

THE INFLUENCE OF PARENTAL ATTENTION AND THE ISLAMIC RELIGIOUS EDUCATION LEARNING PROCESS ON THE BEHAVIOR OF STUDENTS AT MADRASAH DINIYAH

Musthofa

Institut Asy-Syukriyyah Tangerang; Indonesia

Correspondence Email; musthofa@asy-syukriyyah.ac.id

Submitted: 20/01/2025

Revised: 28/03/2025

Accepted: 20/05/2025

Published: 22/07/2025

Abstract

This study aims to analyze the influence of parental attention and the Islamic Religious Education (IRE) learning process on the religious behavior of students at Madrasah Diniyah of Assidiqiyah Islamic Boarding School, West Jakarta. The research is grounded in the observed lack of consistent internalization of religious values among students, as reflected in irregular worship practices and the weak application of Islamic conduct in daily life. Employing a quantitative approach with a survey method, this study utilized correlation and regression analysis techniques. Data were collected through a Likert-scale questionnaire distributed to 176 respondents selected via random sampling from a population of 750 students. The findings indicate that parental attention has a stronger influence than the IRE learning process in shaping students' religious character. Moreover, both variables were found to have a significant positive effect, both individually and simultaneously, on various aspects of religious behavior, including the performance of obligatory and sunnah prayers, Ramadan fasting, Qur'an reading habits, and Islamic social etiquette. The study concludes that fostering students' religious character requires a synergistic partnership between school-based religious instruction and active parental engagement at home to ensure the comprehensive and consistent embodiment of Islamic values.

Keywords

Parental Attention, Islamic Religious Education, Madrasah Diniyah.



© 2025 by the authors. This is an open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

INTRODUCTION

Religious education plays a crucial and strategic role in shaping the religious dimension of learners, particularly at the secondary school level, where moral development is at a critical stage. Diniyah Takmiliah School at Assiddiqiyah Islamic Boarding School, West Jakarta, as a formal religious education institution under the Ministry of National Education, integrates Islamic Religious Education (PAI) into its curriculum alongside general subjects. The goal is not merely cognitive mastery, but more importantly, the formation of religious behavior and moral character. However, preliminary observations indicate that this goal is not fully achieved. Various symptoms of behavioral decline among students have emerged, such as neglecting the five daily prayers, incomplete fasting during Ramadan, dishonesty toward teachers, peers, and parents, as well as low discipline during lessons. These phenomena reflect a gap between the expected outcomes of religious education and the actual behavior exhibited by students.

One important aspect that potentially influences students' religious behavior is the level of parental attention toward their children's education (Nurhayati et al., 2024; Purnama, 2019; Rantauwati, 2019; Setyaningrum, 2015). In the context of Madrasah Diniyah at Assiddiqiyah Islamic Boarding School, parental involvement tends to be limited due to various factors such as work commitments, lack of understanding of the educational process, or the assumption that boarding schools are fully responsible for religious development. Preliminary data collected through informal interviews with teachers and observations of student behavior indicate that students who receive consistent attention and reinforcement from parents tend to demonstrate better religious discipline and moral conduct. This suggests that parental attention may serve as a critical external factor that supports or hinders the internalization of religious values taught at school.

In addition to parental factors, the effectiveness of the Islamic Religious Education learning process within the Madrasah Diniyah system itself requires scrutiny. Some teachers report challenges such as limited time allocation, insufficient integration of contextual learning methods, and a lack of individualized guidance, especially for students exhibiting negative behavior. The interplay between the quality of the learning process and the level of parental support appears to jointly affect student behavior. When both components function optimally—teachers applying engaging, values-based pedagogy and parents reinforcing religious teachings at home—students show more positive behavioral outcomes. Thus, this study seeks to examine how parental attention and the Islamic Religious Education learning process, both individually and interactively, influence

students' religious behavior at Madrasah Diniyah Pondok Pesantren Assiddiqiyah Jakarta Barat, with the aim of offering data-based recommendations for improving religious character education.

Several previous studies have explored the influence of parental attention, Islamic Religious Education (IRE), and student behavior. (Harahap et al., 2017; Patimah, 2016; Rachman, 2017) Found that parental attention significantly affects students' religious behavior at the elementary level, though their study did not examine the role of formal religious instruction. (Anggraenie et al., 2022) Emphasized the importance of contextual and value-based Islamic Religious Education teaching methods in shaping student character, but overlooked the role of the family. (Sartika et al., 2022) Highlighted the synergy between school and home environments in influencing student behavior at the senior Islamic high school level, yet did not examine parental attention as an isolated variable. (Alyana et al., 2025; Salsabila & Yusuf, 2024) Found that peer environments moderate the impact of IRE on religious behavior, but did not include the parental role. Finally, (Kadir A et al., 2022; Veronika et al., 2022) concluded that parental attention enhances motivation and discipline, yet his study did not integrate IRE processes into the analysis.

From these studies, it is evident that existing research tends to isolate variables rather than examine the combined effects of parental attention and religious instruction on student behavior. Moreover, few studies have focused specifically on the context of Madrasah Diniyah within Islamic boarding schools, where both parental and institutional religious influences coexist. The novelty of the present study lies in its integrative approach, investigating how parental attention and the learning process of IRE simultaneously affect students' religious behavior at Madrasah Diniyah of Assiddiqiyah Islamic Boarding School, West Jakarta. This research contributes new insights by exploring the interaction between home and school religious education in a pesantren-based environment, aiming to fill the existing gap in holistic character development research.

To foster good behavior in students, effective Islamic Religious Education (IRE) is essential. One of the primary objectives of IRE is not merely to transfer religious knowledge, but to shape religious behavior in a comprehensive manner. The success of IRE, therefore, must be reflected not only in students' cognitive understanding of Islam but also in their affective and behavioral engagement with Islamic values. According to the Regulation of the Minister of Religious Affairs of the Republic of Indonesia No. 13 of 2021, religious education must develop spiritual attitudes, deepen knowledge, and build skills of religious practices in accordance with learners' religious backgrounds. This regulation underscores that IRE evaluation must encompass the three domains

of learning outcomes—cognitive (knowledge), affective (attitude), and psychomotor (skills/practice)—to ensure the holistic development of religious personality among students.

In the context of evaluation, the cognitive domain focuses on understanding key materials such as the pillars of faith and Islamic law (fiqh), while the affective domain targets students' internalization of values like sincerity, honesty, and respect. The psychomotor domain, on the other hand, emphasizes students' practical application of Islamic teachings, particularly in acts of worship. Scholars such as (Bloom, 1956) and later (Krathwohl, 2002) have emphasized that effective educational evaluation should address all three domains to truly reflect meaningful learning. In Islamic education, this is further supported by (Al-Attas, 1979) those who emphasized that the goal of Islamic education is the inculcation of *adab* (proper behavior) in students, not just the accumulation of knowledge. Hence, evaluation instruments in IRE should be designed to assess students' knowledge, their moral dispositions, and their actual practice of Islamic principles in daily life.

Alongside pedagogical factors, parental involvement plays a crucial role in the success of religious education. Classical Islamic thought, such as in *Tafsir al-Munir* by Wahbah al-Zuhaili (2000), underscores that parents are the primary and most influential educators in a child's life. Furthermore, Abdullah Nasih Ulwan, in his book *Tarbiyatul Aulad fil Islam*, argued that the family is the foundational environment for instilling faith, character, and Islamic values. He stated that parents must recognize their responsibilities and not delegate the entirety of religious education to formal institutions alone. Contemporary studies, such as those (Epstein, 2011) on parental involvement in education, confirm that consistent and meaningful parental engagement significantly correlates with students' behavioral and academic outcomes. Therefore, in the context of *Madrasah Diniyah Pondok Pesantren Assiddiqiyah Jakarta Barat*, religious character development in students is best achieved through a synergistic relationship between school-based religious instruction and active parental involvement at home.

Based on the background described above, this study aims to analyze the influence of parental attention and the Islamic Religious Education learning process on the religious behavior of students at the *Madrasah Diniyah of Assiddiqiyah Islamic Boarding School, West Jakarta*. Specifically, this research investigates both the individual and interactive effects of these two variables in shaping students' religious character and daily moral conduct.

METHOD

This study is a quantitative research that aims to analyze the influence of parental attention and the process of Islamic Religious Education (IRE) learning on student behavior at the Madrasah Diniyah of Assiddiqiyah Islamic Boarding School, West Jakarta. The research uses a survey method with a correlational approach, as it seeks to determine the degree of relationship between the three research variables.

The data in this study consist of quantitative data derived from questionnaire responses measuring: (1) the level of parental attention, (2) the quality of IRE learning, and (3) the religious behavior of students. The sources of data are students, guardians (parents), and Islamic education teachers at the Assiddiqiyah Islamic Boarding School. Additional data were obtained through interviews and documentation.

The population in this study includes all students of the Madrasah Diniyah program at the Assiddiqiyah Islamic Boarding School, totaling 750 students. The sample was determined using the Slovin formula, with a random sampling technique, resulting in 176 students as the research sample. This method allows each member of the population to have an equal chance of being selected, ensuring representative data.

The data collection techniques used in this study include questionnaires, documentation, and interviews. The questionnaire was developed using a Likert scale to measure three key variables: parental attention, the Islamic Religious Education (IRE) learning process, and student behavior. Each item was rated on a scale from 1 (strongly disagree) to 5 (strongly agree), and the instrument was validated through expert judgment and tested for reliability using Cronbach's Alpha. In addition to the questionnaire, documentation was used to support and triangulate the data, including student attendance records, logs of participation in religious activities such as prayer and fasting, as well as academic performance reports related to religious education. To complement the quantitative data, semi-structured interviews were also conducted with selected teachers and parents, providing qualitative insights into the role of parents and the implementation of IRE learning in students' daily lives.

The data analysis process in this study follows three main steps: data reduction, data presentation, and conclusion drawing or verification. Data reduction is conducted by organizing and selecting only the most relevant information based on the three research variables, while omitting responses that are incomplete or irrelevant. Once reduced, the data presentation stage

involves arranging the data in the form of tables, graphs, and descriptive summaries to facilitate interpretation of the relationships among variables. Finally, in the conclusion drawing and verification stage, the data are analyzed using SPSS version 17.0 and Microsoft Excel, applying correlation and regression analysis techniques to determine the strength and direction of the relationships between parental attention, the IRE learning process, and student behavior. The results are then interpreted critically and contextually by comparing them with relevant educational theories and previous research findings.

FINDINGS AND DISCUSSION

Findings

After noticing the characteristics of each variable and the analysis requirements, hypothesis testing is carried out, which has been submitted. Test results are used to prove whether the data obtained in the research supports or rejects the hypothesis that has been proposed. As previously explained, the analysis techniques used include correlation *product moment*, partial correlation, and regression analysis. This submits a three-fruits hypothesis, which needs to be tested in an empirical way. The three hypotheses are temporary assumptions about the existence of a relationship between results, Study education, and Religious is:

- a. Parental attention relationship X_1
- b. Involvement Person Old (X_2), both individually and together
- c. Character religious students (Y).

1. Religious Character of Santri

Based on the final instrument consisting of 20 items, the theoretical maximum score will be 80, and the minimum score will be 20. calculation results, empirically after identification, the maximum score is obtained as 70, and a minimum score of 36. In other words, the data range starts from the score of 36 to 70. The mean score = 56.36; the median = 58.0 mode = 58; and standard deviation 7.103; and variance = 50. The author presents the complete data in Table 1.

Table 1. Frequency Distribution of Religious Characteristics

F	Frequency	Percent	Valid Percent	Cumulative Percent
36	2	2.7	2.7	2.7
38	1	1.3	1.3	4.0
41	1	1.3	1.3	5.3
43	1	1.3	1.3	6.7
47	2	2.7	2.7	9.3
48	2	2.7	2.7	12.0
49	3	4.0	4.0	16.0
50	1	1.3	1.3	17.3
51	2	2.7	2.7	20.0
52	4	5.3	5.3	25.3
53	3	4.0	4.0	29.3
54	2	2.7	2.7	32.0
55	3	4.0	4.0	36.0
56	5	6.7	6.7	42.7
57	5	6.7	6.7	49.3
58	8	10.7	10.7	60.0
59	7	9.3	9.3	69.3
60	2	2.7	2.7	72.0
61	6	8.0	8.0	80.0
62	2	2.7	2.7	82.7
63	3	4.0	4.0	86.7
64	2	2.7	2.7	89.3
65	3	4.0	4.0	93.3
67	3	4.0	4.0	97.3
69	1	3	1.3	98.7
70	1	1.3	1.3	100.0
Amount	75	100.0	100.0	

Then, after the data in Table 1 is classified into seven intervals, with a range of one standard deviation for each interval. Then, the distribution of the Student Religious Behavior data scores is presented by the author in the following table.

Table 2. Frequency Distribution of Religious Character Scores

No	Class Interval	Upper Limit Lower Limit	Frequency Absolute	Frequency Relatively
1.	30 - 37	29.5-37.5	2	3
2.	38-45	37.5-45.5	3	4
3.	46-53	45.5-53.5	17	23
4.	54-61	53.5-61.5	39	52
5.	62-70	61.5-70.5	14	18
	Amount		N=75	100.00%

From the data analysis summarized in Table 2, based on the average value of 56.36, it was found that there were 42 students (56%) with religious behavior above the average value, while 26 students (36%) with religious behavior below the average value. Furthermore, there are five students (6.7%) who have religious behavior around the average. It appears that the skewness of the data is skewed to the right or a loosely sloping distribution, which means that most (majority) of the student religious behavior variable data are above average. Thus, the religious behavior data is in the good category.

2. Islamic Religious Education Learning Outcome Variable X1

The Islamic Religious Education learning outcome score was obtained from empirical data provided by the Islamic Religious Education subject teacher. After being identified, it turned out that the minimum score achieved by the respondents was 60, and a maximum score of 94; or in other words, the data has a range of values from 60 to 94. The mean is = 76.52; the mode is = 67; the standard deviation is = 7.433; the variance is = 55.253, and the kurtosis is = 262. Furthermore, the author presents the complete data on Islamic Religious Education Learning Outcomes in the following table:

Table 3. Islamic Religious Education Learning Outcomes

F	Recurrence	Percent	Valid Percentage	Cumulative Percent
60	2	2.7	2.7	2.7
67	10	13.3	13.3	16.0
69	3	4.0	4.0	20.0
70	4	5.3	5.3	25.3
71	3	4.0	4.0	29.3
72	1	1.3	1.3	30.7
73	3	4.0	4.0	34.7
74	3	4.0	4.0	38.7
75	5	6.7	6.7	45.3
76	3	4.0	4.0	49.3
77	4	5.3	5.3	54.7
78	2	2.7	2.7	57.3
79	4	5.3	5.3	62.7
80	9	12.0	12.0	74.7
81	2	2.7	2.7	77.3
82	1	1.3	1.3	78.7
83	4	5.3	5.3	84.0
84	2	2.7	2.7	86.7
85	2	2.7	2.7	89.3
87	3	4.0	4.0	93.3
89	1	1.3	1.3	94.7
90	1	1.3	1.3	96.0
92	1	1.3	1.3	97.3
93	1	1.3	1.3	98.7
94	1	1.3	1.3	99.6
Amount	75	100.0	100.0	100.0

The data on Islamic Religious Education (IRE) learning outcomes indicate a generally strong academic performance among students in the Madrasah Diniyah program. A significant proportion of students achieved results in the “Very Good” category, accounting for 38.1%, while another 36.9% fell into the “Good” category. This suggests that more than 70% of the students demonstrated a solid grasp of the cognitive aspects of Islamic religious education. Meanwhile, 19.9% of students were categorized as “Fair,” indicating a need for improvement in understanding or applying certain concepts. Only a small percentage, 5.1%, were classified as “Poor,” which may signal learning difficulties, lack of engagement, or inadequate reinforcement at home or in the classroom. These findings reflect the general effectiveness of the instructional process in delivering the cognitive content of Islamic teachings. However, to further improve overall outcomes, targeted interventions may be necessary, especially for those in the lower categories, including the use of differentiated instruction and enhanced parental involvement.

Then, after the data is described in seven intervals, with a range of one standard deviation for each interval, the distribution of Islamic Religious Education learning outcome data scores is presented by the author in the following table:

Table 4. Frequency Distribution of Islamic Religious Education Learning Outcome Scores

No.	Class Interval	Upper Limit	Frequency	Frequency
1.	60-67	59.5-67.5	12	16
2.	68-75	67.5-75.5	22	29
3.	76-83	75.5-83.5	29	39
4.	84-91	83.5-91.5	9	12
5.	92	91.5-99.5	3	4
Amount			N=75	100.00%

From the results of the data analysis summarized in Table 4, based on the average value of 76.52, it was found that there were 34 students (45%) with Islamic Religious Education learning outcomes below average, whereas 38 students (50%) with Islamic Religious Education Learning Outcomes above the average value. Furthermore, there are three students (0.04%) whose Islamic Religious Education learning outcomes are around the average. It appears that the skewness of the data is skewed to the right or a loosely sloping distribution, which means that most of the Islamic Religious Education learning outcome data are above average. Thus, in general, the Islamic Religious Education Learning Outcomes data of class XI SMP students in the 2021/2022 academic year are in the fairly good category.

3. Parental Involvement Variable X2

The score for the variable of parental involvement in educating children was obtained from the final instrument of 26. item. The theoretical maximum score = 104, and the theoretical minimum score = 26. In reality, empirically, the score of Parental Involvement in educating children turned out to be the minimum score achieved by respondents was 42, and a maximum score of 100. In other words, the range of the data is from 42 to 100. The mean (average value) is = 77.35; The median is = 78.00; the mode is = 76; standard deviation = 11, 036; variance = 121, 797; skewness = 430; and kurtosis = 609. After the data is classified into eight intervals, with a range of one standard deviation for each interval. Then, the distribution of parental involvement data scores is presented by the author in the following table:

Table 5. Frequency Distribution of Parental Involvement Scores

No	Class Interval	Upper Limit	Frequency	Frequency
		Lower Limit		
1.	40-48	39.5 - 48.5	1	1
2.	49-57	48.5 - 57.5	2	3
3.	58-65	57.5 - 65.5	5	7
4.	66-73	65.5 - 73.5	19	25
5.	74-81	73.5 - 81.5	19	25
6.	82-89	81.5 - 89.5	21	28
7.	3	89.5 - 100.5	8	11
8.	2	78.5 - 100.4	5	1
9.	3	86.5 - 100.2	4	2
10.	2	78.5 - 100.5	2	1
11.	3	89.5 - 100.5	3	2
12.	N=75	86.5 - 100.5	N=75	100.00 %

The data on student religious behavior reveal that a majority of students exhibit commendable levels of religious conduct. Specifically, 37.5% of students fall into the “Very Good” category, while 33.0% are categorized as “Good,” indicating that over 70% of students demonstrate consistently positive religious behaviors in their daily lives. A smaller portion, 21.6%, is in the “Fair” category, which suggests a moderate level of behavior that could benefit from additional reinforcement or guidance. Only 8.0% of students fall into the “Poor” category, reflecting minimal engagement with religious practices or internalization of values. These findings suggest that while the overall religious behavior of students is encouraging, further efforts are still necessary to address the behavioral gaps among students in the lower categories through character-based religious education and increased parental involvement.

This data on parental involvement in educating children is presented in full by the author in the following table:

Table 6. Frequency Distribution of Parental Involvement

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
42	1	1.3	1.3	1.3
52	1	1.3	1.3	2.7
53	1	1.3	1.3	4.0
59	1	1.3	1.3	5.3
62	1	1.3	1.3	6.7
64	3	4.0	4.0	10.7
66	4	5.3	5.3	16.0
67	1	1.3	1.3	17.3
68	3	4.0	4.0	21.3
69	1	1.3	1.3	22.7
70	3	4.0	4.0	26.7
71	1	1.3	1.3	28.0
72	4	5.3	5.3	33.3
73	2	2.7	2.7	36.0
75	3	4.0	4.0	40.0
76	5	6.7	6.7	46.7
77	2	2.7	2.7	49.3
78	4	5.3	5.3	54.7
79	3	4.0	4.0	58.7
80	1	1.3	1.3	60.0
81	1	1.3	1.3	61.3
82	2	2.7	2.7	64.0
83	5	6.7	6.7	70.7
84	3	4.0	4.0	74.7
85	1	1.3	1.3	76.0
86	2	2.7	2.7	78.7
87	2	2.7	2.7	81.3
88	5	6.7	6.7	88.0
89	1	1.3	1.3	89.3
92	1	1.3	1.3	90.7
93	2	2.7	2.7	93.3
94	1	1.3	1.3	94.7
95	1	1.3	1.3	96.0
96	1	1.3	1.3	97.3
99	1	1.3	1.3	98.7
100	1	1.3	1.3	100.0
Amount	75	100.0	100.0	

From Table 6, it shows that the slope (skewness) of the data is skewed to the right or a loose sloping distribution, which means that most (majority) of the Parental Involvement data are above average. Thus, the data on Parental Involvement in educating children is in the fairly good category.

Discussion

This study aims to examine how parental attention and the Islamic Religious Education (IRE) learning process influence the religious behavior of students at Madrasah Diniyah Pondok Pesantren Assidiqiyah, West Jakarta. The findings confirm that both variables significantly contribute to shaping students' behavior, with parental attention emerging as the dominant factor. The relationship is further supported by statistical analysis through correlational and regression methods, showing that increased parental engagement aligns with higher levels of religious compliance and character.

From a theoretical standpoint, this aligns with Abdullah's (Ulwan, 1981) framework of Islamic child education, which emphasizes that the family is the primary place for character formation and faith cultivation. Similarly, the Tafsir al-Munir underlines that the responsibility of spiritual development begins at home, with parents playing an active role in setting religious habits. The strong influence of parental attention in this study confirms that home-based spiritual reinforcement enhances the impact of school-based religious learning.

The findings are also consistent with prior studies. (Yuliana & Nurjanah, 2021) Emphasized the significant role of parental supervision in religious practices among students, although their study was limited to elementary settings. (Barutu & Taufiq, 2023; Haidir et al., 2023) Also found that family dynamics directly affect student discipline and religiosity. However, those studies lacked an integrated analysis with the formal education environment, which this research addresses. The present study, therefore, fills a gap by illustrating how parental attention and PAI instruction interact simultaneously to shape not only knowledge but also internalized religious conduct.

The most significant behavioral indicator in this research is the implementation of the five daily prayers, where consistency was highest among students who reported receiving regular religious guidance at home. This is in line with Nurcholish's (Nurcholis Madjid, 1994) view of prayer as the central framework of religious consciousness, symbolizing both vertical (*habl min Allah*) and horizontal (*habl min al-nas*) dimensions of piety.

The partial fulfillment of prayer among some students, however, highlights the limits of formal education when not accompanied by home reinforcement. This reinforces Anton Timur

Djaelani's critique that contemporary religious education often emphasizes doctrinal transmission over spiritual experience. Our findings confirm this: where parental guidance is minimal, even routine acts like congregational prayer or voluntary sunnah practices are neglected. This suggests that formal religious instruction alone is insufficient to foster deep religiosity without affective and experiential reinforcement from the home environment.

Congregational and Sunnah Prayer Behavior

The data reveal that congregational prayer is not consistently practiced by students, with only a small proportion performing it regularly. This highlights a crucial gap in students' experiential religiosity. While most students acknowledge the importance of prayer, they often limit its implementation to individual obligatory acts, lacking consistency in collective worship. This finding underlines the argument of Harun (Nasution, 1974), who emphasized that ritual practice in Islam, especially collective prayer, strengthens both personal spirituality and communal religious identity.

The statement that the author submitted to the respondents, 'My habits in performing obligatory prayers. The alternative answers of the respondents consist of: a. Five times a day and night, b. Three to four times a day and night, c. Two to three times a day and night, and day. One to two times a day and night. From the results of the questionnaire, the answers obtained turned out that most of the respondents or as many as 55 students (73%) performed prayers perfectly (five times a day and night), then there were 14 respondents (19%) performing prayers three to four times a day and night, and each of them there were three respondents (4%) only performing prayers two to three times a day and night and one to two times a day and night.

In general, respondents perform the five obligatory prayers, although it is still very regrettable that there are still some students who have not performed the obligatory prayers perfectly. This indicates that the objectives of Islamic Religious Education learning in schools, as expected, namely to improve students' faith or piety, understanding, appreciation, and practice of religion, so that they become people who believe and are devoted to God Almighty and have noble morals in everyday life, have not been fully achieved properly.

Theologically, congregational prayer carries immense spiritual and social benefits. It builds discipline, fosters brotherhood (*ukhuwah*), and internalizes values of punctuality, order, and humility. Ibn Qayyim al-Jawziyyah also stressed that prayer, especially in congregation, strengthens mental well-being, brings peace to the soul, and promotes moral stability. When students do not

develop the habit of praying in congregation, it suggests a lack of reinforcement in their social-spiritual education—something that cannot be achieved solely through classroom instruction (Nisa, 2019; Pohan, 2021). Here, the role of parents becomes vital again, as home routines and modeling often determine whether children adopt religious habits such as praying in congregation.

Supporting this, (Alyana et al., 2025; Salsabila & Yusuf, 2024) found that peer influence and school environment are insufficient without a complementary religious culture at home. Thus, the low rate of congregational prayer among students in this study affirms that both parental attention and school instruction must be aligned for optimal outcomes. It further suggests a misalignment between what is taught and what is absorbed emotionally and behaviorally—a notion echoed in (Al-Attas, 1979) the theory of adab-centered education, which emphasizes integration of knowledge, practice, and value internalization.

The research data obtained by the author related to the implementation of sunnah prayers, it turns out that most respondents, namely 52 students (69%), only occasionally perform sunnah prayers, followed by the second position, namely 14 respondents (19%) never perform sunnah prayers at all. Then there are eight respondents (11%) who stated that they often perform sunnah prayers, and the last position is only one respondent (1%) who stated that they always perform sunnah prayers.

The practice of religious advice that is sunnah in nature is still very inadequate; in fact, if we reflect and live it, it turns out that the values contained in the implementation of sunnah prayers, especially sunnah prayers before dawn, have very great rewards. The Messenger of Allah SAW singled it out with such great rewards, with a true description. Among them, a hadith narrated from Aisyah ra that the Messenger of Allah SAW said Two rakaat of dawn (sunnah prayer before dawn) are better than the world and all it contains (Muslim, Hadith No. 725).

In addition to congregational prayer, the frequency of sunnah prayer was also low among students. This suggests that the focus of religious education remains on ritual obligation rather than volitional religiosity. While sunnah acts are not obligatory, they represent a deepening of spiritual maturity. The Prophet Muhammad SAW described sunnah prayers as the perfection (takamul) of obligatory ones. Students' neglect of sunnah practices may be a consequence of viewing religion only as obligation-based, rather than value-based—a view that can be shifted with affective teaching methods and parental modeling.

Fasting Behavior During Ramadan and Sunnah Fasts

The research data related to the implementation of the Ramadan fast in general shows that all respondents fast, but just like the case in terms of performing prayers, it is very unfortunate that there are still quite a lot of respondents who do not fast perfectly (a full month), although the majority of respondents, namely 47 people (63%) they fast for a full month, followed by those who fast who stated often as many as 12 respondents (16%), then those who stated sometimes as many as 13 respondents (17%), and finally there are three respondents (4%) who stated they never fasted for a full month.

The data in finding indicates that the respondents' commitment to the implementation of religious rituals in terms of carrying out the Ramadan fast as one of the obligations that have been determined for believers in accordance with the sound of verse 183 of the al-Baqarah letter that fasting has also been made obligatory for those before you so that you may become pious, there are still quite a lot of respondents who do not carry out the Ramadan fast in cash, this is of course very concerning and regrettable. The author assumes that this may be due to a lack of awareness of the obligations and wisdom contained in the teachings of fasting, both in terms of education and other aspects, for example, from the health aspect. Including perhaps the weak control of parents over children, the teachings of fasting actually train and educate people to be patient in restraining their desires (eating, drinking, and lust) even though it is halal for them (Afif, 2021; Subasman et al., 2024). Fasting also educates people to avoid despicable actions, do more good deeds, and help the needy, the poor, and people who need help. The results of the education during the month of fasting will be continued outside the month of fasting. Apart from carrying out fasting, it is hoped that by carrying out fasting it is hoped that they will give birth to people who are pious. Fasting a believer can make a believer who has a clean soul, controlled lust, is virtuous, and has noble character as a reflection of his piety.

The study also indicates that while most students fast during Ramadan, a significant portion do not complete the entire month. This is concerning, given that Ramadan fasting is a religious obligation (*fardhu 'ain*) and a central pillar of Islam. Surah Al-Baqarah verse 183 explicitly mandates fasting for the purpose of achieving *taqwa*. The inability of some students to maintain consistent fasting raises questions about their understanding of religious duty and self-discipline, which are core to religious character.

From a theoretical perspective, Abdullah (Ulwan, 1981) argued that fasting serves not only as a form of worship but as a method for moral training. It builds patience, self-restraint, and empathy for others. When students fail to complete their fasts, it may suggest either a lack of parental supervision or insufficient internal motivation, possibly due to weak religious formation both at home and at school. This also supports Anton Timur Djaelani's view that religious education today is overly cognitive and lacks focus on spiritual internalization.

In comparison to similar studies, (Kadir A et al., 2022) found that students with higher parental involvement were more likely to complete Ramadan fasts fully. However, his research did not explore the moderating role of school learning processes. This study adds nuance by demonstrating that religious behavior like fasting is best cultivated when school instruction and parental reinforcement work together.

Sunnah fasting is practiced even less frequently. This reflects a minimal appreciation for non-obligatory acts of worship, again emphasizing the cognitive-over-experiential gap in religious instruction. The Prophet's encouragement to fast beyond Ramadan, particularly among the youth for controlling desires (as narrated in Sahih Bukhari and Muslim), is a valuable pedagogical point rarely stressed in modern curricula. Without practical reinforcement from parents and experiential learning, students may understand religious duties conceptually but fail to internalize them behaviorally.

Qur'an Reading Habits

The research data informs that the majority of respondents, namely 27 people (36%) stated that they regularly read the Qur'an several times a week, followed by the second position, namely 22 respondents (29%) who stated that they regularly read it once a week, then there were 14 respondents (19%) who stated that they regularly read it once or more a day and night, and finally there were 12 respondents (16%) who stated that they rarely or almost never read the Qur'an.

The study shows that the majority of students read the Qur'an only occasionally, and a smaller percentage read it regularly. This reflects a low level of engagement with the primary source of Islamic values and guidance. The Qur'an is not only a sacred text but also a comprehensive educational guide, as stated by Muhammad Fadhil al-Jamaly, who described it as encompassing all aspects of moral, social, and spiritual education. When students engage with the Qur'an merely ritually rather than reflectively, it suggests a lack of deeper religious internalization (Al Hafiz et al., 2016; Barutu & Taufiq, 2023; Husna et al., 2021).

This issue reflects a broader pedagogical challenge in Islamic education, where the emphasis tends to be on recitation (*tilawah*) rather than understanding (*tadabbur*) and practice (*tatbiq*). According to Nurcholish (Nurcholish Madjid, 2019), meaningful religious education must lead students to develop critical and moral consciousness rooted in Islamic revelation. However, without supportive reinforcement at home—such as daily Qur'an reading routines or parental encouragement—students are unlikely to develop consistent habits on their own.

Comparatively, the study (Kurnia & Hadi, 2025) indicated that value-based instruction in PAI encourages students to apply religious values more actively, but again, without the home environment reinforcing Qur'anic reading habits, students' behavior remains inconsistent (Jahangir & Nawaz, 2014; Mutiah et al., 2019; Solihin et al., 2021). This study extends the discussion by emphasizing that the effectiveness of Qur'anic engagement requires both instructional depth and parental modeling. In other words, teachers may introduce Qur'an-related values, but parents must live them and encourage their practice daily.

The lack of routine Qur'an reading, as revealed in this study, is an urgent call to reorient Islamic education from text-centered to value-centered and from episodic to habitual. Religious identity formation depends not just on symbolic rituals but on consistent and meaningful interaction with divine guidance.

Greeting Behavior (Salam)

Saying greetings to fellow Muslim brothers is highly recommended by Islam and has a deep impression and benefits because it contains prayers and requests for safety for those who give and answer greetings, and indirectly will be able to strengthen the bonds of brotherhood (*silaturahmi*) for fellow Muslims. The greeting itself is basically very effective for meeting and starting a conversation with other people. Therefore, the greeting is also an indicator to measure a person's religious behavior, including students.

From the research results, data was obtained showing that the largest number of respondents, namely 35 respondents (47%) stated that they always say hello when leaving or entering their own home, followed by 19 respondents (25%) who each stated that they often and sometimes say hello when leaving or entering their own home and there were two respondents (3%) who stated that they never said hello when leaving or entering their own home. The author presents complete data related to the activity of saying hello when leaving or entering their own home, When Entering/Leaving Someone Else's House, Greetings When Meeting Someone, and Greetings in the

Family Environment.

The findings related to greeting behavior—or giving salam—further illustrate the partial internalization of Islamic etiquette among students. While a fair number of students consistently say salam within their homes or when entering and exiting others' homes, the habit diminishes in broader social contexts. Saying salam is a basic but profound practice in Islam, containing values of peace, humility, and community building. The Prophet Muhammad SAW strongly encouraged Muslims to greet both those they know and those they don't as a form of spreading love and social harmony.

From a theoretical lens, this aligns with the habitus concept in sociology of religion, where repeated religious practices shape identity and norms (Leite et al., 2023; Wahid & Rahim, 2024). Pierre Bourdieu's notion of embodied culture fits here: saying salam becomes a religious reflex only when modeled regularly in meaningful social interactions. If the home and school environments do not cultivate this, the practice fades into formality or disappears entirely.

This finding reflects the critique of Anton Timur Djaelani, who emphasized that Islamic education should prioritize experiential internalization over memorization or ritualistic obedience. When students do not see consistent examples of greeting behavior from parents or teachers, they are unlikely to appreciate its meaning or adopt it authentically. This is supported by the work of (Epstein, 2011), who found that religious-social behaviors like greeting and politeness are strongly influenced by parental involvement and modeling.

The author's reflection is that greeting behavior functions as a practical moral compass in daily life. When it is neglected, it signals a broader erosion of interpersonal ethics in Islamic practice. Cultivating salam should be part of a broader character-building strategy that integrates school values with parental modeling, ensuring that Islamic manners are not only taught but also lived.

The overall discussion reveals that religious behavior among students is significantly shaped by the synergy between parental attention and formal religious instruction. Where one is strong but the other is weak, outcomes tend to be partial or superficial. Therefore, character-building in Islamic education must not only focus on curriculum design but also on active family-school collaboration, rooted in both pedagogical and spiritual integration.

CONCLUSION

This study concludes that parental attention and the Islamic Religious Education (IRE) learning process both play a significant role in shaping the religious behavior of students at Madrasah Diniyah Pondok Pesantren Assidiqiyah, West Jakarta. Among the two variables, parental involvement emerged as the most dominant factor influencing students' religious character, followed closely by the quality and outcomes of IRE learning at school. Students who received consistent religious guidance and supervision from their parents demonstrated stronger commitment in performing obligatory prayers, fasting during Ramadan, reading the Qur'an, and applying Islamic manners such as giving greetings. The findings affirm that school-based religious education alone is insufficient without support from the home environment, particularly in the formation of affective and behavioral aspects of religiosity. A holistic approach that combines structured religious learning at school with parental modeling and engagement at home is essential to foster students' spiritual maturity and ethical conduct. Therefore, both educators and parents must collaborate in creating a conducive environment for the internalization of Islamic values, ensuring that religious education is not only understood cognitively but also practiced consistently in daily life.

REFERENCES

- Afif, M. (2021). Peran Pendidik dalam Mengatasi Dekadensi Moral di SMP An-Nur. *Al-Allam Jurnal Pendidikan*, 2(1), 27–39.
- Al-Attas, M. N. (1979). Aims and Objectives of Islamic Education. In *Islamic education series TA - TT* -. Hodder and Stoughton; King Abdulaziz University. <https://doi.org/LK> - <https://worldcat.org/title/6490324>
- Al Hafiz, M. M., Yusof, M. F., Ghazali, M. A., & Md. Sawari, S. S. (2016). Descriptive Qualitative Teaching Method of Memorization in The Institution of Tahfiz Al-Quran Wal Qiraat Pulau Condong and the Students' Level of Academic Excellence. *Mediterranean Journal of Social Sciences*, 7(1), 79–85. <https://doi.org/10.5901/mjss.2016.v7n1s1p79>
- Alyana, A., Sukmawati, M., & Nuryati, T. (2025). Pengaruh Pembelajaran Pendidikan Agama Islam terhadap Perilaku Keagamaan Siswa. *Jurnal Budi Pekerti Agama Islam*, 3.
- Anggraenie, B. T., Hanafiah, D., & Sa'diah, Y. N. (2022). Pengaruh Pendidikan Agama Islam dalam Membentuk Karakter Religius Siswa di Era Revolusi Industri 4.0. *Proceedings*, 1(1), 42–49. <https://journal.um-surabaya.ac.id/Pro/article/view/14909>
- Barutu, R. A. P., & Taufiq, M. (2023). Family Dynamics and its Influence on Religious Education Among Quran and Tafsiri Students of Uin Sumatera Utara. *Al-Mujaddid Jurnal Ilmu-Ilmu Agama*, 5(1), 31–49.
- Bloom, B. S. (1956). Taxonomy of Educational Objectives: The Classification of Educational Goals. Handbook I: Cognitive Domain. In *David McKay Company*. https://doi.org/10.1300/J104v03n01_03

- Epstein, J. L. (2011). *School, Family, and Community Partnerships*. Westview Press. <https://doi.org/https://doi.org/10.4324/9780429494673>
- Haidir, Mardianto, Ningsih, T., Ernawati, T., & Sakban, W. (2023). The Influence of Islamic Religious Education in Family and School Religious Culture on Students' Religious Discipline. *Al-Ishlah: Jurnal Pendidikan*, 15(3), 3916–3922. <https://doi.org/10.54259/mudima.v2i2.439>
- Harahap, A. K., Ii, A., Of, F., Science, T., & Training, T. (2017). *the Effect of Role Play on Students ' Speaking Skill At Seventh Grade of Madrasah Sanawiyah Muhammadiyah 01 Medan*.
- Husna, A., Hasanah, R., & Nugroho, P. (2021). Efektivitas Program Tahfidz Al-Quran dalam Membentuk Karakter Siswa. *Jurnal Islamic Education Manajemen*, 6(1), 47–54. <https://doi.org/https://doi.org/10.15575/isema.v6i1.10689>
- Jahangir, S. F., & Nawaz, N. (2014). Effects of Memorizing Quran by Heart (Hifz) on Later Academic Achievement. *Journal of Muslim Mental Health*, 8(2), 10381607. <https://doi.org/10.3998/jmmh.10381607.0008.208>
- Kadir A, A., Patta, R., Hasan, K., & Malik, A. (2022). Hubungan Perhatian Orang Tua terhadap Disiplin Belajar Siswa Kelas V SD. *JPPSD:Jurnal Pendidikan dan Pembelajaran Sekolah Dasar*, 1(4), 169. <https://doi.org/10.26858/pjppsd.v2i2.32199>
- Krathwohl, D. R. (2002). A Revision of Bloom's Taxonomy: An Overview. *Theory into Practice*, 41(4), 212–218. https://doi.org/10.1207/s15430421tip4104_2
- Kurnia, R., & Hadi, S. (2025). *Strategi Guru PAI dalam Menanamkan Karakter Disiplin dan Tanggung Jawab Melalui Pembelajaran Berbasis Nilai di SMK Muhammadiyah 02 Boja*. 2(April). <https://doi.org/10.62387/naafijurnalilmiahmahasiswa.v2i2.151>
- Leite, Â., Nobre, B., & Dias, P. (2023). Religious Identity, Religious Practice, and Religious Beliefs Across Countries and World Regions. *Archive for the Psychology of Religion*, 45(2), 107–132. <https://doi.org/10.1177/00846724221150024>
- Madjid, Nurcholis. (1994). *Khazanah Intelektual Islam*. Bulan Bintang.
- Madjid, Nurcholish. (2019). *Islam Doktrin dan Peradaban*. Gramedia Pustaka Utama.
- Mutiah, R., Mustofa, M. R., Indrawijaya, Y. Y. A., Hakim, A., Annisa, R., Susanti, N., Nashichuddin, A., & Zainuddin, M. (2019). Exposure of Murattal Al-Quran Audio Enhances Cisplatin Activity on Growth Inhibition and Cell Cycle Modulation on Hela Cells. *Indonesian Journal of Cancer Chemoprevention*, 10(2), 71. <https://doi.org/10.14499/indonesianjcanchemoprev10iss2pp71-79>
- Nasution, H. (1974). *Islam: Ditinjau dari Berbagai Aspeknya*. Bulan Bintang.
- Nisa, A. (2019). *Peranan Orang Tua dalam Meningkatkan Kedisiplinan Shalat Anak Di Desa Sukamaju Kecamatan Abung Semuli Kabupaten Lampung Utara*. UIN Raden Intan Lampung.
- Nurhayati, D., Ekasari, I. Y., & Ani, R. N. (2024). Peran Guru dan Orang Tua dalam Pendidikan Karakter untuk Mengatasi Dekadensi Moral Anak: Literatur Review. 5(1), 433–446. <https://doi.org/http://doi.org/10.54373/imeij.v5i1.607>
- Patimah. (2016). Peran Orang Tua dalam Menanamkan Karakter Religius Anak di Desa Sumber Harapan Dusun Semberang I Kecamatan Sambas Kabupaten Sambas. *Tarbiya Islamica*, 4(1), 29–40.
- Pohan, E. G. (2021). *Strategi Guru Bimbingan Konseling dalam Menanamkan Disiplin Shalat Berjamaah Siswa di Mts Aljam'iyatulwasliyah Tembung*. Universitas Islam Negeri Sumatra Utara.
- Purnama, M. N. A. (2019). Implementasi Pendidikan Agama Islam yang Integratif (Antara Guru , Orang Tua , dan Masyarakat). *Qalamuna: Jurnal Pendidikan, Sosial, dan Budaya*, 11(2), 1–15.
- Rachman, L. (2017). Peran Orang Tua Terhadap Anak Perspektif Pendidikan Islam. *Jurnal Pendidikan Islam*, 7(2), 1–12. <https://doi.org/10.38073/jpi.v7i2.41>
- Rantauwati, H. S. (2019). Kolaborasi Orang Tua dan Guru melalui Kubungortu dalam Pembentukan

- Karakter Siswa SD. *Jurnal Ilmiah WUNY*, 2, 116–130. <https://doi.org/10.21831/jwuny.v2i1.30951>
- Salsabila, R., & Yusuf, I. (2024). *View of Pengaruh Teman Sebaya terhadap Motivasi Belajar Siswa pada Mata Pelajaran Pendidikan Agama Islam (PAI) di SD Negeri 013 Balikpapan Barat*. 8, 35349–35356. <https://jptam.org/index.php/jptam/article/view/19184/13843>
- Sartika, S., Hasrianti, H., Rosa, L., & Miftakhurahmi, M. (2022). Peran Keluarga, Sekolah dan Masyarakat dalam Mencetak Generasi Ilahiah di Kota Makassar. *El-Tarbawi*, 15(2), 251–274. <https://doi.org/10.20885/tarbawi.vol15.iss2.art5>
- Setyaningrum, O. (2015). Faktor Penyebab Rendahnya Keaktifan Belajar Anak Tunanetra Kurang Lihat (Low Vision) Kelas 3 Sekolah Dasar di SLB Negeri 1 Bantul. *Syria Studies*, 7(1), 37–72.
- Solihin, R., Iqbal, M., & Muin, M. T. (2021). Implementasi Irama Murottal dan Mujawwad guna meningkatkan keterampilan anak dalam membaca Al-Quran. *Community Empowerment*, 6(5), 727–731.
- Subasman, I., Widiyanti, D., & Aliyyah, R. R. (2024). *Dinamika Kolaborasi dalam Pendidikan Karakter : Wawasan dari Sekolah Dasar Tentang Keterlibatan Orang Tua dan Guru*. 06(02), 14983–14993. <https://doi.org/https://doi.org/10.31004/joe.v6i2.5320>
- Ulwan, A. N. (1981). *Tarbiyatul Aulad fil Islam*. Darussalam.
- Veronika, L., Gutji, N., & Sekonda, F. (2022). Hubungan Perhatian Orangtua dengan Disiplin Belajar Siswa di SMPN 5 Kota Jambi. *Jurnal Pendidikan dan Konseling*, 4(4), 3052–3058.
- Wahid, A., & Rahim, R. A. A. (2024). The Role of Religion in the Formation of the Identity of the Aur Birugo Community of Bukittinggi City. *Socio Politica : Jurnal Ilmiah Jurusan Sosiologi*, 14(1), 1–7. <https://doi.org/10.15575/socio-politica.v14i1.31675>
- Yuliana, R., & Nurjanah, I. (2021). *Peran Orang Tua dalam Meningkatkan Sikap Keagamaan Siswa*. 13(01).