

## Parents' Strategies In Raising Farmers' Children's Awareness Of Islamic Religious Education In Rt. 03 Preparatory Village Pinang Raya Sub-District Sangatta Selatan

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### ABSTRACT

The purpose of this study is to determine parents' awareness of Islamic education for farmer children, parents' strategies regarding Islamic education for farmer children, and the problems and solutions related to parents' awareness of Islamic education for farmer children in RT 03, Persiapan Pinang Raya Village, South Sangatta District. The approach used in this study is a qualitative approach. The data sources are farmer parents in RT 03, Pinang Raya Village, Sangatta Selatan Sub-district, and religious leaders or community figures. Data collection techniques include observation, interviews, and documentation. The research findings indicate that: 1) parents' awareness in supporting their children's religious education is categorized as good. 2) awareness strategies are implemented by teaching religious practices at home, involving children in religious activities at the mosque and TPA, and integrating religious values into daily life. 3) there are major challenges, such as limited understanding of holistic religious education, economic challenges, and time constraints. Proposed solutions include structured training to enhance parents' understanding and flexible religious programs that align with farmers' schedules.

**Keywords:** Strategy, Parental Awareness, Islamic Religious Education, Farmers' Children

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### INTRODUCTION

Islamic religious education has a very important position in Indonesia's national education system. As a country with a majority Muslim population, Islamic religious education is not only an integral part of the curriculum in formal schools, but also plays a role in shaping the character and morals of children from an early age (Achadi 2018). The Indonesian government, through the Ministry of Religious Affairs, continues to encourage the implementation of quality Islamic religious education at various levels of education, from primary to secondary levels (Huda 2020).

Islamic religious education in Indonesia focuses not only on teaching religious doctrines, but also on the formation of noble morals, the development of spirituality, and a deep understanding of moderate and inclusive Islamic values (Prasetiawati 2017). It aims to form a young generation that has a strong religious understanding and is able to face the

challenges of globalization while adhering to Islamic values. However, although Islamic religious education has become part of the formal education system, parents' awareness and active participation in supporting their children's religious education is still a challenge.

Parents have a very vital role in children's religious education. They are the first and main educators who interact directly with children since birth, so they have a great influence in shaping children's character and personality. Religious education provided by parents is not only limited to teaching about religious rituals, but also includes the formation of morals, moral values, and a deep spiritual understanding.

In Islam, the family is considered the first madrasah for children, a place where Islamic values are first introduced and instilled. Parents are expected to be role models in practicing religious life, providing guidance, and creating an environment that supports children's spiritual development (Rahman, Kencana, and NurFaizah 2020:h. 60). The example of parents in practicing worship, teaching daily prayers, and instilling Islamic ethics in daily interactions is a concrete form of the most basic religious education. However, in reality, not all parents are able to fulfill this role optimally.

Various factors, such as education level, economic conditions and busy work, can affect the level of parental involvement in children's religious education. In rural environments such as RT 03 Pinang Raya Preparation Village, Sangatta Selatan Sub-district, parents who mostly work as farmers are often more focused on working in the fields and meeting the family's economic needs, so their role in children's religious education becomes less than optimal.

This condition can have an impact on children's spiritual development, where children do not get adequate religious guidance from parents. Lack of parental attention to religious education can cause children to lack a deep understanding of Islamic values, which in turn affects their character and behavior in the future.

It is important for parents to realize their responsibility in their children's religious education and find ways to increase their involvement in this aspect. It is necessary to explore strategies that can be used to increase parents' awareness of the importance of Islamic religious education for children, in the hope that it can help create a young generation that has a strong religious understanding and noble character.

The research location of RT 03 Pinang Raya Preparation Village, Sangatta Selatan Subdistrict is one of the areas in East Kutai Regency, where the majority of the population work as farmers. As an area located in the countryside, Bukit Raya has unique socio-economic characteristics, where people's lives depend on the agricultural sector. The majority of families in this area rely on agricultural products as the main source of livelihood, so daily activities are dominated by work in the fields or gardens.

Children who grow up in farming families in RT 03 Pinang Raya Preparation Village, Sangatta Selatan Sub-district, tend to have a lifestyle that is closely related to the agricultural environment. They are often involved in farming activities with their parents, both as a form of contribution to the family economy and as part of practical learning about farming life. Children's involvement in farm work often reduces their time to focus on formal education, including Islamic religious education.

In the context of religious education, farmer children in RT 03 Pinang Raya Preparation Village, Sangatta Selatan sub-district, face a number of challenges. One of these is limited access to quality education facilities, including places of religious learning such as madrasah or Taman Pendidikan Al-Quran (TPA). In addition, parents' limited time, which is mostly devoted to working in the fields, also reduces the intensity of providing direct religious guidance to children.

This condition is exacerbated by the parents' suboptimal level of awareness in understanding the importance of Islamic religious education for children's spiritual development. Parents in this environment tend to focus more on meeting economic needs, while children's religious education is often considered the responsibility of formal institutions or teaching at the mosque. In fact, effective Islamic religious education should start at home, with parents as the main actors who provide examples and guidance in religious life.

The lives of farmer children in RT 03 Pinang Raya Preparation Village, Sangatta Selatan Sub-district, which are adrift with agricultural work, make them vulnerable to a lack of deep religious understanding. Therefore, researchers are interested in conducting research with the title: "Parents' Strategy in raising Farmers' Children's awareness of Islamic Religious Education in RT. 03 Pinang Raya Preparation Village, Sangatta Selatan Subdistrict".

Based on the background that has been described, the objectives of this study, namely: 1) To obtain an understanding of parents' awareness of Islamic religious education for farmers' children in RT 03 Pinang Raya Preparatory Village, South Sangatta Subdistrict. 2) To analyze the strategy of parents' awareness of Islamic religious education for farmers' children in RT 03 Pinang Raya Preparatory Village, South Sangatta Subdistrict. 3) To identify the problems and solutions of parents' awareness of Islamic religious education for farmers' children in RT 03 Pinang Raya Preparatory Village, South Sangatta Sub-district.

## **METHOD**

The approach used in this research is a qualitative approach. The qualitative approach is used to gain an in-depth understanding of the strategy of parental awareness of Islamic religious education for farmers' children (Rukin 2019:h. 95).

This research uses a type of case study research. Case study is a research strategy that investigates phenomena in the context of real life, especially when the boundaries between phenomena and context are not clear (Iswadi, Karnati, and Andry 2023:h. 24). In this context, qualitative research with the type of case study allows researchers to analyze parents' awareness of Islamic religious education for farmer children, strategies for parents' awareness of Islamic religious education for farmer children, as well as problems and solutions for parents' awareness of Islamic religious education for farmer children in RT 03 Pinang Raya Preparation Village, Sangatta Selatan District.

The data sources are parents of farmers in RT 03 Pinang Raya Preparatory Village, South Sangatta Sub-district and religious leaders or community leaders. 1) Farmer Parents in RT 03 Pinang Raya Preparatory Village, South Sangatta Sub-district as the main source of primary data in this study. 2) Religious leaders or community leaders who provide additional

insight into the efforts that have been made in the community to raise awareness about the importance of Islamic religious education, as well as perceptions of success or challenges in raising awareness.

While the secondary data are Official Documents and Related Literature. 1) Official Documents Documents such as records of socialization activities, training programs or reports on education in the village can be used as secondary data sources. These documents can provide additional context on the strategies that have been implemented and the results that have been achieved. 2) Related literature: Literature or previous studies on Islamic religious education, parenting in farming families, and awareness strategies can be used to support the analysis and provide a strong theoretical basis.

The data and data sources in this study are designed to provide a comprehensive picture of parents' awareness strategies on Islamic religious education among farming families. The use of primary and secondary data enabled the researcher to explore this phenomenon in depth and thoroughly, with the aim of making a meaningful contribution to the development of Islamic religious education in these communities.

## **FINDING AND DISCUSSION**

### **RESEARCH RESULT**

#### **1. Parents' Awareness of Islamic Religious Education for Farmers' Children in RT 03 Pinang Raya Preparatory Village, Sangatta Selatan Sub-district**

Based on the observation in RT 03 Pinang Raya Preparatory Village, most families show good awareness in teaching religious practices to children at home. Parents generally guide children to perform the five daily prayers, making the activity a routine and the main thing. The activity of reading the Qur'an is also done regularly, especially at night after daily activities are completed. Children are also taught daily prayers as part of religious education at home, although not all families are consistent in implementing them on an ongoing basis.

Parents' awareness of Islamic religious education is important and most important as conveyed by Mr. Zanuaris as the head of RT 03 Pinang Raya Preparation Village, South Sangatta Subdistrict, in his interview with researchers said that Islamic religious education is very important because it is related in the afterlife and we as parents must educate and supervise to teach children to pray five times and learn to recite the Qur'an because if children are not equipped with religious knowledge, they can fall into despicable acts such as drinking alcohol, narcotics, and other acts that are contrary to religion and the nation.

Islamic religious education as the initial foundation in building a household, if a house without a foundation, of course the building is easy to collapse. Therefore, Islamic religious education needs to be instilled in children from an early age until adolescence, such as teaching the Koran, Al Qu'ran, manners to parents, manners and others so that Islamic education activities become a habit in children. As stated by Mrs. Gita as a resident of Bukit Raya. In her interview with the researcher, she stated that Islamic religious education is very important, so there is awareness of parents to participate in

religious activities in the RT03 environment such as yasinan and tahlil religious activities because there are still parents who cannot read and write.

Parents have a very important role in the Islamic religious education of farmers' children in RT 03 Pinang Raya Preparation Village, South Sangatta Sub-district. As the results of an interview with Mrs. Fira Yuniar said, my role as a parent is to be an example in worshiping and behaving according to Islamic teachings. I am also tasked with teaching basic religious values, such as noble morals, worship procedures, and love for Allah and His Messenger. I also create an Islamic atmosphere at home so that children grow up with a strong understanding of religion.

Some parents encourage their children to take part in religious education outside of school, such as at Weekend pesantren, to deepen their religious understanding. However, the participation rate in majelis taklim is still low, indicating the need for more efforts in raising religious awareness collectively. A religious social environment also influences children's motivation for religion, and additional support from the community and relevant institutions is needed to strengthen Islamic religious education in this area.

## **2. Parents' Awareness Strategy on Islamic Religious Education for Farmers' Children in RT 03 Pinang Raya Preparation Village, Sangatta Selatan Sub-district**

Observations show that the majority of parents in RT 03 Pinang Raya Preparatory Village actively teach their children the basics of Islam, such as prayer, reciting prayers and Quran at home. However, the intensity of these religious practices varies, greatly influenced by parents' busy work in the fields, so the time available to educate children religiously is often limited.

Observations show that children's involvement in religious activities in RT 03 of Pinang Raya Preparatory Village is quite active, especially through participation in congregational prayers at the mosque, especially at Maghrib and Isha times. In addition, some families also consistently involve their children in weekly recitations held in the village environment, showing a concerted effort to instill Islamic religious values from an early age.

The strategies used by parents in Islamic religious education vary from one parent to another. As the results of an interview with one of the religious leaders in RT 03 Pinang Raya Preparatory Village, Mr Jayadi, explained that, At home I teach children to read the Qur'an, memorize daily prayers, and perform five daily prayers. In addition, I also accustom them to reading prayers before and after meals, and teach them the values of noble morals in everyday life. I always invite the children to pray in congregation, both at home and at the mosque. We usually do the Quran every day after Maghrib.

Farmer parents in RT 03 Pinang Raya Preparation Village also divide their time between working and educating their children. As the results of an interview with Mr. David explained that, work as a farmer does drain time and energy, so I have to be good at dividing time. I usually use the mornings and evenings to educate my children

religiously because I spend my time in the fields during the day. I hope that the children in our village will grow up to be a generation that is pious and sholehah, has noble morals, and becomes a good leader. In addition, I hope that religious education facilities will be better and more accessible to all families.

Observations show that parents in RT 03 in Pinang Raya Preparatory Village have a high awareness of the importance of Islamic religious education for their children, although the main challenge comes from their busy work as farmers, which limits their time to educate their children directly. Parents strive to teach the basics of Islam at home, such as prayers, prayers and the Quran, as well as getting their children involved in religious activities at the mosque and weekly recitations. A supportive environment, such as the presence of a mosque and TPA, reinforces these efforts. In addition, parents also actively participate in religious studies and try to apply what they learn in their daily lives. Nevertheless, they hope for more accessible religious education facilities so that their children can grow into a pious generation with noble morals.

### **3. Problems and Solutions of Parents' Awareness of Islamic Religious Education for Farmers' Children in RT 03 Pinang Raya Preparatory Village, Sangatta Selatan Sub-district**

Based on the results of observations, interviews, and documentation about problems and solutions related to Parents' Awareness of Islamic Religious Education for Farmers' Children in RT 03 Pinang Raya Preparatory Village, several problems were found: a) The low level of parents' knowledge of their responsibilities in education, b) Social control that has not been based on education, c) Unstable economy, and d) Difficulty dividing time between working in the village and working in the village. Social control that has not been based on education, c) Unstable economy, and d) difficulty dividing time between working in the fields and educating children.

The results of an interview with Mr. Kasman about the importance of parental responsibility in educating children, said that, as a parent in RT 03 Pinang Raya Preparation Village, I feel that many parents here do not fully understand the importance of their responsibility in educating children in the aspect of Islam. Many of us have not received enough information on how to educate our children religiously, and often we just rely on existing habits or what is taught at the mosque or TPA. Some parents, including myself, feel that we don't know enough about what we should be teaching our children other than praying and reciting the Quran, even though there are many other things that need to be understood, such as good manners, how to speak politely, and deeper Islamic values. This is often an obstacle because we don't know where to start and how to provide comprehensive Islamic education to our children. If there is training or socialization on this subject, I think it would really help parents here to understand better their role in their children's religious education.

Another problem is the unstable economic situation and uncertain income. As the results of an interview with Mrs. Nurmiati as a parent in RT 03 Pinang Raya Preparation Village who said that, as parents who work as farmers, we do face

considerable economic challenges. Our income is very dependent on the season and the results of the fields, so it is sometimes uncertain. This affects our ability to fulfill our daily needs, including in terms of religious education for our children. For example, while we would like to send our children to recitations or more formal religious training, transportation or other costs are often an obstacle. Our limited income means we have to choose between meeting the basic needs of the family or allocating funds for the children's religious education. Therefore, this unstable economic condition greatly affects our ability to provide optimal religious education for our children, although we try hard to teach them the basics of religion at home.

Based on the results of observations, interviews and documentation, there are several problems faced by parents in RT 03 Pinang Raya Preparatory Village in raising awareness about Islamic religious education for farmers' children, including the parents' low level of knowledge about their responsibilities in religious education, social control that is not yet education-based, economic instability and difficulties in dividing time between working in the fields and educating children. Despite this, parents still try to teach the basics of religion, such as prayer and the Koran, and involve children in religious activities at the mosque, but limited time and unstable economic conditions pose a major challenge.

## **DISCUSSION**

### **1. Parents' Awareness of Islamic Religious Education for Farmers' Children in RT 03 Pinang Raya Preparatory Village, Sangatta Selatan Sub-district**

Islamic religious education for children is one of the main tasks of parents, especially in farming communities such as those in RT 03 Pinang Raya Preparatory Village, South Sangatta Sub-district. Parents see themselves as role models in their children's religious life. As parents, they have the duty to teach basic religious values, such as noble morals, worship procedures, and love for Allah and His Messenger. This shows that parents in RT 03 feel a moral and religious responsibility to educate their children in religious matters, despite the social and economic challenges they face. Parents try to create an Islamic environment at home so that children can grow up with a strong religious understanding, which is a basic principle in Islamic religious education (Somad 2021).

In line with these findings, research by Musawamah also shows that parents have a major role in character building and religious education of children, especially in the early stages of life (Musawamah 2021). The emphasis on religious education in the household is an effort to carry out the divine mandate. However, although parents have strong intentions and commitments in educating children in Islamic religious education, some major challenges faced, such as limited time due to work as farmers and economic limitations, often hinder efforts to provide more structured and formal religious education.

In relation to parents who work as farmers in RT 03 Pinang Raya Preparation Village, Sangatta Selatan Sub-district, they do not have much time with their children

because most parents will spend their time working in the fields. Although parents who work as farmers in RT 03 Desa Persiapan Pinang Raya have limited time to be with their children, they still try to provide Islamic religious education.

This phenomenon is in accordance with the theory of Social Cognitive Theory where, individuals learn through observation and social interaction, where parents act as models or role models for children (Schunk and Usher 2012). Parents who work hard in the fields but still take the time to educate their children show real examples in providing Islamic religious learning directly, through activities such as reciting the Koran and praying in congregation. This emphasis on concrete practices is also in line with the principles of character education that emphasize the importance of parents as caregivers of moral and religious values (Zakariya 2020).

Children's low involvement in pengajian and majelis taklim activities indicates a lack of facilities and flexible time to support their participation. As explained by several informants, religious teaching facilities in the village, such as the limited number of TPA teachers, also affect the effectiveness of religious learning. Therefore, greater support is needed, both in terms of providing more flexible time for parents, as well as the quality and quantity of religious facilities in the village.

Parents in RT 03 Pinang Raya Preparatory Village have a high awareness of the importance of Islamic religious education for children. In this case, parents consider religious education outside school, such as TPA and pesantren, to be very important for enriching children's religious understanding. Parents, as the main model in children's lives, feel it is important to support this formal and informal religious education so that children receive a more comprehensive religious education (Uswatun and Rohayati 2023).

In addition to parental awareness, the surrounding environment also plays an important role in children's religious education. This phenomenon is in line with the Ecological Systems Theory developed by Bronfenbrenner, which explains that the social environment close to the individual, such as family, peers, and society, has a major influence on child development (Sampson, Raudenbush, and Earls 1997). In this context, a religious environment full of religious practices can strengthen children's understanding and motivation in practicing Islam. Conversely, if the surrounding environment does not support religious values, children may be influenced by negativity that reduces awareness and understanding of Islam.

## **2. Parents' Awareness Strategy on Islamic Religious Education for Farmers' Children in RT 03 Pinang Raya Preparation Village, Sangatta Selatan Sub-district**

The majority of parents in RT 03 Pinang Raya Preparatory Village actively teach the basics of Islam to children, such as prayer, reciting prayers, and Quran at home. This reflects parents' high awareness of the importance of religious education in children's character building. Nevertheless, the intensity of religious practice at home varies, greatly influenced by the parents' busy work in the fields. Limited time is often a major obstacle in intensively educating children in religion.

Based on the Theory of Religious Socialization in Sholichah, the family is the first and main socialization agent in the formation of religious values in children (Sholichah 2018). Parents act as the main model in the introduction of religious teachings, and religious behavior shown by parents will be adopted by children. In this context, although parents' busyness in the fields limits their time, efforts to involve children in religious practices at home such as praying in congregation, reading prayers, and reciting the Quran show that parents in RT 03 Pinang Raya Preparatory Village still try to instill religious values despite time constraints.

Children's involvement in religious activities is quite active, especially through participation in congregational prayers at the mosque, especially at Maghrib and Isha times. Children are also involved in weekly recitations held in the village environment. This illustrates a concerted effort within the community to instill Islamic religious values in the younger generation. Children's active participation in religious activities at the mosque and recitation reflects the success of religious socialization carried out by the family and the surrounding environment.

Various strategies are used by parents in RT 03 Pinang Raya Preparation Village, Sangatta Selatan Sub-district, in educating children in Islam. Parents try their best to teach religious values despite facing time constraints due to their work as farmers.

The strategy applied by these parents shows that religious education is not only limited to ritual aspects such as prayer and recitation, but also involves teaching moral and moral values in everyday life. In this case, the Multiple Intelligences theory developed by Howard Gardner in Fikriyah can be adapted to explain that religious education carried out by parents does not only focus on verbal-linguistic intelligence (such as reading the Qur'an), but also interpersonal and intrapersonal intelligence (teaching moral and character values) (Fikriyah and Aziz 2018). This is in line with the understanding that religious education must form a generation that not only knows religion theoretically, but also has the ability to apply religious teachings in social life.

### **3. Problems and Solutions of Parents' Awareness of Islamic Religious Education for Farmers' Children in RT 03 Pinang Raya Preparatory Village, Sangatta Selatan Sub-district**

Lack of understanding among parents regarding the importance of comprehensive religious education, which involves more than just teaching prayers and the Koran. This leads to a lack of understanding about teaching morals, how to speak politely, and other Islamic values.

Based on Tahimu's theory of Religious Socialization, religious socialization in the family plays a central role in a child's religious development (Tahimu, Syahid, and Malkan 2024). Parents as the first agent of socialization have a great responsibility in teaching religious values. The limited information that parents have regarding religious education reflects the need for more structured training or socialization regarding the role of parents in children's religious education. This is also related to Social Learning Theory in the lecture book which shows that individuals learn a lot through observation and

experience in the social environment (Bandura n.d.). Therefore, it is important for parents to be well-informed in order to play a more effective role in educating their children.

Purwati in her research mentioned that economic challenges are one of the main obstacles for farming families in providing more intensive religious education to children (Purwati 2016). The cost of attending recitations or formal religious training is often unaffordable for families with irregular incomes, which exacerbates the inequality in access to religious education among farming families.

Apart from economic issues, time is also a major constraining factor in educating children. The difficulty of dividing this time is a very real challenge, especially among farming families who spend most of their time working in the fields. The decrease in quality time with children, especially in terms of religious education, is a significant obstacle.

Thus, this study revealed significant challenges in Islamic religious education in farming families in RT 03 Pinang Raya Preparatory Village, both in terms of parents' understanding, economic conditions and time sharing. As a solution, more intensive training or socialization is needed for parents to improve their understanding of comprehensive religious education. In addition, support from the government and related institutions is also needed to provide better access for farming families to attend more formal religious education.

The problems described above lead researchers to analyze the right solution to solve the above problems. To overcome the limited time of parents is to integrate religious education in daily activities. Farming families in RT 03 Pinang Raya Preparation Village often face limited time due to work in the fields. Therefore, a more practical and accessible solution is to utilize the time available outside working hours. For example, teaching children daily prayers, reciting the Quran together, or briefly discussing Islamic values during family gatherings in the evening after work. According to social learning theory, individuals learn from observation and experience in the social environment (Bandura n.d.). Therefore, if parents can model worship activities and good behavior, children tend to imitate these behaviors, even though these activities do not require a long time.

## **CONCLUSION**

Based on the analysis of the discussion of the results of the research that has been carried out, then, this research can be concluded in three main conclusions based on the formulation of the problem posed. The conclusions of this research are:

First, Parents' awareness of Islamic Religious Education for Farmers' Children in RT 03 Pinang Raya Preparatory Village is in the good category, although parents face various challenges, especially related to time constraints due to busy work in the fields. Parents try to be role models for their children by teaching them the basics of religion at home, such as praying in congregation and reciting the Quran, although the time available is very limited.

Second, parents' awareness strategy is carried out by actively teaching the basics of Islam such as prayer, prayer, and recitation at home, as well as involving children in religious activities at the mosque and reciting at TPA. Although daily busyness is the main challenge, parents still strive to be good models in religious practice, both directly and through social activities. This strategy reflects the integration of religious values in daily life and shows that Islamic religious education is not only limited to ritual aspects, but also to moral and moral teaching, which is expected to shape children's character.

Thirdly, there are various challenges in the awareness of farmer parents in RT 03 of Pinang Raya Preparatory Village towards Islamic religious education for children. The main problems include a limited understanding of the importance of holistic religious education, economic challenges, and the limited time parents have. Based on the analysis of theories such as Religious Socialization and Social Learning Theory, the proposed solutions include structured training and socialization for parents' understanding of their role in religious education, provision of religious programs that are flexible to farmers' parents' schedules, and religious education subsidy programs that can help families with economic limitations.

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