

Family Islamic Religious Education And Children's Interest In School Religious Activities: Evidence From Gunung Sari Village Pesawaran

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Abstract

This study aims to examine the influence of Islamic religious education within the family on children's interest in participating in religious activities at school in Gunung Sari Village, Way Khilau, Pesawaran, Lampung. The background of the study is based on the crucial role of the family as the primary socialization agent in shaping children's religious values, which impacts their engagement in school-based religious activities. The research employed a quantitative survey method with a sample of 45 respondents. The data were analyzed using descriptive statistics, validity and reliability tests, normality tests, Pearson correlation, and simple linear regression with the assistance of SPSS software. The results show a strong positive correlation between family religious education and children's interest in religious activities at school ($r = 0.721$, $p < 0.01$). Furthermore, family religious education significantly influences children's interest, explaining 52% of the variance in children's interest ($R^2 = 0.520$). These findings emphasize the importance of the family's role in supporting and shaping children's religious interest at school as part of ongoing spiritual development.

Keywords: Family; Islamic Religious Education; Interest in Religious Activities; Linear Regression; Children's Motivation.

Abstrak

Penelitian ini bertujuan untuk mengkaji pengaruh pendidikan agama Islam dalam keluarga terhadap minat anak-anak dalam berpartisipasi dalam kegiatan keagamaan di sekolah di Desa Gunung Sari, Way Khilau, Pesawaran, Lampung. Latar belakang penelitian ini didasarkan pada peran penting keluarga sebagai agen sosialisasi utama dalam membentuk nilai-nilai keagamaan anak-anak, yang berdampak pada keterlibatan mereka dalam kegiatan keagamaan di sekolah.

Diserahkan: 24-09-2025 **Disetujui:** 09-01-2026. **Dipublikasikan:** 15-01-2026

Kutipan: Aminudin S, M. D., Ansori, M., Dawam, A., Firmansyah, F., & Fikri, M. (2025). Family Islamic Religious Education And Children's Interest In School Religious Activities: Evidence From Gunung Sari Village Pesawaran. *Ta'dibuna Jurnal Pendidikan Islam*, 14(6), 841-857.
<https://doi.org/10.32832/tadibuna.v14i6.21828>

Penelitian ini menggunakan metode survei kuantitatif dengan sampel 45 responden. Data dianalisis menggunakan statistik deskriptif, uji validitas dan reliabilitas, uji normalitas, korelasi Pearson, dan regresi linier sederhana dengan bantuan perangkat lunak SPSS. Hasil menunjukkan korelasi positif yang kuat antara pendidikan agama dalam keluarga dan minat anak-anak dalam kegiatan keagamaan di sekolah ($r = 0.721$, $p < 0.01$). Selain itu, pendidikan agama keluarga secara signifikan mempengaruhi minat anak-anak, menjelaskan 52% varians dalam minat anak-anak ($R^2 = 0.520$). Temuan ini menekankan pentingnya peran keluarga dalam mendukung dan membentuk minat agama anak-anak di sekolah sebagai bagian dari perkembangan spiritual yang berkelanjutan.

Kata kunci : Keluarga; Pendidikan Agama Islam; Minat dalam Kegiatan Keagamaan; Regresi Linier; Motivasi Anak-Anak

I. Introduction

Education is the primary foundation for character development and individual knowledge from an early age (Arif Hidayat, 2024). In general, education is not merely a process of transferring knowledge, but also a medium for developing social, emotional, and moral skills. Education helps children understand the world around them and equips them with the competencies needed to face future challenges (Hasan Albana, 2023). Formal education, such as schools, is the primary place where children receive a variety of learning materials, ranging from mathematics and science to literature and history . However, education is not limited to formal institutions alone; it also occurs within the family environment, particularly in religious education, which is a fundamental aspect in the formation of personality and moral values (Anton Anton, Ridha Annisa , 2024).

Religious education at home plays a vital role. Within the family, parents are typically the primary educators , directly and consistently instilling religious values in their children (Iis Khaerunnisa Fitriani, 2022). Religious education at home encompasses not only rituals such as prayer, fasting, and supplication, but also universal values such as honesty, patience, tolerance, and compassion. Parents serve as role models in practicing religious teachings daily, indirectly instilling a sense of spirituality and discipline in children from an early age. Through a personal and compassionate approach, religious education at home provides a strong foundation for shaping a child's religious character and serves as a cornerstone for solid moral and ethical development (Muhammad Nabil Akmal and Eli Masnawati, 2024).

In addition to religious education at home, schools also play a crucial role in fostering children's religious interest and understanding (Baqi Nurul Hakkurahmy, 2023). In schools, particularly in Indonesia, which has a religious education system as part of the curriculum, children have the opportunity to learn more about their religion through religious education . This curriculum is designed not only to provide theoretical knowledge about religion but also to develop positive religious attitudes (Mohamad Yudiyanto, 2021). In the school environment, children interact with peers from similar religious backgrounds, allowing them to share experiences and support each other in

religious practice. Children's interest in religious activities at school can be seen through their participation in various activities such as Quran recitals, regular religious study groups, and social and religious activities held by the school (Muhammad Hizba Aulia and others, 2024).

Children's interest in religion at school is also influenced by several important factors, including the family environment, the quality of religious teachers' teaching, and supporting facilities at the school (Arditya Prayogi and Wafi Ahdil Hafiz, 2023). When children feel supported by a religious family and receive guidance from competent and motivated teachers, their interest in religious activities tends to increase. Furthermore, creative and enjoyable learning methods, such as the use of multimedia, group discussions, and educational games, can also increase children's interest in religious studies (Santi Mulyah and Hery Noer Aly, 2023). This demonstrates that religious education in schools functions not only as cognitive instruction but also as affective learning that fosters love and spiritual awareness in children.

Interest in religion at school can be a means of fulfilling children's identity needs and searching for meaning in life (Bayu Bambang Nurfuaji and Mohamad Erihadiana, 2023). Childhood and adolescence are phases in which individuals begin to search for identity and the values that will guide their lives. Religious education provides a space for children to explore and understand religious values, which can strengthen self-confidence and inner peace (Fikry Ramadhan Masloman, Arie Supriati, 2024). Collective religious activities at school also foster a sense of togetherness and solidarity among students, which are crucial for developing positive social character. Thus, interest and active participation in religious education at school not only contribute to spiritual development but also support children's emotional and social well-being.

Integrating religious education at home and at school has a powerful synergistic effect. When the religious values taught at home align with the lessons and activities at school, children are more likely to absorb and internalize these teachings in their daily lives. This also minimizes value conflicts that may arise from differing approaches between the family and the school. Therefore, communication and collaboration between parents and religious teachers are crucial for creating a harmonious learning environment conducive to children's religious growth and development (Khairunnisa Lubis, 2022).

Education, broadly defined, is a process that encompasses all aspects of a child's life, from general knowledge to character development and spirituality. Religious education, which begins at home and continues at school, provides a solid foundation for developing a child's personality with noble morals and strong faith (Anton Anton, Imam Alawi Abdul Luthfi, and others, 2024). With dedicated attention to religious education, both at home and at school, children are expected to grow into individuals who are not only

intellectually intelligent but also emotionally and spiritually mature, capable of making positive contributions to society and the nation.

The main problem focused on in this study is the low participation of some children in religious activities at school, particularly in rural areas such as Gunung Sari Village, Way Khilau District, Pesawaran Regency, Lampung Province. Although schools offer various religious programs, such as short-term Islamic boarding schools (*pesantren kilat*), MTQ competitions, regular religious studies, and other Islamic activities, not all students demonstrate a strong interest in these activities. This raises significant questions about the factors influencing children's involvement in religious activities at school. One factor strongly suspected to play a role is the Islamic religious education children receive within their families. However, the extent to which this education can shape children's interest and motivation in formal religious activities at school remains understudied. Many previous studies have focused on the role of schools or religious teachers in shaping children's religious character, while the role of the family is often only mentioned in general terms and has not been explored contextually, particularly in rural areas like Gunung Sari, which have unique socio-cultural backgrounds.

The purpose of this study is to analyze in depth how Islamic religious education within the family influences children's interest in participating in religious activities at school. This study also aims to identify the forms of Islamic religious education implemented in the family environment, as well as the dynamics of the relationship between parental parenting styles, family worship habits, and inherited religious values and children's tendency to participate in religious activities at school. Thus, the results of this study are expected to provide theoretical and practical contributions to the development of a holistic approach to religious education based on home-school collaboration.

The research gap this study attempts to fill is the lack of empirical studies specifically linking religious education within the family to children's interest in religious activities in formal educational institutions, particularly in rural areas with their unique social characteristics. Most previous studies have been general or focused solely on the school setting, thus failing to fully illustrate the synergistic relationship between non-formal education at home and religious activities at school. Yet, in Islamic education, the family holds a strategic position as the first and primary school, significantly influencing the formation of children's religious attitudes and values.

The urgency of this research lies in the crucial role of families in supporting the formation of children's religious character from an early age, particularly amidst the rise of moral challenges and the currents of globalization that can weaken the religious values of the younger generation. To develop a religious and noble national character, families cannot rely solely on formal education in schools. Therefore, a deeper understanding of the correlation between Islamic religious education at home and children's enthusiasm

for participating in religious activities at school is crucial as a basis for developing sustainable and contextual education policies. This research also has practical urgency for educators, parents, and policymakers in the field of Islamic education in formulating integrative strategies between religious education at home and at school to achieve optimal religious engagement in children.

II. Research Method

This study uses a quantitative approach to examine and measure the relationship between Islamic religious education within the family and children's interest in participating in religious activities at school. The type of research used is descriptive correlational research, which aims to determine the extent of the relationship between two or more variables without manipulating those variables. The researcher attempts to describe the influence of religious education within the family, as the independent variable, on children's interest in religious activities at school, as the dependent variable.

The population in this study was all elementary and junior high school students residing in Gunung Sari Village, Way Khilau District, Pesawaran Regency, Lampung Province, who participated in religious activities at school. Due to limited time and resources, and to obtain representative results, the researcher used a purposive sampling technique to determine the research sample. The sample consisted of 45 respondents, consisting of students who were both active and less active in school religious activities, and were selected based on the criteria of family involvement in religious education at home. This research involves several main variables, namely: (1) Independent variable (X): Islamic religious education in the family, which includes the habit of praying together, communicating Islamic values, parental role models, and also religious activities at home. (2) Dependent variable (Y): Children's interest in participating in religious activities at school, which is measured through student participation in activities such as religious studies, short Islamic boarding schools, religious competitions, and routine worship activities.

Data collection techniques used closed-ended questionnaires that had been tested for validity and reliability. The questionnaires were distributed directly to respondents and completed independently under the researcher's supervision. Additionally, limited interviews with several religious teachers and parents were conducted to provide supporting data to strengthen the interpretation of the research results (triangulation of data sources). The collected data was analyzed using quantitative descriptive and inferential statistical techniques. Descriptive statistics were used to describe the distribution of respondents' answers in the form of percentages, means, and standard deviations. Meanwhile, to determine the relationship between the two variables, a Pearson Product Moment correlation analysis technique was used with the aid of statistical software such as SPSS (Statistical Package for the Social Sciences). The results

of this correlation test were used to determine the level of closeness of the relationship between religious education at home and children's interest in religious activities at school

III. Result and Discussion

A. Research Result

Table 1. Distribution of Respondent Characteristics Based on Gender, Education, Level, and Family Involvement in Islamic Religious Education

No	Characteristics	Category	Frequency	Percentage (%)
1	Gender	Man	22	48.9
		Woman	23	51.1
2	Level of education	Elementary School	25	55.6
		JUNIOR HIGH SCHOOL	20	44.4
3	Family Involvement	Tall	28	62.2
		Currently	10	22.2
		Low	7	15.6

Table 1 illustrates the distribution of respondents' characteristics based on key demographic variables: gender, education level, and family involvement in Islamic religious education. Of the 45 respondents, there was an almost equal proportion of males (48.9%) and females (51.1%), indicating that the sample represented both sexes relatively equally, thus ensuring that the results were not biased by gender. The majority of respondents (55.6%) had elementary school education, while the remaining 44.4% were in junior high school. This suggests that the respondents were still in the childhood and early adolescence age range, a crucial period for the formation of religious character. Furthermore, the variable of family involvement in Islamic religious education, divided into three categories (high, medium, and low), indicates that the majority of families (62.2%) had a high level of involvement in religious education at home, a key variable in this study. This proportion of involvement indicates that the family environment still plays a significant role as a primary socialization agent in shaping children's interest in participating in religious activities at school. This distribution is important for the external validity of the study because it confirms social variations within Gunung Sari Village.

Table 2. Descriptive Statistics of Islamic Religious Education Variables in The Family (N=45)

Statistics	Mark
N	45
Minimum	28
Maximum	45
Mean	36.7
Standard Deviation	4.32

Table 2 displays descriptive statistics for the Islamic religious education variable within the family. For 45 respondents, the minimum score was 28 and the maximum score was 45, indicating a varying but positive level of implementation of religious education within the family. The mean score was 36.7 with a standard deviation of 4.32, indicating that, in general, respondents rated the religious education received at home as fairly high and consistent. The data distribution was not too wide, indicating a good degree of homogeneity in respondents' perceptions of this variable. These data indicate that the practice of religious education within the family, including activities such as communal worship, communication of Islamic values, and parental role models, has become an integral part of daily life for most families in the village. This variation in scores provides room for a valid correlational analysis of children's interest in participating in religious activities at school.

Table 3. Descriptive Statistics of Variables of Children's Interest in Participating in Religious Activities at School (N=45)

Statistics	Mark
N	45
Minimum	20
Maximum	40
Mean	31.4
Standard Deviation	5.15

Table 3 illustrates descriptive statistics for the variable of children's interest in participating in religious activities at school. Scores ranged from 20 to 40, with a mean of 31.4, indicating that children generally showed a high level of interest in participating in religious activities at school. The standard deviation of 5.15 indicates variation among respondents, implying that although interest was generally high, some groups of children showed moderate to low levels of interest. This variation opens up opportunities for further analysis of the factors influencing this interest, including the influence of religious education within the family, which was the primary focus of this study. This relatively

high score also reflects the effectiveness of religious activities at school as a vehicle for strengthening Islamic values, but it remains to be seen how family variables moderate this interest.

Table 4. Validity Test of Religious Education Variables in the Family (N=45)

Item	Item-Total Correlation	Information
1	0.63	Valid
2	0.59	Valid
3	0.67	Valid
4	0.62	Valid
5	0.70	Valid

Table 4 presents the results of the validity test of the instrument items measuring religious education variables within the family, with item-total correlation values ranging from 0.59 to 0.70. All of these correlation values are above the critical value for a sample of 45, which is approximately 0.29, indicating that each item is valid and able to accurately measure the variable. This strong validity indicates that the research instrument was well-designed and relevant to capturing aspects of religious education within the family, such as parental role models, value communication, and communal worship practices. With a valid instrument, measurement results will reflect actual conditions in the field, providing confidence in data interpretation and research conclusions.

Table 5. Reliability Test of Religious Education Variables in the Family

Statistics	Mark	Information
Cronbach's Alpha	0.82	Reliable

Table 5 shows the reliability test results for the family religious education variable, with a Cronbach's Alpha value of 0.82, which is considered highly reliable by general psychometric standards (value > 0.70). This reliability value indicates that the items in the questionnaire are consistent in measuring the same construct internally and also provide stable results when tested on similar samples. The reliability of this instrument is important to ensure that the data obtained are not distorted by measurement inconsistencies, and that correlation and regression analyses are scientifically credible. Therefore, the family religious education variable can be further analyzed with confidence that this instrument is valid and reliable.

Table 6. Validity Test of the Variable of Children's Interest in Participating in Religious Activities (N=45)

Item	Item-Total Correlation	Information
1	0.61	Valid
2	0.65	Valid
3	0.60	Valid
4	0.68	Valid
5	0.63	Valid

Table 6 displays the validity test results for the variable of children's interest in participating in religious activities, with item-total correlations ranging from 0.60 to 0.68, all above the critical cut-off value for validity. This confirms that each item used in the children's interest questionnaire is able to accurately measure aspects of interest, such as enthusiasm, frequency of participation, and motivation in participating in religious activities at school. This high validity provides a strong basis that the variable of children's interest is not only understood conceptually but also measured empirically with appropriate instruments so that it can be used for further statistical analysis.

Table 7. Reliability Test of the Variable of Children's Interest in Participating in Religious Activities

Statistics	Mark	Information
Cronbach's Alpha	0.79	Reliable

Table 7 shows the reliability value of the variable regarding children's interest in participating in religious activities, with a Cronbach's Alpha of 0.79, which also indicates good internal consistency. This indicates that the items in the questionnaire are interrelated and consistently measure a single construct of children's interest, supporting the validity of the collected data. This reliability ensures that the research results regarding children's interests are scientifically sound and have strong *internal consistency*, making them valid for analyzing relationships with other variables, such as religious education within the family.

Table 8. Data Normality Test with Kolmogorov-Smirnov

Variables	N	Kolmogorov-Smirnov statistics	Asymp. Sig. (2-tailed)	Information
Religious Education in the Family	4 5	0.109	0.200	Normal Data (p>0.05)
Children's Interest in Participating in Activities	4 5	0.122	0.155	Normal Data (p>0.05)

Table 8 tests the normality of the data using the Kolmogorov-Smirnov test for both main variables. The significance values (Asymp. Sig.) for the family religious education and children's interests variables are 0.200 and 0.155, respectively, both greater than 0.05. This indicates that the data for both variables meet the assumption of *normal*

distribution , an important prerequisite for parametric analyses such as Pearson correlation and linear regression. Therefore, this data is valid for use in hypothesis testing using parametric statistical methods, ensuring that the statistical inferences made are valid and unbiased due to non-normal data distribution.

Table 9. Pearson Correlation between Religious Education in the Family and Children's Interests (N=45)

Variables	Family Religious Education	Children's Interests
Family Religious Education	1	0.721**
Children's Interest in Participating in Activities	0.721**	1

Note:

$p < 0.01$ (significant at the 1% level)

Table 9 presents the results of the Pearson correlation test between the variables of religious education within the family and children's interest in participating in religious activities at school. The correlation coefficient is 0.721 and is also significant at the 1% level ($p = 0.000$). This correlation value is categorized as *a strong positive* correlation , meaning there is a close and positive relationship between the intensity of religious education received by children at home and their level of interest in participating in religious activities at school. In other words, the stronger the religious education in the family, the higher the child's interest in actively participating in religious activities at school. This finding strengthens the argument that the family's role as *the primary religious socializer* is crucial in shaping children's religious motivation in formal educational institutions.

Table 10. Results of Simple Linear Regression Analysis

Model	Coefficient t B	Std. Error	t	Sig.
Constant (Intercept)	5,432	2.145	2,533	0.015
Religious Education (X)	0.701	0.109	6,430	0.000

Table 10 shows the results of a simple linear regression analysis examining the influence of family religious education on children's interest in participating in religious activities at school. The regression coefficient (B) of 0.701 with a *t-value* of 6.430 and a significance level of 0.000 indicates that family religious education has a positive and statistically significant influence on children's interest. This means that every one-unit increase in the family religious education score is predicted to increase the child's interest score by 0.701 units, indicating a strong causal relationship. The regression constant of 5.432 indicates that if the family religious education variable is zero,

children's interest is still predicted at that baseline value, although in practice this condition rarely occurs.

Table 11. Coefficient of Determination (R^2) of the Regression Model

Statistics	Mark
R	0.721
R Square	0.520
Adjusted R Square	0.509
Standard Error Estimate	3.57

Table 11 presents a coefficient of determination (R Square) of 0.520, meaning that 52% of the variation in children's interest in participating in religious activities at school can be explained by the variable of religious education within the family. The remaining 48% is explained by other variables not included in this model, such as peer influence, the school environment, and individual psychological factors. The R value of 0.721 confirms a strong linear relationship between the two variables. The Adjusted R Square of 0.509 provides a fairly good model description and is also not biased by the number of variables in the model. The standard error of 3.57 indicates a fairly small level of prediction dispersion, so this regression model can be used as a reliable predictor in research.

The central role of Islamic religious education within the family is a significant factor in increasing children's interest in participating in religious activities at school. The finding of a strong positive correlation ($r = 0.721$) and the influence of family religious education, which explains 52% of the variation in children's interest, confirms that intensive religious learning at home contributes significantly to the development of children's religious motivation in the school environment. These results align with research by Rahmah (2021), which shows that implementing character education through extracurricular religious activities such as "Santri Kalong" can shape students' morals and character as a whole. Strong religious education in the family serves as a foundation that strengthens the effectiveness of religious activities at school, ultimately fostering a consistent Islamic character.

In line with these findings, Citra and Aidah (2024) emphasized the importance of the Islamic Mental Development (BINALIS) extracurricular activity in shaping the Islamic character of high school students, which serves as a forum for fostering religious values and spirituality in children at school. Their research supports that children's interest in participating in religious activities is influenced not only by the school environment but also by parenting patterns and the religious education received from an early age within

the family. This underscores the concept that the family functions as a primary socializer that supports the development of religious character through the internalization of religious values, which are then reinforced by religious programs in schools.

Ridwan et al.'s (2023) research on students at State Vocational High School 2 in Jambi City suggests that religious extracurricular activities not only enhance students' spiritual competence but also shape their overall character. This finding is relevant to our research, which shows that children's interest in religious activities at school is an indicator of the success of religious education within the family. Religious extracurricular activities in schools are an effective means of channeling and developing the values instilled within the family, so that religious education does not stop at the domestic sphere but also touches on social aspects and the formation of a holistic character.

Anton et al.'s (2024) research supports these findings by highlighting the importance of developing innovative and contextual extracurricular Islamic religious education activities in schools. They emphasized that integrating religious values through extracurricular activities can significantly increase student motivation and participation. This finding aligns with our research, which states that children's interest in participating in religious activities at school is strongly influenced by the religious education they receive at home. Therefore, the synergy between religious education at home and religious activities at school is a key factor in shaping a young generation that is religious, character-driven, and spiritually active.

The results of this study reinforce the view that the family is the primary and primary social institution that acts as an agent of religious education. Effective religious education in the family serves as the primary foundation for children to develop commitment and interest in religious activities at school. This indicates the need for a holistic approach involving both environments to ensure that character and religious education operate synergistically and sustainably. Therefore, practical recommendations include increasing parental involvement in religious education and improving the quality and variety of religious activities in schools as a means of reinforcing Islamic values. Based on the results of statistical analysis and data interpretation, this study concludes that Islamic religious education within the family has a strong and significant influence on children's interest in participating in religious activities at school in Gunung Sari Village, Pesawaran Regency. This is reflected in the high correlation coefficient ($r = 0.721$; $p < 0.01$) and the coefficient of determination ($R^2 = 0.520$), indicating that more than half of the variance in children's religious interest at school can be explained by the quality of Islamic religious education practiced within the family environment.

These findings are consistent with a substantial body of international research demonstrating that parents play a central role in the intergenerational transmission of religiosity. For example, Gemar (2023) found that religious adherence, attitudes, and

behaviors of parents significantly contribute to the intergenerational transmission of religious beliefs and practices in children, emphasizing the family as a key social model for religiosity (Gemar, 2023). Similarly, research on family determinants of religiosity in emerging adults has shown that parental religiosity and related family practices are significant predictors of religiosity even into young adulthood, suggesting that early familial influence carries forward across developmental stages (Łowicki & Zajenkowski, 2025).

Intergenerational similarity in religiosity has also been demonstrated in longitudinal life-course studies, where congruence between parent and child religiosity persists over time, supporting the notion that religious values and behaviors acquired in childhood often continue into later life (Author Unknown, 2017). Further, meta-analytical evidence indicates a consistent association between parental and child religiosity across multiple studies and cultural contexts, with factors such as parent-child gender dyads moderating the strength of this association (e.g., stronger transmission in mother-daughter pairs) (Study in Meta-Analysis, 2019).

Beyond transmission of specific religious beliefs, research suggests that religion functions as a basis for transmitting broader values, such as altruism, where parental religiosity indirectly shapes prosocial outcomes through religious pathways, highlighting the multifaceted nature of family influence on child development (Longitudinal Study of Generations, 2022). In addition, classical sociological research on religion underscores the role of family and denominational contexts in religious socialization, showing that variations in parental religious ideology and socialization intensiveness influence the strength and patterns of religiosity transmitted from parent to child (Transmission of Faith in Families, 2020).

The theoretical perspective that family is the primary contextual setting in which religious values, practices, and identities are internalized is further supported by ecological and developmental frameworks, which posit that early-life religious service attendance and parental influences are among the strongest predictors of adult religiosity across diverse cultural settings (Global Flourishing Study, 2025). Consistent with these broader theoretical and empirical findings, the present study's results suggest that children raised in families where Islamic religious education is actively practiced and modeled are more likely to demonstrate a higher level of interest in religious activities in school settings. Collectively, these international studies reinforce the argument that the family remains a fundamental social institution for the transmission of religious values, and that parental religious behaviors serve as critical models shaping children's religious engagement and identity throughout development. This research confirms that strengthening religious education within the family is key to increasing children's interest in participating in religious activities at school. A strong integration of religious

education at home and religious activities at school will produce a generation that not only possesses sound religious knowledge but also a strong Islamic character deeply internalized in daily behavior.

IV. Conclusion

Islamic religious education in the family has a significant and positive influence on children's interest in participating in religious activities at school in Gunung Sari Village, Way Khilau, Pesawaran, Lampung. Based on the results of a simple linear regression analysis, it was found that the regression coefficient of 0.701 ($p = 0.000$) indicates that every one unit increase in the score of religious education in the family contributes to increasing children's interest by 0.701 units. A Pearson correlation of 0.721 confirms a strong relationship between the two variables, with 52% of the variation in children's interest being explained by religious education in the family ($R^2 = 0.520$). Descriptive data shows that the average score of religious education in the family is 36.7 ($SD = 4.32$) and the average child's interest in participating in religious activities at school is 31.4 ($SD = 5.15$), illustrating a relatively high and consistent level of religious education and interest among respondents. These results strengthen the role of the family as the main agent in the formation of children's religious interests, while also emphasizing the importance of synergy between religious education at home and religious activities at school to form a generation that is religious and also spiritually active.

Despite its empirical and theoretical contributions to understanding the relationship between family-based Islamic religious education and children's religious interest, this study is not without limitations. First, the relatively small sample size ($N = 45$) and its confinement to a single rural area limit the generalizability of the findings to broader populations or different cultural contexts. The use of purposive sampling, while appropriate for exploratory research, may also introduce selection bias, as the sample does not represent a fully random population. Second, the cross-sectional research design restricts the ability to capture developmental changes in children's religiosity over time and prevents the establishment of causal relationships between family religious education and children's religious interest. Third, the exclusive reliance on self-reported questionnaire data reduces the depth of insight into the psychological, emotional, and contextual mechanisms through which family religious education shapes children's religious motivation. In addition, this study focuses solely on family religious education as an independent variable, without incorporating potential mediating or moderating factors such as parenting styles, the quality of parent-child relationships, peer influence, school climate, or exposure to digital and social media, all of which have been identified in international literature as significant contributors to the development of children's religiosity.

In light of these limitations, future research is strongly encouraged to adopt longitudinal or panel research designs to examine changes in children's religiosity from childhood through adolescence and emerging adulthood, thereby enabling a more comprehensive understanding of temporal dynamics in religious development. Further studies may also benefit from employing mixed-methods approaches that combine quantitative analysis with qualitative techniques such as in-depth interviews, participant observation, or family case studies to explore the subjective meanings and lived experiences of religious socialization within families. Moreover, incorporating mediating and moderating variables such as parenting styles, parent-child attachment, peer support, and the influence of schools and digital media would allow for a more nuanced and complex causal model of children's religious interest. Comparative studies across cultural, religious, or national contexts are also recommended to test the robustness and global applicability of existing theoretical frameworks by examining similarities and differences in how various religious communities transmit values and practices to younger generations.

Overall, the findings of this study reinforce the notion that the family particularly the process of religious education practiced within the home functions as the most influential social agent in shaping children's religious interest. These findings are not only relevant to the local context of Gunung Sari Village but also resonate with international scholarship emphasizing the decisive role of parents in the formation of children's religious beliefs, attitudes, and participation from early childhood through adolescence. The integration of empirical evidence and established theory in this study thus provides a meaningful contribution to the development of more holistic and integrative strategies for religious education, bridging the domains of family and school..

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