



## RESEARCH ARTICLE

Section: *Literature, Linguistics & Criticism***Parental strategies in instilling Islamic values in children: A case study**

Nelyn Nur Chofifah<sup>1\*</sup> , Muhammad Anwar Lubis<sup>1</sup>, Ami Muftil Anami<sup>1</sup>, Ibnu Hazar<sup>1</sup>, Amirullah<sup>1</sup>, Muhammad Luthfi Ash-Shiddiqi<sup>1</sup>, Nazhril Fathra Madina<sup>1</sup>, Jung Muhammad Faried N.<sup>1</sup>, Miftahur Rahman<sup>1</sup>, Muhammad Ramli Saldiman<sup>1</sup>, Fathu Khairiddin<sup>1</sup>, Ali Fasya<sup>1</sup> & Dewanti Srihati<sup>2</sup>

<sup>1</sup>Universitas PTIQ Jakarta, Jakarta, Indonesia

<sup>2</sup>STIT Al Quraniyah Manna, Bengkulu, Indonesia

\*Correspondence: [nelynnurc05@gmail.com](mailto:nelynnurc05@gmail.com)

**ABSTRACT**

This study explored the strategies employed by parents in Kedurang, Bengkulu Province, to instill Islamic values in their children. Using a qualitative case study approach, the research involved in-depth interviews, participant observation, and document analysis with twelve informants consisting of seven parents and five children. Findings reveal that parents utilized various approaches, including ritual practices, storytelling, ethical guidance, habit formation, and role modeling to embed Islamic teachings into daily life. The research underscores the central role of parents as informal educators, highlighting their adaptive strategies in balancing traditional religious values with contemporary challenges. Children responded positively, expressing joy and engagement in religious activities, often reinforced through familial support and social interaction. This study contributes to the growing discourse on moral education by emphasizing the significance of family-based religious upbringing, especially in rural contexts with limited access to formal religious institutions.

**KEYWORDS:** Islamic values, parental strategies, children, case study

**Research Journal in Advanced Humanities**

Volume 6, Issue 2, 2025

ISSN: 2708-5945 (Print)

ISSN: 2708-5953 (Online)

**ARTICLE HISTORY**

Submitted: 20 April 2025

Accepted: 13 May 2025

Published: 27 June 2025

**HOW TO CITE**

Chofifah, N. N., Lubis, M. A. ., Anami, A. M. ., Hazar, I. ., Amirullah, Ash-Shiddiqi, M. L. ., Madina, N. F. ., Faried N, J. M. ., Rahman, M. ., Muhammad Ramli, Khairiddin, F. ., Fasya, A. ., & Srihati, D. . (2025). Parental strategies in instilling Islamic values in children: A case study. *Research Journal in Advanced Humanities*, 6(2). <https://doi.org/10.58256/xrmwwp32>



Published in Nairobi, Kenya by Royallite Global, an imprint of Royallite Publishers Limited

© 2025 The Author(s). This is an open Access article distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0/>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

## Introduction

Education is widely recognized as the cornerstone of human development, encompassing not only the transmission of knowledge and skills but also the cultivation of moral values, attitudes, and behavior. In Indonesia's millennial era today, internet users often override morals and ethics (Wagiono et al., 2022). Mukhin (2024) underscores the integrative nature of spiritual and moral education, asserting its essential role in the holistic development of individuals. Far from being solely a psychological or pedagogical concern, spiritual and moral education represents a broader societal challenge crucial for communities' sustainable future. Mukhin's proposed model emphasizes the development of spiritualized morality, enabling individuals to organize their lives meaningfully and contribute to a harmoniously developed society, ultimately reaffirming education's pivotal role in shaping moral foundations. Furthermore, education is instrumental in fostering ethical reasoning and emotional intelligence, which are essential for navigating complex moral dilemmas and cultivating positive social behaviors. As Walia (2022) notes, integrating moral and ethical values into educational curricula contributes to developing a more egalitarian, inclusive, and diverse society. This holistic approach not only equips individuals with cognitive competencies but also instills a sense of social responsibility, ultimately enhancing the well-being of the broader community. Echoing this perspective, Olowe (2023) highlights the significance of quality education, particularly through the role of well-trained business educators, in imparting not only knowledge and skills but also the moral values essential for personal and national development. Integrating moral education is particularly important for fostering ethical character, which supports long-term national sustainability. Accordingly, effective education programs are vital for shaping the attitudes and behaviors that drive societal progress. In summary, across various domains of education, integrating moral and ethical instruction is fundamental to nurturing intellectually competent, ethically grounded, and socially responsible individuals with the qualities essential for both individual fulfillment and collective advancement.

In Islamic thought, education is understood as a holistic process aimed at nurturing individuals who embody spiritual consciousness, ethical conduct, and devotion to Allah SWT. Central to this process is the transmission of Islamic values, including honesty (*shidq*), patience (*sabr*), sincerity (*ikhlas*), responsibility (*amanah*), and compassion (*rahmah*), which collectively form the moral foundation of a just and virtuous society. Mardiana et al. (2020) emphasize that Islamic education must address three interrelated dimensions: "knowing," "doing," and "being." These dimensions correspond to cognitive understanding, practical application, and the internalization of religious values. They further note the challenge of cultivating these values amidst rapid modern developments. To address this issue, they advocate for the integration of multidisciplinary, interdisciplinary, and trans-disciplinary approaches in Islamic education, thereby enhancing its quality and ensuring a more balanced and contextualized understanding of Islamic moral teachings. Similarly, Rahmatullah et al. (2022) affirm that education in Islam seeks not only to fulfill worldly objectives but also to foster a deeper relationship with Allah SWT. This process ultimately aims to produce individuals who reflect the qualities of *Insan Kamil* (the ideal, perfected human being). The cultivation of core values such as honesty, patience, sincerity, responsibility, and compassion remains a fundamental component of this vision. Murjani (2022) further elaborates on the integral roles of *tarbiyah*, *tazkiyah*, and *ta'dib* in Islamic education. *Tarbiyah* involves the conscious effort to nurture individuals, *tazkiyah* centers on spiritual purification, and *ta'dib* emphasizes the development of ethical attitudes. Together, these concepts work in harmony to shape human potential and moral character, ultimately guiding learners toward *insan kamil* and reinforcing the transmission of essential Islamic values. Building on this perspective, Rachmawati and Purwandari (2022) highlight the *ta'dib* process as an integrative framework that unites knowledge, action, and morality in daily life. Their study underscores the collaborative nature of this process, involving not only educators and students but also families and communities. Such an approach ensures that the values of honesty, patience, sincerity, responsibility, and compassion are sustainably practiced across various contexts, thus nurturing spiritually conscious and ethically grounded individuals.

Parents play a central role in the religious socialization of their children, serving as the primary agents within the home through everyday interactions, behavioral modeling, and the consistent reinforcement of values both verbally and through action. Family is the first educational institution where the process of transfer of knowledge takes place. The learning received at home involves the formation of attitudes and the strengthening of character (Putra, et al., 2020). According to Smith (2023), the religious upbringing provided by parents has a significant impact on the moral development of young adults. Various forms of religious socialization during

adolescence, particularly parental modeling and value reinforcement, are instrumental in shaping the moral foundations of children. The study further reveals that religious influences are stronger predictors of young adults' moral characteristics than sociodemographic factors or parental political ideology, highlighting parents' unique and influential role in this process (Smith, 2023).

Instilling Islamic values in children is becoming increasingly complex due to evolving socio-cultural dynamics. Rapid modernization, pervasive digital media exposure, and shifting moral standards in society have introduced significant challenges to contemporary parenting. These trends are further exacerbated by the time constraints faced by working parents, the decline in quality family interactions, and the weakening of intergenerational transmission of religious values. Dasopang et al. (2022) underscore that millennial parents, in particular, struggle to uphold Islamic teachings amid the pressures of technological advancement and changing societal norms. Nevertheless, these parents have adopted adaptive strategies to overcome such obstacles. Initiatives such as the *Maghrib Mengaji* program, the use of the YouTube Kids application, and the incorporation of Islamic storybooks and songs have been effectively employed to internalize Islamic values in children. These approaches address time limitations and foster meaningful family engagement, thereby enabling the transmission of religious teachings within a contemporary framework (Dasopang et al., 2022). In such contexts, parents must navigate a delicate balance between preserving traditional values and adapting to changing realities. Despite these pressures, many parents continue to demonstrate agency and intentionality in embedding Islamic teachings into their children's daily lives.

In Indonesia, the country with the world's largest Muslim population, family-based religious education remains a critical yet underexplored dimension of moral development. Existing scholarship has predominantly concentrated on formal Islamic institutions, such as *madrasahs* (Islamic schools), *pesantren* (Islamic boarding schools), and school-based religious curricula (Makruf & Asrori, 2022; Musradinur et al., 2021; Siregar et al., 2023; Suparjo & Hidayah, 2023). This focus has often come at the expense of informal educational settings, particularly those within the household, which play a similarly vital role. As Kasiono and Rasyid (2023) argue, Islamic education in Indonesia encompasses not only formal and non-formal but also informal learning modes, with family-based education serving as a key site for instilling moral values and preserving religious teachings. Their study underscores the significance of the household as a foundational space for character formation, positioning it as an essential component in achieving the broader objectives of Indonesia's national education system.

The present study addressed that gap by exploring how parents in Kedurang District, a rural area in Bengkulu Province, endeavor to instill Islamic values in their children. The Kedurang District presents a unique and meaningful site of inquiry due to its blend of traditional Islamic culture and evolving modern influences. Unlike urban areas with more abundant access to formal religious education, rural regions rely heavily on parental guidance, community religious leaders (*tokoh agama*), and localized customs (*adat*) to convey Islamic teachings. Understanding the parenting strategies in such settings can reveal context-specific practices and challenges often invisible in mainstream educational discourse. The significance of this research lies in its potential contributions to academic and practical domains. Academically, it enriches the literature on Islamic education by foregrounding the role of parents as informal educators and moral exemplars. Practically, the findings can inform the design of parenting programs, community-based religious education initiatives, and policy interventions to strengthen family-centered moral development. Moreover, this study serves as a reference for educators, religious counselors, and policymakers who seek to support parents in reinforcing Islamic values at home, especially in marginalized or under-resourced areas.

By employing a qualitative case study approach, this research captured the lived experiences, strategies, and challenges faced by parents in Kedurang District. It investigated the methods they used, including storytelling, ritual practices, discipline, dialogue, emotional bonding, and others to internalize Islamic values in their children. The study also sought to understand the supporting and hindering factors in this value transmission process, including the roles of extended family, religious institutions, community norms, and socio-economic conditions. In sum, this research strived to fill a critical gap in the study of moral and religious education in Indonesia by illuminating how parents, as front-line educators, cultivate Islamic values within the domestic sphere. It highlights the resilience and creativity of parental strategies amid modern-day challenges and ultimately aims to contribute to preserving and strengthening Islamic moral character among future generations.

## Literature Review

### The Importance of Islamic Values for Children

There are studies that have found several outcomes regarding the importance of Islamic values for children, including an increase in moral development when children's beliefs about the Islamic curriculum are incorporated. However, other research suggests more than moral growth, Islamic values fosters the importance of children's cultural identity and social skills, showing greater empathy and collaboration in group activities. These results are consistent with broader research on character education. Parental involvement in providing Islamic values is very influential to supporting educators, and also parents and educators work together in integrating Islamic values (Arsyad, 2022). The integration of Islamic values into learning not only increases children's understanding of Islam, but can also form a good character. The findings of this study indicate that teaching Islamic values to young children can shape the character of children who have faith and noble character. Islamic values can be applied in daily life and serve as a guiding framework for their activities. (Putri & Rafi'I, 2025). Furthermore, Islamic values are often found in folktales. The folktales of Sang Piatu among the Pasemah ethnic group in Kedurang contains many Islamic values that are ideal to be used as an educational tool for children (Nafisendy et al., 2025).

Islamic values such as *tawhīd* (monotheism), *amānah* (trustworthiness), honesty, compassion, justice, and responsibility are essential to the holistic development of children. Cognitively, values like honesty and justice enhance critical and analytical thinking through thematic and problem-based learning approaches (Warsah et al., 2022). In the moral and social dimensions, the integration of Qur'anic principles fosters empathy, cooperation, and responsible behavior through curriculum and spiritual value instruction (Az-Zahra, 2024). Emotionally, the application of values such as patience and honesty supports children's socio-emotional development and emotional regulation (Solihin et al., 2024). From a character-building perspective, Islamic education forms strong moral individuals by habituating ethical values from an early age (Halima et al., 2022). Furthermore, the internalization of moral and spiritual principles within religious practices strengthens spiritual awareness and self-regulation, balancing intellectual and spiritual aspects (Fransisca, 2024). Lastly, Islamic parenting practices that are consistent with religious teachings significantly correlate with the development of children's religious character (Lestari, 2023).

Piaget, through his theory of cognitive development, states that Islamic values can be effectively applied in the pre-operational stage (2-7 years old) for the internalization of Islamic values, such as honesty, discipline, and cleanliness. Children learn through concrete methods that align with the way their minds develop at that age. Children do not think like adults instead, they absorb values through real actions and age-appropriate exploration (Arifa, 2022). Meanwhile, Vygotsky sees the application of Islamic values as a child's social condition, suggesting that Islamic values can be embedded in children through applicable social activities and modeling. This highlights the role of parents and the environment as effective models in shaping children's morals. In addition, repetition of Islamic practices (e.g. regular prayer, dhikr or remembrance of God) increases moral habituation (Warsah et al., 2024).

### Islamic Values in Character Education

A great education cannot be separated from internalization of good character values for pupils because they should not only be good at academics but also having good character (Junaidi, 2017). Islamic education also seeks to develop students' sensitivity so that strong emotions towards Islamic moral and spiritual principles govern their attitudes and actions (Yusri, et al., 2024). Islamic values play a pivotal role in shaping children's moral and ethical foundation, particularly within educational contexts where character development is a central objective. As Kamila (2023) asserts, character education involves internalizing and cultivating positive values in learners, ensuring the formation of good character aligned with religious teachings. This moral development is not merely supplementary but foundational, as morality constitutes a crucial dimension of personality that enables individuals to participate in a balanced and socially just life (Ibam et al., 2018; Isroani & Huda, 2022). In this context, morality refers to the set of norms, values, and institutionalized principles that govern human behavior within the social fabric (Tambak et al., 2021).

From an Islamic perspective, character education is inseparable from religious doctrine. Islam offers a comprehensive ethical framework wherein spiritual and moral values serve as the basis for conceptualizing and

implementing character formation (Ilmi et al., 2023; Pamuji & Mulyadi, 2024). These values transcend ritual practices and extend to cultivating spiritual consciousness and ethical conduct. Eryandi (2023) emphasizes that Islamic values contribute to nurturing spiritual awareness, including the development of *taqwa* (piety and consciousness of God), the performance and understanding of prayer and worship, and internalization of virtues such as patience (*sabr*), gratitude (*shukr*), and sincerity (*ikhlas*). In line with this, Mohamed (2017) and Nudin (2020) highlight the formative impact of instilling religious values from an early age, noting that such an approach fosters essential character traits such as honesty, empathy, patience, and a sense of responsibility. Furthermore, Hambal (2019) contends that teaching Islamic values to children serves dual purposes: promoting ethical behavior and cultivating a deep-seated love and devotion to Allah SWT. The integration of these values into early childhood education thus aims to support not only behavioral development but also spiritual growth (Al-Hawary et al., 2023; Farisia, 2020; Windiastuti, 2022). Character values derived from Islamic teachings also contribute to the individual's holistic development. Ermayani et al. (2020) identify a broad spectrum of virtues encouraged within Islamic pedagogy, including religiosity, honesty, tolerance, discipline, creativity, independence, inquisitiveness, effective communication, environmental awareness, social empathy, and responsibility. These values guide personal conduct and support the development of worship and servitude to God in a more profound and comprehensive manner (Husni & Herlina, 2022; Mardiana et al., 2020).

Moreover, folktales offer a platform to reinforce positive values among the younger generation (Junaidi et al., 2024). The role of character education in social integration is emphasized by Nurfuady et al. (2019), who argue that it shapes individuals capable of engaging in constructive and respectful social interactions. The significance of moral development in early childhood is further underscored by Naz and Ahmad (2023), who note that the values acquired during this formative stage lay the groundwork for lifelong character and societal contribution. Likewise, Dasopang et al. (2022) affirm that the inculcation of Islamic moral principles from a young age is a key component of character education, underscoring its relevance in guiding children's ethical and spiritual development throughout their lives.

### The Important Role of Parents in Education

Education is a very essential aspect in people's lives. Beside to create human beings who have great resources, the output of education course is expected to have good character (Junaidi et al., 2018). All young children must receive equitable attention and guidance, fostering a fair, comfortable, and joyful learning atmosphere (Srihati et al., 2024). Education is universally acknowledged as a foundational right and a pivotal resource that enables children to navigate and adapt to the complexities of modern society. At the heart of this developmental process lies the indispensable role of parents (Hill, 2022; Pushor, 2023). Numerous scholars have underscored that parental involvement is not merely supportive but central to a child's educational success and holistic development. As noted by Rahayu et al. (2023), parental engagement is particularly vital in nurturing children's character and educational progress, which are key pillars in shaping their future competencies and societal contributions. From early childhood, parents serve as the primary educators long before formal schooling begins. According to Ceka and Murati (2016), this early phase positions parents as the initial agents of socialization and learning, laying the groundwork for attitudes, behaviors, and foundational knowledge. Even as children transition into formal education systems, the influence of parents remains significant, serving as a consistent source of guidance, motivation, and emotional support throughout the academic journey (Sanders et al., 2021). While parents should encourage their children to study at home, folktales can be used as an alternative learning resource (Junaidi et al., 2022). Utilizing *andai-andai* folktales as a pedagogical tool to impart insights into nature and societal dynamics is achieved through the art of storytelling. Parents transmit these folktales to the younger generation, either collectively or individually (Junaidi et al., 2024).

Educating children is not optional but a moral and religious obligation entrusted to parents. Puspito and Rosiana (2022) argue that this responsibility cannot be abdicated or transferred entirely to formal educational institutions. While schools play a pivotal role in structured learning, the home environment and parental presence are equally, if not more, influential in shaping a child's values, discipline, and learning motivation. Thus, work-related commitments or other external pressures cannot justify disengagement from a child's educational affairs (Lehrl et al., 2020; Sonnenschein et al., 2022). Furthermore, contemporary educational discourse increasingly acknowledges the strategic importance of family involvement at home and within the school setting. Berthelsen



and Walker (2008) highlight that fostering strong family-school partnerships significantly enhances student learning outcomes. This collaborative model emphasizes the need for active parental participation in educational planning, monitoring, and reinforcement, bridging the gap between institutional learning and home-based reinforcement (Aierbe-Barandiaran et al., 2023; Tett et al., 2020).

Beyond cognitive development, the emotional and affective environment created by parents at home profoundly impacts children's academic and personal growth (Álvarez & Szücs, 2023). Davis-Kean et al. (2021) affirm that the emotional climate within the household, marked by warmth, encouragement, and support, directly correlates with children's educational achievement and psychological well-being. Moreover, the formative years are crucial for inculcating religious and moral values (Kim & Yu, 2022). Izzatunnisa and Mutiawati (2024) emphasize that the development of religious character must begin at an early age, facilitated primarily by parents. Through consistent guidance, parents are instrumental in shaping children's spiritual orientation, fostering adherence to moral codes and religious practices, and cultivating noble character traits that endure across the lifespan. Hence, the role of parents in education extends far beyond logistical support or academic supervision. It encompasses various responsibilities, including character development, emotional nurturing, and value transmission. Recognizing and reinforcing this role is essential for optimizing educational outcomes and ensuring the formation of well-rounded, morally grounded individuals equipped to thrive in an ever-evolving world (Hill, 2022).

## **Methods**

### **Research Design**

This study adopted a qualitative research methodology, which is particularly suited for exploring complex social phenomena in natural settings (Lapan et al., 2012). Qualitative research is a scientific approach used to understand social phenomena or human behavior in a natural context. This research focuses on the meaning, experiences, and perspectives of research subjects, as well as exploring how they make sense of the world around them (Denzin & Lincoln, 2005). Qualitative research begins with an open-ended problem or question. Data collection methods include in-depth interviews with key informants, field observations, or document studies. The findings are then validated using triangulation, which involves combining various data sources, confirming findings with the subjects, and compiling a report containing descriptive narratives about the research findings supported by data in the form of direct quotes or stories (Creswell, 2013). The research aimed to investigate the strategies employed by parents in instilling Islamic values in their children, focusing on a case study conducted in Kedurang, Bengkulu Province. Research data were collected using multiple qualitative techniques, including participant observation, in-depth interviews, and document analysis. This triangulated approach facilitated a comprehensive understanding of the subject matter within its specific sociocultural context (Hutter et al., 2020). The case study design was chosen to explore parental practices, especially within a community where children were routinely involved in religious activities such as attending Qur'anic recitation sessions and participating in congregational prayers at the mosque every afternoon. Case studies are defined as a research method that explores contemporary phenomena within real-life contexts, especially when the boundaries between phenomena and context are not clearly defined (Yin, 2009). This research also uses the constructivist approach as proposed by Stake (Stake, 1995), which emphasizes in-depth study of the complexity and uniqueness of a particular case, with the aim of knowing and understanding its activities within meaningful contexts and circumstances. Meanwhile, according to Merriam and Tisdell (2016), a case study is defined as an in-depth description and in-depth analysis of a specific object of study (Tomaszowski, 2020). The case study method allows investigators to retain the holistic and meaningful characteristics of real-life events such as individual life cycles, small group behavior, organizational and managerial processes, neighborhood change, school performance, international relations, and the maturation of industries (Yin, 2009).

Creswell identifies the case study as a foundational approach within qualitative research. This methodology centers on an in-depth exploration of an issue by examining one or more cases contained within a bounded system (a specific setting or context). Case study is a research design, a method of inquiry, and the resulting product of that inquiry. As a qualitative approach, it involves the sustained investigation of a single or multiple bounded systems over time. This includes rigorous, in-depth data collection from diverse sources like observations, interviews, audiovisual materials, and various documents. The outcome is a comprehensive case

description complemented by themes derived directly from the case data. For instance, a case study might focus on multiple programs in a multi-site study or a single program in a within-site study (Creswell, 2013).

Gerring defines a case study as an intensive investigation of a single case, aimed partly at illuminating a broader population of similar cases. While multiple cases can be included, the key distinction lies in depth: when the focus shifts from in-depth analysis to broader comparison across many cases, it becomes a *cross-case* study. Thus, the difference between case study and cross-case research is one of degree, with the former characterized by fewer and more deeply studied cases. Gerring (2007) in his article *Toward an Experimental Ecology of Human Development*, criticized the approach to human development (Bronfenbrenner, 1977). The existing approach in researching human development is too concerned with rigor, or accuracy of methods, so he states that developmental psychology is the science of the strange behavior of children in strange situations with strange adults for the briefest possible periods of time. What developmental psychology can describe with its experiments are behaviors that are not representative of behavior in natural situations. On the other hand, Bronfenbrenner stated that an approach that is too concerned with relevance is not concerned with methodological rigor. Then proposed a perspective he called the ecology of human development (Bronfenbrenner, 1977).

Humans develop in an environment that is a dynamic system in which various forces play a role. If the various forces in the environment combine and affect the humans in the system, the forces will be said to form an environmental press that determines the direction of human development (Garbarino & Abramowitz, 1992). Environmental press is a combination of influential forces that exist in the environment. Environmental press is formed from conditions that pressurize and surround the individual which creates psychological momentum in the form of reactions and tends to direct the individual in a certain direction. Factors that play a direct role in the individual are factors that are directly related to the individual, such as the atmosphere of the house, rules in the family, friends playing or working, and so on. Meanwhile, factors that have less or indirect influence on individuals include laws, economic conditions of the country, social attitudes, and others (Goldenberg & Goldenberg, 1985). As stated earlier, all factors will combine to form an environmental press and influence individuals and determine their behavior and developmental direction. The ecological approach cannot be called a theory because in its discussion Bronfenbrenner still uses concepts about behavior that exist in existing theories, so the ecological approach is more referred to as a tradition or model approach (Garbarino & Abramowitz, 1992).

From the description of the family system above, it can be concluded that parenting patterns can be influenced by family ecology. Belsky proposed a Process Model based on Bronfenbrenner's thinking with a systems framework, to explain the factors that influence parenting behavior (Belsky, 1984). This systems framework believes that various factors are influenced and affect one another. The way parents raise their children will be strongly influenced by three main factors: the parent's personal psychological state, the child's characteristics, and contextual sources of support and stress. Parenting competence is determined in multiple ways. Contextual support and stress can either directly influence parenting or indirectly influence parenting by first influencing the individual's psychological well-being, personality influences contextual support or stress, which feeds back to shape parenting.

Subsequent research refers to this process model developed by Belsky (Belsky, 1984). Research on children's contribution to parenting style was conducted (Jenkins et. al, 2003). They even found that when the child's negative affectivity increased by one point the parent's negativity increased by four points on the negativity scale. Greenberger and Goldberg (1989) found that the way parents handle their children is related to their perception of their children's behavior. When the child's behavior shows problems, parents will tend to be authoritarian, and vice versa if the child is perceived not to have many problematic behaviors, parents tend to be authoritative. In other words, both studies show that parenting styles are also influenced by children's characteristics. A pleasant child will tend to be treated warmly and lovingly while a child who is considered "naughty" will be treated more "harshly". In this case, the child's response to the parent's efforts when it brings satisfaction to the parent will continue in a pleasant reciprocal relationship. Conversely, a "difficult" child will bring stress to the parent and the parent will perceive parenting as an unpleasant task. Benn & Garbarino mentioned that individuals have a contribution in shaping their environment and then the environment will

affect individuals (Benn & Garbarino, 1992). Rudolph Moss called this principle the principle of progressive conformity (Garbarino & Abramowitz, 1992). In this case, the child's response to his parents' efforts when it creates satisfaction for the parent will continue in a pleasant reciprocal relationship. Conversely, a "difficult" child will bring stress to the parent so that the parent will perceive parenting as an unpleasant task. Benn & Garbarino mentioned that individuals have a contribution in shaping their environment and then the environment will affect individuals (Garbarino & Benn, 1992). Rudolph Moss called this principle the principle of progressive conformity (Garbarino & Abramowitz, 1992).

The marital relationship also influences the way parents raise their children. The husband and wife relationship should be a relationship that complements and supports each other, there is cooperation between husband and wife in managing their household. Miller in their research found that self-adjustment and marital adjustment of parent couples affect the quality of their parenting. In maternal subjects, when the husband-wife relationship is characterized by low positive affect, the parenting style becomes less warm (Miller, et. al. 1993). While in the father subject when the relationship between husband and wife is not good and characterized by a lot of conflict his behavior in parenting becomes less in terms of control.

To ensure the credibility and trustworthiness of the data, the researchers employed both data source and methodological triangulation. This involved comparing information obtained from different participants and across various time points to identify consistencies and discrepancies (Hutter et al., 2020). Moreover, interview findings were cross-verified with relevant documents, including religious education records and parental notes, to enhance the validity of the interpretations. The data analysis followed the interactive analysis framework developed by Miles et al. (2014), which consists of several interrelated components: data collection, data reduction, data display, and conclusion drawing/verification. These activities were conducted simultaneously and iteratively throughout the research process, allowing the researchers to refine their interpretations and construct a grounded understanding of the strategies used by parents in fostering Islamic values in their children.

### Subjects of the Research

This study was conducted in Lubuk Ladung Village, Kedurang Ilir District, South Bengkulu Regency, Bengkulu Province. A total of twelve informants participated in the research, comprising seven parents and five children. Informants were selected through a purposive sampling technique, guided by specific inclusion criteria designed to ensure the collection of relevant and meaningful data aligned with the study's objectives (Emmel, 2013). For parent informants, inclusion criteria required that they must 1) be in good physical and mental health; 2) have at least one child in early childhood (ages 4–6) or elementary school (ages 7–12); 3) actively participate in their child's religious upbringing or household decision-making related to Islamic education and practices; 4) reside in the village for at least the past five years to ensure contextual familiarity with local religious and sociocultural practices; and 5) self-identify as Muslim and engage in daily Islamic practices (e.g., prayer, fasting during Ramadan, and Qur'an reading). As a result, the number of informants was considered adequate to generate in-depth insights into the strategies employed by parents to instill Islamic values in their children. Among the seven parent informants, five were female, and two were male, ranging in age from 30 to 40 years. Their occupational backgrounds included two teachers, two merchants, and three housewives. Regarding educational attainment, two had completed undergraduate degrees, while the remaining five had received education up to the junior high school level.

For child informants, inclusion criteria included 1) being between the ages of 8 and 11 years and enrolled in elementary school; 2) being raised in a Muslim household with parental involvement in religious activities; 3) demonstrating the ability to express ideas verbally and respond to age-appropriate questions; and 4) obtaining verbal consent from both the child and their parent or guardian for participation. As a result, the child informants consisted of five elementary school students between the ages of 8 and 11 years, including two girls and three boys. Prior to data collection, informed oral consent was obtained for the participation of children. Researchers took deliberate steps to ensure ethical engagement by clearly explaining the purpose and procedures of the study in age-appropriate language. Additionally, the researchers prepared tailored materials to facilitate comprehension, conducted interactive question-and-answer sessions, and analyzed the children's responses with consideration of their developmental level.



## Data Collection

The data collection process was carried out using three main qualitative techniques: in-depth interviews, participant observation, and document analysis. This triangulated method ensured a rich and multifaceted understanding of how parents instill Islamic values in their children within the sociocultural context of Lubuk Ladung Village, Kedurang Ilir District, Bengkulu Province.

In-depth interviews were conducted in May 2025 and served as the primary data collection tool for exploring parents' subjective experiences, motivations, and strategies. Semi-structured interview guidance was used to ensure consistency while allowing flexibility in following emerging themes (Galletta & Cross, 2013). Interviews were held at informants' homes to foster comfort and openness, each lasting 45 to 90 minutes. Parent informants were asked about their daily religious practices with their children, the challenges they encountered, and their underlying motivations. Child informants were asked age-appropriate questions about their religious routines and experiences. All interviews were audio-recorded with consent and transcribed verbatim for analysis. Researchers immersed themselves in the daily routines of selected families, attending religious activities such as evening Qur'anic recitations, congregational prayers, and family devotional practices. Detailed field notes were taken to document verbal and non-verbal interactions, parental modeling behaviors, child responses, and the overall atmosphere in which Islamic values were imparted. This observational data provided valuable insights that complemented and validated interview findings, capturing aspects of religious socialization that informants might not fully articulate. Relevant documents were also collected and analyzed to provide context and corroborate interview data. These included prayer guidebooks used at home, illustrated stories of the prophets that parents read with their children, attendance records from Qur'anic education classes, and photographs from children's Qur'an recitation graduation ceremonies (*khatam al-Qur'an*). These materials revealed the types of Islamic teachings emphasized in the household and helped illustrate the tangible expressions of religious upbringing.

To ensure data credibility, the study employed several trustworthiness strategies. Member checking was implemented by returning interview summaries and preliminary interpretations to the participants for validation. This helped ensure that the researchers accurately captured the perspectives of informants. Peer debriefing was also conducted with fellow qualitative researchers to reduce personal bias and enhance analytical rigor. The process included selecting relevant peer reviewers, preparing discussion materials, engaging in critical dialogue, recording feedback, analyzing the input, and incorporating revisions where necessary. This combination of interviews, observations, and document analysis, triangulated through methodological and data source validation techniques, allowed for collecting deep, context-rich data (Hutter et al., 2020). The insights gathered formed the foundation for analyzing how Islamic values were transmitted through daily parental strategies and religious activities within the local community.

## Results

### Parental Strategies in Instilling Islamic Values

Children's personality is an essential aspect that must be considered by parents. A child is surely expected to have good characters and personality early on (Cahyani, & Junaidi, 2019). The researchers conducted structured interviews with seven parents to explore and analyze their strategies in instilling Islamic values in their children. The interviews were conducted in person and followed a structured format with each research informant. The collected data were then processed and analyzed. In addition to the interviews, the researchers conducted direct observations and analyzed supporting documents to triangulate the findings and enrich the data. Based on this comprehensive analysis, several strategies were identified as commonly used by parents in Kedurang to instill Islamic values in their children. The findings from the interviews, observations, and document analysis revealed various parental strategies, as outlined below.

*"The strategies I used to instill Islamic values in children include 1) Performing the Maghrib prayer daily, 2) Attending Friday prayers every week, and 3) Providing prayer guidebooks and Islamic storybooks."*  
(Informant 1)

*“I usually encourage my child to 1) Learn to recite the Qur’an, 2) Learn how to perform prayers, and 3) Read storybooks about the prophets and prayer guides. These practices are reinforced daily so that, over time, the child will adopt them as habits and no longer need reminders.” (Informant 2)*

*“My strategies include 1) Providing guidance, 2) Teaching Qur’an recitation and prayer, 3) Instructing them on good behavior, 4) Guiding them to act ethically, 5) Reinforcing positive habits, 6) Teaching about halal and haram, and 7) Training them to fast during the month of Ramadan.” (Informant 3)*

*“The strategies I use include 1) Teaching short Qur’anic verses, 2) Instilling moral values, 3) Teaching Qur’an recitation and prayer, 4) Encouraging them to fast during Ramadan, and 5) Directing them to attend Friday prayers.” (Informant 4)*

*“I implement several approaches such as 1) Encouraging punctual prayer and Qur’an recitation, 2) Fasting during Ramadan, 3) Obedience to parents, and 4) Fostering good behavior toward others.” (Informant 5)*

*“The strategies I apply to instill Islamic values include habituation practices, such as 1) Saying bismillah before eating, 2) Being at home by Maghrib time, 3) Learning Qur’an recitation and prayer, 4) Fasting during Ramadan, 5) Performing acts of kindness, and 6) Practicing polite expressions such as thank you, please, and excuse me when passing in front of elders.” (Informant 6)*

*“My strategies include 1) Setting an example through practicing prayer, Qur’an recitation, and supplication, 2) Encouraging daily habits such as greeting others and saying a prayer before beginning any task, and 3) Reminding the child to engage in good deeds.” (Informant 7)*

Thematic analysis of data from interviews, observations, and document reviews reveals a multifaceted approach to instilling Islamic values in children, structured around five key themes: ritual practice, religious knowledge transmission, habit formation, moral and ethical development, and role modeling. These insights were further supported by non-participant observations carried out by the researchers between May 21 and 29, 2025. During this period, the researchers observed the daily routines of the informants and found that they regularly engaged in religious practices. The children were seen reciting the Qur’an at the mosque every afternoon, greeting others with Islamic salutations (*salam*) when entering their homes, and consistently demonstrating polite and respectful behavior. These observations confirm that the values parents spoke of during the interviews were actively practiced in daily life and not only verbal ideals. In addition to interviews and observations, document analysis provided further validation. The researchers found various Islamic reading materials in the informants’ houses, such as books on the stories of the Prophets, prayer guides, and photographs documenting religious activities like Qur’an recitation and graduation ceremonies (e.g., *Khatam Al-Qur’an* events). These findings indicate that the families support their efforts in instilling Islamic values with tangible educational resources and meaningful family involvement.

The most prominent theme in the findings was the emphasis on religious ritual practice. Informants consistently described teaching children core Islamic acts such as daily prayers, particularly *Maghrib* and Friday congregational prayers. Nearly all informants stressed the importance of early Qur’an recitation, often beginning with short verses. Fasting during Ramadan was also introduced gradually as part of early religious training. These foundational practices were seen as essential components of worship to be instilled from a young age. Closely related was the theme of religious knowledge transmission, which focused on deepening children’s understanding of Islam through verbal guidance and educational tools. Informants cited the use of prayer guides and storybooks, especially those about prophets, as effective means for communicating values in an engaging way. Instruction also included teaching distinctions between *halal* and *haram* to shape children’s moral compass.

Habit formation emerged as another key theme, emphasizing consistency in building behavior. Informants described the use of daily routines to reinforce values until they became second nature. Strategies

included encouraging children to say *bismillah* before meals, return home by *Maghrib*, and incorporate prayer and Qur'an recitation into everyday activities. These routines were not only spiritual practices but also frameworks for cultivating a value-driven lifestyle. The theme of moral and ethical development showed that Islamic parenting extends beyond ritual to character formation. Informants emphasized teaching respectful behavior, filial obedience, and social politeness, using phrases like "please," "thank you," and "excuse me." These behaviors were embedded in daily interactions, aiming to foster empathy, respect, and community harmony aligned with Islamic teachings. Finally, role modeling was highlighted as a critical method of value transmission. Parents demonstrated behaviors such as prayer, Qur'an recitation, and supplication, emphasizing example over instruction. Even simple actions like greeting others warmly or praying before tasks were seen as powerful means to convey values through lived experience. In sum, the strategies described by informants reflect a holistic and intentional model of Islamic parenting that integrates ritual, education, routine, ethics, and example to raise children who not only understand but embody Islamic values.

### Parental Perspectives on the Importance of Islamic Values

The researchers conducted structured interviews with seven parents to examine and analyze their perspectives on the importance of instilling Islamic values. These interviews were carried out in person and in a structured manner with each informant. The data obtained from these interviews were then processed and analyzed. The findings indicate that parents consider Islamic values highly important and believe they should be instilled in children from an early age. The following are excerpts from the interviews conducted with the seven informants regarding their perspectives on the importance of Islamic values:

*"It is very important, as it helps children in the future to learn how to recite the Qur'an and perform prayers."* (Informant 1)

*"It is important because religion plays a vital role in the child's future."* (Informant 2)

*"It is extremely important, as religion serves as a foundation for life. It helps children grow into righteous individuals who understand religious teachings and can distinguish between good and bad."* (Informant 3)

*"It is very important for children to understand values of goodness, which will serve as a foundation for their lives, both in this world and the hereafter."* (Informant 4)

*"It is crucial for the child's future so they can differentiate between good and bad in life."* (Informant 5)

*"It is very important, as it equips children with the moral and spiritual foundation they need for the future."* (Informant 6)

*"It is important because Islamic values are the core foundation for children, and parents play a key role in instilling these values, as they are the first educators in a child's life."* (Informant 7)

Based on interviews conducted with seven parents, a consistent view emerged that Islamic values play a fundamental role in shaping a child's character from an early age. The parents emphasized that these values serve as the moral and spiritual foundation for a child's life, helping them distinguish right from wrong. Islamic teachings were considered not merely rituals but life principles guiding behavior, attitude, and decision-making. One informant, for example, noted that teaching children to recite the Qur'an and perform daily prayers from a young age is essential for their future development. Another major theme that surfaced was the belief that Islamic values are essential for a child's future, both in this world and the hereafter. Parents stressed that religion prepares children to grow into righteous individuals with a strong sense of responsibility and ethical judgment. Several informants connected early religious education with the development of children capable of navigating life's challenges wisely and making morally sound decisions, reflecting success not just materially but spiritually. Finally, the analysis also highlighted the belief that parents hold a central role in the religious upbringing of

their children. Informants viewed themselves as the *first educators* responsible for introducing and modeling Islamic teachings at home. They believe religious education begins not in formal institutions but through daily interactions, parental example, and consistent guidance. In conclusion, the findings demonstrate that parents consider Islamic values critical elements that must be instilled from an early age. These values shape children's personalities, moral integrity, and overall life direction.

### **Children's Perspectives on the Implementation of Islamic Values**

The researchers conducted interviews and observations with five child informants to explore their perspectives on implementing Islamic values in their daily lives. The data collected from these interviews were then processed and analyzed. The following are the findings from the interviews:

*"I really enjoy learning to recite the Qur'an and performing prayers at the mosque because afterward, my friends and I get to play together."* (Informant 8)

*"I feel happy and excited when learning Qur'an recitation, memorizing short surahs, and performing prayers."* (Informant 9)

*"I feel very enthusiastic because my mother always reminds me to pray and recite the Qur'an. We also have a Qur'an completion ceremony (wisuda khatam Al-Qur'an) when we finish reciting the whole Qur'an. During Ramadan, my friends and I usually fast and perform tarawih prayers at the mosque. I also receive a reward from my parents if I complete a full fasting month."* (Informant 10)

*"I enjoy learning about religion because when we study Qur'an recitation at the mosque, I get to meet many of my friends and play with them afterward. Besides that, we also learn religious subjects at school."* (Informant 11)

*"I get very excited when I'm reminded to pray, recite the Qur'an, greet people when entering the house, say 'excuse me' when passing in front of parents, and fast during Ramadan. Usually, I get a reward from my parents when I complete the full month of fasting."* (Informant 12)

The findings from the interviews reveal that children perceived the implementation of Islamic values in their daily lives as a joyful and meaningful experience. Many of them expressed genuine happiness and excitement when engaging in religious activities such as reciting the Qur'an, performing prayers, and fasting. These practices were not considered burdensome but enjoyable routines that brought emotional satisfaction. For instance, Informant 8 and Informant 9 described their experiences with learning Qur'an recitation and prayer as something they "really enjoy," which made them feel "happy and excited," reflecting a strong emotional connection to these acts of worship. A notable theme from the interviews was the role of social interaction in enhancing the children's religious experiences. Several children associated mosque activities not only with worship but also with opportunities to socialize and play with friends. Informant 8 and Informant 11 mentioned how they looked forward to playing with peers after participating in mosque-based religious lessons. This intertwining of religious education and peer interaction suggests that the social dimension contributes significantly to their enthusiasm for participating in such activities.

Parental involvement also played a pivotal role in nurturing children's religious practices. Informants described how their parents, especially mothers, consistently reminded and encouraged them to carry out religious duties. Informant 10 highlighted how his mother's reminders and support increased his enthusiasm for praying and reading the Qur'an. This kind of parental guidance fosters routine and instills a sense of responsibility and belonging, reinforcing the importance of these practices from an early age. Another motivating factor identified was the use of rewards and ceremonial acknowledgments. Children mentioned receiving tangible incentives, such as gifts or praise when they completed acts of worship like fasting for the entire month of Ramadan. Informants 10 and 12 shared that their parents rewarded them for full participation in Ramadan fasting, while Informant 10 also described participating in a Qur'an completion ceremony (*wisuda khatam Al-Qur'an*), which

celebrated the achievement of finishing the entire Qur'an. These rewards served as positive reinforcement, making religious commitments feel both rewarding and celebratory.

Lastly, children's understanding of Islamic values extended beyond formal rituals to everyday behavior. They exhibited an awareness of religious etiquette and moral conduct, such as greeting others, using polite expressions, and showing respect to elders. Informant 12 mentioned daily practices like saying "excuse me" and greeting family members, indicating that Islamic teachings were integrated into their social habits and interactions. This suggests a holistic application of religious values that influences their spiritual and interpersonal development. In summary, the children's perspectives indicate that the implementation of Islamic values was deeply embedded in joyful routines, supported by family, and enhanced by social and motivational factors. Their engagement with religious practices was positively reinforced through communal experiences, parental involvement, and meaningful rewards, creating a nurturing environment that promoted religious commitment and moral development.

## Discussion

This study explored the strategies employed by parents in Kedurang Ilir District, Bengkulu Province, in instilling Islamic values in their children. The findings provide a detailed description of practical parental efforts and demonstrate a strong alignment with established theories in Islamic education and moral development. The results highlight the multidimensional strategies, ranging from ritual practices to habit formation and role modeling, that parents employed to shape their children's character per Islamic teachings.

The parenting strategies identified in this study strongly reflect the Islamic philosophy of education, which views the formation of character as an integrative process encompassing knowledge (*ilm*), action (*amal*), and being (*akhlaq*). Mardiana et al. (2020) described Islamic education as encompassing three dimensions: *knowing*, *doing*, and *being*. This framework was observed in the strategies used by parents in Kedurang. For instance, parents ensured that children understood basic religious obligations such as prayer and fasting (*knowing*), helped them regularly practice these rituals (*doing*), and encouraged the internalization of values such as honesty, respect, and gratitude in daily life (*being*). The practical integration of these three aspects suggests that parents in this rural context were not merely instructing their children in religious knowledge but actively shaping a comprehensive moral identity (Adinugraha et al., 2021; Gschwandtner, 2020). Furthermore, Murjani (2022) outlines the foundational triad of *tarbiyah* (nurturing), *tazkiyah* (spiritual purification), and *ta'dib* (disciplining moral behavior) as key mechanisms of Islamic education. These concepts were evident in this study's data: *tarbiyah* manifested in the nurturing and supportive behaviors of parents; *tazkiyah* was visible in the consistent guidance toward religious rituals that purify intentions and conduct; and *ta'dib* was reflected in teaching etiquette, politeness, and ethical behavior such as saying "thank you" and "excuse me." These findings affirm the argument by Nurhuda (2023) and Rachmawati and Purwandari (2022) that Islamic character education must integrate intellectual, spiritual, and behavioral components within daily life, involving not only schools but also families and communities.

The centrality of parents in religious education aligns with the studies by Smith (2023) and Stearns and McKinney (2020), which state that parental involvement is a more significant predictor of moral character in young adults than social class or education. The parents in this study considered themselves not just supporters of religious education but its primary facilitators, consistent with the Islamic view that parents are the first and most influential teachers (as highlighted in the hadith: "*Every child is born in a state of fitrah...*"). The active role of parents in modeling prayer, guiding daily routines, and creating a religious home environment supports the concept of parents as moral agents who bridge formal teachings with lived realities (Barrow et al., 2021). Additionally, Izzatunnisa and Mutiawati (2024) emphasized the unique role of mothers in early religious socialization. In this study, many of the strategies, such as reminding children to pray or recite the Qur'an, were carried out by mothers, reflecting gendered parenting roles often found in Islamic communities. Yet, this situation also indicates mothers' deep engagement and responsibility in cultivating their children's religiosity from a young age (Gu, 2022).

Despite Kedurang's rural setting, parents were not insulated from the challenges of modern parenting described in the literature. Issues such as time constraints, exposure to digital media, and weakening communal ties identified by Dasopang et al. (2022) were acknowledged indirectly through the emphasis on reinforcement,



habit-building, and ceremony-based motivation (e.g., *khatam al-Qur'an* graduation events and Ramadan fasting rewards). While the study did not delve deeply into digital adaptations like Islamic YouTube channels or mobile apps, it revealed a strong reliance on storytelling, reading Islamic books, and encouraging daily practice, analogous strategies to those employed by millennial parents in urban areas. Moreover, integrating social activities (e.g., praying at the mosque with peers and playing afterward) reflects what Walia (2022) describes as affective components of moral education, in which children learn what is right and emotionally enjoy the learning process. These emotional connections, reinforced through community-based religious experiences and family bonding, increase the likelihood of sustained moral engagement (Mejía, 2023; Shogan, 2020).

The findings also reveal that children perceived Islamic learning as an enjoyable and socially enriching process. This affirms the notion by Mohamed (2017) and Nudin (2020) that early religious exposure when framed positively, fosters a deeper emotional and spiritual attachment to religious practices. Children not only practiced rituals but understood their importance in daily interactions like greeting with salam, thanking parents, or excusing themselves politely, all pointing to the internalization of values, not merely behavioural compliance. Moreover, the incorporation of rewards (e.g., gifts after fasting or completing the Qur'an) further supports the perspectives of Davis-Kean et al. (2021) that reinforcement mechanisms, especially from trusted figures like parents, enhance intrinsic motivation and educational outcomes in young children. In this context, rewards functioned not just as incentives but as forms of emotional affirmation, celebrating spiritual progress and anchoring positive memories around religious life (Werchan et al., 2022).

This study contributes substantively to the discourse on moral and religious education in Indonesia. While most scholarship focuses on formal institutions such as madrasahs and pesantren (Makruf & Asrori, 2022; Siregar et al., 2023), this research highlights the informal yet powerful role of family environments. As Kasiono and Rasyid (2023) emphasized, character development must begin at home, and this study offers a vivid portrait of how Islamic values are instilled in such a setting. Practically, these findings support the development of culturally grounded parenting programs, religious education modules that extend beyond schools, and community outreach initiatives that empower parents. Religious institutions and policymakers might consider leveraging this model, where home-based practices are encouraged, guided, and celebrated, as a sustainable strategy to preserve Islamic values across generations, especially in marginalized or under-resourced communities.

Despite various benefits, this study has several limitations that should be acknowledged. *First*, the research was geographically confined to Lubuk Ladung Village in Kedurang Ilir District, South Bengkulu Regency, which may limit the generalizability of the findings to other rural or urban areas with differing socio-cultural and religious contexts. The limited scope may not reflect Indonesia's broader spectrum of parenting practices. *Second*, the sample size was small and relatively homogeneous, consisting of only twelve participants (seven parents and five children) who shared similar religious and cultural backgrounds. As a result, the data did not capture a wide range of perspectives, particularly from families of diverse educational levels, occupations, or sectarian affiliations. *Third*, while effectively capturing rich, contextual data, the study's reliance on a qualitative case study design restricts the ability to make generalizable or statistically validated claims. The absence of quantitative data limits the potential to measure the strength of relationships between variables such as parental involvement and child moral development. *Fourth*, data collection occurred over a short period, with only nine days of observation and a few days of interviews, potentially missing long-term patterns, changes in behaviour, or seasonal religious practices that could offer deeper insight into the consistency and sustainability of the strategies used. *Finally*, the sensitive nature of the topic might have led to response bias, where participants, especially parents, might have offered socially desirable answers regarding their religious practices and parenting methods. This could affect the authenticity and reliability of certain narratives, particularly those related to ritual consistency and moral behaviour modelling.

To build upon the findings of this study, future research should consider expanding both the geographic and demographic scope. Including participants from various rural and urban regions, as well as those with different religious backgrounds, levels of education, and socioeconomic status, would offer a more comprehensive understanding of parenting strategies in instilling Islamic values. Furthermore, incorporating a mixed-methods approach that blends qualitative insights with quantitative data, such as structured surveys or behavioral assessments, could validate and deepen the current findings, allowing for broader comparisons

and statistical analysis. A longitudinal study design is also recommended to examine the long-term effects of parental strategies on children's religious and moral development. Such a design would provide insights into how Islamic values are retained, adapted, or diminished over different stages of childhood and adolescence. Given the increasing integration of digital media in family life, future studies could explore how digital tools such as Islamic educational apps, YouTube channels, or online storybooks support religious socialization, particularly among millennial or digitally literate parents. Additionally, comparative research between formal religious institutions (such as madrasahs and pesantren) and informal family-based education could help clarify the complementary roles each plays in shaping children's moral character. Lastly, deeper exploration into gender roles within religious parenting would be valuable, particularly to understand the differing contributions of mothers, fathers, and extended family members in nurturing Islamic values. This would provide a more nuanced view of how family dynamics shape religious education in diverse household settings.

## Conclusion

This study has illuminated the multifaceted strategies employed by parents in Kedurang District, Bengkulu Province, to instil Islamic values in their children. Grounded in a qualitative case study approach, the findings underscore that Islamic moral development is not solely the product of formal education but is deeply rooted in daily home practices. Parents in this context act as primary moral agents who blend ritual practices, religious storytelling, habit formation, and consistent role modelling to nurture spiritual consciousness and ethical behaviour in their children. The study identified five key thematic strategies: the emphasis on ritual observance (e.g., prayer, fasting, Qur'an recitation), the use of religious learning materials, the development of positive habits through daily routines, the cultivation of moral behaviours and social etiquette, and the powerful influence of parental example. These strategies collectively reflect an integrated approach to Islamic character education that aligns with the concepts of *tarbiyah* (nurturing), *tazkiyah* (spiritual purification), and *ta'dib* (ethical discipline). Moreover, parental perspectives revealed a deep awareness of the essential role Islamic values play in shaping children's character, with consistent emphasis on the importance of instilling these values from an early age. Children, in turn, responded positively to these efforts, often associating religious activities with joy, social connection, and personal achievement. Their enthusiasm, particularly when reinforced through family support, communal engagement, and occasional rewards, illustrates the emotional and spiritual effectiveness of value transmission at home. Ultimately, this research highlights the critical yet underexplored role of family-based religious education, especially in rural settings where formal religious institutions may be limited. It calls attention to the resilience and creativity of parents who navigate modern parenting challenges while remaining committed to preserving Islamic teachings. The findings advocate for greater recognition and support of parents as central actors in moral education, urging educational stakeholders, policymakers, and religious institutions to design culturally rooted, family-inclusive programs that can sustainably reinforce Islamic values across generations.

## Acknowledgment

The authors thank *Lembaga Pengelola Dana Pendidikan* (LPDP) for providing valuable support in this publication.

## References

- Adinugraha, H. H., Din, M. U., & Muhtarom, A. (2021). The spirituality of rural muslim communities through Jam'iyah Nahdlatul Ulama routine activities. *Prosperity: Journal of Society and Empowerment*, 1(1), 1-14. <https://doi.org/10.21580/PROSPERITY.2021.1.1.7896>
- Aierbe-Barandiaran, A., Bartau-Rojas, I., & Oregui-González, E. (2023). Family involvement and school effectiveness in primary education. *Anales De Psicología*, 39(1), 51–61. <https://doi.org/10.6018/analesps.469261>
- Al-Hawary, S. I. S., Kumar, T., Pallathadka, H., Alshahrani, S. H., Al-Tamimi, H. A. N. M., Muda, I., & Singer, N. (2023). The education of children in an Islamic family based on the Holy Qur'an. *HTS Teologiese Studies/Theological Studies*, 79(2), 8273. <https://doi.org/10.4102/hts.v79i2.8273>
- Álvarez, C., & Szücs, D. (2023). Maternal cognitions and cognitive, behavior and emotional development in middle childhood. *Current Research in Behavioral Sciences*, 4, 100098. <https://doi.org/10.1016/j.crbeha.2023.100098>
- Arifa, L. N. (2022). The Internalization of Islamic Values During The Pre-Operational Stage Based on The Piaget Cognitive Psychology.
- Arsyad, L., (2022). The Importance of Islamic Values in the Early Childhood Education Curriculum: A Character Education Approach. *Journal La Edusci*, 213-219.
- Az-Zahra, A. (2024). *Assessing the Impact of the Islamic Curriculum on Child Development*. Atfaluna: Journal of Islamic Early Childhood Education. <https://ejournal.staimnglawak.ac.id/index.php/atfaluna/article/view/215>
- Barrow, B. H., Dollahite, D. C., & Marks, L. D. (2021). How parents balance desire for religious continuity with honoring children's religious agency. *Psychology of Religion and Spirituality*, 13(2), 222–234. <https://doi.org/10.1037/REL0000307>
- Belsky, J. (1984). The determinants of parenting: a process model. *Child Development*, p. 83-96.
- Berthelsen, D., & Walker, S. (2008). Parents' involvement in their children's education. *Family matters*, (79), 34-41.
- Blumer, H. (1969). *Symbolic interactionism: Perspective and method*. University of California Press.
- Bronfenbrenner, U. (1977). *Toward an Experimental Ecology of Human Development*, New York: American Psychologist, p. 514-519.
- Cahyani, I., & Junaidi, F. (2019). Andai-Andai Folklore: A media for internalization character values and educating children. In *Second Conference on Language, Literature, Education, and Culture (ICOLLITE 2018)* (pp. 336-339). Atlantis Press.
- Ceka, A., & Murati, R. (2016). The role of parents in the education of children. *Journal of Education and Practice*, 7(5), 61–64. <https://files.eric.ed.gov/fulltext/EJ1092391.pdf>
- Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches* (3rd ed.). SAGE.
- Dasopang, M. D., Lubis, A. H., & Dasopang, H. R. (2022). How do millennial parents internalize Islamic values in their early childhood in the digital era? *Al-Ishlah*, 14(1), 697–708. <https://doi.org/10.35445/alishlah.v14i1.1062>
- Davis-Kean, P. E., Tighe, L. A., & Waters, N. E. (2021). The role of parent educational attainment in parenting and children's development. *Current Directions in Psychological Science*, 30(2), 186–192. <https://doi.org/10.1177/0963721421993116>
- Denzin, N. K., & Lincoln, Y. S. (2005). *The SAGE Handbook of Qualitative Research*.
- Emmel, N. (2013). *Sampling and Choosing Cases in Qualitative Research: A Realist Approach*. SAGE Publications Ltd. <https://www.amazon.com/Sampling-Choosing-Cases-Qualitative-Research/dp/0857025104>
- Ermayani, T., & Saputra, I. H. (2020). Character Education Based on Children's Education Jurisprudence. In *1st Borobudur International Symposium on Humanities, Economics and Social Sciences (BIS-HESS 2019)* (pp. 180-185). Atlantis Press. <https://doi.org/10.2991/assehr.k.200529.038>
- Eryandi, E. (2023). Integrasi nilai-nilai keislaman dalam pendidikan karakter di era digital. *Kaipi: Kumpulan Artikel Ilmiah Pendidikan Islam*, 1(1), 12–16. <https://doi.org/10.62070/kaipi.v1i1.27>
- Farisia, H. (2020). Nurturing religious and moral values at early childhood education. *Didaktika Religia*, 8(1),

- Fransisca, V. (2024). *Integration of Islamic Values in Early Childhood Education*. Nuqtah Nadlia: Journal of Early Childhood Islamic Education. <https://e-journal.ikhac.ac.id/index.php/NUQTANADLIA/article/view/2787>
- Galletta, A., & Cross, W. E. (2013). *Mastering the Semi-Structured Interview and Beyond: From Research Design to Analysis and Publication*. NYU Press. <https://muse.jhu.edu/book/22815>
- Garbarino, J. & Abramowitz, R.H. (1992). The Ecology of Human Development. In James Garbarino (ed.), *Children and Families in the Social Environment*, 2nd ed., New York: Aldine de Gruyter.
- Garbarino, J. & Benn, J.L. (1992). The Ecology of Childbearing and Child Rearing. In James Garbarino (ed.), *Children and Families in the Social Environment*, 2nd ed., New York: Aldine de Gruyter Geertz, C. (1973). *The interpretation of cultures*. Basic Books
- Gerring, J. (2007). *Case Study Research: Principles and Practices*, New York: Cambridge University Press, 2007, h. 20. *Case Study Research: Principles and Practices*
- Goldenberg, I. & Goldenberg, H. (1985). *Family Therapy: an Overview*. London: Tavistock Publications.
- Greenberger, E. & Goldberg, W.A. (1989). Work, parenting, and the socialization of children. *Developmental Psychology*, 25, 1, 22-35.
- Gschwandtner, C. M. (2020). Faith, violence, and phronesis: Narrative identity, rhetorical symbolism, and ritual embodiment in religious communities. *Continental Philosophy Review*, 53(3), 371–384. <https://doi.org/10.1007/S11007-020-09489-7>
- Gu, C. (2022). The conceptual framework of spiritual role model of the muslim mothers. *International Journal of Academic Research in Business & Social Sciences*, 12(4). <https://doi.org/10.6007/ijarbss/v12-i4/13220>
- Halima, R. A., et al. (2022). *Pengaruh Pembelajaran Pendidikan Agama Islam terhadap Pembentukan Karakter Siswa*. Edumaspul: Jurnal Pendidikan. <https://journal.unuja.ac.id/index.php/edumaspul/article/view/3568>
- Hambal, M. (2019). Character education children according to Abdullah Nashih Ulwan. *Studia Religia: Jurnal Pemikiran Dan Pendidikan Islam*, 3(2), 223–232. <https://journal.um-surabaya.ac.id/index.php/Studia/article/view/3953>
- Hill, N. E. (2022). Parental involvement in education: Toward a more inclusive understanding of parents' role construction. *Educational Psychologist*, 57(4), 309–314. <https://doi.org/10.1080/00461520.2022.2129652>
- Husni, H., & Herlina, N. (2022). The nature of Islamic ethics and its implications for education. *Tajdid*, 29(1), 29. <https://doi.org/10.36667/tajdid.v29i1.1008>
- Hutter, I., Hennink, M., & Bailey, A. (2020). *Qualitative Research Methods*. SAGE Publications Ltd. <https://www.amazon.com/Qualitative-Research-Methods-Monique-Hennink/dp/1473903912>
- Ibam, E., Adekunle, T., & Agbonifo, O. (2018). A moral education learning system based on the snakes and ladders game. *EAI Endorsed Transactions on E-Learning*, 5(17), 155641. <https://doi.org/10.4108/eai.25-9-2018.155641>
- Ilmi, I., Wanayati, S., Hasanah, A., & Arifin, B. S. (2023). Islamic educational values as the core of character education. *EDUTEC: Journal of Education And Technology*, 7(2), 406-471. <https://doi.org/10.29062/edu.v7i2.633>
- Isroani, F., & Huda, M. (2022). Strengthening character education through holistic learning values. *Quality*, 10(2), 289. <https://doi.org/10.21043/quality.v10i2.17054>
- Izzatunnisa, Y., & Mutiawati. (2024). Parenting practices and religious character development in early childhood: A study of Tanjung Morawa Village. *Ascarya Journal*, 112–122.
- Jenkins, J.M., Rasbash, J. & O'Connor, T.G. (2003). The role of the shared family context in differential parenting. *Developmental Psychology*, p. 39, 99-113.
- Junaidi, F., Rahmanto, A. A., Fitriana, E., Ni'matussyahara, D., Damayanti, A., & Riyanti, R. D. (2024). Investigating the influence of Beteri's social intelligence in 'Andai-andai' folktales on societal perspectives. *Research Journal in Advanced Humanities*. <https://doi.org/10.58256/cgz85c35>
- Junaidi, F., Permatasari, S. D., S., Silviana, Z. J., Metboki, M. Y., Hidayat, A. N., Dompeipen, A. C., & Rumohoir, D. R. (2024). Andai-Andai Folk Tale: A Tool to Promote Eco-Social Values among Children

- in Kedurang Community. *Journal of Ecohumanism*, 3(3), 461–472. <https://doi.org/10.62754/joe.v3i3.3384>
- Junaidi, F., Suwandi, S., Saddhono, K., & Wardani, N. E. (2022). Improving Students' Social Intelligence Using Folktales during the Covid-19 Pandemic. *International Journal of Instruction*, 15(3), 209–228. <https://doi.org/10.29333/iji.2022.15312a>
- Junaidi, F., Cahyani, D. I., & Yulianeta, D. (2018). The internalization of character education values for students in islamic boarding school. *International Journal of Science and Research (IJSR)*, 7(2), 5.
- Junaidi, F. (2017). The value of character education in andai-andai folklore and its use as learning material for literature subject in elementary school. *IJAEDU-International E-Journal of Advances in Education*, 3(9), 501-509.
- Kamila, A. (2023). Pentingnya pendidikan agama Islam dan pendidikan moral dalam membina karakter anak sekolah dasar. *Al-Furqan: Jurnal Agama, Sosial, Dan Budaya*, 2(5), 321-338.
- Kasiono, B., & Rasyid, M. R. (2023). Nuansa pendidikan Islam dalam Undang-Undang RI No. 20 Tahun 2003 tentang Sisdiknas: Peran dan tujuan pendidikan nasional. *Jurnal Pendidikan Dan Pengajaran*, 1(1), 91–101. <https://doi.org/10.58540/pijar.v1i1.133>
- Kim, J. H., & Yu, H. M. (2022). Home-based parent involvement, parental warmth, and kindergarten outcomes among children of immigrant parents. *Early Education and Development*, 1–25. <https://doi.org/10.1080/10409289.2022.2153003>
- Lapan, S. D., Quartaroli, M. T., & Riemer, F. J. (2012). *Qualitative Research: An Introduction to Methods and Designs*. Jossey-Bass/Wiley. <https://psycnet.apa.org/record/2012-00449-000>
- Lehrl, S., Evangelou, M., & Sammons, P. (2020). The home learning environment and its role in shaping children's educational development. *School Effectiveness and School Improvement*, 31(1), 1–6. <https://doi.org/10.1080/09243453.2020.1693487>
- Lestari, Y. I. (2023). *Urgensi Islamic Parenting dalam Mengembangkan Karakter Religius Anak*. Al-Hikmah: Jurnal Pendidikan dan Studi Islam. <https://jurnal.staialhikmahpariangan.ac.id/index.php/alhikmah/article/view/384>
- Makruf, J., & Asrori, S. (2022). In the making of Salafi-based Islamic schools in Indonesia. *Al-Jami'ah: Journal of Islamic Studies*, 60(1), 227–264. <https://doi.org/10.14421/ajis.2022.601.227-264>
- Mardiana, D., Razaq, A. R., & Umiarso, U. (2020). Development of Islamic education: The multidisciplinary, interdisciplinary and transdisciplinary approaches. *Al-Hayat: Journal of Islamic Education*, 4(1), 58-68. <https://doi.org/10.35723/AJIE.V4I1.97>
- Mejía, A. (2023). Moral education, emotions, and social practices. *Journal of Philosophy of Education*, 57(1), 323–336. <https://doi.org/10.1093/jopedu/qhad018>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook*. Third Edition. SAGE Publications Ltd.
- Miller, N.B., Cowan, P.A., Cowan, C.P., Hetherington, E.M. & Clingempeel, W.G. (1993). Externalizing in preschoolers and early adolescents: a cross-study replication of a family model. *Developmental Psychology*, 29, 1, 3-18.
- Mohamed, S. (2017). Amalan bersedekah dalam kalangan guru pendidikan Islam prasekolah (the practice of act of giving among the preschool Islamic education teachers). *UMRAN - International Journal of Islamic and Civilizational Studies*, 4(3–1). <https://doi.org/10.11113/umran2017.4n3-1.249>
- Mukhin, M. I. (2024). Spiritual and moral education as the cornerstone of human personality formation. *Perspektivy Nauki i Obrazovaniâ*, 71(5), 10–29. <https://doi.org/10.32744/pse.2024.5.1>
- Murjani, M. (2022). Konsep pendidikan menurut Al-Qur'an Hadis. *MUSHAF JOURNAL Jurnal Ilmu Al Quran Dan Hadis*, 2(1), 13–22. <https://doi.org/10.54443/mushaf.v2i1.16>
- Musradinur, A., Ismail, F. H., Sabirin, A., Kirin, A., & Muzana, Z. (2021). The contribution of Islamic educational institutions to the change of social life of Gayo Plateau people during COVID-19. *The International Journal of Academic Research in Business and Social Sciences*, 11(4), 892–900. <https://doi.org/10.6007/IJARBS/V11-I4/9742>
- Nafisendy, V. T., Junaidi, F., Kusnadi, A., Bahri, S., Fikri, D., Siregar, A., & Junarif, Z. (2025). The representation of Islamic values within Sang Piatu folktale in Kedurang society. *Research Journal in Advanced Humanities*.



- Naz, N., & Ahmad, H. A. (2023). Inculcation of Islamic values in young children: Contemporary challenges and solutions. *AL-IDRAK JOURNAL*, 3(2), 14-32.
- Nudin, B. (2020). Islamic education in early childhood: Cooperation between parents and school to build character in disruption era. *Millah: Journal of Religious Studies*, 1-32. <https://doi.org/10.20885/MILLAH.VOL20.ISS1.ART1>
- Nurfuady, E., Hendriana, H., & Wulansuci, G. (2019). Penerapan metode eksperimen untuk meningkatkan kreativitas pada anak usia dini. *CERIA (Cerdas Energik Responsif Inovatif Adaptif)*, 2(3), 65. <https://doi.org/10.22460/ceria.v2i3.p65-73>
- Nurhuda, A. (2023). Islamic education in the family: Concept, role, relationship, and parenting style. *Journal Corner of Education, Linguistics, and Literature*, 2(4), 359–368. <https://doi.org/10.54012/jcell.v2i4.153>
- Olowe, M. O. (2023). Ethical foundations for sustainable national development: Integrating morality and business education. *Advances in Multidisciplinary and Scientific Research Journal*. <https://doi.org/10.22624/aims/humanities/v11n2p2>
- Pamuji, S., & Mulyadi, Y. (2024). Formation of students' character through Islamic education. *International Journal of Islamic Thought and Humanities*, 3(1), 26–35. <https://doi.org/10.54298/ijith.v3i1.183>
- Pushor, D. (2023). Education [and schooling] in a pivotal time. *LEARNing Landscapes*, 16(1), 21-25. <https://doi.org/10.36510/learnland.v16i1.1104>
- Puspito, I., & Rosiana, R. (2022). pentingnya peran orang tua dalam mendidik anak. *Inculco Journal of Christian Education*, 2(3), 298–310. <https://doi.org/10.59404/ijce.v2i3.134>
- Putra, A., Junaidi, F., & Fitri, Y. (2020). Kajian gender: stereotipe pada anak dalam keluarga. *Jurnal Obor Penmas*, 3(2), 251-262.
- Putri, S. N., Rafi'i, M. (2025). The Importance of Understanding Islamic Values in Early Childhood Through English Based Educational Games. *Proceeding International Seminar on Islamic Studies*. 2788-2794.
- Rachmawati, D. E., & Purwandari, E. (2022). Proses ta'dib sebagai penguatan aplikasi pendidikan Islam di Indonesia: Pendekatan systematic literature review. *Tawazun*, 15(2), 175. <https://doi.org/10.32832/tawazun.v15i2.7272>
- Rahayu, D. R., Yulianti, Y., Fadillah, A. E., Lestari, E., Faradila, F., & Fitriana, D. (2023). Peran orang tua dalam pendidikan anak. *Dharmas Education Journal (DE\_Journal)*, 4(2), 887–892. <https://doi.org/10.56667/dejournal.v4i2.1189>
- Rahmatullah, A., Hidayat, S., & Maksum, M. (2022). The urgency of values in Islamic education (Syed Muhammad Naquib al-Attas Thought Study). *Tsaqafah*, 18(2), 315. <https://doi.org/10.21111/tsaqafah.v18i2.8249>
- Sanders, M. R., Healy, K. L., Hodges, J., & Kirby, G. (2021). Delivering evidence-based parenting support in educational settings. *Journal of Psychologists and Counsellors in Schools*, 31(2), 205-220. <https://doi.org/10.1017/JGC.2021.21>
- Shogan, D. (2020). Educating moral emotions. *Philosophical Inquiry in Education*, 2(1), 15–28. <https://doi.org/10.7202/1073419AR>
- Siregar, N., Zulhammi, Z., & Suparni, S. (2023). Pengaruh Pendidikan Agama Islam dalam keluarga dan budaya religius sekolah terhadap ketaatan beragama peserta didik. *Islamika : Jurnal Keislaman Dan Ilmu Pendidikan*, 5(3), 1199–1218. <https://doi.org/10.36088/islamika.v5i3.3650>
- Smith, J. R. (2023). Linking religious upbringing to young adult moral formation. *Journal for the Scientific Study of Religion*, 62(3), 481-499. <https://doi.org/10.1111/jssr.12835>
- Solihin, M., et al. (2024). A Clinical Psychology Examination of the Integration of Religious Values in Emotional Regulation. *Al-A'la: Journal of Islamic Psychology*. <https://journal.uin-alaudidin.ac.id/index.php/alami/article/view/30646>
- Sonnenschein, S., Gursoy, H., & Stites, M. L. (2022). Elementary school children's home learning environments: Mathematics, reading, science, and written language. *Education Sciences*, 12(5), 313. <https://doi.org/10.3390/educsci12050313>
- Srihati, D., Aditia, K., Louis, S., Aysi, S. A. H., Romadhina, I. N. S., Adhim, A. R., & Maulida, F. H. (2024). Internalization of leadership values among young children in inclusive schools. *Research Journal in Advanced Humanities*.

- Stake, R. E. (1995). *The art of case study research*. Thousand Oaks, CA: SAGE Publications, Inc
- Stearns, M., & McKinney, C. (2020). Connection between parent–child religiosity: Moderated mediation by perceived maternal and paternal warmth and overprotection and emerging adult gender. *Review of Religious Research*, 62(1), 153–171. <https://doi.org/10.1007/S13644-020-00404-3>
- Suparjo, S., & Hidayah, L. N. (2023). Islamic religious education in Indonesia: Understanding the urgency and paradigm shift from a societal perspective. *International Journal of Multidisciplinary Research and Analysis*, 6(06), 2404-2409. <https://doi.org/10.47191/ijmra/v6-i6-08>
- Tambak, S., Hamzah, H., Sukenti, D., & Sabdin, M. (2021). Internalization of Islamic values in developing students' actual morals. *JPI (Jurnal Pendidikan Indonesia)*, 10(4), 697–709. <https://doi.org/10.23887/jpi-undiksha.v10i4.30328>
- Tett, L., Tett, L., & Macleod, G. (2020). Enacting home-school partnerships: The roles of headteachers, family-learning practitioners and parents. *Cambridge Journal of Education*, 50(4), 451–468. <https://doi.org/10.1080/0305764X.2020.1722062>
- Tomaszewski, L. E., Zarestky, J., & Gonzalez, E. (2020). Planning qualitative research: Design and decision making for new researchers. *International Journal of Qualitative Methods*, 19, 1–7. <https://doi.org/10.1177/1609406920967174>
- Wagiono, F., Shaddiq, S., & Junaidi, F. (2022). Implementation of blended learning during Covid-19 pandemic on civic education subjects in millennial generation era. *Edunesia: Jurnal Ilmiah Pendidikan*, 3(1), 36-44.
- Walia, N. (2022). Promoting ethics and morality in education for equality, diversity and inclusivity. *Journal of Multidisciplinary Cases*, 21, 1–9. <https://doi.org/10.55529/jmc.21.1.9>
- Warsah, I., et al. (2022). *The Integration of Islamic Values in Cognitive Development*. At-Talim: Jurnal Kependidikan. <https://ejournal.iainbengkulu.ac.id/index.php/attalim/article/view/6655>
- Warsah, I., Morganna, R., Warsah, B. A. A., & Warsah, B. H. H. (2024). The Integration of Islamic Values in Cognitive Development. *Fokus: Jurnal Kajian Keislaman Dan Kemasyarakatan*, Vol. 09(No. 02). <https://doi.org/DOI:https://doi.org/10.29240/jf.v9i2.12462>.
- Werchan, D. M., Ku, S., Berry, D., & Blair, C. (2022). Sensitive caregiving and reward responsivity: A novel mechanism linking parenting and executive functions development in early childhood. *Developmental Science*, 26(2), e13293. <https://doi.org/10.1111/desc.13293>
- Windiastruti, E. (2022). Islamic religion through Islamic montessori learning: A curriculum development for early childhood. *Hikmatuna: Journal for Integrative Islamic Studies*, 8(1), 55–63. <https://doi.org/10.28918/hikmatuna.v8i1.4643>
- Yin, R. K. (2009). *Case study research: Design and methods* (4th ed.). Thousand Oaks, CA: SAGE Publications, Inc.
- Yusri, N., Ananta, M. A., Handayani, W., & Haura, N. (2024). Peran penting pendidikan agama Islam dalam membentuk karakter pribadi yang Islami. *Jurnal Pendidikan Islam*, 1(2), 12-12. <https://edu.pubmedia.id/index.php/pjpi/article/view/115>