



ISLAMIC EDUCATION PRACTICES IN FARMING FAMILIES FOR DEVELOPING CHILDREN'S RELIGIOUS CHARACTER: A QUALITATYV STUDY IN PURWOSARI VILLAGE, EAST LAMPUNG

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Abstract

The family is the first and primary educational institution that plays a strategic role in shaping children's religious character. In farming families, limited time due to agricultural activities is often considered an obstacle to the implementation of Islamic education within the family. Nevertheless, some farming families are still able to instill Islamic values through role modeling, habituation, advice, attention, and supervision of their children. This study aims to analyze the Islamic education model implemented by farming families in shaping children's religious character in Purwosari Village, Batanghari Nuban District, East Lampung Regency; identify the supporting and inhibiting factors affecting its implementation; and describe parents' efforts to overcome these challenges. The study employed a qualitative field research approach. Data were obtained through observation, in-depth interviews, and documentation involving farming families, religious leaders, and village officials. Data were analyzed using the Miles, Huberman, and Saldana model, consisting of data condensation, data display, and conclusion drawing. The findings indicate that the Islamic education model in farming families is implemented through parental role modeling, habituation of religious practices, advice, attention to children's development, and supervision of social interactions and digital media use. Supporting factors include a religious family environment, while inhibiting factors include parents' limited time, peer influence, and developments in information technology. The findings contribute to the development of family-based Islamic education for strengthening children's religious character.

Keywords: *Islamic Education; Farming Families; Religious Character; Family Education; Islamic Parenting.*

Abstrak

Keluarga merupakan lembaga pendidikan pertama dan utama yang memiliki peran strategis dalam membentuk karakter religius anak. Pada keluarga petani, keterbatasan waktu akibat aktivitas pertanian sering dianggap menjadi hambatan dalam pelaksanaan pendidikan Islam di lingkungan keluarga. Meskipun demikian, sebagian keluarga petani tetap mampu

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menanamkan nilai-nilai keislaman melalui keteladanan, pembiasaan, nasihat, perhatian, dan pengawasan terhadap anak. Penelitian ini bertujuan menganalisis model pendidikan Islam yang diterapkan oleh keluarga petani dalam membentuk karakter religius anak di Desa Purwosari, Kecamatan Batanghari Nuban, Kabupaten Lampung Timur, mengidentifikasi faktor pendukung dan penghambat pelaksanaannya, serta mendeskripsikan upaya orang tua dalam mengatasi berbagai kendala tersebut. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian lapangan. Data diperoleh melalui observasi, wawancara mendalam, dan dokumentasi terhadap keluarga petani, tokoh agama, serta perangkat desa. Analisis data menggunakan model Miles, Huberman, dan Saldana yang meliputi kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian diharapkan menunjukkan bahwa model pendidikan Islam dalam keluarga petani dilakukan melalui keteladanan orang tua, pembiasaan ibadah, pemberian nasihat, perhatian terhadap perkembangan anak, serta pengawasan terhadap pergaulan dan penggunaan media digital. Faktor pendukung berasal dari lingkungan keluarga yang religius, sedangkan faktor penghambat meliputi keterbatasan waktu orang tua, pengaruh teman sebaya, dan perkembangan teknologi informasi. Temuan penelitian diharapkan memberikan kontribusi terhadap pengembangan pendidikan Islam berbasis keluarga dalam memperkuat karakter religius anak.

Kata kunci: Pendidikan Islam, Keluarga Petani, Karakter Religius, Pendidikan Keluarga, Islamic Parenting.

INTRODUCTION

Education is a process that plays an important role in developing human potential holistically, encompassing intellectual, emotional, social, and spiritual aspects. From an Islamic perspective, education is not only intended to improve thinking abilities but also to form individuals who possess faith, piety, and noble Character formation within the family is an important process in developing children's religious attitudes and behavior. Islamic education provided in the family enables children to internalize religious values through daily interaction, habituation, and parental guidance (Afandi & Amirudin, 2025; Al-Hawary et al., 2023). Therefore, the family functions as the first and primary educational environment for introducing and strengthening Islamic values in children's everyday lives. The role of the family has become increasingly important amid developments in information technology and social changes that influence

behavior. Parents are expected to provide role modeling, religious habituation, constructive advice, attention and affection, and continuous supervision as important strategies for developing children's religious character (Farizeni & Astutik, 2025; Hartati et al., 2026; Ibaadurrohman et al., 2025). Previous studies have also demonstrated that Islamic parenting and family-based religious education contribute significantly to the formation of children's religious character through consistent parental involvement and a supportive family environment (Isnaini et al., 2022; Kurniasari et al., 2022; Masganti et al., 2026).

Strengthening religious character is also a concern in national education policy. The Ministry of National Education emphasizes that character education must be implemented integratively through the family, school, and community (Kemendiknas, 2010). Various studies show that family-based Islamic education influences the formation of children's religious character. Ibaadurrohman, Mu'ammam, and Hadi (2025) concluded that farming families develop children's religious character through role modeling, habituation of religious practices, and participation in religious activities. Farizeni and Astutik (2025) also showed that parents' roles as educators, role models, motivators, and supervisors are important factors in developing children's Islamic character. Meanwhile, Hartati, Diana, and Susanti (2026) emphasized that Islamic parenting is an effective strategy for strengthening children's religious character in the digital era.

Based on initial observations in Purwosari Village, Batanghari Nuban District, East Lampung Regency, farming families continue to implement Islamic education despite the demands of agricultural work and limited time for direct interaction with their children. Parents attempt to utilize strategic moments in daily family life by habituating children to perform congregational prayer, read the Qur'an after Maghrib, receive religious advice, engage in dialogue, and receive supervision concerning social interactions and digital media use. These practices indicate that family-based Islamic education is not necessarily determined by the quantity of time available but by the quality, consistency, and meaningfulness of interactions between parents and children.

Previous studies have examined Islamic education and parenting in families from various perspectives. Afandi and Amirudin (2025) discussed the formation of children's character through Islamic education within the family, while Al-Hawary et al. (2023) examined children's education in Islamic families based on Qur'anic values. Other studies have explored parental roles and parenting patterns in developing children's religious character (Farizeni & Astutik, 2025; Kurniasari et al., 2022). Research has also specifically examined Islamic parenting in farming families, including the study by Ibaadurrohman et al. (2025), which investigated the formation of children's religious character in farming families in Bronjong Village, Lamongan. However, these studies have not specifically examined how farming families in Purwosari Village, East Lampung, develop an integrated Islamic

education model in the context of limited parental time, agricultural work demands, community interaction, and the challenges of digital technology.aims to analyze the Islamic education model implemented by farming families in developing children's religious character in Purwosari Village, Batanghari Nuban District, East Lampung Regency; identify the factors that support and hinder its implementation; and describe parents' efforts to overcome these challenges. This study is expected to contribute to the development of family-based Islamic education and serve as a reference for parents, educators, and researchers in strengthening children's religious character education.

The research gap can be identified through the following comparison:

Previous	Main Focus	Research Context	Gap Identified
Afandi & Amirudin (2025)	Islamic Education and Children's character formation	Family in General	Does not specifically examine farming families or agrarian communities
Al-Hawary et al. (2023)	Children's education based on Qur'anic value	Islamic Family	Focuses on Qur'anic foundations rather than the educational practices of farming families
Kurniasari et al. (2023)	Parenting Patterns in forming religious character	Religious Families	Does not specifically address agricultural work and parents' limited time
Farenzi & Astutik (2025)	Parental roles in developing Islamic Character	Muslim Families	Does not specifically Formulate an integrated model for farming families in rural communities
Abdurrohman et al. (2025)	Islamic Parenting and Religious Character	Farming families in Bronjong, Lamongan	Different Geographical and sociocultural context,the integration of time-management,community support,and digital supervision remains insufficiently explored
Muthoifin et al. (2024)	Family strategies in educating children in the digital era	Islamic families in the 5.0 era	Does not specifically examine farming families and their agrarian socioeconomic condition
Qusyairi et al. (2026)	Family religious practices and character formation	Muslim families and early childhood	Focuses on early childhood and does not specifically examine school age children in farming families

RESEARCH METHODS

This study employed a qualitative approach using field research to gain an in-depth understanding of the Islamic education model implemented by farming families in developing children's religious character in Purwosari Village, Batanghari Nuban District, East Lampung Regency. The qualitative approach was selected because it enables researchers to explore and understand the meanings, experiences, and educational practices developed by families in their everyday lives. According to Creswell (2018), qualitative research aims to explore and understand the meanings individuals or groups attribute to a social phenomenon.

The research was conducted in Purwosari Village, Batanghari Nuban District, East Lampung Regency. The location was selected purposively because farming is the dominant livelihood of the community and Islamic values continue to be implemented in family life. The main informants consisted of eight farming families who had children aged 7–12 years and lived with their parents. The selection of children aged 7–12 years was based on the characteristics of school-age development, during which children begin to demonstrate increasing abilities in self-regulation, responsibility, social interaction, and the internalization of religious and social values. Supporting informants consisted of religious leaders and village officials who had relevant knowledge of children's religious education and the social conditions of the community. Informants were selected through purposive sampling based on criteria relevant to the research objectives.

The research data consisted of primary and secondary data. Primary data were obtained through in-depth interviews with parents from the eight farming families and supporting informants, as well as observations of Islamic education practices and children's religious behavior within the family environment. The observations focused on children's religious practices, including prayer, Qur'anic recitation, religious routines, manners, responsibility, discipline, and interactions with parents and other family members. Secondary data were obtained from books, journal articles, village documents, photographs of activities, field notes, and other relevant documents related to Islamic education, family education, child development, and religious character formation.

Data were collected through observation, semi-structured interviews, and documentation. Observation was conducted to examine directly how parents implemented Islamic education and how children responded to and practiced the religious values taught within the family. Semi-structured interviews explored the Islamic education model implemented by parents, parental role modeling, religious habituation, advice, attention and affection, supervision, supporting factors, inhibiting factors, and strategies for developing children's religious character. Documentation was used to complement interview and observation data through photographs, field notes, and other relevant documents.

Data validity was strengthened through source triangulation and technique triangulation. Source triangulation was conducted by comparing information obtained from parents with information from religious leaders and village officials, as well as with observations of children's religious practices. Technique triangulation was conducted by comparing interview findings with observations and documentation. When discrepancies were identified, follow-up interviews and observations were conducted to clarify the information. Data analysis employed the interactive model of Miles, Huberman, and Saldaña (2014), consisting of data condensation, data display, and conclusion drawing and verification. The analysis was conducted continuously throughout the research process to obtain a comprehensive understanding of the Islamic education model implemented by farming families in developing children's religious character.

Data that showed discrepancies were re-examined through follow-up interviews and observations to clarify the findings. Data analysis employed the interactive model developed by Miles, Huberman, and Saldaña (2014), consisting of data condensation, data display, and conclusion drawing and verification. Data condensation involved selecting, focusing, simplifying, and organizing information obtained from interviews, observations, and documentation. The condensed data were then presented in descriptive and thematic forms to identify patterns in the Islamic education practices implemented by farming families. Conclusions were drawn by identifying recurring patterns related to parental role modeling, religious habituation, advice, attention and affection, supervision, and children's responses to these educational practices. Verification was conducted continuously by comparing the emerging findings with the collected evidence. The analysis process was carried out continuously throughout data collection and continued until the research findings provided a comprehensive description of the Islamic education model implemented by farming families in developing children's religious character.

RESULTS AND DISCUSSION

The Role of Parents as Primary Educators

The findings indicate that parents in farming families have a dual role as breadwinners and primary educators of their children. Although parents spend considerable time working in the fields, they continue to regard religious education as a responsibility that cannot be completely delegated to schools or religious institutions. Parents utilize available time, particularly after completing agricultural activities, to accompany children in religious learning and worship.

One parent explained:

I leave for the fields in the morning, so my time with the children is limited. However, after Maghrib prayer, I try to accompany them to recite the Qur'an and remind them to pray." (Informant P3, 2026)

This statement shows that limited parental time does not necessarily prevent the implementation of Islamic education within the family. Rather than increasing

the duration of interaction, parents utilize strategic periods when they are physically together with their children. The period after Maghrib becomes an important educational moment because agricultural activities have generally ended and parents are able to focus their attention on their children.

Another parent stated:

Before leaving for work, I usually remind the children to pray and go to school. At night, I ask whether they have recited the Qur'an and performed their prayers." (Informant P5, 2026)

This statement demonstrates that religious education is integrated into children's daily routines. Religious reminders become part of ordinary parent-child communication rather than being provided only through formal teaching. Such continuous interaction allows parents to monitor children's religious practices while simultaneously strengthening communication between parents and children.

These findings reinforce Daradjat's (2017) view that the family has a significant influence on children's personality formation because children spend much of their time within the family environment. The findings are also consistent with Ulwan's (2015) view that parents have primary responsibility for guiding children in matters of faith, worship, and morality.

From a child education perspective, parental involvement is important not only for transmitting religious knowledge but also for developing children's habits, emotional attachment to religious values, responsibility, and self-regulation.

Strategies Used by Farming Families to Overcome Time Constraints

Limited time was identified as one of the main challenges experienced by farming families. Parents generally leave home early and return after completing agricultural activities. Nevertheless, the findings show that parents develop strategies to maintain children's religious education.

One informant explained:

During the day, I cannot accompany my child because I am working in the fields. Usually, after Maghrib, the children are at home, so I use that time to recite the Qur'an and talk with them." (Informant P2, 2026).

The statement indicates that parents overcome time limitations by utilizing periods that are considered conducive to interaction. The educational process does not require parents to accompany children throughout the day. Instead, meaningful interaction is created through consistent communication and religious activities during available family time.

Another parent stated:

When I am still working in the fields, the children are usually with their grandmother. I ask her to remind them to pray and recite the Qur'an. When I come home, I ask them about it again." (Informant P6, 2026)

This statement illustrates the involvement of extended family members in supporting children's religious education. Grandparents function as additional sources of supervision when parents are engaged in agricultural work. However, parents remain actively involved by following up on children's activities after returning home.

The findings demonstrate that the quality of family education is not determined solely by the amount of time parents spend with their children. Rather, it depends on the quality, consistency, and continuity of interactions. Communication, attention, role modeling, and supervision enable parents to maintain children's religious education despite occupational constraints.

For children aged 7–12 years, such consistency is particularly important because children at this developmental stage increasingly develop self-regulation, responsibility, and the ability to internalize social and religious values.

Islamic Education Practices and Children's Religious Character

The findings show that Islamic education in farming families is implemented through five interconnected practices: parental role modeling (*uswah hasanah*), religious habituation, advice (*mau'izhah hasanah*), attention and affection, and supervision. These practices influence children's religious character as reflected in both religious practices and everyday behavior.

A parent explained:

When the children hear the call to prayer, I remind them to pray. When we are at home, I invite them to pray together so that they become accustomed to it.” (Informant P1, 2026)

This statement demonstrates that religious habituation is developed through repeated practice and parental involvement. Children are not merely instructed verbally but are directly involved in religious activities. Repeated practice helps children gradually recognize prayer as a routine part of daily life.

Another parent emphasized the importance of parental example:

I do not only tell my child to pray. When it is time to pray, I also pray. The child sees what the parents do.” (Informant P4, 2026)

This statement illustrates the implementation of *uswah hasanah*. Parents become concrete models whose behavior can be directly observed by children. For school-age children, direct examples are important because abstract religious values become easier to understand when demonstrated through everyday actions.

The findings are consistent with Lickona's (2013) concept of character formation, which consists of moral knowing, moral feeling, and moral action. Parents provide moral and religious knowledge through explanations and advice, cultivate positive feelings toward religious values through affection and encouragement, and develop moral action through habituation and opportunities to practice those values.

Thus, children's religious character is formed not through verbal instruction alone but through an integrated process involving knowledge, emotional attachment, repeated practice, and parental example.

Children's Religious Character in Everyday Life

The development of religious character was found not only in children's worship practices but also in their everyday attitudes and behavior. Children demonstrated respect for parents, polite communication, responsibility, discipline, and concern for their surroundings.

One parent stated:

The child now understands that they should speak politely to their parents. When they make a mistake, they are also beginning to apologize." (Informant P7, 2026)

This statement indicates that religious character is manifested through interpersonal behavior. Respect, politeness, and willingness to apologize represent behavioral expressions of values that children have learned and practiced within the family.

Another informant explained:

When I give the child a task at home, they are beginning to do it independently. I still remind them, but I do not have to tell them repeatedly." (Informant P8, 2026)

The statement suggests the development of responsibility and self-regulation. Although parental supervision remains necessary, children are beginning to demonstrate greater independence in carrying out their responsibilities.

These findings support Lickona's (2013) view that character formation becomes evident when moral understanding and positive attitudes are translated into actual behavior. In this study, religious character is therefore understood not merely as the ability to perform religious rituals but also as the ability to demonstrate religiously grounded behavior in everyday life.

The Role of the Social Environment in Supporting Children's Islamic Education

The family is the primary environment for children's religious education, but the findings also show that the social environment of Purwosari Village provides important support. Mosques, Qur'anic learning centers (TPA), religious gatherings, and religious leaders provide children with opportunities to practice and reinforce religious values learned within the family.

A religious leader stated:

The children here do not only learn to recite the Qur'an at home. Many of them attend TPA activities and religious activities at the mosque. What parents teach at home can therefore be continued in the community." (Informant RL1, 2026)

This statement demonstrates that the community functions as a complementary educational environment. Religious values introduced within the family are reinforced through children's participation in community activities.

A parent also explained:

When my child attends TPA, I feel helped. At home I continue to remind the child, but at TPA there are teachers and friends who also guide them.” (Informant P5, 2026)

The statement indicates a complementary relationship between family and community education. Parents remain responsible for children's religious development, while TPA and community activities provide additional learning experiences and social reinforcement.

Therefore, children's religious education operates as an educational ecosystem involving family, school, and community. Consistency among these environments provides children with broader opportunities to understand and practice religious values.

Challenges of Islamic Education in the Digital Era

The development of digital technology, particularly smartphone use, has become an additional challenge for farming families. Parents recognize the educational benefits of technology but are concerned about children's excessive or inappropriate use of digital media.

One parent stated:

I cannot always monitor my child using the phone because I have to work in the fields. Before leaving, I establish rules about when the child may use the phone and when it must be put away.” (Informant P6, 2026)

This statement shows that occupational demands limit direct parental supervision. Parents therefore attempt to compensate through clear rules and communication. Such strategies encourage children to gradually develop self-control in using digital devices.

Another parent explained:

I tell my child that using the phone is allowed, but it should not make them forget to pray or recite the Qur'an. When it is time to pray, the phone must be put away.” (Informant P2, 2026)

The statement indicates that parents do not necessarily reject technology but establish boundaries so that digital activities do not interfere with religious routines. Supervision is therefore combined with communication and habituation.

From a child education perspective, parental guidance in the digital era is not limited to controlling children's access to technology. It also involves developing children's responsibility, self-regulation, and ability to prioritize religious and social obligations.

Relevance of the Islamic Education Model to Character Education

The Islamic education model implemented by farming families in Purwosari Village is relevant to character education because it integrates religious values with children's everyday experiences. Values such as responsibility, discipline, respect, honesty, hard work, and social concern are developed through family interactions and daily activities.

Children also learn character values by observing their parents' agricultural work. Parents' persistence, responsibility, patience, and gratitude provide children with concrete examples of character in everyday life.

One parent explained:

I tell my child that even though our work is in the fields, we must remain grateful. We work hard and accept whatever results Allah gives us." (Informant P4, 2026)

The statement illustrates how agricultural life becomes a context for religious and character education. Parents connect everyday experiences with religious values, allowing children to understand concepts such as gratitude, patience, responsibility, and hard work through situations that they encounter directly.

Thus, farming families function not only as economic units but also as educational environments in which children experience religious and moral values through observation, interaction, habituation, and participation.

Novelty of the Study

The novelty of this study lies in revealing the Islamic education practices of farming families from the perspective of children's religious character development. Unlike studies that discuss Islamic parenting primarily in general family contexts, this study specifically examines farming families with agrarian socioeconomic characteristics and their efforts to educate children aged 7–12 years amid occupational demands, limited parental time, and digital challenges.

The empirical findings indicate that Islamic education in farming families is implemented through five interconnected components: (1) parental role modeling (*uswah hasanah*), (2) religious habituation, (3) advice (*mau'izhah hasanah*), (4) attention and affection, and (5) supervision. These components function as an integrated educational process rather than as separate strategies.

The findings further demonstrate that children's religious character is reflected not only in worship practices but also in everyday behavior, including respect for parents, polite communication, responsibility, discipline, self-control, and concern for the surrounding environment.

The model developed from the findings can be represented as a continuous process: parental role modeling → religious habituation → advice and communication → attention and affection → supervision → internalization and practice of religious values by children. This process is strengthened by support from the community through mosques, TPA, religious leaders, and other social environments.

The study therefore contributes theoretically by strengthening the concept of family-based Islamic education from the perspective of children's character development. Practically, it provides a contextual model of Islamic education that can be applied by families in rural and agrarian communities while responding to occupational limitations and the challenges of technological development

Islamic Education Practices in Farming Families

The findings show that Islamic education in farming families in Purwosari Village is implemented through parental role modeling, religious habituation, advice, attention, and supervision. These practices are adapted to parents' agricultural activities and limited time.

Table 1. Islamic Education Practices in Farming Families

No.	Practice	Implementation	Character Developed
1	<i>Uswah hasanah</i>	Parents provide religious examples	Faith and responsibility
2	Habituation	Prayer, Qur'an reading, and good manners	Discipline
3	<i>Mau'izhah hasanah</i>	Advice and religious reminders	Religious awareness
4	Attention	Communication and motivation	Respect and empathy
5	Supervision	Monitoring activities and digital media	Self-control

Source: Research findings, 2026.

These findings indicate that Islamic education occurs through daily family interactions rather than formal instruction alone. This supports Daradjat (2017) and Ulwan (2015), who emphasize parental example, habituation, advice, and supervision in children's Islamic education.

2. Religious Character of Children

The implementation of these practices contributes to children's religious character. The main characteristics found include religious commitment, discipline, respect, responsibility, and self-control.

Table 2. Children's Religious Character

No.	Character	Observable Behavior
1	Religious commitment	Performing prayer and Qur'anic learning
2	Discipline	Following religious routines
3	Respect	Respecting parents and elders
4	Responsibility	Completing daily tasks
5	Self-control	Managing behavior and digital media

Source: Research findings, 2026.

The findings are consistent with Lickona's (2013) concept of *moral knowing*, *moral feeling*, and *moral action*. Religious values are first understood, then internalized, and finally practiced in children's daily behavior. Previous studies also indicate that parental involvement and Islamic parenting contribute to children's religious character (Ibaadurrohman et al., 2025; Farizeni & Astutik, 2025).

3. Islamic Education Model in Farming Families

Based on the findings, the Islamic education model consists of five interconnected components: *uswah hasanah*, habituation, *mau'izhah hasanah*, attention, and supervision.

Table 3. Islamic Education Model for Farming Families

Component	Process	Outcome
<i>Uswah hasanah</i>	Religious role modeling	Faith and responsibility
Habituation	Repeated religious practices	Discipline
<i>Mau'izhah hasanah</i>	Advice and dialogue	Religious awareness
Attention	Communication and motivation	Respect and empathy
Supervision	Monitoring behavior and digital media	Self-control

Source: Research findings, 2026.

The model shows that farming families can develop children's religious character despite limited parental time. The main strength of the model is the integration of religious education into daily family life. Family, school, TPA, and community support further strengthen this process.

The novelty of this study lies in describing an Islamic family education model specifically within farming families in Purwosari Village, where agricultural work, limited parental time, and digital challenges influence children's education. The model emphasizes example, habituation, advice, attention, and supervision as interconnected processes in forming children's religious character.

CONCLUSION

Based on the findings regarding the Islamic education model in farming families for developing children's religious character in Purwosari Village, Batanghari Nuban District, East Lampung Regency, it can be concluded that the family plays a very important role as the first Islamic educational institution for children. The Islamic education model implemented by farming families takes five main forms: role modeling (*uswah hasanah*), habituation of religious practices, giving advice (*mau'izhah hasanah*), attention and affection, and supervision of social interactions and digital media use.

Parental role modeling is a primary factor in developing religious character because children learn through concrete behavior displayed in everyday life. Habituation of religious practices, such as congregational prayer, reading the Qur'an, and participating in religious activities, forms children's discipline and religious awareness. In addition, communication through advice, attention, and

parental guidance strengthens the emotional relationship between parents and children, making Islamic values easier to accept.

The implementation of Islamic education in farming families is influenced by supporting and inhibiting factors. Supporting factors include parents' commitment, a religious community environment, support from religious educational institutions, and good communication within the family. Inhibiting factors include parents' limited time due to farming activities, peer influence, and developments in digital technology that may affect children's behavior.

Despite facing various limitations, farming families in Purwosari Village are able to maintain Islamic education through effective use of available time, strengthened family communication, and cooperation with the surrounding environment. Thus, a family-based Islamic education model in farming families can serve as one approach to developing children's religious character in rural communities.

Theoretically, this study contributes to the development of Islamic education scholarship, particularly concerning the role of the family as a center for developing children's religious character. The findings show that Islamic education within the family occurs not only through religious instruction but also through everyday practices that reflect Islamic values.

Practically, this study implies that parents need to recognize more fully their role as children's primary educators. Work responsibilities, including farming activities, do not have to become a reason for neglecting religious education when parents are able to establish good communication, role modeling, and habituation. For educational institutions, the findings can serve as a consideration for building cooperation between schools and families to strengthen students' religious character. For the community, this study can serve as an inspiration that family and social environments play important roles in creating a generation that is faithful, morally upright, and responsible.

Theoretical Implications

This study has implications for the development of Islamic education scholarship, particularly regarding the position of the family as the first and primary educational environment in children's character formation. From the perspective of Islamic education, the family functions not only as a place to meet biological needs but also as an educational institution responsible for instilling faith, worship, and moral values in children (Daradjat, 2017).

The findings show that Islamic education in farming families takes place through role modeling, habituation, advice, attention, and supervision. This reinforces Ulwan's (2015) view that effective Islamic education methods within the family include role modeling (*uswah hasanah*), habituation, advice, and supervision of children's development.

This study also reinforces the concept that developing religious character cannot be achieved through the transfer of religious knowledge alone but requires continuous internalization of values in everyday life. According to Lickona (2013),

character formation involves three main elements: moral knowing, moral feeling, and moral action. In this study, Islamic values taught by parents become more meaningful when manifested through concrete behavior within the family.

Practical Implications for Farming Families

Practically, this study shows that parents' limited time due to farming activities does not become a major obstacle to implementing Islamic education when there is strong commitment and appropriate strategy. The quality of the relationship and interaction between parents and children is an important factor in the success of family education (Tafsir, 2016).

Farming families can implement Islamic education through simple but consistent activities, such as habituating congregational prayer, reading the Qur'an, teaching daily prayers, giving advice, and demonstrating behavior that reflects Islamic values. Repeated habituation forms behavioral patterns that become embedded in children (Daradjat, 2017).

In addition, the development of digital technology requires parents to strengthen their supervisory function. Supervision of device use should be carried out through good communication, reasonable limits, and guidance so that technology can benefit children's development. This is consistent with Soekanto (2017), who states that social and technological changes can influence individual behavior, requiring families to adapt in performing their social functions.

Implications for Educational Institutions and the Community

This study implies that developing children's religious character requires synergy among the family, school, and community. Kemendiknas (2010) emphasizes that character education must be implemented integratively through three main educational environments: the family, school, and community.

Schools need to establish active communication with parents so that character values taught at school can be reinforced within the family. Meanwhile, the community, through religious leaders and religious institutions, plays a role in creating a social environment that supports children's religious development.

This finding is consistent with Ibaadurrohman et al. (2025), who show that family and community environments contribute significantly to strengthening Islamic education among children in farming families.

Research Recommendations

Based on the findings, parents are advised to continue strengthening their role as primary educators by maintaining role modeling, habituation of religious practices, and positive communication with children. Religious education within the family should not focus only on children's ability to understand Islamic teachings but also on their ability to practice them in everyday life (Ulwan, 2015).

For educational institutions and the community, stronger cooperation is needed to develop programs for children's religious character development. Collaboration among families, schools, and communities will create a more effective educational

environment for developing a generation that has faith and noble character (Kemendiknas, 2010).

Future research can expand studies of Islamic education models in families from other community groups with different characteristics. Further studies can also use quantitative or mixed-method approaches to examine the relationship between, or influence of, family Islamic education on children's religious character development more broadly.

ACKNOWLEDGMENT

Based on the findings, parents are advised to continue improving the quality of Islamic education within the family through consistent role modeling, guidance, and supervision. Schools and community leaders are expected to strengthen synergy with families in providing religious guidance to children. Future research can expand studies of Islamic education models in families from different community groups using broader approaches.

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