

The implementation of religious moderation education for students at sma negeri 13 oku, south sumatra

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ABSTRACT

This study aims to analyze the influence of Islamic parenting on the formation of religious values in early childhood at PAUD Al-Azhar Baturaja OKU. Using a quantitative approach with an explanatory survey design, the study involved 40 parents of students as respondents. Data were collected through standardized questionnaires and analyzed using descriptive statistics and linear regression. The results showed that Islamic parenting had a significant effect on children's religious values ($r = 0.672$; $p < 0.01$), with a contribution of 45.2% ($R^2 = 0.452$). The majority of parents (60%) applied Islamic parenting in the moderate category, with the aspect of exemplary worship being the most dominant. Children's religious values showed an even distribution with 47.5% in the moderate category and 32.5% in the high category, where consistency of prayer was the strongest indicator. Qualitative findings revealed three main mechanisms of influence: (1) religious modeling through dual parent-teacher exemplars, (2) structured habits at school, and (3) social reinforcement. Implementation challenges include the influence of digital media (72% of respondents), generation gaps (65%), and limited parenting literacy (60%). This study concludes that Islamic parenting is a crucial factor in the formation of religious values in early childhood, with effectiveness depending on family-school synergy and adaptation to the challenges of the digital era. Practical implications include recommendations for the development of contextual parenting modules and optimization of value habituation programs in Islamic-based PAUD.

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Introduction

In the era of globalization, marked by rapid technological development and shifting social values, the challenges of educating the younger generation have become increasingly complex (UNESCO, 2021). The phenomena of moral degradation, identity crisis, and weakening spiritual foundations among children have drawn serious concern from various groups, especially within religious communities (Berger, 2014). In Indonesia, as a Muslim-majority country, Islamic-based Early Childhood Education (PAUD) has emerged as one of the strategic solutions to protect children from the negative impacts of modernization (Mastuhu, 2019). However, the effectiveness of these educational institutions will not be optimal without consistent support from Islamic parenting within the family (Al-Hashmi et al., 2020).

This research seeks to address both academic and practical concerns regarding how the synergy between formal education and family nurturing can create a generation that is not only academically intelligent but also spiritually strong. Preliminary studies indicate that 65% of Muslim parents in Indonesia admit to experiencing difficulties in consistently applying Islamic parenting due to economic pressures and a lack of understanding ((BPS), 2022). This condition reinforces the urgency of research into Islamic value-based parenting models that are feasible to implement amidst the challenges of modern society.

Early childhood (ages 0–6 years) is considered a critical phase (golden age) that determines a child's cognitive, emotional, social, and spiritual development (Yaumi, 2016). During this stage, the child's brain develops rapidly, making proper stimulation including religious education highly influential in shaping future character and life values (Ulfa, 2015). Early Childhood Education (PAUD) plays an important role in providing the initial foundation for children's growth, whether through formal institutions (such as kindergartens), non-formal institutions (playgroups), or informal education (family upbringing) (Didith, 2014). Nevertheless, the role of the family, particularly parents, remains dominant in instilling religious values, as the intensity of interaction between parents and children exceeds that of the school environment (Yusuf & Nurihsan, 2011).

Islam emphasizes the importance of religious education from an early age, including the introduction of *aqidah* (faith), worship practices, and moral values (Daradjat, 2001). Parents bear the responsibility of guiding children in understanding Islamic teachings such as prayer, reciting the Qur'an, and behaving according to sharia principles (Shofi, 2007). However, modern challenges such as the influence of technology, parents' limited understanding of Islamic parenting, and an unsupportive environment may hinder the internalization of religious values in children (Sitika et al., 2023). Therefore, Islamic parenting, which integrates the principles of the Qur'an and Sunnah in child-rearing, becomes an essential solution to shape a religious and morally upright generation (Fitri, 2020).

Religious moderation education for high school students has become an urgent need in the midst of globalization and Indonesia's multicultural society (Azra, 2019; Al-Attas, 1991). This concept aligns with Nata, (2016) perspective, which emphasizes the role of Islamic education as both a character-strengthening agent and a support system for religious values in a pluralistic society. Religious moderation is not merely viewed as a normative discourse but also as a practical educational strategy for fostering tolerant, religious, and nationally minded character (Hidayat & Widodo, 2020; Nurhayati & Amin, 2022). This is also consistent with the ideas of Lickona (1992) and Zuchdi (2010) on character education, which stress the habituation of universal values in schools.

This study focuses on the influence of Islamic parenting on the religious values of early childhood students at PAUD Al-Azhar Baturaja OKU. Islamic parenting is defined as a parenting pattern grounded in Islamic values, including the habituation of worship, parental role modeling, and moral cultivation (Auliani et al., 2023). The religious values in question include consistent prayer, Qur'an recitation, and basic understanding of halal-haram distinctions and Islamic morals (Yaumi, 2016). A previous study by Nasikhah (2023) showed that Islamic-based democratic parenting was effective in instilling religious values in children. However, further research is required to deeply explore how the practice of Islamic parenting in specific PAUD institutions influences children's religious development.

Method

This study employed a quantitative approach with an explanatory survey design to analyze the influence of Islamic parenting on the religious values of early childhood students at PAUD Al-Azhar Baturaja OKU. This approach was chosen because it aligns with the research objective, namely to empirically test the relationship between variables and produce measurable data. The research site was purposively selected, considering that PAUD Al-Azhar is an early childhood educational institution that integrates Islamic values into its curriculum and has a structured Islamic parenting program.

The population of this study consisted of all parents of 40 students enrolled at PAUD Al-Azhar Baturaja OKU in the 2023/2024 academic year. The sampling technique used was total sampling, since the population size was relatively small and met the inclusion criteria, namely parents who actively participated in the institution's parenting program and were willing to serve as respondents. The research instruments consisted of closed-ended questionnaires with a Likert scale of 1–5, which had been tested for validity and reliability. The Islamic parenting questionnaire measured four main dimensions: (1) parents' understanding of Islamic parenting concepts, (2) family worship practices, (3) parental role modeling, and (4) inculcation of moral values. Meanwhile, the questionnaire on children's religious values focused on three aspects: (1) consistency of prayer, (2) habit of Qur'an recitation, and (3) basic understanding of halal-haram principles.

Data collection was carried out in three stages. First, preliminary observation was conducted to map Islamic parenting activities at PAUD Al-Azhar. Second, questionnaires were distributed to respondents with technical guidance for completion. Third, documentation was gathered in the form of students' daily activity records and teachers' child development reports. The collected data were then processed using descriptive statistical analysis to describe respondent characteristics and variable distribution. Prerequisite tests, including the Kolmogorov-Smirnov normality test and linearity test, were conducted prior to inferential analysis.

To test the research hypothesis, simple linear regression analysis was performed with the aid of SPSS 25.0 software. This analysis aimed to determine the extent to which the Islamic parenting variable (X) influenced the children's religious values variable (Y). In addition, Pearson correlation tests were conducted to measure the strength of the relationship between the two variables. The results of the analysis were complemented with effect size interpretation using Cohen's (1988) criteria to determine the level of influence. Quantitative findings were further enriched with qualitative data obtained through semi-structured interviews with five selected parents and two PAUD teachers to deepen understanding of the underlying mechanisms of influence.

The credibility of the data was ensured through several measures. Construct validity was tested using confirmatory factor analysis (CFA), while reliability was measured using Cronbach's Alpha coefficient, which yielded values of 0.87 for variable X and 0.83 for variable Y. Source triangulation was conducted by comparing data from parent questionnaires, teacher observations, and children's assessment documents. This study adhered to ethical principles by including informed consent, maintaining respondent confidentiality, and respecting participants' right to withdraw at any time during the research process.

Result and Discussion

Descriptive Analysis of Islamic Parenting

The research data revealed that the implementation patterns of Islamic parenting at PAUD Al-Azhar Baturaja OKU showed an interesting distribution. As many as 60% of respondents fell into the moderate category of Islamic parenting application, with 22.5% categorized as high and 17.5% as low. The average score of 82 (SD = 12) on a 100-point scale indicated that most parents had understood and applied the basic principles of Islamic parenting, though with varying levels of intensity.

A deeper analysis of Islamic parenting components revealed that the aspect of worship role modeling (such as congregational prayer and reciting the Qur'an together) achieved the highest score (M = 4.2). This finding is consistent with Al-Hashmi et al., (2020), who emphasized the importance of modeling religious behavior within Muslim families. However, the aspect of discipline through Islamic approaches (such as consistency in enforcing rules) scored the lowest (M = 2.8), suggesting a gap between knowledge and practice in parenting.

Profile of Children's Religious Values

Regarding children's religious values, the data indicated a fairly even distribution: 47.5% were categorized as moderate, 32.5% as high, and 20% as low. The consistency of prayer achieved the highest score ($M = 3.8$), while understanding of halal-haram concepts scored the lowest ($M = 2.9$). These findings align with Piaget's cognitive development theory, which states that early childhood tends to grasp concrete concepts more easily than abstract ones (Woolfolk, 2019).

An interesting pattern emerged in the gender analysis, showing that girls scored higher in worship consistency ($M = 4.1$) compared to boys ($M = 3.5$). However, no significant differences were found in the aspect of value comprehension. This supports the study by Else-Quest et al., (2021), which highlighted gender-based differences in moral development during early childhood.

Analysis of Relationship and Influence

The Pearson correlation test results showed a significant positive relationship between Islamic parenting and children's religious values ($r = 0.672$; $p < 0.01$). The coefficient of determination (R^2) of 0.452 indicated that 45.2% of the variation in children's religious values could be explained by Islamic parenting practices. According to Cohen's (1988) criteria, this falls into the medium-to-high effect category, demonstrating the significant role of Islamic parenting, although it is not the sole determining factor.

Simple linear regression analysis produced the equation: $Y = 24.37 + 0.58X$, with $\beta = 0.58$ ($t = 4.32$; $p < 0.001$). This means that every one-point increase in Islamic parenting practice contributes to a 0.58-point increase in children's religious values. These findings reinforce Hasanah (2020) research conducted in a different context and demonstrate the consistent influence of Islamic parenting across educational settings.

Qualitative Findings and Mechanisms of Influence

In-depth interview data revealed three main mechanisms of Islamic parenting influence:

1. **Dual Role Modeling:**
Eighty percent of informants emphasized the importance of consistency between role models at home and at school. One father (R15) stated: *"My child is more eager to recite the Qur'an when he sees his teacher at PAUD doing the same. At home, we only need to strengthen that habit."*
2. **Structured Habituation:**
Daily programs at PAUD, such as "Qur'an Hour" and "Congregational Dhuha Prayer," created routines that were later continued at home. One mother (R22) mentioned: *"My child now always reminds us about prayer times, a habit built at school."*
3. **Social Reinforcement:**
The use of reward systems based on social praise proved effective. A teacher explained: *"We have a star chart for children who pray diligently. This healthy competition motivates them."*

Challenges and Implementation Disparities

This study identified several major challenges:

1. **Generational Gap:** Sixty-five percent of young parents (aged <30) admitted difficulties in applying Islamic discipline due to differences in perspectives with their own parents. This aligns with (Center, 2023) findings on generational gaps.
2. **Digital Dilemma:** The influence of gadgets was cited as the main obstacle by 72% of respondents. One mother (R08) complained: *"It's difficult to compete with YouTube, which always grabs the child's attention."*
3. **Literacy Limitations:** Only 40% of parents were able to explain halal-haram concepts in simple language comprehensible to children. This supports Al-Krenawi (2021) findings on the importance of parental religious literacy.

The findings indicate that the religious moderation program at SMA Negeri 13 OKU successfully improved students' tolerance, social concern, and religious understanding. This supports Rahman & Amin (2021) research that Islamic parenting and religious character development are relevant strategies for nurturing a moderate generation in the digital era. Furthermore, the results align with (Berger, 2014) view on the role of religion in maintaining social harmony in plural societies.

Conclusion

This study revealed that the practice of Islamic parenting has a significant influence on shaping the religious values of early childhood students at PAUD Al-Azhar Baturaja OKU. The analysis showed that the majority of parents had applied Islamic value-based parenting at a moderate level, with worship role modeling such as praying and reciting the Qur'an together being the most consistently practiced aspect. However, key challenges remain in applying sharia based discipline and conveying more abstract religious concepts such as halal and haram. Quantitative findings confirmed a strong positive relationship between the quality of Islamic parenting and the internalization of children's religious values, where every increase in parenting practice contributed to strengthening children's religiosity. The identified mechanisms of influence involved three key factors: consistent role modeling between parents and teachers, structured habituation through school programs, and positive reinforcement systems. Nevertheless, the effectiveness of this process was hindered by modern challenges, such as the influence of digital devices, generational gaps in religious understanding, and limited parenting literacy among young parents. The practical implications highlight the importance of synergy between the three centers of education (family, school, and community), as well as the need for developing contextual parenting modules tailored to the challenges of the digital era. These findings not only enrich Islamic education scholarship on the mechanisms of religious value transmission in early childhood but also provide an empirical foundation for strengthening parenting programs in Islamic-based early childhood education institutions. Future research should further explore strategies for adapting Islamic parenting practices amid rapid technological advancements and sociocultural change.

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