Sample of Secondary School Students in the City of Setif, Algeria

This study sought to reveal the role played by the family in developing youth awareness of Islamic economic concepts, such as frugality, savings, lawful work, and social solidarity. This is a descriptive field study, in which the researcher used the descriptive-analytical approach, relying on a questionnaire directed at a sample of secondary school students. The study population consisted of secondary school students in the Algerian city of Setif. The study sample was randomly selected, totaling 150 male and female students. The study areas were the subject area (economic awareness among youth in light of Islamic economics), the human area (secondary school students in Setif), the spatial area (the city of Setif, Algeria), and the temporal area (the 2020/2021 academic year). The study concluded that the family has a significant impact on developing economic awareness through direct guidance, daily practices, and example-setting. Effective family communication also contributes to promoting sound economic behaviors. It was found that families that effectively apply the principles of Islamic economics have children who are more aware of these principles.

9-2 Foreign Studies:

9-2-1 - A study by Hassan et al., 2021, entitled: The Role of Muslim Family Awareness in the Importance of Entrepreneurship Development: A Field Study in Sokoto State.

This study aimed to explore the role of Muslim family awareness in promoting entrepreneurship development to achieve economic development in Sokoto State, Nigeria. This study is qualitative; The researchers used a qualitative approach to collect and analyze data. The sample was selected using a purposive sampling technique, and included 15 participants from family experts, Muslim family counselors, and Islamic scholars. Semi-structured interviews and focus group discussions were used as data collection tools. The study population consisted of family experts, counselors, and scholars in Sokoto State. The study areas included the thematic area (the role of Muslim family awareness in developing entrepreneurship), the human area (family experts, counselors, and Islamic scholars), the spatial area (Sokoto State, Nigeria), and the temporal area (the year 2021). The study results showed that Muslim family awareness plays a vital role in promoting entrepreneurship through the roles of parents, Islamic scholars, and the media, which positively influences Muslim individuals in developing their businesses to achieve economic development. 9-2-2- A study (Rahayu et al., 2024) entitled "The Role of Family and Social Factors in Enhancing Islamic Financial Knowledge - A Field Study in Indonesia" aimed to explore the influence of communication patterns within the family, family financial upbringing, social influence, religiosity, and demographic factors on Islamic financial knowledge among millennials in Indonesia. The

study is descriptive and analytical, and relied on a quantitative approach using electronic questionnaires as a data collection tool. The study population included members of the millennial generation in Indonesia, and the sample consisted of 978 participants from various provinces, selected using a random sampling technique. The study areas included the thematic domain (Islamic financial knowledge and its influencing factors), the human domain (millennials in Indonesia), the spatial domain (various Indonesian provinces), and the temporal domain (the year 2024). The study results showed that communication patterns within the family, social influence, religiosity, and demographic factors had a significant positive impact on Islamic financial knowledge, while financial upbringing within the family had no effect. Moral impact. The study recommends the need to enhance effective communication within the family and positive social influence to promote Islamic financial literacy among youth.

9-3- Comparison between previous studies and the current study:

9-3-1. In terms of subject matter:

All studies addressed the role of the family in promoting rational economic behaviors among children, such as rationalization, conscious consumption, and economic awareness, in light of the principles of Islamic economics, which is consistent with the current study. However, Hassan et al.'s study (2021) focused on the role of Muslim family awareness in developing entrepreneurship to achieve economic development, and Rahayu et al.'s study (2024) addressed the impact of family and social factors on Islamic financial literacy among millennials.

8-3-2. In terms of study instrument:

All previous studies relied on the questionnaire as the primary data collection tool, while Hassan et al.'s study (2021) featured a variety of tools. While semi-structured interviews, focus group discussions, and a questionnaire were used, the current study differs from previous studies in that it relies on fundamental Islamic texts, such as the Holy Quran and the Sunnah, as well as scholarly literature on the role of the family in supporting the Islamic economy. This gives the study a foundational character that combines religious references with sociological analysis.

9-3-3. In terms of the study population:

All previous studies agreed with the current study in targeting family members or youth associated with them within Muslim societies. However, the target groups varied from one study to another. Al-Zoubi's study (2020) focused on heads of households in Irbid, Jordan, while Al-Tawil's study (2021) covered high school students in Setif, Algeria. Hassan et al.'s study (2021) targeted family experts, Muslim family counselors, and Islamic scholars in Sokoto State, Nigeria, while Rahayu et al.'s study (2024) focused on the millennial generation in various Indonesian provinces.

9-3-4 In terms of methodology:

All studies used the descriptive-analytical approach, which is consistent with the current study. However, Hassan et al.'s study (2021) relied on a qualitative approach to data collection and analysis.

9-4 Benefiting from Previous Studies:

The current study benefited from previous studies in:

9-4-1. Building a deeper understanding of the topic by examining how previous studies addressed the role of the family in promoting rational economic behavior.

9-4-2. Ensuring the suitability of this approach for the current study, given the use of the descriptive-analytical approach in most previous studies.

9-4-3. Precisely defining the target group by reviewing previous study communities.

9-5. Distinctions of the Current Study:

The current study distinguishes itself from previous studies by its specific focus on the role of the family in instilling a culture of rational consumption and avoiding waste, in addition to developing a culture of solidarity and cooperation among children, within the context of promoting the principles of Islamic economics. This dual focus on rationalization and solidarity adds a new dimension that has not been comprehensively addressed in previous studies. 10- Methodological Procedures of the Study:

10-1- Type of Study:

The current study is a descriptive study. Descriptive studies aim to monitor the characteristics of a particular phenomenon or situation, characterized by specificity and clarity. They rely on collecting, analyzing, and interpreting data to infer its implications and arrive at generalizations related to the situation or phenomenon under study (Hassan, 2011: 202). Accordingly, this study seeks to describe the role of the family in promoting the Islamic economy.

This study can also be classified as a theoretical-analytical study, as it includes an analysis of basic Islamic texts and concepts, such as Quranic verses and Prophetic hadiths, with the aim of interpreting their contents and deducing their social and economic dimensions related to the role of the family in consolidating the culture of the Islamic economy.

10-2- Study Methodology:

The analytical method is considered the most appropriate for this study. This approach relies on analyzing theoretical texts related to the role of the family in promoting the Islamic economy. It aims to deconstruct and analyze Islamic concepts and theories related to the topic, extract their connotations, and interpret their social and economic impacts in line with the research context.

10-3- Data Collection Tool:

Given the theoretical and analytical nature of the study, the tools used include:

10-3-1- Content analysis of key Islamic texts, such as the Holy Quran and the Sunnah, with the aim of extracting concepts related to the role of the family in promoting the Islamic economy.

10-3-2- Review of previous literature related to the role of the family in promoting the Islamic economy to provide in-depth scientific background and study previous experiences related to the Islamic topic.

10-4- Study Community:

The target community for the study is:

10-4-1- Islamic religious texts that address aspects of the Islamic economy examined by the current study, such as rational consumption, avoiding waste, and developing a culture of solidarity and cooperation among children.

10-3-2- Review of previous literature related to the role of the family in promoting the Islamic economy, to provide an in-depth scientific background and study previous experiences related to the Islamic topic.

10-4- Study Community:

The target community for the study is:

10-4-1- Islamic religious texts that address aspects of the Islamic economy examined by the current study, such as rational consumption, avoiding waste, and developing a culture of solidarity and cooperation among children ... 10-4-2-Since the study is theoretical and analytical, the target community includes the Muslim family in general, with a focus on its role in promoting the Islamic economy, through an analysis of Islamic texts and relevant theoretical concepts.

10-5- Areas of Study:

10-5-1-Thematic Area: The role of the family in promoting the Islamic economy, with a focus on concepts such as rational consumption, avoiding waste, and developing a culture of solidarity and cooperation among children.

10-5-2-Temporal Area: The study focused on the current timeframe.

10-5-3-Human Area: Since the study is theoretical and analytical, it does not directly target a specific human community. However, the focus is on Islamic religious texts and literature related to the role of the family in promoting the Islamic economy, rather than collecting field data from a specific human community.

11- Discussion of the Study Results:

11-1- Discussion of the results of the main question, which states: "What is the role of the family in promoting the Islamic economy?"

The aim of this question is to identify the role of the family in promoting the Islamic economy.

To answer this question, the following two sub-questions will be addressed:

1. What is the role of the family in instilling a culture of rational consumption and reducing waste according to the principles of Islamic economics?

2. What is the role of the family in developing a culture of economic solidarity among children?

The focus was on the family because it is the primary institution for socialization, where the basic values and principles of individuals begin to be formed. Through family upbringing, children learn the behaviors and values that will guide them in their future lives. The family plays a pivotal role in religious upbringing, instilling in children the Islamic teachings that encourage moderation in spending and avoiding extravagance and waste. The family also promotes the values of solidarity and cooperation among its members, which positively impacts society as a whole.

Given the complexity and multifaceted nature of the topic of Islamic economics, this study does not seek to address all its details. Rather, it focuses on two fundamental aspects: rationalizing consumption and

reducing waste, and developing a culture of economic solidarity. This focus is due to the importance of these two aspects in the daily life of the family and their direct impact on promoting the principles of Islamic economics in society. By guiding the behavior of its members toward rational consumption and promoting the values of solidarity, the family contributes effectively to building an economically and socially balanced society. Based on the above, the main question will be answered by addressing the two sub-questions mentioned above, and the main objective of the study will be achieved by achieving the sub-objectives associated with it. 11-2- What is the role of the family in instilling a culture of rational consumption and reducing waste, according to the principles of Islamic economics?

Rational consumption refers to the optimal use of all resources available to members of society, using them moderately and balanced, without wasting them, by following specific procedures and techniques (Shibli, 2020: 38).

The family plays a pivotal role in instilling a culture of rational consumption and reducing waste among children, in line with the principles of Islamic economics, which call for moderation and balance and rejects extravagance, as God Almighty says: "And do not spend wastefully. Indeed, the wasteful are brothers of the devils" [Al-Isra: 26-27]. Hence, the family, as the primary institution of socialization, begins to guide children's consumer behavior from an early age, through good example and continuous guidance in managing financial resources (Al-Rifai, 2019: 130).

Economic crises highlight the importance of a conscious family, which balances necessities with luxuries and teaches its children the meaning of contentment and restraint in accordance with Islamic teachings regarding spending (Al-Rifai, 2019: 137). Moreover, the culture of rationalization is not limited to the economic aspect alone; rather, it intersects with the religious and behavioral dimensions, making the family a fundamental link in strengthening economic and social security (Al-Rifai, 2019: 143).

From an educational perspective, the family establishes children's religious and social tendencies, including spending habits, through daily practices and attitudes that reinforce Islamic values, such as saving, avoiding extravagance, and encouraging simple initiatives for responsible consumption (Fouad, 2018: 71). Islamic family upbringing, when focused on concepts such as blessing and sufficiency, creates a generation capable of consciously managing its resources without exaggeration or excess (Fouad, 2018: 75).

Other studies support this approach, including those indicated by Al-Habib, in his book "Islamic Economics and the Challenges of the Age," states that "if the Muslim family is aware of its religious duty regarding consumption, it raises its children to consider the consequences before purchasing and links economic behavior to moral and religious responsibility" (Al-Habib, 2015: 94).

The Muslim family is the primary nucleus for shaping children's consumer behavior. It is through this family that the process of economic upbringing based on Islamic principles begins. Behaviors related to consumption are acquired at an early stage. Therefore, the family plays a pivotal role in guiding children toward rational consumption, distinguishing between necessity and luxuries, and promoting the values of moderation and frugality in living.

Family practices demonstrate that many parents are keen to educate family members about the importance of rational consumption. They do so through dialogue, daily education, and good example. For example, by developing financial plans for the family or organizing purchases according to priorities, children learn how to avoid waste and achieve a balance between income and expenditure, which is a practical application of the principle of economy in Islam.

These principles are embodied in verses of the Qur'an. There are many Quranic verses, including the Almighty's saying: "And eat and drink, but be not excessive. Indeed, He does not like those who commit excess." (Al-A'raf: 31), which demonstrates that moderation in consumption is a religious requirement, not merely a social directive. This makes Islamic values a fundamental reference for regulating spending patterns within the family, where children are raised on a solid foundation that combines religion and reason.

Al-Rifai (2019: 134) points out that the family plays a crucial educational role in instilling the principles of rationalization in light of economic crises, as daily practices within the home provide an ideal environment for instilling this culture, especially when linked to practical behavior and verbal guidance. Fouad (2018: 70) also explained that teaching children personal spending management skills and avoiding consumer advertisements is a form of successful economic education that begins at home.

From the researcher's experience, it is noted that some families who living on a medium or limited income, they are more aware of the importance of saving and managing spending, making them an effective environment for raising children with contentment and frugality. In this context, encouraging family members to reuse resources and reduce waste also plays a role, as a practical step toward protecting both money and the environment. In light of the Prophet's hadith: "Preserve your wealth and do not squander it, for frugality in living is part of Islamic jurisprudence" (narrated by al-Tabarani), the Muslim family finds a legitimate motivation to instill these economic values, not only out of necessity, but also as a foundation of Islamic jurisprudence in life.

In conclusion, these practices, by providing a practical model of consumer behavior and clarifying the negative effects of extravagance, are effective means of raising an economically conscious generation that contributes to building a society that respects resources and is consistent with the principles of Islamic economics. Thus, the first sub-question was answered: "What is the role of the family in instilling a culture of rational consumption and reducing wastefulness from an Islamic economic perspective?" The related objective was achieved, namely, clarifying the role of the family in instilling a culture of rational consumption and reducing wastefulness among its members, in accordance with religious values that encourage balance and moderation and reject extravagance and wastefulness. From the above, the current study was able to confirm the vital role of the family in instilling a culture of rationalization and wise consumption within the framework of Islamic economic principles. It emphasized the importance of behavioral education, controlling expenses, and involving children in financial planning as effective strategies. This result is clearly consistent with the study by Al-Zoubi (2020), which showed that the family plays a fundamental role in promoting rationalization and conscious consumption behaviors among children, in line with the principles of Islamic economics, especially in areas such as financial control and raising children on Islamic economic values. It also agrees with the results of the study by Al-Tawil (2021), which emphasized the importance of the family's influence in developing economic awareness among young people, indicating that direct guidance and family awareness significantly influence young people's economic behaviors.

In the same context, the current study intersects with the study by Hassan et al. (2021), whose results demonstrated the role of the family in promoting economic awareness, especially in the context of promoting entrepreneurship. This indicates that Muslim families, through their awareness of Islamic economic values, contribute to shaping moderate economic behaviors among children. This is consistent with the results of our study, which shows that the family contributes significantly to guiding consumer behavior through Islamic economic principles.

Finally, the current study agrees with Rahayu et al. (2024), which demonstrated that family upbringing plays an important role in promoting Islamic financial knowledge among young people. Although social influence was stronger than financial upbringing, our current study supports the basic idea that the family, through its guidance of its children, contributes to the development of rational economic behaviors consistent with the principles of Islamic economics.

Structural Functional Theory and Its Role in Explaining the Role of the Family in Rationalizing Consumption:

Structural Functional Theory is one of the most prominent sociological theories that seeks to explain social phenomena by focusing on the social structure and its functions in maintaining order and stability within society. This theory, prominently represented by Talcott Parsons, is based on the idea that society is an integrated entity composed of a group of subsystems, such as the family, education, and the economy, which work together to ensure balance and continuity. Within the framework of this theory, the family is viewed as a key social institution that performs essential functions, including socialization, the transmission of values, behavioral regulation, and the provision of individuals' basic needs. From this perspective, the family assumes a pivotal role in establishing a culture of rational consumption and reducing extravagance by instilling relevant moral and religious values such as contentment, moderation, and avoiding waste.

The theory holds that achieving balance within society requires every institution to perform its role effectively. If the family fulfills its role in promoting rational consumer behavior, it contributes to the preservation of economic resources, enhances the values of solidarity and responsibility, and curbs consumerism, which can lead to economic and social imbalances.

Thus, the functional theory interprets the family's behavior in rationalizing consumption as a necessary functional response to ensure the stability of the social system and achieve integration between the needs of the individual and society, in line with prevailing cultural and religious values. Social Role Theory and its Role in Explaining the Role of the Family in Rationalizing Consumption:

Social role theory focuses on studying the roles individuals play within the social system and the relationships that arise as a result of society's expectations of each individual based on their social position. This theory assumes that each individual occupies a specific social position, associated with a set of roles they must perform in accordance with prevailing cultural values and norms.

Within the framework of this theory, the family is viewed as a basic social unit whose members—especially parents—are expected to perform certain roles, including: the educational and guidance role, which aims to shape children's behavior and direct them toward desirable behavioral patterns, such as moderation in consumption, awareness of the importance of conserving resources, and reducing waste.

Rationalizing consumption is one aspect in which the family is expected to play a simultaneous awareness-raising and practical role. Through observation and imitation, children acquire concepts such as thrift, prioritization, and avoiding consumerism. Thus, parents play an educational role that directly influences shaping their children's consumer culture, contributing to the development of rational economic behavior that reflects Islamic and social values.

From the perspective of this theory, the effectiveness of the family's role in rationalizing consumption depends on the extent to which its members are committed to fulfilling their social roles, achieving harmony between societal expectations and individual behavior. Therefore, strengthening this role contributes to controlling consumer behavior within society and reducing the negative aspects associated with extravagance and waste. The Islamic economic perspective is based on principles and values derived from the Holy Quran and the Sunnah of the Prophet (peace and blessings of Allah be upon him). These principles emphasize balance and moderation in economic behavior and reject exaggeration, extravagance, and waste. Rational consumption is a fundamental concept within this perspective, as Islam calls for the wise use of resources and the achievement of sufficiency without luxury or negligence, ensuring the sustainability of blessings and preventing their squandering.

In this context, the family is viewed as the fundamental nucleus for implementing Islamic economic values. It is the first incubator in which children learn economic behaviors, including the culture of rational consumption. Numerous verses reinforce this principle, including the Almighty's statement: "And do not spend wastefully. Indeed, the wasteful are brothers of the devils." [Al-Isra': 26-27].

Thus, Rationalizing consumption is not merely an economic or behavioral issue; it is a religious and moral commitment that reflects the individual's and family's adherence to Islamic values. These values are achieved through proper upbringing, instilling the concepts of contentment, moderation, consideration for the needs of others, and avoiding ostentation and false social appearances.

Hence, the role of the family as an educational and economic institution emerges in promoting a culture of rational consumption, in accordance with Islamic principles that call for a balance between satisfying needs and avoiding wasting resources, thus achieving sustainable development for individuals and society.

10-3 - What is the role of the family in fostering a culture of economic solidarity among children?

Economic solidarity is defined as "a social system based on cooperation and integration among members of society, whereby the able bear the responsibility of supporting the unable, within a framework of solidarity that obligates the individual to participate in alleviating the suffering of others, in order to achieve the principle of social justice" (Al-Hashemi, 2009: 45).

Economic solidarity in Islam constitutes an integrated social system that aims to achieve balance among members of society by encouraging those who are able to meet the needs of those in need and ensuring a minimum standard of decent living for all. The Holy Quran affirms that wealth is not the exclusive property of an individual, but rather is linked to social responsibility toward others, as evidenced by the verse: "And in their wealth is a right for the needy and the deprived" (Al-Baqarah, 219). In this context, spending in a moderate manner is a practical model that reinforces this value, as it teaches children that giving is a religious and humanitarian duty that contributes to raising the level of social solidarity within society. The family is the primary institution of socialization. It is the environment in which children receive the first values and norms that guide their behavior in various aspects of life, including economic aspects. Economic solidarity is one of the fundamental principles of Islamic economics. It is a value that is not instilled automatically, but rather requires intentional upbringing that begins within the family.

When children become accustomed to sharing with others and providing assistance to those in need, they grow up with a love of goodness, which contributes to the formation of a cohesive, cooperative society that reduces the gap between classes (Fouad, 2018: 72). The family, as the primary incubator of socialization, serves as the primary means of imparting these values to children by instilling in them the concepts of giving, charity, and sharing resources with those in need. A family upbringing that practices these principles transforms abstract values into tangible daily behaviors, such as encouraging children to save for charitable purposes or participate in volunteer campaigns, which leads to the development of a balanced economic and social awareness (Fouad, 2018: 72). In this context, the prophetic discourse highlights the importance of cooperation and solidarity. The Prophet's (peace and blessings be upon him) hadith states: "Whoever attends to his brother's need, God will attend to his need," confirming that solidarity is not merely a material act, but rather an act of worship that brings a servant closer to his Lord and brings him God's support in this world and the hereafter. The Quranic verse also commands spending in a just and reasonable manner, without extravagance, as stated in the verse: "And they ask you, [O Muhammad], what they should spend. Say, 'The excess.' Thus does God make clear to you His signs that you might give thought." (Al-Baqarah, 219) This highlights the need for moderation in spending while achieving the social purpose of giving. This complements the verse that establishes the concept of blessed spending: "The example of those who spend their wealth in the way of Allah is that of a seed [of grain] which grows seven spikes; in each spike are a hundred grains. And Allah multiplies for whom He wills." (Al-Baqarah, 261). This motivates children to take the initiative in giving and strive to maximize the benefits of the services they provide to society.

From a practical perspective, prophetic examples demonstrate how these values can be applied in real life. A hadith narrated from the Ash'aris, when they gathered their food and divided it equally, provides an exemplary model of collective participation that establishes the principles of justice, equality, and cooperation within the family (Al-Rifai, 2019:130). The hadith of Jabir ibn Abdullah, in which the Prophet (peace and blessings be upon him) says: "No Muslim clothes another Muslim except that he is under God's protection as long as he has some of it," adds a practical dimension to teaching children the importance of caring for the poor and meeting their needs, reflecting the individual's responsibility toward society as a whole (Al-Habib, 2015:94).

From the researcher's perspective, it becomes clear that economic solidarity is not a spontaneous phenomenon, but rather the result of a conscious family upbringing based on authentic Islamic values. When these values are passed on from generation to generation, economic solidarity becomes a fundamental pillar for building a cohesive society governed by justice and cooperation, contributing to reducing class disparities and directly strengthening social solidarity. Some studies have indicated that families that practice cooperation among their members and encourage their children to give and contribute create generations more committed to the values of Islamic solidarity, such as zakat, charity, volunteering, and helping relatives and neighbors (Al-Rifai, 2019: 130). Furthermore, religious stories and prophetic models of cooperation and solidarity, when presented within the family's educational environment, profoundly influence children's economic awareness and instill in them a love of giving.

This is reinforced by what is stated in the book "Islamic Economics and the Challenges of the Age" that family upbringing that takes into account the dimensions of Islamic economics is capable of creating a proactive awareness among individuals of their responsibilities toward society, especially if this upbringing is achieved through indirect, positive methods such as good role models and daily interactions (Al-Habib, 2015: 166). The researcher believes that the family's role in establishing a culture of economic solidarity does not stop at theoretical guidance or instilling abstract values. Rather, it is embodied in daily life practices that families consciously engage in, so that these values become part of their children's behavior and thinking. In the context of family upbringing, families must strive to raise their children to help those in need, not just out of compassion, but as a moral and humanitarian responsibility stemming from a religious conviction of the necessity of standing with the weak. She also explains to her children that solidarity is not an optional extra, but rather one of the fundamental values in Islam that achieves societal balance and preserves the dignity of its members. She emphasizes to them that the lives of the Prophet Muhammad (peace and blessings be upon him) and his noble companions are replete with examples that reinforce this principle. From this perspective, she is keen to encourage her children to share their possessions with others, whether toys, tools, or food. Sharing here is not understood merely as a concession, but rather as a form of investment in human and spiritual relationships. The researcher

emphasizes the importance of children's participation in volunteer activities, whether at school or in the local community, as this deepens their sense of empathy and fosters a deeper understanding of social reality beyond mere theory. Families must strive to practically train their children to be considerate of others' circumstances, through daily discussions or field visits to organizations that care for the poor, with the goal of transforming the concept of "solidarity" from a mere term into a tangible experience. She also encourages her children to donate a portion of their pocket money, not for its monetary value, but to instill the principle of giving from what they have. She teaches them that donations don't have to be from surplus funds, but rather from whatever they own, no matter how small. In the same vein, she presents them with role models from the Prophet's biography, such as the actions of the Prophet (peace and blessings be upon him) and his noble companions in comforting the poor. These actions serve as a living source of inspiration that reinforces the meaning and ingrains it in the conscience. Families should strive to develop critical thinking in their children regarding social issues. They should train them to come up with ideas to help those experiencing financial or social crises, which enhances their sense of responsibility toward others while simultaneously training them to be creative in offering solutions. They should also teach them the principle of balancing spending and saving, highlighting the importance of allocating a portion of money for emergencies or to support those experiencing difficult times, which instills within them a spirit of solidarity.

Through these practical daily practices, the researcher believes that the family can transform into a practical environment for raising a generation that embraces the values of solidarity in its thoughts and behavior, contributing to building a compassionate and interdependent society that transcends individualism and selfishness and embraces responsibility and active participation.

Thus, the family plays a fundamental role in building the foundation for a culture of solidarity through early guidance and daily practices that support compassion and participation. Thus, the second sub-question of the study was answered, and the objective of this question was achieved. From the above, the current study indicates that developing a culture of solidarity among children is achieved through daily life practices within the family, instilling the values of giving and participation in a practical way. This transforms the concept of solidarity from a theoretical value into a tangible behavior manifested in supporting those in need and participating in volunteer activities. Compared to previous studies, Al-Zoubi (2020) and Al-Tawil (2021) focused on promoting Islamic economic behavior through rationalization and conscious consumption, which contributes to building an economic awareness that includes a dimension of solidarity within the framework of social responsibility. Meanwhile, foreign studies (Hassan et al. (2021) and Ruhayo et al. (2024)) addressed the role of family awareness in promoting entrepreneurship and financial literacy. This focus highlights the importance of the economic aspect, but it does not fully address the social aspect related to raising children on the values of solidarity. However, all studies agree that the family is the primary vehicle for transmitting the values of giving and solidarity to children, reflecting the need for integration between theoretical guidance and practical application to build a cohesive society based on a spirit of responsibility and participation.

The structural functional theory and its role in explaining the role of the family in developing a culture of economic solidarity among children:

Structural functionalism is one of the most prominent sociological theories that seeks to explain social phenomena by focusing on the social structure and its functions in maintaining order and stability within society. This theory, prominently represented by Talcott Parsons, is based on the idea that society is an integrated entity composed of a group of subsystems, such as the family, education, and the economy, which work together to ensure balance and continuity.

Within the framework of this theory, the family is viewed as a primary social institution that performs essential functions, including socialization, the transmission of values, behavioral regulation, and the provision of basic needs for individuals. From this perspective, the family assumes a pivotal role in establishing a culture of rational consumption and reducing manifestations of extravagance by instilling relevant moral and religious values, such as contentment, moderation, and avoiding waste. The theory holds that achieving balance within society requires every institution to perform its role effectively. If the family plays its role in raising awareness of rational consumer behavior, it contributes to preserving economic resources, enhancing the values of solidarity and responsibility, and curbing consumerism, which can lead to economic and social imbalances.

Therefore, the functional theory explains the family's behavior in rationalizing consumption as a necessary functional response to ensure the stability of the social system and achieve integration between the needs of the individual and society, in line with prevailing cultural and religious values.

Social Role Theory and Its Role in Explaining the Role of the Family in Rationalizing Consumption:

Social role theory focuses on studying the roles individuals play within the social system and the relationships that arise as a result of society's expectations of each individual based on their social position. This theory assumes that each individual occupies a specific social position, associated with a set of roles they must perform in accordance with prevailing cultural values and norms. Within the framework of this theory, the family is viewed as a fundamental social unit whose members—especially parents—are expected to perform certain roles. These include the educational and guidance role, which aims to shape children's behavior and guide it toward desirable behavioral patterns, such as moderation in consumption, awareness of the importance of conserving resources, and reducing waste.

The process of rationalizing consumption is one aspect in which the family is expected to play both an educational and practical role. Through observation and imitation, children acquire concepts such as thrift, setting priorities, and not being swayed by consumerism. Thus, parents play educational roles that directly influence the formation of a consumer culture in their children, contributing to the development of rational economic behavior that reflects Islamic and social values.

From the perspective of this theory, the effectiveness of the family's role in rationalizing consumption depends on the extent to which its members are committed to fulfilling their social roles, achieving harmony between societal expectations and individual behavior. Therefore, strengthening this role contributes to controlling consumer behavior within society and reducing the negative aspects associated with extravagance and waste. The Islamic economic perspective is based on principles and values derived from the Holy Quran and the Sunnah of the Prophet (peace and blessings of Allah be upon him). These principles emphasize balance and moderation in economic behavior and reject exaggeration, extravagance, and waste. Rational consumption is a fundamental concept within this perspective, as Islam calls for the wise use of resources and the achievement of sufficiency without luxury or negligence, ensuring the sustainability of blessings and preventing their squandering.

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The family is the primary institution of socialization. It is the environment in which children receive the first values and norms that guide their behavior in various aspects of life, including economic aspects. Economic solidarity is one of the fundamental principles of Islamic economics. It is a value that is not instilled automatically, but rather requires intentional upbringing that begins within the family. When

children become accustomed to sharing with others and providing assistance to those in need, they grow up with a love of goodness, which contributes to the formation of a cohesive, cooperative society that reduces the gap between classes (Fouad, 2018: 72). The family, as the primary incubator of socialization, serves as the primary means of imparting these values to children by instilling in them the concepts of giving, charity, and sharing resources with those in need. A family upbringing that practices these principles transforms abstract values into tangible daily behaviors, such as encouraging children to save for charitable purposes or participate in volunteer campaigns, which leads to the development of a balanced economic and social awareness (Fouad, 2018: 72). In this context, the prophetic discourse highlights the importance of cooperation and solidarity. The Prophet's (peace and blessings be upon him) hadith states: "Whoever attends to his brother's need, God will attend to his need," confirming that solidarity is not merely a material act, but rather an act of worship that brings a servant closer to his Lord and brings him God's support in this world and the hereafter. The Quranic verse also commands spending in a just and reasonable manner, without extravagance, as stated in the verse: "And they ask you, [O Muhammad], what they should spend. Say, 'The excess.' Thus does God make clear to you His signs that you might give thought." (Al-Baqarah, 219) This highlights the necessity of moderation in spending while achieving the social purpose of giving. This complements the verse that establishes the concept of blessed spending: "The example of those who spend their wealth in the way of Allah is that of a seed [of grain] which grows seven spikes; in each spike are a hundred grains. And Allah multiplies for whom He wills." (Al-Baqarah, 261) This motivates children to take the initiative in giving and to maximize the benefits they provide to society. From a structural functional perspective, the family is understood as a fundamental unit in the social fabric, working to achieve stability and cohesion by transmitting social values and practices that contribute to societal balance. Instilling the values of economic solidarity in children is a fundamental function of the family; it contributes to establishing the principles of moderation in spending, saving, and helping those in need, enhancing society's ability to achieve self-sufficiency and maintain social order. In this way, the family works to prepare a generation that practices giving and solidarity, which positively reflects on the stability of the social system as a whole.

Social Role Theory and its role in explaining the role of the family in developing a culture of economic solidarity among children:

From the perspective of social role theory, the family is considered the environment in which children learn the social roles expected of them, especially with regard to economic and social responsibility. This theory highlights that the roles an individual occupies within the family are determined through the processes of upbringing and social interaction. Once a child learns the value of solidarity and giving, they begin to adopt behaviors that reflect these values in their future social roles. Thus, the family is considered a link between the individual and society, contributing to shaping the character of children in line with Islamic economic values, leading to the continuity of these practices in society and their strengthening across generations.

12- Summary of the Study Results:

The study demonstrated that the family plays a pivotal role in supporting the Islamic economy through two essential roles that complement each other to achieve stability and balance in society. In the first aspect, the family's role is evident in instilling a culture of rational consumption and reducing waste. The family performs the following:

1- The family's role in instilling a culture of rational consumption and reducing waste in accordance with the principles of Islamic economics: This is evident through the family's:

- a. Committing to establishing a household that specifies basic and necessary expenses.
- b. Building economic awareness among children by teaching them the principles of Islamic economics regarding spending and avoiding extravagance.
- c. Organizing purchases and spending in a systematic manner to achieve rational consumption.
- d. Encouraging savings and investment in essential needs as a means of enhancing financial stability.
- E. Applying the values of moderate spending, as stated in the Quranic and Prophetic directives, to avoid extravagance.

Concerning the second aspect, the family contributes to developing a culture of economic solidarity among children by adopting the following strategies:

2- The role of the family in developing a culture of economic solidarity among children: This is evident through the family's adoption of the following strategies:

- A. Teaching children the value of giving and participating in supporting the needy as part of social responsibility.
- B. Building behaviors of cooperation and solidarity by encouraging them to participate in volunteer activities and charitable work.
- C. Transforming theoretical concepts of solidarity into tangible daily practices within the family.
- D. Consolidating Islamic concepts that link money and social responsibility to enhance a sense of responsibility toward others.
- E. Providing practical models and examples through behaviors of giving and solidarity within the family environment.

The link between these two roles suggests that promoting rational consumption behaviors and fostering a culture of economic solidarity among children leads to the formation of an aware generation capable of achieving justice and social responsibility, contributing to the building of a balanced and stable society based on the foundations of the Islamic economy.

13- Study Recommendations:

The study recommends the following:

1. Encouraging families to apply the principles of Islamic economics in their daily lives by organizing educational workshops on preparing household budgets and monitoring expenditures. The Ministry of Social Affairs and its Family Centers can implement such programs in cooperation with local authorities.
2. The necessity of incorporating topics on Islamic economics, rationalization, and conscious consumption into school curricula, which enhances children's economic awareness. Therefore, it is recommended that the Ministry of Education, in cooperation with universities and colleges specializing in Islamic studies, develop study units focusing on these principles.
3. Municipalities, cultural centers, and mosques should organize awareness-raising events and programs that highlight the importance of giving and saving, in cooperation with local charitable organizations and religious institutions.
4. Providing training courses and workshops for parents on managing financial resources and applying the principles of moderate spending. Competent entities, such as family training centers and non-governmental organizations concerned with social development, can undertake this task.
5. Supporting social initiatives and community projects that highlight the values of solidarity and giving, through partnerships between religious and media institutions and charitable organizations. These initiatives contribute to transforming theoretical concepts into practical practices that enhance the economic stability of society in accordance with the principles of Islamic economics.

14- CONCLUSION:

This study highlights the importance of the family's role in supporting the Islamic economy, as it is the primary source for transmitting Islamic values and principles to children. The family is the educational environment in which the values of rational consumption and the reduction of waste are instilled, along with promoting a culture of solidarity, giving, and social participation. Through the daily practices of the family, a conscious generation is prepared, capable of facing the challenges of the times and achieving economic and social development in accordance with Islamic principles. This contributes to building a balanced and stable society based on justice and social responsibility. The results also emphasize the need to adopt policies and programs that support the family, enhance its educational and economic capabilities, and transform theoretical concepts into practical practices that contribute to achieving social stability. Studying this topic highlights the essential relationship between family upbringing and the formation of balanced economic behaviors, making it the cornerstone of achieving comprehensive development according to the vision of Islamic economics.

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- The Holy Quran:
 - Surah Al-Baqarah, verses 219, 261.
 - Surah Al-A'raf, verse 31.
 - Surah Al-Isra, verses 26–27.
 - Surah Al-Furqan, verse 67.
 - Surah Adh-Dhariyat, verse 19.
- Prophetic Hadiths:
 - Narrated by Al-Tabarani on the authority of Ibn Abbas: "Protect your wealth..."
 - Sahih Al-Bukhari: "A Muslim is a brother of a Muslim..."
 - Sahih Muslim: Hadith of the Ash'aris.
 - Sunan al-Tirmidhi: "No Muslim clothes another Muslim with a garment..."
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