

THE ASSOCIATION OF PARENTING PRACTICES AND RELIGIOUS HABITUATION WITH STUDENTS' SPIRITUAL QUOTIENT AT UMMUL QURO ISLAMIC SENIOR HIGH SCHOOL

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Abstract:

This study examines the associations of parenting practices and religious habituation with students' Spiritual Quotient at Ummul Quro Islamic Senior High School, Probolinggo. Using a quantitative cross-sectional design, 86 students were selected from a population of 112 through simple random sampling. Parenting practices, religious habituation, and Spiritual Quotient were measured using five-point Likert questionnaires. Data were analyzed using descriptive statistics, instrument quality testing, regression-assumption tests, and multiple linear regression. The multiple regression model was significant, $F(2, 83) = 17.64$, $p < .001$, and explained 29.8% of the variance in Spiritual Quotient ($R^2 = .298$; adjusted $R^2 = .281$). Parenting practices were positively associated with Spiritual Quotient ($B = .302$, $\beta = .307$, $t = 2.388$, $p = .019$), and religious habituation was also positively associated with Spiritual Quotient ($B = .228$, $\beta = .285$, $t = 2.221$, $p = .029$). These findings indicate that family-based parenting practices and repeated religious activities represent two relevant educational contexts for understanding students' spiritual development. The study contributes by integrating both predictors within one empirical model in a Madrasah Aliyah setting without assuming causal or mediating mechanisms.

Keywords: Parenting Practices Religious Habituation; Spiritual Intelligence; Islamic Education; Religious Character; Madrasah Aliyah.

Abstrak:

Penelitian ini menganalisis hubungan praktik pengasuhan orang tua dan pembiasaan religius dengan Spiritual Quotient peserta didik di MA Ummul Quro Kropak Bantaran Probolinggo. Penelitian menggunakan desain kuantitatif potong lintang dengan 86 peserta didik dari populasi 112 orang yang dipilih melalui simple random sampling. Variabel diukur menggunakan angket skala Likert lima poin. Analisis meliputi statistik deskriptif, pengujian kualitas instrumen, uji asumsi regresi, dan regresi linear berganda. Model regresi signifikan, $F(2, 83) = 17,64$, $p < 0,001$, dan menjelaskan 29,8% variasi Spiritual Quotient ($R^2 = 0,298$; adjusted $R^2 = 0,281$). Praktik pengasuhan berasosiasi positif dengan Spiritual Quotient ($B = 0,302$, $\beta = 0,307$, $t = 2,388$, $p = 0,019$), demikian pula pembiasaan religius ($B = 0,228$, $\beta = 0,285$, $t = 2,221$, $p = 0,029$). Temuan menunjukkan bahwa praktik pengasuhan berbasis keluarga dan pembiasaan religius merupakan dua konteks pendidikan yang relevan dalam memahami perkembangan spiritual peserta didik. Penelitian ini mengintegrasikan kedua prediktor dalam satu model empiris tanpa mengasumsikan hubungan kausal atau mediasi.

Keywords: Pola Asuh Orang Tua; Pembiasaan, Spiritual Quotient; Pendidikan Karakter; Madrasah Aliyah;

INTRODUCTION

Spiritual Quotient is an important dimension of student development in Islamic education because it concerns the capacity to construct meaning, develop

spiritual awareness, and translate values into everyday conduct. Contemporary scholarship conceptualizes spiritual intelligence as more than ritual participation; it includes meaning-making, self-awareness, moral orientation, and the use of spiritual resources in daily functioning (Amram, 2022; Andrei, 2023; King, 2008). In Islamic secondary education, this issue is especially relevant because students are expected to connect religious knowledge with personal, social, environmental, and transcendental dimensions of life (Fisher, 2011; Zohar & Marshall, 2000).

Initial observations at MA Ummul Quro indicated that students differed in their ability to reflect on religious experience, understand the meaning of worship, and apply spiritual values in daily behavior. Such variation makes it important to examine the proximal educational contexts in which students learn and practice values. Family climate and parental involvement have been associated with adolescent spirituality and character development, while research in Islamic-school settings also indicates that parenting and spirituality are related to students' psychological and educational experiences (Khatana & Mahapatra, 2025; Sugiarti et al., 2022; Utari & Hamid, 2021).

The construct measured in this study is more accurately described as parenting practices rather than parenting practices. Parenting practices refers to the broader emotional climate of childrearing, whereas parenting practices refer to specific parental behaviors directed toward particular developmental goals (Darling & Steinberg, 1993). The present instrument assesses concrete practices such as communication, attention, supervision, role modeling, and responsibility. These practices can be interpreted through Social Learning Theory, which emphasizes observational learning, modeling, and reinforcement within close social relationships (Bandura, 1977).

Religious habituation constitutes a second educational context. Repeated worship, religious routines, role modeling, discipline, and everyday moral practices provide regular opportunities for students to enact the values taught in Islamic education. Previous studies have reported associations between religious practices and spiritual intelligence or religious character, although these studies have often focused on school culture or character outcomes rather than simultaneously modeling family practices and habituation as predictors of Spiritual Quotient (Hamid et al., 2025; Lestari & Purnomo, 2026; Perbowosari et al., 2025).

Accordingly, the research gap concerns the limited empirical evidence on

parenting practices and religious habituation when examined together in relation to Spiritual Quotient among Madrasah Aliyah students. This study therefore tests three hypotheses: parenting practices are significantly associated with Spiritual Quotient (H1), religious habituation is significantly associated with Spiritual Quotient (H2), and both variables jointly explain significant variation in Spiritual Quotient (H3). The study does not test mediation and does not infer causal mechanisms from its cross-sectional design.

RESEARCH METHOD

This study used a quantitative cross-sectional correlational design at MA Ummul Quro Kropak Bantaran Probolinggo, East Java, Indonesia. The population consisted of 112 students, and 86 students were included in the analysis through simple random sampling. The original sampling plan used Slovin's formula, $n = N/[1 + N(e^2)]$. Using $N = 112$ and an error tolerance of approximately 0.052 yields $n \approx 86$. The analyzed sample therefore represented 76.8% of the population. Because the study measured all variables at one point in time, the statistical findings are interpreted as associations rather than causal effects (Creswell & Creswell, 2023).

Data were collected using structured five-point Likert questionnaires. Parenting practices (X_1) were measured through 20 items covering communication, attention, supervision, role modeling, and responsibility. Religious habituation (X_2) was measured through 20 items covering worship habituation, role modeling, spiritual routines, religious behavior, and reverse-scored negative statements. Spiritual Quotient (Y) was measured through 20 items representing personal, communal, environmental, transcendental, and reverse-scored negative dimensions. Questionnaires were administered using standardized instructions; observations and documentation were used only as contextual support and were not entered into the regression model.

Variable	Operational definition	Indicators	Items	Scale
Parenting Practices (X_1)	Specific parental behaviors perceived by students in everyday guidance and interaction.	Communication; attention; supervision; role modeling; responsibility	20	Likert 1-5
Religious Habituation (X_2)	Repeated religious and moral practices performed consistently in students' daily environment.	Worship; role modeling; spiritual routines; religious behavior; reverse-scored negative items	20	Likert 1-5
Spiritual Quotient (Y)	Capacity to understand meaning,	Personal; communal; environmental;	20	Likert 1-5

develop spiritual awareness, and apply spiritual values in everyday life.	transcendental; reverse-scored negative items
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Data were analyzed using descriptive statistics, validity and reliability testing, regression-assumption tests, and multiple linear regression. Descriptive interpretation used the theoretical score range of 20–100 divided into four equal-width categories: 20–40 = low, 41–60 = moderate, 61–80 = high, and 81–100 = very high. Regression assumptions were evaluated using residual normality, deviation-from-linearity tests, and tolerance/VIF diagnostics. Hypotheses H1 and H2 were determined from the coefficients of the multiple regression model using t-tests, while H3 was evaluated using the F-test. The coefficient of determination (R^2) was used to estimate the proportion of observed variance in Spiritual Quotient explained by the two predictors. Statistical significance was set at $\alpha = .05$ (Ghozali, 2021).

Selection bias was reduced through simple random sampling, while measurement procedures were standardized by providing the same questionnaire instructions to all respondents and using instruments that had undergone validity and reliability testing. Regression assumptions were assessed before interpreting the model. The study was conducted with permission from the madrasah; participation was voluntary, respondents were informed about the research purpose and confidentiality, and results were analyzed in aggregate so that individual identities were not disclosed (Kaewkungwal & Adams, 2019).

FINDINGS AND DISCUSSION

A total of 86 complete questionnaires were analyzed. Demographic variables such as age, sex, and class were not retained in the archived dataset; therefore, the table is presented as Sample and Response Characteristics rather than Respondent Characteristics.

Characteristic	n	%
Population	112	100.0
Analyzed sample	86	76.8
Questionnaires distributed	86	100.0
Complete questionnaires analyzed	86	100.0

Descriptive Statistics

Based on the theoretical score range used in the study, mean scores above 80 fall in the very-high category. All three variables were therefore classified as very high. These categories describe the observed score level and should not be interpreted as evidence of causal influence.

Variable	N	Mean	SD	Minimum	Maximum	Category
Parenting Practices (X ₁)	86	83.98	1.59	81	88	Very High
Religious Habituation (X ₂)	86	84.00	1.96	80	88	Very High
Spiritual Quotient (Y)	86	86.34	1.57	83	90	Very High

Validity and Reliability

The archived thesis reports that all questionnaire items exceeded the critical Pearson correlation criterion and were declared valid. With N = 86, the two-tailed critical correlation at $\alpha = .05$ is approximately $r = .212$. The item-level validity coefficients were not preserved in the supplied thesis output, so an exact minimum-maximum range cannot be reproduced without fabricating data. Reliability coefficients retained in the article dataset were above the .70 criterion.

Variable	Items	Validity evidence	Cronbach's α	Decision
Parenting Practices	20	20/20 items > rcrit (.212)	0.794	Valid; reliable
Religious Habituation	20	20/20 items > rcrit (.212)	0.870	Valid; reliable
Spiritual Quotient	20	20/20 items > rcrit (.212)	0.835	Valid; reliable

Regression Assumptions

The residuals were approximately normally distributed (Shapiro-Wilk $p = .493$). Deviation-from-linearity tests were non-significant for both predictor-outcome relationships, and VIF values were below commonly used cutoffs, indicating that the linearity and multicollinearity requirements were satisfied.

Assumption	Statistic	Result	Decision
Residual normality	Shapiro-Wilk	$W = 0.986, p = .493$	Satisfied
Linearity X ₁ -Y	Deviation from linearity	$F = 1.220, p = .305$	Linear
Linearity X ₂ -Y	Deviation from linearity	$F = 1.088, p = .379$	Linear
Multicollinearity X ₁	Tolerance / VIF	0.512 / 1.955	No multicollinearity
Multicollinearity X ₂	Tolerance / VIF	0.512 / 1.955	No multicollinearity

Multiple Linear Regression

The multiple regression equation was $Y = 41.805 + 0.302X_1 + 0.228X_2$. The overall model was significant, $F(2, 83) = 17.642, p < .001$, with $R^2 = .298$ and adjusted $R^2 = .281$. Thus, parenting practices and religious habituation jointly explained 29.8% of the observed variance in Spiritual Quotient. The remaining variance was not explained by variables included in the present model and

should not be attributed to specific untested factors.

Predictor	B	SE	β	t	p	95% CI for B
Constant	41.805	7.695	—	5.433	< .001	[26.500, 57.111]
Parenting Practices (X ₁)	0.302	0.127	0.307	2.388	.019	[0.051, 0.554]
Religious Habituation (X ₂)	0.228	0.103	0.285	2.221	.029	[0.024, 0.432]

Hypothesis	Statement	Decision
H1	Parenting practices significantly predict Spiritual Quotient in the multiple regression model.	Supported
H2	Religious habituation significantly predicts Spiritual Quotient in the multiple regression model.	Supported
H3	Parenting practices and religious habituation jointly explain significant variation in Spiritual Quotient.	Supported

Parenting Practices and Spiritual Quotient

Parenting practices showed a positive and statistically significant association with Spiritual Quotient after religious habituation was included in the same regression model ($B = .302$, $\beta = .307$, $t = 2.388$, $p = .019$). In the context of MA Ummul Quro, the measured practices—communication, attention, supervision, role modeling, and responsibility—represent concrete parental behaviors rather than global parenting-style categories. This distinction responds to the measurement structure of the instrument and is consistent with the conceptual separation between parenting practices and parenting practices proposed by (Darling & Steinberg, 1993).

The finding is also consistent with Social Learning Theory, in which children and adolescents learn through observation, modeling, and reinforcement within close interpersonal environments (Bandura, 1977). Empirical studies likewise associate parenting or family climate with adolescent character and spiritual development (Khatana & Mahapatra, 2025; Kuriakose & Shaji, 2019; Sugiarti et al., 2022). The present result means specifically that higher perceived parenting-practice scores were associated with higher Spiritual Quotient scores among the sampled students. Because the design is cross-sectional, it does not establish that parenting practices cause changes in Spiritual Quotient.

Religious Habituation and Spiritual Quotient

Religious habituation was also positively associated with Spiritual Quotient in the multiple regression model ($B = .228$, $\beta = .285$, $t = 2.221$, $p = .029$). The habituation variable measured worship practices, role modeling, spiritual

routines, religious behavior, and reverse-scored negative behaviors. The finding therefore concerns the repeated practices actually represented in the questionnaire rather than additional activities not measured by the instrument.

This result aligns with studies showing that religious culture and repeated religious practices are associated with spiritual intelligence and religious character (Hamid et al., 2025; Lestari & Purnomo, 2026; Perbowosari et al., 2025). Repetition may support the internalization of personally meaningful behavior, a process compatible with broader motivational theory (Ryan & Deci, 2020). However, the present study did not conduct mediation analysis; religious habituation should therefore not be described as a mediator, bridge, or mechanism linking parenting practices with Spiritual Quotient (Preacher & Hayes, 2004).

Joint Model, Theoretical Contribution, and Practical Implications

The significant F-test indicates that parenting practices and religious habituation, considered together, explain meaningful variation in Spiritual Quotient, while $R^2 = .298$ indicates that 29.8% of the observed variance is accounted for by the two-predictor model. The remaining 70.2% is simply variance not explained by the current model; variables such as peer context, self-regulation, religiosity, or psychological characteristics may be examined in future studies but cannot be presented as proven causes on the basis of the present data.

Bronfenbrenner's ecological perspective helps interpret the coexistence of family and school-related experiences as proximal developmental contexts rather than as a tested causal pathway (Bronfenbrenner, 1979). The theoretical contribution of this study is therefore more limited and more defensible than a mediation claim: it provides empirical evidence that specific parenting practices and religious habituation remain independently associated with Spiritual Quotient when entered simultaneously in one model. Practically, the findings support two direct priorities for MA Ummul Quro: strengthening constructive parent-student communication and role modeling, and maintaining consistent, meaningful religious routines in the madrasah. Broader policy recommendations are not warranted because the study was conducted in one institution.

Previous studies have frequently examined parenting, religious practices, or adolescent spiritual and character development separately, leaving limited evidence on their simultaneous relationship with Spiritual Quotient in a Madrasah Aliyah context. Addressing this gap, the present study places specific parenting practices and religious habituation in one multiple regression model

and finds that both remain significant predictors, while the model explains 29.8% of the variance in Spiritual Quotient. The novelty therefore lies in linking a clearly operationalized family-level predictor and a repeated-practice predictor to Spiritual Quotient within the same empirical model, rather than in the study location alone or in an untested claim of mediation or variable dominance.

CONCLUSION

This study found that parenting practices and religious habituation were significantly associated with students' Spiritual Quotient at MA Ummul Quro Kropak Bantaran Probolinggo. Parenting practices showed a positive and significant association with Spiritual Quotient ($B = 0.302$, $\beta = 0.307$, $t = 2.388$, $p = .019$). Religious habituation also showed a positive and significant association with Spiritual Quotient ($B = 0.228$, $\beta = 0.285$, $t = 2.221$, $p = .029$). When examined simultaneously, the two predictors produced a significant regression model, $F(2, 83) = 17.642$, $p < .001$, with an R^2 of .298. Thus, parenting practices and religious habituation jointly accounted for 29.8% of the observed variance in students' Spiritual Quotient.

These findings indicate that family-based parenting practices and repeated religious practices constitute relevant educational contexts in understanding students' spiritual development. The findings also suggest the importance of maintaining constructive parent-student communication, supervision, role modeling, and consistent religious practices within the educational environment. However, because this study employed a cross-sectional design, the findings should be interpreted as statistical associations rather than evidence of causal relationships. The remaining 70.2% of unexplained variance indicates that other factors beyond the variables examined in this study may also be related to students' Spiritual Quotient. Future research may therefore examine these relationships across multiple schools and educational contexts using longitudinal or other appropriate research designs.

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