

**INTERNALIZATION OF RELIGIOUS AND SOCIAL VALUES IN THE
FAMILY PARENTING PATTERNS OF ISLAMIC RELIGIOUS
EDUCATION TEACHERS AT KALIAWI WAY KANAN ELEMENTARY
SCHOOL**

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Abstract

The family is the primary educational environment for the formation of children's values and character. Islamic Religious Education teachers hold a strategic position because they play a dual role as formal educators at school and role models of religious and social values within the family. This study aims to analyze the process of internalizing religious and social values in the parenting patterns of Islamic Religious Education teachers' families in Negeri Besar District, Way Kanan. The study used a descriptive qualitative approach with 12 purposively selected families of Islamic Religious Education teachers as subjects. Data were collected through in-depth interviews, non-participatory observation, and documentation studies, then analyzed using the Miles and Huberman interactive model. The results show that internalization of religious values is carried out through the habit of routine worship, moral education based on the dalil (theoretical principle), and consistent parental role models. Meanwhile, social values are internalized through children's active involvement in community activities, concrete practices of social concern, and reflective dialogue to foster empathy. The dominant parenting style is democratic-authoritative parenting with a foundation of Islamic values, characterized by two-way communication and clear yet flexible rules. This finding confirms that a professional background as an Islamic Religious Education teacher is an important cultural asset in forming structured parenting strategies, even though it still faces contemporary challenges such as the influence of digital technology and parents' limited time.

Keywords: Parenting Patterns, Religious Values, Social Values, Internalization of Values, Islamic Religious Education Teachers.

INTRODUCTION

The family plays a fundamental role as the primary educational environment in the process of character formation for children (Birhan et al., 2021; Sakti et al., 2024). Basic values, both religious and social, are first introduced and internalized through daily interactions within the family.

However, various reports and research results show indications of a decline in the internalization of religious and social values in children and adolescents. (Kementerian Pendidikan, 2024) noted that cases of bullying, intolerance, and deviant behavior among students remain relatively high and have shown an increasing trend in recent years. Furthermore, a national survey on student character indicates that some children experience a decline in religious discipline, low social empathy, and a weakening of respect for parents and teachers (Badan Standar Kurikulum, 2022). This condition is exacerbated by the massive penetration of digital media, which often presents less educational content and lacks moral values, thus influencing children's mindsets and behavior (Aziz, 2024).

Islamic Religious Education teachers occupy a unique position because they bear dual responsibilities: as formal educators in educational institutions and as role models of religious and social values in family life (Hamdi et al., 2023; Rahmah et al., 2023). Values and social realities are formed through a continuous process of internalization within social interactions (Kumala et al., 2025). The families of Islamic Religious Education teachers can be viewed as social spaces rich in religious and pedagogical cultural capital.

Several relevant studies have examined the internalization of religious and social values in both family and educational contexts. (Fausiah et al., 2024) they demonstrate that family communication plays a crucial role in instilling religious values in children. (Arminah & Romelah, 2025) they emphasize that in the digital era, families face serious challenges in maintaining the consistency of internalizing Islamic values in children. (Shodiq & Kuswanto, 2024) they found that family habits, role models, and advice contribute positively to the formation of adolescents' religious character. They also (Mazroah & Hanif, 2025) emphasize the role of the family as the primary agent of religious value socialization from a sociological perspective.

These studies generally focus on families in general or on the institutional context of schools. Few studies have specifically examined the simultaneous internalization of religious and social values in the parenting patterns of Islamic Religious Education teachers' families, despite this group possessing unique cultural

and pedagogical capital. Furthermore, some studies have not delved deeply into the parenting mechanisms, concrete strategies, and dynamics of contemporary challenges faced by Islamic Religious Education teachers' families in their daily lives. Therefore, this study aims to analyze the process of internalization of religious and social values in the parenting patterns of Islamic Religious Education teachers' families.

RESEARCH METHODS

This study uses a descriptive qualitative approach with the aim of deeply understanding the phenomenon of internalization of religious and social values in the natural context of Islamic Religious Education teachers' families. The study was conducted in Negeri Besar District, Way Kanan for four months, from August to November 2025 at Kaliawi 1 Elementary School, Way Kanan. The research subjects were 12 families of Islamic Religious Education teachers who were selected purposively based on the criteria of having at least five years of teaching experience, having school-age children (7–18 years old), and willingness to be informants. Data were collected through in-depth semi-structured interviews with parents and children, participatory observation of family activities related to religious practices and social interactions, and documentation studies of family records and photos of activities.

Data analysis was conducted interactively, referring to the Miles and Huberman model, which includes the stages of data collection, data reduction, data presentation, and conclusion drawing. To ensure data validity, triangulation techniques were applied, including source triangulation (comparing data between informants), method triangulation (testing the consistency of data from interviews, observations, and documentation), and time triangulation (collecting data at different periods). This study also adhered to research ethics by ensuring the confidentiality of informants' identities and obtaining informed consent.

RESULTS AND DISCUSSION

Subject Characteristics and Family Context

The research subjects consisted of 12 families of Islamic Religious Education teachers at Kaliawi 1 Public Elementary School. Compositionally, seven families were led by fathers as Islamic Religious Education teachers, three families by mothers, and two families with both parents working as Islamic Religious Education teachers. The range of teaching experience ranged from 5 to 20 years, with the majority holding a bachelor's degree in Islamic Religious Education (10

families) and a minority holding a master's degree (2 families). Economically, these families are included in the middle category, with the ability to meet the basic needs and education of their children. Family structures varied, with 1 to 4 children aged between 7 and 18 years, indicating that the parenting process occurs at various stages of child development. Respondent characteristics are presented in Table 1 below:

Table 1. Characteristics of Islamic Religious Education Teachers' Families as Research Subjects

Aspect	Information
Number of Families	12 Families
Gender	1. Father numbered 7 2. Mother of 3 3. Father and mother number 2
Teaching experience	3-20 years
last education	1. S1 PAI totals 10 2. S2 PAI totals 2
Number of children	1-4 children
Child age range	7-18 years
Economic conditions	Intermediate

The data in Table 1 shows that the research subjects had relatively homogeneous pedagogical and religious backgrounds, but with variations in teaching experience and number of children. This variation reflects the analysis of value internalization conducted at various stages of child development, providing depth to the research findings.

Strategies and Mechanisms for Internalizing Religious Values

The process of internalizing religious values in the families of Islamic Religious Education teachers is carried out through a multidimensional approach integrated into family routines. The primary method found to be highly effective is the habituation of routine worship. All families apply collective discipline in worship, with 11 of the 12 families making congregational prayer, especially Maghrib and Isha, a non-negotiable obligation reinforced by direct parental example. Furthermore, 10 families have a structured post-Maghrib Quran

recitation program, which not only focuses on recitation but also complements simple discussions about the meaning of verses, appropriate to the child's cognitive capacity. The habituation of prayer and dhikr in every daily activity also becomes the norm, built through repetition and parental modeling.

Moral education is based on the verses of the Quran and Hadith, as well as parental role models (Bullah & Rokhman, 2020; Zain et al., 2024). Role models (uswah hasanah) are the most dominant factor because children learn through observation and imitation of their parents' behavior (Handayani et al., 2024). One parent informant stated:

" We don't just tell our children to pray, but we also try to always pray on time at home. The children usually join in without being asked because they see the example every day ." (Informant O1)

A child from a family of Islamic Religious Education teachers also emphasized something similar:

" If my parents had already prayed, I felt bad if I didn't join them. Eventually, it became a habit ." (Informant A2)

Internalization of religious values occurs through consistent modeling mechanisms in daily family interactions. These findings emphasize that children's behavior is shaped through observation and imitation of significant figures who possess authority and emotional closeness (Talibandang & Langi, 2021). In the context of Islamic Religious Education teachers' families, parents' positions as educators and moral role models strengthen the effectiveness of this modeling process. These results align with research (Sukriyah et al., 2024) that found parental role models to be a dominant factor in the successful internalization of religious values in children and adolescents, as well as research (Anisa & Hawa, 2025) confirming that consistent parental religious behavior serves as a bulwark of values amidst the challenges of the digital era.

When children commit deviant behavior, parents generally respond with constructive advice that explains the moral and spiritual dimensions of the offense, rather than simply punishing them. Some families also implement an educational reward and punishment system, such as increasing memorization or homework assignments, to reinforce the internalization of norms. However, the most crucial factor in this entire process is parental example (*qudwah*). Parents' consistency in practicing religious teachings is the most powerful influence on children's

behavior. One child stated:

" I pray because I'm used to seeing my parents pray on time. If they didn't pray, I might be lazy too ."

This statement confirms that learning through observation and imitation of credible models is key to shaping behavior (Handayani et al., 2024). Families also actively create a religious atmosphere at home through visual (*calligraphy*), aural (*muqattal*), and intellectual (mini Islamic library) symbols, which continually remind and strengthen children's religious identity.

Internalization Approach to Social and Community Values

Internalization of social values is achieved through active involvement in community interactions. Parents intentionally encourage their children to participate in activities such as youth religious study groups, youth organizations, and mutual cooperation at the mosque. The goal is to familiarize children with interacting with diverse segments of society, enabling them to develop social skills and understand social realities firsthand.

This approach can provide children with direct experiences that strengthen their understanding of social values. One parent informant explained:

" When there's a mutual assistance activity or charity drive, we always bring our children along. So they can see firsthand and experience that helping others is part of religious teachings ." (Informant O3)

Meanwhile, one of the children said:

" I now know that charity is not just about giving money, but also caring about other people ." (Informant A1)

Empirical experience serves as a more effective medium for internalizing social values than merely normative delivery. Theoretically, this condition aligns with the view (Muslimin, 2023) that effective character education must simultaneously involve the dimensions of knowing, feeling, and acting. Children's direct involvement in social practices allows for the formation of empathy and deeper moral awareness. Research (Amaruddin et al., 2020) also confirms that real social interactions within the family and community play a crucial role in shaping children's social habits. Internalization of social values in the families of Islamic

Religious Education teachers does not stop at the cognitive level but develops into relatively stable behavioral dispositions.

The value of social concern is instilled through concrete practices, such as sharing one's wealth, involving children in the distribution of *zakat* (alms) and *sadaqah* (charity), and even visiting aid recipients directly. These empirical experiences are designed to foster more authentic empathy than mere verbal instruction. Parents develop empathy through reflective discussions. When watching news stories about poverty or disasters, children are invited to engage in dialogue about the victims' feelings and concrete actions that can be taken. This dialogic method trains children's critical thinking and social awareness. Furthermore, fostering good social etiquette receives special attention, with parents establishing clear rules regarding social interactions, such as choosing friends and limiting playtime, explained with rationale based on religious values and child safety.

Dominant Parenting Style: Democratic with Islamic Foundations

The dominant parenting style is authoritative democratic parenting, grounded in Islamic values. This style is not understood as a permissive approach, but rather as a parenting strategy that balances control and warmth. Parents establish clear rules but maintain an open dialogue, allowing children to understand the rationale behind each rule. This parenting style allows children to internalize religious and social values more reflectively because they not only obey the rules but also understand their meaning.

These findings align with (Azizi, 2024) those stating that authoritative parenting is the most effective parenting style in supporting children's moral development, independence, and social responsibility. Research (Lubis et al., 2025) also shows that authoritative parenting is positively correlated with the development of empathy, self-regulation, and prosocial behavior in children across cultures. In the context of Islamic Religious Education teachers' families, this pattern is reinforced by a foundation of Islamic values that emphasize the balance between compassion (*rahmah*) and moral firmness (*ta'dib*).

The parenting practices implemented by families of Islamic Religious Education teachers can be understood through Bourdieu's cultural capital perspective (Habibi & Sholikha, 2025). Parents' religious and pedagogical knowledge serves as symbolic capital that is converted into structured and consistent parenting strategies. Research (Wahyuni & Simamora, 2024) confirms

that parents with a professional background in education tend to have a higher level of reflective awareness in applying moral and social values in childcare. This explains why the families of Islamic Religious Education teachers in this study were relatively able to design systematic value internalization practices compared to families in general.

This study also found that the success of authoritative democratic parenting is not deterministic. Contemporary challenges such as digital media penetration, limited family interaction time, and peer influence remain factors that potentially undermine the process of value internalization. This finding aligns with research (Dzikra & Masyithoh, 2025) showing that exposure to digital media without parental guidance can reduce the effectiveness of character education within the family. Therefore, strengthening family digital literacy and parenting time management are essential prerequisites for values-based parenting to remain relevant and effective in the modern era.

The success of internalizing religious and social values in the families of Islamic Religious Education teachers is influenced by a number of supporting and inhibiting factors. The main supporting factors include: (1) the scientific and religious background of parents as Islamic Religious Education teachers who provide cultural and pedagogical capital in implementing value-based parenting strategies; (2) consistent parental role models in religious practices and social behavior that strengthen the modeling process for children; (3) alignment of educational vision between fathers and mothers that creates a stable parenting environment; and (4) a relatively religious social environment that supports family religious practices. These factors enable religious and social values to be internalized sustainably through daily habits and interactions.

Meanwhile, the inhibiting factors found in this study include: (1) the penetration of digital media and social media which is difficult to fully control and has the potential to present values that conflict with family teachings; (2) limited parental time due to professional workload as teachers which reduces the intensity of family interaction; (3) the influence of peers who bring diverse values and behaviors; and (4) certain economic limitations that limit access to facilities supporting character education. These findings are in line with research (Hayati et al., 2023; Suriadi & Sriwahyuni, 2025) which confirms that digital challenges and contemporary social dynamics are significant factors in the process of internalizing values in children.

The implications of this research can be viewed from three main aspects. First, the theoretical implications: this research strengthens the theory of value internalization by demonstrating that the process of internalizing religious and social values within families occurs integratively through the mechanisms of role modeling, habituation, reflective dialogue, and real-life social experiences. These findings enrich the study of Islamic education and family sociology by positioning Islamic Religious Education teachers' families as actors possessing unique cultural and pedagogical capital in shaping children's character.

Second, with practical implications, the results of this study provide a reference for families, particularly parents who work as educators, to consistently implement a democratic-authoritative parenting style based on Islamic values. Practices such as fostering communal worship, involving children in social activities, and dialogic communication can serve as concrete strategies for strengthening children's religious and social character. Furthermore, these findings emphasize the importance of parental guidance regarding children's digital media use as part of a values-based parenting strategy.

Third, regarding policy and institutional implications, this study demonstrates the need for synergy between families and educational institutions in character education. Schools and policymakers can utilize these findings as a basis for developing school-family partnership programs, parenting training based on religious and social values, and strengthening family digital literacy. Thus, character education is not solely the responsibility of schools but is also strengthened through the strategic role of families as the primary basis for internalizing values.

CONCLUSION

The internalization of religious and social values in the families of Islamic Religious Education teachers is carried out through a multidimensional approach. Religious values are internalized primarily through the habituation of routine worship, moral education based on Islamic teachings, and consistent parental role models. The *qudwah hasanah* (good role model) method has proven to be most effective because children learn through direct observation. Meanwhile, social values are instilled through active involvement in community interactions, concrete practices of social concern, and reflective dialogue to build empathy, where empirical experience has a deeper impact than verbal instruction. The dominant democratic-authoritative parenting style, characterized by two-way communication and clear yet flexible rules, creates an optimal environment for this internalization

process. The success of this strategy is supported by parents' religious cultural capital, consistent role models, and a coherent social environment, although it still faces contemporary challenges such as the penetration of digital technology, parents' busy schedules, and the dynamics of peer influence. This study is limited by the number of subjects and the limited area covered. Therefore, further research is recommended to involve a more diverse group of subjects and use a comparative or longitudinal approach to obtain a more comprehensive picture. Practically, the results of this study are expected to be a reference for families and educational institutions in designing effective parenting patterns to strengthen character education based on religious and social values.

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