



Islamic religious education teachers' parenting in developing children's religious character at Randublatung

Lathifatul Ismi Fauziah¹, Ridwan², Agus Sutiyono³, Nazih Sadatul Kahfi⁴

^{1,2,3,4}Universitas Islam Negeri Walisongo, Kota Semarang, Indonesia

ismilathifatul@gmail.com¹, ridwan@walisongo.ac.id², agussutiyono@walisongo.ac.id³, kahfinazih1@gmail.com⁴

ABSTRACT

The decline in children's religious character is a pressing social issue that warrants serious attention. Parents, especially those who work as Islamic Religious Education (PAI) teachers, have a strategic role in shaping children's religious character. This study aims to explore the parenting patterns of PAI teachers in instilling religious values in the Randublatung District, Blora Regency. The method employed was qualitative, with a phenomenological approach, utilizing interview techniques, observation, and documentation. Data analysis was conducted through data reduction, data presentation, and conclusion drawing. The results showed that parents who are also PAI teachers apply authoritative and authoritarian parenting, with an emphasis on role modelling, open communication, and disciplinary supervision. They serve as moral and spiritual figures who can positively influence children's religious awareness. The application of the habituation method in daily life has proven effective in shaping children's religious character, particularly in terms of discipline in worship and the internalization of moral values. This study recommends further development with a broader sample coverage and consideration of socio-economic variables in the context of religious parenting.

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ABSTRAK

Menurunnya karakter religius anak menjadi isu sosial yang memerlukan perhatian serius. Orang tua, khususnya yang berprofesi sebagai guru Pendidikan Agama Islam (PAI), memiliki peran strategis dalam pembentukan karakter religius anak. Penelitian ini bertujuan mengeksplorasi pola asuh guru PAI dalam menanamkan nilai religius di Kecamatan Randublatung, Kabupaten Blora. Metode yang digunakan adalah kualitatif dengan pendekatan fenomenologi, melalui teknik wawancara, observasi, dan dokumentasi. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa orang tua yang juga guru PAI menerapkan pola asuh otoritatif dan otoriter, dengan penekanan pada keteladanan, komunikasi terbuka, serta pengawasan disiplin. Mereka berperan sebagai figur moral dan spiritual yang mampu memberikan pengaruh positif terhadap kesadaran beragama anak. Penerapan metode pembiasaan dalam kehidupan sehari-hari terbukti efektif membentuk karakter religius anak, terutama dalam hal kedisiplinan beribadah dan internalisasi nilai-nilai moral. Penelitian ini merekomendasikan pengembangan studi lebih lanjut dengan cakupan sampel yang lebih luas serta mempertimbangkan variabel sosial-ekonomi dalam pola asuh religius.

Kata Kunci: Gaya pengasuhan; guru PAI; karakter religius

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INTRODUCTION

Character education is a crucial foundation in nation-building, particularly in shaping the next generation with noble character and values. Nation-building is an effort to create a well-organized state where citizens feel involved in the development process and actively participate in realizing a shared vision for the nation's progress. One of the key elements in character education is the formation of religious character, which reflects discipline in worship and the application of religious values in daily life (Mualimin, 2023). Then, the religious character, which encompasses not only worship obligations but also moral and ethical attitudes, needs to be formed early so that it can become a strong foundation in children's lives in the future, based on the research report "*Model Penanaman Nilai-Nilai Karakter Berbasis Kearifan Lokal*" (see: <https://digilib.uinsgd.ac.id/4122/>). Character education is emphasized and considered essential for improving positive character and behavior in children (Dewi & Dewi, 2024). Therefore, the formation of a religious character, which encompasses moral and ethical attitudes, should begin early to establish a strong foundation in the lives of children.

In this context, the role of the family, as the first environment for children, becomes crucial (Dalimunthe, 2023). Parents, especially those in professions such as Islamic Religious Education teachers, are expected to be figures who not only formally teach religious knowledge at school but also provide role models and religious guidance in everyday life (Judrah et al., 2024). However, although the family plays a significant role in shaping children's character, the reality is that many children still fall into negative behaviour that shows the degradation of religious character. Data from the Indonesian Child Protection Commission (KPAI) report shows that in 2023, there were more than 1,800 cases of complaints related to child protection, with the majority originating from family care. These cases include issues of physical violence, sexual crimes, and children in conflict with the law. This phenomenon highlights the gap in the formation of religious character in children, which could be more optimal with proper support from parents, especially those who also serve as religious education teachers.

According to data from the Center for Research and Development of Religious Education of the Indonesian Ministry of Religious Affairs in 2021, only about 52.7% of parents are actively involved in forming their children's religious character at home, despite 63% of them having a formal religious education background. This shows the gap between theoretical understanding and real practice in the family environment (Barsihannor et al., 2023). Furthermore, the Tarbawi journal states that children of religious education teachers do not always exhibit better religious behavior than children from other professions, as busy work and weak habituation of religious values at home are inhibiting factors (Nuryadin, 2022).

In the broader context of nation-building, the role of the family as the primary environment for children becomes even more crucial. Nation-building focuses on creating a strong foundation for a country by fostering unity, developing infrastructure, and ensuring the well-being of its citizens (Tamba et al., 2024). This can only be achieved if the next generation is equipped with noble character and moral values. The family plays a vital role in this process, as it is the first institution that shapes a child's personality and values. Parents, particularly those who work as Islamic Religious Education teachers, possess both religious knowledge and educational skills, which enable them to integrate moral teachings into daily parenting. Their dual role enables them to serve as consistent role models both at home and in society, thereby strengthening the child's internalization of religious values. They are expected not only to impart religious knowledge formally in school but also to act as role models, exemplifying these teachings in their everyday lives (Judrah et al., 2024). However, despite the significant role of the family in shaping children's character, many children still exhibit negative behaviors that reflect a decline in religious values (Hidayatulloh et al., 2024). This situation underscores the importance of instilling a strong religious character in children. This goal should ideally be achieved through proper guidance and support from parents, particularly those involved in religious education. However, despite the significant role of the

family in shaping children's character, many children still engage in negative behaviors that reflect a degradation of religious values. According to data from the Indonesian Child Protection Commission, there has been a consistent increase in juvenile delinquency cases, including bullying, disrespect toward parents and teachers, and lack of participation in religious practices. This situation underscores the importance of instilling a strong religious character in children. This goal should ideally be achieved through proper guidance and support from parents, particularly those involved in religious education.

The importance of parents, especially those in the field of religious education teaching, in the nation-building process cannot be overstated. These parents have the unique potential to influence their children's religious values through daily habituation and by setting a personal example (Hartati et al., 2020). However, the significant role of religious education teacher parents in shaping religious character often goes underexplored in Islamic religious education research (Mualimin, 2023). Cultivating character in students is easier because the role of education is not limited to teachers; there is also cooperation between teachers and parents (Hapipah & Shaleh, 2025). While prior studies have primarily focused on the role of teachers and formal education in shaping religious character, few have examined the profound influence of parenting styles, particularly those of religious education teachers, on instilling religious values. This research aims to bridge that gap, exploring how parenting styles among religious education teachers can foster a strong religious character in children, thereby contributing not only to individual moral development but also to the broader goal of nation-building.

The correlation between the statement "especially those who work as Islamic religious teachers, can be more optimal in instilling religious character in children" with the previous problem lies in the importance of the role of parents who work as Islamic Religious Education teachers in shaping children's religious character. As explained earlier, although the family plays a significant role in shaping children's character, many children still exhibit negative behavior that reflects a decline in their moral character. This can be seen from the high number of cases of offenses involving children, many of which originate from family care.

Parents who work as religious education teachers have a significant advantage in this regard, as they not only formally teach religious knowledge at school but also have the opportunity to implement religious values in their daily lives. With a holistic approach that combines religious knowledge with daily behavior, parents who work as religious education teachers play a significant role in instilling religious values, both through personal example and habituation methods practiced at home. Therefore, with a more optimal approach and greater attention to parenting methods based on Islamic values, parents of Islamic religious teachers can be more effective in shaping their children's religious character, which will undoubtedly reduce negative behaviors that reflect the degradation of morals and religious character that have been a problem.

In addition, social phenomena in society indicate a decline in the quality of children's religious character, as evidenced by various negative behaviors, including brawls between students, promiscuity, and low awareness of worship, as recorded in the KPAI annual report. Cases like this demonstrate that, despite receiving religious education at school, the religious character of these children is not fully developed (Ali, 2024). This reflects a gap that needs to be addressed, specifically, how the role of parents, particularly those who work as religious education teachers, can be optimized in instilling religious character in children.

In line with this, this study focuses on how the parenting style employed by parents who work as religious education teachers in Randublatung Sub-district, Blora District, influences the instillation of religious character in their children. The tendency of parenting style in this area is interesting to study, considering that this sub-district has a unique social background, with the majority of the population being Muslim, and most of the people's professions are farming and breeding, including those in religious education. This study aims to explore the types and methods of parenting employed by parents who are religious education

teachers, as well as the implications for the formation of children's religious character. In conclusion, this study aims to thoroughly examine the types and methods of parenting employed by parents of religious education teachers and their implications for shaping children's religious character.

Through this research, it is expected that an effective parenting pattern for shaping children's religious character can be identified, particularly in families with parents who have a professional background in Islamic Religious Education. This study aims to fill the existing knowledge gap regarding the relationship between parenting styles and the formation of children's religious character. This area has primarily been explored within the context of formal education. By focusing on parents who serve as religious education teachers, this research will contribute to the development of parenting theory in Islamic religious education and highlight the crucial role these parents play in instilling religious values both at school and at home.

The purpose of this study is to explore the parenting styles of parents of Islamic Education teachers in shaping children's religious character in Randublutung Sub-district, Blora Regency, with a focus on the use of authoritative and authoritarian parenting styles and habituation methods in shaping religious character within the family environment. This research aims not only to enrich academic theory but also to provide practical guidance for parents, especially those working as Islamic Education teachers, to be more effective in instilling religious character in their children. The results of this study are expected to serve as a reference for future research on similar topics, making both theoretical and practical contributions, and providing important insights for educators, researchers, and parents in understanding how parenting approaches can influence children's religious development. This research aims to be a valuable resource for anyone interested in the intersection between parenting and children's religious character education.

LITERATURE REVIEW

Parenting Style in Islamic Religious Education

Parenting style plays a crucial role in shaping a child's character. In the context of Islamic religious education, parents, especially those who work as religious education teachers, are expected to teach religious values from an early age through good parenting styles. There are four primary types of parenting styles: authoritative, authoritarian, permissive, and neglectful (Baumrind, 2021). The authoritative style, which emphasises two-way communication, gentle supervision, and constructive motivation, has proven to be the most effective in shaping children's religious character. On the other hand, the authoritarian style emphasises strict discipline and rules that must be followed without much room for discussion, which can risk reducing children's ability to interact socially (Enda, 2017). In the Islamic context, this parenting style is relevant to the concept of Qudwah Hasanah (exemplary) taught in the Qur'an, especially in QS. Luqman (31:13-19) emphasises the importance of setting examples, offering advice, and instilling habits in educating children to practice religious teachings correctly and consistently (Samudra et al., 2022).

Parenting patterns, particularly those employed by religious education teachers, play a vital role in shaping children's religious character. Authoritative parenting is proven to be the most effective in educating children with religious values, while authoritarian parenting can inhibit children's social skills. In the Islamic perspective, the concept of Qudwah Hasanah teaches that setting good examples and forming good habits are the primary keys to educating children to consistently practice religious teachings.

Authoritative Parenting Style and Its Implications for Religious Character

Studies on the influence of authoritative parenting style indicate that parents who employ this approach tend to be more effective in instilling religious values in their children (Elfani & Utami, 2021). This parenting

involves open communication, empathy, and positive reinforcement. In this study, authoritative parenting style is employed by parents who work as religious education teachers to instill religious character in children (Ali, 2024). These parents emphasize the importance of discipline in religious practices, such as prayer, fasting, and reciting the Qur'an. However, unlike authoritarian approaches, the authoritative style ensures that these practices are introduced in a manner that respects the child's emotional and psychological needs. This nurturing environment is crucial, as it helps children internalize religious practices and values as integral parts of their lives rather than as obligations. The emphasis on discipline in worship, such as prayer, fasting, and reciting the Qur'an, is applied in a way that supports children's emotional needs. This aligns with the Islamic view that emphasizes the importance of teaching children with love and gentleness, as stated in the Quran. At-Tahrim (66:6), which teaches Muslims to protect their families from hellfire with good and correct guidance (Sholeh & Efendi, 2023). The verse underscores the responsibility of parents to provide good and loving instruction to their children, in line with the principles of Qudwah Hasanah (exemplary leadership), where parents act as role models. Therefore, parents who adopt an authoritative approach are not only teaching religious values theoretically but are also demonstrating these values through their actions, setting a living example for their children.

The impact of authoritative parenting on children's religious character is profound. Research has shown that children raised by authoritative parents tend to develop a stronger sense of personal responsibility, empathy, and self-regulation, which are essential for consistently practicing religious values. By combining firm yet supportive guidance with emotional warmth, children develop a deep understanding of the religious teachings they are exposed to (Husna & Thohir, 2020). In particular, the authoritative style fosters a positive attitude toward religious practices, as children learn to associate faith with love and guidance rather than fear or obligation. As such, children of Islamic religious teachers who grow up in an authoritative environment are more likely to embrace religious practices and values as part of their identity, leading to the development of a resilient and consistent religious character. This approach to parenting strikes a balance between discipline and emotional support, equipping children with the tools to navigate their spiritual journeys with confidence (Alam, 2020).

In conclusion, the authoritative parenting style is particularly effective in shaping the religious character of children. By emphasizing love, empathy, and clear expectations, parents — especially those involved in religious education — play a crucial role in nurturing their children's religious identity and moral integrity, both through their words and actions. This aligns with Islamic teachings that prioritize gentle, compassionate, and example-based instruction in religious education. Authoritative parenting has been proven effective in instilling religious character in children, particularly for parents who work as religious education teachers. By prioritizing open communication, empathy, and discipline in worship, parents can provide holistic religious education, not only through theory but also through direct example. This aligns with Islamic teachings that prioritize love and guidance in educating the family, as instructed in the Qur'an.

Habituation Method in Religious Character Building

Habituation is one of the primary methods in Islamic religious education that parents use to instill religious values in their children (Prayogo & Suyadi, 2019). This method involves consistently encouraging children to engage in religious practices, allowing these practices to become part of their daily routine gradually. It helps create a stable foundation for a child's religious character by embedding values into their habitual actions. In the case of Religious Education teachers, this method is particularly effective, as they incorporate religious activities, such as prayer (Salah) and Qur'an recitation, into their children's daily lives. By repeatedly practicing these rituals, children internalize them as essential elements of their lives. This approach aligns with the Islamic principle of ta'lim (education) through repeated exposure to religious practices and moral guidance. As a result, children learn to approach religious observances with sincerity and consistency, seeing them not just as obligations, but as important, life-affirming routines.

In this study, religious education teacher parents used habituation to educate their children in the aspect of worship, such as prayer and reading the Qur'an. This method involves repeating positive behaviors performed by the child, so that they become part of their routine. This is in line with Islamic teachings that emphasize the importance of instilling children in worship activities from an early age, as mentioned in QS. Al-Luqman (31:17) teaches children to establish prayer, invite goodness, and avoid evil. This habituation is also not limited to worship but includes the formation of moral attitudes, such as politeness and respect for others (Parnawi & Ahmed Ar Ridho, 2023). By consistently applying this habituation method, parents of religious education teachers can help their children develop a strong religious character, which encompasses discipline in worship and behavior, as taught by their faith.

The habituation method has proven effective in instilling religious character in children, especially for parents who work as religious education teachers. By familiarizing children with worship activities and instilling moral attitudes, parents can educate their children to develop discipline in worship and behavior that aligns with religious teachings. This aligns with Islamic teachings that emphasize the importance of developing good habits from an early age in educating children to become virtuous and religiously obedient individuals.

By applying the method of habituation, parents, especially those who are religious education teachers, play a crucial role in shaping their children's religious character. Through consistent engagement in worship and moral activities, children develop discipline, a strong sense of faith, and positive ethical behaviors. This holistic approach to religious education, grounded in Islamic principles, ensures that children grow into individuals who are not only spiritually committed but also morally responsible. Through habituation, religious practices and ethical behaviors become second nature, fostering a generation that is both obedient to God and considerate of their fellow human beings.

METHODS

This study employs a qualitative approach to gain an in-depth understanding of the types and methods of parenting styles used by parents who work as Islamic Religious Education teachers in instilling religious character in children in Randublatung District, Blora Regency. This approach was chosen because the phenomenon under study is closely related to human perceptions, experiences, and interactions in a natural social context. The phenomenological approach was employed to gain an in-depth understanding of the subjects studied, focusing on their experiences in parenting and instilling religious values in their daily lives. Phenomenology enables researchers to understand how religious education teacher parents interpret and fulfill their roles in educating children with religious values. This approach is also relevant because it aims to capture the meaning of the experiences lived by parents in the context of religious parenting.

The data sources used in this research include primary data collected through in-depth interviews, observation, and documentation. Secondary data were obtained from parents who work as religious education teachers in Randublatung Sub-district. Secondary data were obtained from literature, articles, and previous research relevant to the topic of parenting style and religious character education. The purposive sampling technique was used to select parents who work as religious education teachers in various villages in Randublatung Sub-district, as they are considered to have a sufficient understanding of parenting styles and their implementation in shaping children's religious character. This technique ensures that the data obtained is relevant to the research objectives.

To analyse the data, this research used the Miles and Huberman analysis model from their "*Qualitative data analysis: An expanded sourcebook*" book, which includes three main stages: data reduction, data presentation, and data verification. Data reduction was done by grouping relevant information and deleting unnecessary data. Data presentation is conducted in the form of a narrative that systematically describes

the research findings. At the same time, verification is achieved by checking the accuracy of the data and drawing conclusions that lead to valid and reliable findings. This technique ensures that the research results can provide a clear and in-depth picture of the application of parenting style in instilling children's religious character.

RESULTS AND DISCUSSION

Results

The results of observations, interviews, data reduction, and verification indicate that effective parenting methods, remarkably authoritative parenting, play a significant role in shaping children's religious identity. Parents of religious education teachers in Randublatung Sub-district have successfully applied these methods well. In addition, the habituation method is also applied to instill religious character, such as the habit of reading the Qur'an after Maghrib prayer, as well as encouraging children to speak well and have good manners. Parents also provide examples through consistent worship, such as prayer and fasting, which are considered crucial in shaping children's religious character.

Table 1. Research Result

Data Source	Key Findings	Reduction Process	Synthesis
Interviews	Parenting styles: authoritative and authoritarian parenting were used.	Data categorized by type of parenting style and methods used by parents.	Combination of both styles with an emphasis on dialogical communication and gentle guidance.
Observations	Children show awareness of religious routines and practices.	Focus on observed behaviors and practices of children in religious activities.	Children demonstrate increased religious awareness, and their routine worship behavior is noted.
Parenting Methods	Communication, motivation, gentle guidance, and role modeling.	Identified methods: dialogical communication, motivation, gentle guidance.	Parents serve as spiritual and moral role models, with methods tailored to Islamic values.
Parenting Benefits	Spiritual and moral figures in children's lives.	Highlighted roles: teachers as role models, guiding children in moral and spiritual development.	Parenting shapes children into more disciplined, religious individuals with a strong moral base.
Implications for Character Development	Children's religious character is nurtured.	Focus on the influence of authoritative parenting on children's religious routines.	Significant impact on children's character development through both spiritual guidance and disciplined behavior.

Sources: Research Data, 2025

The results of this study corroborate existing theories about parenting style and its influence on child development, especially in shaping religious character. The four types of parenting styles (authoritative, authoritarian, permissive, and neglectful) are very relevant to the findings of this study. In the context of this study, the authoritative parenting style was found to be most commonly applied by parents of religious education teachers in instilling religious character in their children. This style involves open communication, emotional support, and realistic expectations of the child (Elfani & Utami, 2021). As explained in previous research, the authoritative parenting style has been proven to have a positive impact on children's social and emotional development, including the formation of their religious character (Enda, 2017). The results of the synthesis and analysis of interviews and observations conducted with parents

who work as Islamic Religious Education teachers in Randublatung Subdistrict, Blora District, reveal some important findings related to the application of parenting styles in instilling religious character in their children. In general, parents who work as PAI teachers apply two types of parenting styles, namely authoritative and authoritarian.

In addition, the use of an authoritarian parenting style in some cases also indicates that parents feel the need to provide stricter direction regarding religious obligations. However, this does not always have a positive impact on children's social development. As described in the literature, authoritarian style is often associated with problems in children's social and emotional development, such as low ability to communicate and interact with peers (Baumrind, 2021). However, in this context, the authoritarian style, applied while still prioritizing religious values, has a more positive impact on the formation of children's religious character (Ali, 2024). Authoritative parenting is characterized by a gentler approach, involving dialogic communication, providing constructive support, and orientation tailored to the child's needs. Meanwhile, authoritarian parenting focuses more on applying strict discipline in the implementation of worship, by providing direction and motivation that is more pressing.

The presence of parents as spiritual and moral figures significantly contributes to the development of children's religious character. This aligns with social learning theory, which posits that children tend to imitate the behavior of adults they perceive as role models (Firmansyah & Saepuloh, 2022). In this context, parents who serve as role models in worship and daily behavior have a significant influence on the formation of children's religious character (Zalsabella P et al., 2023). This is also reflected in Role Modeling theory, which suggests that children learn by observing and imitating the behaviour of people they perceive as role models.

The habituation method is also used to instill religious character, such as the habit of reading the Qur'an after Maghrib prayer, and encouraging children to always speak well and have good manners. In addition, parents also provide examples through consistent worship practices, such as prayer and fasting, which are considered very important in shaping children's religious character. However, there are challenges in integrating authoritative and authoritarian styles in one family, given that each child has different needs. Therefore, a more flexible approach that accommodates children's characteristics, as applied in holistic parenting, may be a more effective solution. The concept of holistic parenting, which emphasizes a comprehensive approach encompassing the physical, emotional, social, intellectual, and spiritual dimensions of children, can be a more balanced and adaptive model for shaping children's religious character optimally.

The advantage of the parenting pattern applied by the parents of Islamic Religious Education teachers is that they serve as spiritual and moral figures, providing direct examples to their children. This is very important in the formation of children's religious character, because children not only hear religious teachings but also see direct application from their parents. Overall, the results of this study reveal that parents who work as Islamic Religious Education teachers play a central role in instilling religious values through an approach that combines discipline and compassion, as well as consistent habituation methods in daily life. This is proven to help their children develop better worship awareness and strengthen their religious insights.

Discussion

Types and Methods of Parenting Style of Parents with Profession of Islamic Education Teachers in Instilling Religious Character in Children

This study found that parents who work as Islamic Religious Education teachers in Randublatung Sub-district, Blora District, apply two types of parenting styles in educating their children, namely authoritative

and authoritarian. Authoritative parenting style, which is the most dominant parenting style, emphasises positive relationships, open communication, and high emotional support to children. Parents who adopt this style encourage their children to be independent in their worship and actions guided by religious values, while still providing gentle and loving supervision and direction (Mualimin, 2023). For example, parents motivate their children to pray and read the Qur'an with a full understanding of their children's needs and conditions (Suhaili, 2023).

In contrast, the authoritarian parenting style emphasises strict control and gives direct orders to children regarding religious obligations (Dewi et al., 2024). Parents who apply this style do not give much room for children to negotiate, instead prioritizing discipline and emphasizing the implementation of worship, such as firmly reminding children to pray on time or fast during Ramadan. Although this style is more pressing, this study demonstrates that a combination of authoritative and authoritarian approaches can yield effective results in instilling religious character in children, especially in the context of Islamic Subject Teacher families, as reported in the research study "*Model Penanaman Nilai-Nilai Karakter Berbasis Kearifan Lokal*" (see: <https://digilib.uinsgd.ac.id/4122/>).

The findings regarding these two parenting styles are relevant to parenting style theory, which classifies parenting styles into authoritative, authoritarian, permissive, and neglectful (Baumrind, 2021). The results of this study confirm that parents of religious education teachers are more likely to combine authoritative and authoritarian parenting styles, which, in theory, can have a significant impact on the development of children's religious character. On the other hand, an overly strict (authoritarian) parenting style can risk reducing a child's ability to interact socially. However, in this context, a more rigorous inculcation of religious values may be considered necessary in some aspects (Ningsih & Prasetya, 2022). This research contributes to the existing literature on the application of religious parenting styles. It contributes to examining how the application of religious discipline, balanced with affection and communication, can foster good religious character in children.

The Advantages of the Parenting Style of Parents who are Religious Education Teachers in Instilling Religious Character in Children

The advantages of parents who work as religious education teachers in instilling children's religious character lie in their role as spiritual and moral figures. There is significance of active collaboration between parents, educators, and the community to create a balanced educational environment in the digital era (Saputri & Wulandari, 2024). As spiritual figures, parents of religious education teachers not only teach religion at school but also embody and practice religious values in their everyday lives (Arisca et al., 2020). They become role models for children in terms of worship, such as praying in congregation, fasting, reading the Qur'an, and other good behaviours that reflect the teachings of Islam. For example, many parents set an example in performing the five daily prayers and do not just order their children to perform the prayers without setting an example (Dalimunthe, 2023). This has a positive impact on children's awareness of their religious obligations.

In addition, parents of religious education teachers also act as moral figures, providing role models in daily morals and behaviour (Suparta & Istiqamah, 2021). They teach children to behave politely, honestly, and respect others. Children raised in an environment full of these moral role models are more likely to have these values embedded in their lives (Salam, 2016). The study also showed that religious education teacher parents endeavoured to be role models in other aspects of life, such as respecting others, maintaining cleanliness, and being humble.

This finding aligns with social learning theory, which suggests that children learn through observation and imitation of the adults around them (Baumrind, 2021). Parents of Religious Islamic teachers, as the leading figures in their children's lives, play a crucial role in shaping their children's religious and moral behavior

(Raihan, 2021). The study adds insight into how parental figures influence the development of a strong religious character in children, as well as revealing that the role of parents as religious educators can complement their role as role models in everyday life. The novelty of this study lies in its emphasis on the dual role of Religious Islamic teacher parents as spiritual and moral figures. This role may not have been widely discussed in previous studies on parenting.

Implications of Parenting Style of Religious Education Teacher Parents on the Cultivation of Children's Religious Character

The implication of the parenting style applied by parents with a religious education teacher profession is seen in the formation of children's stronger religious character. Children raised in families that apply authoritative and authoritarian parenting styles, combined with consistent religious values, show an increase in their awareness of worship and discipline (Maunah, 2021). They become more familiar with worship routines, such as the five daily prayers, reading the Qur'an, and fasting, and develop a better understanding of the teachings of Islam (Arifah et al., 2023). These worship routines become an inseparable part of their lives and become the foundation for the formation of a solid religious character.

In addition, the findings also show that instilling religious character in children is not only achieved through religious teaching, but also habituation, role modeling, and motivation (Judrah et al., 2024). Habits such as reading the Qur'an every day after Maghrib prayer, for example, become ingrained in children by their parents or religious teachers from an early age. Motivation provided by parents is also essential in increasing children's interest in worship and religious knowledge (Raihan, 2021). Providing examples by parents also has a significant impact on shaping children's religious behavior.

This finding supports the social cognitive theory, which states that children's behavior can be influenced by the process of observing parents' actions. The habituation carried out by religious teacher parents in the context of worship, moral behaviour, and morals provides a strong foundation for children to develop their religious character. This research also contributes to the understanding of how an effective parenting style can influence children's behavior in a religious context, as well as how parents can incorporate religious values into their daily lives through holistic and integrated methods. The novelty of this study lies in its emphasis on habituation and motivation methods in the context of religious character. This topic has not been widely discussed in previous parenting studies.

CONCLUSION

The conclusion of this research aligns with the research objectives that were established. This study aims to explore the types and methods of parenting applied by parents who work as Islamic Religious Education teachers in instilling religious characters in their children in Randublatung Sub-district, Blora District. Based on the analysis of interviews and observations, it was found that parents of PAI teachers apply two types of parenting styles, namely authoritative and authoritarian. The methods used to instill religious character include routine habituation in worship, personal example, and constructive motivation.

The authoritative parenting style prioritizes open communication, positive motivation, and an orientation tailored to the child's needs. Meanwhile, the authoritarian style emphasises the application of strict discipline in worship. These two methods demonstrate that Islamic Religious Education teacher parents have implemented integrative and holistic parenting practices in line with Islamic values.

The advantage of this parenting style is that parents serve as spiritual and moral role models, providing direct examples of worship and good behavior. This parenting style implies that the children of Islamic Religious Education teacher parents are more aware of worship routines and begin to develop better

religious insights. Thus, the results of this study fulfilled the research objectives of exploring and analysing in depth the influence of parenting patterns of Islamic Religious Education teacher parents in instilling religious character in children, as well as the implications arising from the application of the parenting method.

AUTHOR'S NOTE

The authors declare that there is no conflict of interest related to the publication of this article. The authors also confirm that all data and content of this article are original and free from plagiarism. All information presented is the result of independent work and is based on valid and reliable sources. Thus, this article is expected to make an honest and meaningful contribution to the relevant scientific field.

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