

# Characteristics of Islamic Religious Education in Factory Employee Families (Case Study of Children Aged 6-17 Years in Factory Employee Families in Purwakarta District, West Java)

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## ABSTRACT

The family serves as the primary environment for shaping children's personality, morality, and religious character. However, in industrial communities, particularly among factory worker families, implementing Islamic Religious Education (IRE) often encounters challenges due to limited parental time, shift work, and economic pressures. This study aims to describe the characteristics of Islamic Religious Education in factory worker families, focusing on parenting patterns, educational implementation, and the religious values instilled in children aged 6–17 years. The study employed a qualitative case study approach. The research participants consisted of factory worker families with children aged 6–17 years in Purwakarta District, West Java. Data were collected through in-depth interviews, observations, and documentation to obtain a comprehensive understanding of Islamic religious education practices within the family setting. The findings reveal that Islamic Religious Education is implemented through the habituation of worship practices, parental role modeling, and simple, contextual religious communication. Despite facing time constraints and demanding work conditions, parents continue to play an active role in fostering children's religious development by instilling values of faith, morality, discipline, responsibility, and respect. These practices help maintain the continuity of religious education within factory worker families and support the development of children's Islamic character.

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## 1. INTRODUCTION

The development of industrialization and urbanization in West Java, particularly around industrial centers such as Purwakarta, has brought significant impacts on the patterns of Muslim family life. The emergence of large-scale factories employing a substantial workforce has created a new reality for workers' families [1]. Family life,

which was previously relatively agrarian-oriented and characterized by a more flexible time rhythm, has now shifted into a more rigid structure, bound by strict factory schedules, and often involving shift work. This situation affects family functions, especially in Islamic religious education, which serves as the primary foundation for shaping children's personalities and characters. Islamic religious education at home plays a crucial role as the initial basis for internalizing values of faith (iman), worship (ibadah), and morality (akhlaq), before children engage more broadly with school and community environments [2].

The characteristics of Islamic religious education within factory worker families can be observed through several interrelated dimensions. First, the goal dimension, namely parents' orientation toward the direction of religious education to be instilled in their children [3], whether it is primarily focused on ritual obedience or also includes the development of social attitudes, morality, and spiritual intelligence. Second, the material dimension refers to the scope of Islamic teachings delivered, including aqidah (creed), ibadah (worship), akhlaq (morality), and daily etiquette (adab). Third, the actor dimension concerns who is involved in the educational process, including fathers, mothers, siblings, and even grandparents, who often take on caregiving roles when parents are working. Fourth, the method dimension, such as role modeling, habituation, dialogue, and the establishment of rules and consequences. Fifth, the media dimension, encompassing Qur'anic texts (mushaf), reading materials, digital devices, and the home environment as a medium for value internalization [4]. Sixth, the time dimension, referring to how families manage religious education within daily routines, is influenced by factory work schedules. All these dimensions form a unique configuration that differs from families not directly tied to industrial life.

Factory worker families often face time-related constraints. Long working hours, night shifts, and overtime significantly reduce the time available for parent-child interaction [5]. Parents' physical fatigue also becomes a limiting factor in guiding children's religious learning. For instance, opportunities to perform congregational prayers at home become less frequent because parents return late or leave for work before prayer times. Activities such as reciting the Qur'an together or saying bedtime prayers are often missed because work schedules do not align with children's daily routines. However, behind these limitations are also opportunities: income from factory work, although relatively modest, can be used to support children's religious education, such as purchasing Qur'ans and Islamic books, or enrolling children in Qur'anic learning centers (TPQ) and religious activities [6]. Therefore, this study should not only focus on the limitations but also examine how families manage and utilize the opportunities available within their circumstances.

The age range of 6–17 years is a crucial period for the development of children's religious character. During this stage, children begin to establish basic worship patterns, develop Qur'anic reading skills, and internalize daily ethical practices taught by religion. As they grow older, they also enter a phase of identity formation, where questions about the meaning of life, beliefs, and the role of religion begin to emerge. In the context of factory worker families, parental guidance during this period presents particular challenges

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[7]. Parents are required not only to enforce rules but also to engage in dialogue, explain the reasoning behind religious practices, and provide concrete examples. The absence of parents during important moments may reduce emotional closeness, making children more likely to seek references outside the home, including from digital media with highly diverse content [8].

The role of actors in Islamic religious education at home becomes a determining factor. When parents are busy working, this role is often taken over by other family members, such as older siblings or grandparents. Patterns of value communication, the quality of role modeling, and the consistency of household rules become the main supports [9]. For instance, children become accustomed to hearing prayers before meals, reciting supplications before sleep, or performing congregational prayers when possible. Simple practices such as encouraging children to call the adhan at home, inviting them to engage in *muroja'ah* (Qur'an revision) after Maghrib, or assigning small responsibilities in daily worship are effective forms of education. The challenge lies in maintaining consistency amid parents' demanding work schedules. In addition, in the digital era [10], supervising children's use of gadgets becomes part of religious education. Whether the content children consume reflects Islamic values or instead distances them from religious teachings largely depends on how well parents guide and monitor them.

The external environment also plays a significant role in shaping children's Islamic educational character. Schools, madrasahs, Qur'anic learning centers (TPQs), mosques, and youth mosque communities are important partners for families. However, children's access to these institutions is often influenced by their parents' working hours. If parents return home late at night or must work overtime, taking children to TPQ or the mosque may become difficult. Likewise, if the distance between home, school, and the workplace is considerable, children may lose opportunities to participate in religious activities. On the other hand, if the residential environment has an active religious ecosystem—such as collective *tadarus* (Qur'an recitation), youth religious studies, or religious competitions—it can become a significant support for family-based Islamic education [11]. Therefore, this study also emphasizes the importance of synergy between home, school, and mosque in ensuring the continuity of religious values.

In addition to structural barriers, factory worker families face cultural challenges. Consumerist culture, instant lifestyles, and media exposure that prioritizes entertainment often do not align with religious values. Children grow up in heterogeneous environments, influenced by peers and social media. If social control is weak, children may be more vulnerable to engaging in deviant behavior [12]. Therefore, clear household rules, open communication, and the creation of a religious atmosphere become protective factors. Expressing appreciation for children's religious achievements, such as recognizing Qur'an memorization or participation in mosque activities, can be a powerful motivator. Families can also create simple religious moments, such as breaking voluntary fasts together or attending family religious gatherings, which have a meaningful impact on instilling religious values.

Purwakarta District was selected as the research location because it is one of West Java's major industrial centers, with a high concentration of factories and a significant

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workforce. Community life in this area is strongly influenced by industrial rhythms, making it representative of how work dynamics affect religious practices at the family level. While many studies have examined Islamic education in schools, madrasahs, or Islamic boarding schools, in-depth research on Islamic religious education practices within factory worker families remains very limited. Using a case study approach, this research explores in depth the daily realities of families, including communication patterns, parenting strategies, and children's responses to religious values. This approach enables the presentation of rich, detailed insights that are difficult to capture with quantitative methods [13].

The overall description above emphasizes that this study aims to identify and comprehensively describe the characteristics of Islamic religious education among families of factory workers in Purwakarta District. The study focuses on how the goals, materials, methods, actors, media, and time allocation in home-based religious education are influenced by industrial working conditions. In addition, this research examines the extent to which synergy among home, school, and mosque supports the internalization of religious values, as well as the adaptive strategies families employ in addressing both structural and cultural challenges [9]. Theoretically, this study is expected to enrich the discourse on family-based Islamic education within an industrial context. Practically, the findings may serve as a reference for parents, schools, TPQ institutions, mosque administrators, and local policymakers in designing programs to strengthen Islamic religious education that are contextual, realistic, and sustainable.

Therefore, the study of the characteristics of Islamic religious education within factory worker families is important not only as a phenomenological portrayal but also as a basis for theoretical and practical reflection in developing family-based Islamic education models in the industrial era. This research is expected to bridge the gap between the ideal principles of Islamic religious education and the realities of industrial workers' family life, while also contributing conceptually to the formulation of Islamic education approaches that are sensitive to the socio-economic context of society. Thus, this background underscores that Islamic religious education within factory worker families is not merely a domestic issue, but a strategic concern in shaping the character of the Muslim generation amid the ongoing forces of modernization and industrialization.

*Aqidah* constitutes the primary foundation in Islamic teachings. The word '*aqd*' means a strong bond, indicating that *aqidah* is a firmly rooted belief within the heart of a *مسلمان*. It is directly related to faith in Allah, the angels, the divine scriptures, the prophets, the Day of Judgment, and divine decree. These teachings serve as the foundation that strengthens a Muslim's identity, as all deeds are rendered meaningless without a correct foundation of faith. *Aqidah* is not merely a dogma, but also a framework of thought and a paradigm that guides individuals in understanding the world, responding to life's challenges, and interacting with others [14].

A deep understanding of *aqidah* fosters strong spiritual attitudes within a Muslim. A child who is taught *aqidah* from an early age will develop a firm trust in Allah, leading to a stable personality, resilience against negative influences, and a constant orientation toward seeking Allah's pleasure. In the context of factory worker families, the proper

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inculcation of *aqidah* serves as a primary safeguard for children in facing globalization and the rapid flow of information that can sometimes be misleading. Therefore, the scope of *aqidah* extends beyond mere memorization of the six pillars of faith; it involves the internalization of *tauhid* values in daily life [15].

*Shari'ah* is the Islamic legal system derived from the Qur'an and Sunnah, governing both the relationship between humans and Allah and relationships among humans. It encompasses a broad range of aspects, including acts of worship, family law, criminal law, economic law, and socio-political systems. The primary objective of *shari'ah* is to uphold justice, preserve public welfare, and prevent harm (*jalb al-mashalih wa dar'u al-mafasid*). It provides a normative framework that ensures a Muslim's life remains within the boundaries of divine guidance [16].

*Fiqh* is the practical elaboration of *shari'ah*, developed by scholars through the process of *ijtihad*. While *shari'ah* is absolute and immutable due to its divine origin, *fiqh* is dynamic as it represents human interpretation. *Fiqh* regulates detailed aspects of daily life, such as the procedures for prayer, fasting, zakat, marriage, inheritance, trade, and judicial matters. Differences among schools of thought (*madhhab*) in *fiqh* reflect the breadth of Islamic mercy, providing Muslims with flexibility to choose interpretations that suit their social and cultural contexts [17].

The scope of *fiqh* in children's education within factory worker families, for example, is highly relevant in shaping proper worship habits. Children need to be introduced from an early age to the procedures of purification (*taharah*), prayer, and the ethics of social interaction (*muamalah*). Parental role modeling is essential in demonstrating the practical application of *fiqh*, not merely its theoretical aspects. Thus, *fiqh* functions as a practical guide that enables Islamic teachings to be implemented in everyday life.

*Akhlak* represents the ethical dimension of Islamic teachings. It is the manifestation of faith and worship in the form of good behavior toward Allah, fellow human beings, and all creation. The Prophet Muhammad (peace be upon him) was sent to perfect a noble character, which lies at the core of his mission. *Akhlak* is not limited to manners, but also encompasses integrity, honesty, responsibility, compassion, patience, and justice. Good character makes a Muslim not only a devout servant of Allah but also a beneficial member of society [18].

Moral education (*akhlak*) within the family is key to shaping children's character. Values such as respect for parents, honesty in speech, keeping promises, avoiding lies, and caring for others are examples of Islamic اخلاق that need to be instilled from an early age. In factory worker families, limited interaction time requires that moral education be delivered effectively—through direct role modeling, brief yet meaningful communication, and the creation of a home environment that nurtures positive behavior [19].

*Ibadah* refers to acts of devotion performed by humans in obedience to Allah, encompassing both outward and inward practices. It is divided into *ibadah mahdhah* (specific acts of worship), such as prayer, fasting, zakat, and pilgrimage, and *ibadah ghairu mahdhah* (general acts), which include all activities intended to seek Allah's pleasure, such

as working, studying, and social interaction. *Ibadah* serves as a means of drawing closer to Allah, purifying the soul, and cultivating discipline and patience.

Worship also establishes a spiritual rhythm in a Muslim's life. The five daily prayers, for instance, structure daily routines to remain constantly connected to Allah. Fasting trains patience and self-control, while zakat fosters social solidarity. In the context of factory worker families, *ibadah* strengthens family bonds, for example, through congregational prayer, Qur'anic recitation (*tadarus*), or collective supplication. Despite limited time, moments of worship can reinforce emotional and spiritual connections among family members.

*Muamalah* refers to the aspect of Islamic teachings that governs human interactions in social, economic, political, and cultural spheres. Its scope includes business ethics, lending and borrowing, cooperation, marriage, inheritance, and governance. *Muamalah* is oriented toward justice, honesty, and mutual benefit, ensuring social harmony. Islam strictly prohibits harmful practices such as *riba* (usury), *gharar* (uncertainty), and fraud in order to preserve blessings in economic and social interactions [20].

In the daily lives of factory worker families, *muamalah* is reflected in how they manage household finances, build cooperation with neighbors, and maintain relationships within the community. Principles such as honesty, trustworthiness (*amanah*), and mutual assistance are essential in everyday interactions. Children need to be taught from an early age to act fairly, respect others' rights, and participate in social activities, so that they grow into individuals who are not only religious but also socially responsible.

The scope of Islamic teachings—through *aqidah*, *shari'ah*, *fiqh*, *akhlak*, *ibadah*, and *muamalah*—is fundamentally interconnected. *Aqidah* provides the foundation of belief, *shari'ah* offers the legal framework, *fiqh* delivers practical guidance, *akhlak* directs behavior, *ibadah* strengthens spirituality, and *muamalah* regulates social life. Without *aqidah*, actions lose their meaning; without *shari'ah*, life loses direction; without *fiqh*, Muslims lack practical guidance; without *akhlak*, religion becomes hollow; without *ibadah*, spirituality weakens; and without *muamalah*, society loses harmony [21].

The fundamental framework of Islamic teachings is designed to shape *insan kamil*—a complete human being who embodies a balance of spirituality, intellectuality, morality, and social responsibility. A Muslim is not only expected to have faith but also to perform righteous deeds, uphold noble character, and contribute positively to society. By comprehending the full scope of Islamic teachings, a Muslim can navigate the dynamics of modern life while remaining grounded in religious values [22].

In the context of family education, this comprehensive scope of Islamic teachings must be instilled gradually and continuously. Children are introduced to *aqidah* as the foundation, trained in *ibadah* as practical application, guided by *akhlak* in behavior, directed by *fiqh* in daily life, and habituated to just and honest principles of *muamalah*. In this way, Islamic teachings become not merely knowledge, but a lived practice embedded in daily habits.

The importance of integrating Islamic teachings is also evident in the formation of a healthy society. A strong society is one whose members are faithful, committed to worship, possess noble character, and engage in fair social interactions. When Islamic teachings are

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understood only partially—for example, focusing solely on rituals without morality, or worship without social conduct—imbalances in religious life may arise. Therefore, comprehensive education encompassing all aspects of Islam becomes an urgent necessity.

In the modern world, the application of Islamic teachings often faces new challenges. Technological advancements, economic transformations, and evolving social interactions require Muslims to continuously adapt without losing the core values of their religion. This is where *fiqh*, as a product of scholarly *ijtihad*, plays a crucial role in addressing contemporary issues—such as digital transactions, social media usage, and employment in industrial sectors. All these require proper guidance to remain aligned with the principles of *shari'ah*.

On the other hand, *akhlak* serves as a moral safeguard in the face of modernization. When children are equipped with strong moral values, they are better able to filter information, use technology wisely, and remain committed to Islamic principles. Likewise, consistent *ibadah* maintains a child's spiritual connection with Allah, helping them resist negative social influences. Honest and just *muamalah* is equally important in shaping a generation of Muslims who are competitive yet ethical in the workplace.

Thus, the scope of Islamic teachings—comprising *aqidah*, *shari'ah*, *fiqh*, *akhlak*, *ibadah*, and *muamalah*—must be understood as an integrated whole. No single aspect can be neglected, as each complements the others in shaping a Muslim's personality. Together, these aspects form the foundational framework of Islamic education within the family, school, and broader community [8].

In conclusion, Islam offers a comprehensive system that regulates all aspects of human life. *Aqidah* anchors belief, *shari'ah* provides legal guidance, *fiqh* elaborates practical rules, *akhlak* shapes behavior, *ibadah* strengthens the relationship with Allah, and *muamalah* organizes social interactions. By understanding and implementing all these dimensions, Muslims can build a balanced, harmonious, and blessed life at the individual, family, and societal levels.

The research strategy to be employed in this study on the characteristics of Islamic religious education within factory worker families is a qualitative approach using a case study design. This strategy is chosen because the research focuses on phenomena occurring within the family environment, which cannot be adequately measured through numerical data alone but must be understood through lived experiences, perspectives, and real-life practices. The case study approach allows researchers to explore in depth the actual conditions in the field, particularly how factory worker families instill Islamic values in their children amid constraints of time, economic limitations, and social environment [23].

The primary data collection method will involve in-depth interviews with parents, children, and relevant community or religious leaders. These interviews aim to obtain firsthand information on the patterns of religious education implemented, the challenges encountered, and the strategies families use in instill *aqidah*, *ibadah*, *akhlak*, and *muamalah*. In addition to interviews, participatory observation will also be conducted by directly engaging in family environments or their religious activities. This observation will provide a realistic portrayal of how Islamic religious education is practiced in daily life.

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The documentation method also constitutes an important component of this research. Documents such as records of family religious activities, photographs of worship practices, and children's school data will be collected as complementary sources to the primary data. This documentation assists the researcher in verifying data obtained from interviews and observations and in strengthening the analysis. Thus, the data obtained become richer, more comprehensive, and scientifically accountable [24].

Data analysis is conducted using thematic analysis, in which the collected data is categorized into specific themes in line with the research focus. For example, themes may include the inculcation of *aqidah*, the habituation of *ibadah*, the formation of *akhlak*, or the practice of *muamalah* within the family. Each theme is then analyzed to identify patterns, similarities, and differences among informants. Through this analysis, a comprehensive understanding of the strategies and practices of Islamic religious education within factory worker families in Purwakarta District is expected to emerge.

Data validity is ensured through triangulation techniques, including source, method, and time triangulation. Source triangulation involves comparing information from parents, children, and religious leaders. Method triangulation is achieved by integrating interviews, observations, and documentation. Meanwhile, time triangulation involves collecting data at different points in time to ensure consistency of information. Through these strategies and methods, the research is expected to produce accurate, in-depth findings and contribute meaningfully to the development of Islamic religious education within factory worker families.

## **2. LITERATURE REVIEW**

### **Development of *Ta'lim***

According to [25], the primary objective of education is to cultivate comprehensive religious and moral awareness. Education should produce individuals who possess knowledge and also practice it, as knowledge without action is considered meaningless. Each stage of human development has its own characteristics in terms of thinking patterns and ways of understanding reality. This concept is highly relevant to religious education, as understanding Islamic values also requires cognitive abilities appropriate to the child's age and developmental stage.

### **Islamic Religious Education**

According to [26], Islamic religious education within the family serves as the fundamental foundation for shaping children's character, faith, and morality from an early age. The home environment functions as the first "laboratory" where children learn religious values through daily interactions with parents and other family members. Hasan Langgulung emphasizes that the family is the primary educational unit that shapes a child's spiritual behavior; therefore, practices such as reciting prayers, performing *shalat*, and reading the Qur'an at home become concrete experiences that gradually instill Islamic values.

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## **Approaches to Teaching Methods of Islamic Religious Education in Factory Worker Families**

According to [27], the approach to teaching Islamic religious education in factory worker families is generally simple, flexible, and contextual, adjusted to the family's living conditions, which are often constrained by limited time due to work demands. Parents tend to apply practical teaching methods, such as modeling Islamic behavior, habituating children to regular worship practices, and utilizing moments of togetherness at home to provide religious advice and guidance.

### **3. METHOD**

According to Rahardjo, as cited in [28], research methods are a means of seeking and obtaining truth that is tentative rather than absolute. The results are expressed in scientific truth, which remains open to continuous testing, criticism, and even revision. Therefore, there is no single "best" method for discovering truth; rather, the most appropriate method depends on the specific objectives and the phenomena being studied. Budiharto, as cited in [29], also emphasizes that the selection of research methods must be aligned with the nature of the study being conducted in order to achieve optimal results.

This research examines the characteristics of Islamic religious education within factory worker families (a case study of children aged 6–17 years in factory worker families in Purwakarta District, West Java). The research method employed is a case study. According to Nursalam, as cited in [30], a case study is a research approach that involves an in-depth examination aimed at providing a detailed description of the background, nature, and characteristics of a particular case. In other words, a case study focuses in depth on a specific case. This method involves a systematic process that includes observation, data collection, data analysis, and reporting of findings.

The approach used in this study is qualitative. According to Iskandar, as cited in [31], qualitative research is a scientific method widely used by researchers in the social sciences, including the field of education. Furthermore, Iskandar in [32] explains that qualitative research is a process of inquiry and understanding based on methods that investigate social phenomena and human problems.

This study employs a qualitative research design with a field research approach. According to [33], this approach aligns with the study's main objective: to describe and analyze the characteristics of Islamic religious education within factory worker families (a case study of children aged 6–17 years in Purwakarta District, West Java). Thus, this method is expected to explain the research problems under investigation [34] effectively.

The purpose of case study research, according to Yin as cited in [35], is not merely to describe what is being studied, but also to explain how and why a particular case occurs. Meanwhile, Waluya, as cited in [36], states that a case study aims to develop an in-depth understanding of the object being studied, indicating that this type of research is exploratory in nature.

Bogdan and Taylor, as cited in [37], explain that qualitative research methodology is a procedure that produces descriptive data in the form of written or spoken words from individuals and observable behavior. In this study, the researcher constructs a complex

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depiction by examining words, compiling detailed reports based on respondents' perspectives, and conducting research in natural settings—particularly concerning the characteristics of Islamic religious education within factory worker families (a case study of children aged 6–17 years in Purwakarta District, West Java).

Techniques are tools used to carry out technical work carefully and thoughtfully in order to achieve specific objectives. Although research is fundamentally an intellectual endeavor within the realm of science, it is conducted systematically to collect realistic data and uncover the truth. Research methodology serves as a means of addressing and solving problems. In this context, the researcher gathers information on the characteristics of Islamic religious education within factory worker families (a case study of children aged 6–17 years in Purwakarta District, West Java), among other related aspects [38].

Since this study requires data from library sources, it also employs a library research approach. The researcher uses books, scientific articles, and other relevant literature—both print and digital—related to the topic and research problem under investigation [39].

Collecting information from data sources requires appropriate data collection techniques. Amir Hamzah, as cited in [40], states that data collection is the process of gathering information about the subject being studied. In this research, the author employs a library research method to collect data. Specifically, the process begins by exploring library resources such as books, dictionaries, journals, encyclopedias, papers, periodicals, and other sources that provide insights into the characteristics of Islamic religious education among factory worker families (a case study of children aged 6–17 years in Purwakarta District, West Java).

Furthermore, Amir Hamzah, as cited in [41], explains that data collection involves various efforts to gather facts related to the topic or issue under examination. These details can be found in scientific literature, research reports, academic writings, dissertations, theses, and other written sources. According to [42], data collection can be conducted in various contexts, using different sources and employing diverse techniques.

Observation is a direct process of examining phenomena under study [43]. Through this method, researchers can observe and experience firsthand the atmosphere and conditions of the research subjects [44]. In this study, the observations focus on the characteristics of Islamic religious education within factory worker families (a case study of children aged 6–17 years in Purwakarta District, West Java).

The interview technique used in this research is structured, meaning the interviews are conducted using predetermined guidelines. The questions are systematically arranged by the information needed, and each is designed to uncover empirical data relevant to the study [45].

Documentation is one of the data collection techniques carried out through written records or documents [46]. The term documentation is derived from “document,” which refers to written materials. In applying this method, researchers examine written sources such as books, magazines, meeting minutes, and daily records. According to Moleong, as cited in [47], documentation is a method of collecting data by reviewing archives and documents. Furthermore, according to [48], documentation is also a technique directed

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toward research subjects. In this study, a documentation method is used to collect data on the condition of the research object, namely the characteristics of Islamic religious education among factory workers' families (a case study of children aged 6–17 years in Purwakarta District, West Java).

Moleong, as cited in [49], explains that the collected data are analyzed using an interactive analysis model consisting of data reduction, data display, and conclusion drawing. Syarifah et al., as cited in [50], further explain that data reduction involves filtering relevant information, data display is presented in a systematic narrative form, and conclusions are drawn based on the research findings. To ensure data validity, this study employs source triangulation by comparing information from various informants. According to Moleong in [51], source triangulation enhances the validity of research findings by incorporating multiple perspectives on the phenomenon under investigation.

Muhadjir, as cited in [52], states that data analysis is the systematic organization, search, and compilation of findings from observations and interviews to keep researchers focused on the subject under study. The results are then processed, edited, classified, and presented for broader understanding. The validity of the data is ensured through triangulation across methods and sources. Data analysis in this study follows the model proposed by Miles and Huberman, as cited in [53], which consists of data collection, data reduction, data presentation, and conclusion drawing.

#### **4. RESULTS AND DISCUSSION**

##### **The Role of Factory Worker Parents in Fostering Islamic Religious Education (PAI) among Children Aged 6–17 Years in Purwakarta District, West Java**

In the context of factory worker families, parents continue to occupy a central role as the primary educators in fostering Islamic Religious Education (PAI), despite facing various structural limitations. The findings of this study indicate that parents are aware of their religious responsibility in educating their children, in line with Islamic teachings that position the family as the first *madrasah*. This awareness is reflected in parents' efforts to instill fundamental religious values, such as habituating acts of worship, nurturing moral character (*akhlak*), and strengthening faith, even though these processes are not always carried out in a formal or scheduled manner.

In practice, time constraints caused by long working hours and shift systems significantly influence the patterns of religious education implemented by factory worker parents. Religious guidance tends to be delivered in a flexible and situational manner, adjusted to the limited time available. Parents make use of brief moments of togetherness—such as before leaving for work or after returning home—to offer advice, remind children about worship, and model religious behavior. This pattern demonstrates that the role of parents is not measured by the quantity of time spent, but rather by the quality of interaction established with their children.

In addition to being educators, factory worker parents also serve as primary role models in fostering Islamic education. Role modeling is the most effective strategy under time constraints, as children learn from observing their parents' attitudes and behaviors. The study shows that parental discipline, responsibility, honesty, and consistency in

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performing religious practices have a strong influence on the development of children's religious character. Thus, exemplary conduct becomes the foundational pillar in fostering PAI within factory worker families.

Parental roles are also evident in their efforts to create a home environment that supports religious learning. Even with limited resources, parents strive to cultivate a religious atmosphere at home by encouraging collective prayer, reciting the Qur'an, and reminding children of proper manners and ethical conduct in daily life. Such a supportive home environment helps children understand that religious values are not merely taught but actively practiced within the family.

The findings further reveal that factory worker parents recognize the importance of collaboration with non-formal religious education institutions as part of their children's PAI development. Parents encourage their children to participate in activities such as Qur'anic learning centers (TPA), *madrasah diniyah*, or mosque-based programs to strengthen religious education outside the home. This collaboration serves as an adaptive strategy to address the limitations of parental involvement due to work demands, while ensuring that children continue to receive structured and consistent religious education.

Overall, the role of factory worker parents in fostering Islamic Religious Education (PAI) demonstrates consistent efforts despite existing limitations. Parents carry out their roles through habituation, role modeling, simple communication, and the utilization of supportive environments and institutions. These findings affirm that the success of PAI within factory worker families is not solely determined by the availability of time and resources, but rather by parents' commitment, religious awareness, and their ability to adapt religious education to the realities of industrial life.

### **The Impact of Islamic Religious Education within Factory Worker Families for Children Aged 6–17 Years in Purwakarta District, West Java**

From the perspective of educators—particularly parents, the primary agents of education—the implementation of Islamic Religious Education has increased awareness of their roles and educational responsibilities. Parents are no longer merely breadwinners but also moral and spiritual guides for their children. Field findings indicate that parents have begun to adjust their parenting patterns and methods of conveying religious values in accordance with their working conditions and their children's capacities. This is reflected in practices such as modeling acts of worship, habituating daily prayers, and engaging in simple yet meaningful religious communication. Theoretically, this aligns with the concept of parental involvement in education, which emphasizes that active parental engagement is a key factor in the success of character and religious development in children.

From the aspect of quality educational processes, the implementation of Islamic Religious Education in factory worker families demonstrates learning that is contextual, flexible, and continuous. Although it does not take place formally as in schools, the educational process at home still fulfills the fundamental principles of meaningful learning, particularly the connection between religious teachings and children's everyday experiences. The use of simple media, the habituation of worship practices, and the reinforcement of values through real-life examples make the educational process more

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effective and aligned with the developmental stages of children aged 6–17 years. This indicates that educational quality is not solely determined by the completeness of facilities, but by consistency, relevance, and the suitability of methods to learners' characteristics.

Further impacts are observed in the improvement of children's understanding and practice of Islamic teachings. Children not only acquire cognitive knowledge—such as the pillars of faith, pillars of Islam, and daily supplications—but also develop in the affective and psychomotor domains, including increased awareness in performing *ah* (عباد), polite behavior, responsibility, and respect toward parents. The data indicate that children from factory worker families who consistently implement religious education tend to exhibit better self-control and the ability to align their behavior with Islamic values in daily life. Theoretically, this reflects the success of value internalization processes, as explained in character education and moral development theories.

In conclusion, the implementation of Islamic Religious Education within factory worker families in Purwakarta District has a significant impact on the family's success in shaping children's religious understanding and character. This success is not measured solely by academic achievement, but by the formation of a religious personality reflected in children's attitudes, habits, and ways of thinking. Through adaptive approaches to time constraints and parental working conditions, Islamic religious education within these families has proven effective and relevant, serving as a crucial foundation for developing a generation that is morally upright, religiously grounded, and prepared to face social challenges in an industrial environment.

The implementation of Islamic Religious Education (PAI) within factory worker families in Purwakarta District has proven highly effective in helping children aged 6–17 better understand and practice Islamic teachings. In this context, PAI serves as a learning approach that provides direct, structured, and systematic explanations, particularly in introducing fundamental religious concepts such as the pillars of faith (*rukun iman*) and the pillars of Islam (*rukun Islam*).

Thus, the development of Islamic Religious Education within factory worker families not only impacts children's ritual practices but also has broader implications for character formation, moral resilience, and their readiness to face the dynamics of industrial society. Based on interview findings, the impact of PAI development is strongly influenced by the patterns of guidance applied, dominant factors affecting its success, and the interaction between internal and external family factors. Clear and sequential delivery of material helps shape children's understanding more effectively, ensuring that the objectives of Islamic education are achieved despite limitations in time and parental working conditions.

#### **a. The Most Effective Pattern of Islamic Religious Education Development**

The findings indicate that the most effective pattern of Islamic Religious Education within factory worker families is a democratic-religious approach grounded in role modeling and habituation. The quality of interaction between parents and children is more decisive than the quantity of time spent together. In this context, brief moments—such as before leaving for work, after Maghrib, or before bedtime—are utilized as meaningful

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opportunities for guidance through shared prayers, short advice, or reflective dialogue about children's daily experiences. This approach demonstrates that effective Islamic education does not require formal or lengthy sessions but can be naturally integrated into the daily rhythm of factory worker family life. This pattern is characterized by a balance between the enforcement of religious practices, the provision of affection, open communication, and parental role modeling in practicing Islamic values.

Moreover, the democratic-religious approach allows children to participate in the process of religious development actively. Children are not merely passive recipients of instructions but active subjects encouraged to understand the reasoning behind religious practices. Open dialogue enables children to ask questions, express doubts, and share personal religious experiences, fostering a participatory educational relationship. In the long term, this approach promotes the development of intrinsic religious awareness, in which children practice worship and moral values not under external pressure but out of personal understanding and conviction.

The tangible impact of this pattern is evident in children who demonstrate relatively stable religious awareness, discipline in performing worship, and the ability to internalize moral values in daily life. They no longer practice religious rituals merely out of obligation but begin to understand the meaning and purpose of worship as part of their spiritual responsibility.

In contrast, permissive parenting patterns tend to produce less optimal outcomes. Children raised under such patterns often display inconsistent religious practices and remain highly dependent on external supervision. Meanwhile, delegative patterns—where religious education is entirely entrusted to formal and non-formal institutions—may support cognitive aspects of religious knowledge but are less effective in fostering internal commitment and discipline if not reinforced by guidance within the home.

From a sustainability perspective, guidance patterns that emphasize parental role modeling have a stronger impact than purely instructional approaches. Children tend to imitate the religious behaviors they consistently observe, such as honesty at work, patience in facing difficulties, and commitment to worship even when fatigued. This form of role modeling becomes an implicit yet highly effective moral message, as children learn that Islamic values are not merely taught but lived in the daily reality of family life. Therefore, religious education based on role modeling significantly contributes to the long-term formation of children's religious and moral integrity.

Accordingly, the effectiveness of PAI development patterns within factory worker families is largely determined by parents' ability to consistently integrate habituation, role modeling, and religious communication, despite limitations in time and energy constraints imposed by industrial work demands.

## **b. Dominant Factors Determining the Success of Islamic Religious Education Development**

Based on interviews with parents from factory worker families, several dominant factors determine the success of Islamic Religious Education development. The most prominent factor is parents' religious commitment and role modeling. Parents with a strong

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sense of religious awareness are more capable of making Islamic values the guiding principles of family life, allowing PAI development to occur naturally and sustainably.

In addition, the quality of interaction between parents and children is a highly significant determining factor. Even when interaction time is limited, meaningful (quality) interaction is more influential than the mere quantity of time spent together. Through warm and dialogical interactions, religious values can be effectively transmitted to children.

Another dominant factor is the consistency of habituating worship practices and enforcing religious norms within the family environment. Such consistency helps children develop a structured value system and spiritual discipline, contributing to the formation of a relatively stable religious character.

Furthermore, interview findings indicate that economic status and parents' formal educational level are not the primary determinants of successful PAI development. Families with modest economic conditions but strong religious commitment often achieve better outcomes than families with greater economic resources but weaker religious role modeling. This finding underscores that the success of PAI development is more dependent on the quality of religious values and practices within the family rather than material factors.

### **c. Interaction Between Internal and External Factors in Determining the Impact of PAI Development**

The interaction between internal and external factors shapes a dynamic that is both contextual and adaptive in PAI development. Religious values instilled within the family—through parental role modeling, habituation to worship, and religious communication—may be reinforced or weakened when confronted with external realities such as school environments, peer interactions, and exposure to digital media. In factory worker families, time constraints due to shift work and physical fatigue often reduce the intensity of direct religious guidance. However, when internal factors—such as parents' religious awareness and commitment to Islamic education—remain strong, negative external influences can be minimized through selective, consistent, and value-based parenting strategies.

The impact of Islamic Religious Education (PAI) development on children within factory worker families ultimately reflects a dialectical process between the child's internal readiness and the available external support. Children who possess religious motivation, discipline, and a basic understanding of Islamic teachings tend to be more capable of filtering environmental influences that conflict with PAI values. Conversely, external support—such as the presence of religious education institutions, community-based religious activities, and family policies regulating technology use—plays a crucial role in strengthening the internalization of Islamic values. Therefore, the success of PAI development cannot be understood in isolation, but rather as an integrative process that requires synergy between the family, the social environment, and the structural conditions of parents' work in shaping children's religious character sustainably.

Interview findings indicate that internal family factors serve as the primary determinant in shaping the outcomes of PAI development. However, the effectiveness of these internal factors is strongly influenced by external support or pressure. A conducive

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social environment and educational institutions aligned with family values can reinforce the impact of PAI development. In contrast, permissive and less religious environments may weaken the internalization of religious values in children.

Within the context of factory worker families, parents function not only as primary educators but also as mediators between PAI values and the evolving demands of the social environment. Internal family strategies—such as establishing rules for worship at home, habituating moral conduct in daily interactions, and providing age-appropriate religious guidance—serve as essential foundations for maintaining the continuity of PAI development. These strategies interact with external factors, including prevailing social norms and the parents' work culture, thereby shaping a distinctive pattern of religious education. When parents manage work-related pressures while maintaining the quality of their religious interactions with their children, the impact of PAI development is reflected in the emergence of responsibility, moral awareness, and religious independence in children.

Furthermore, the sustainability of PAI development outcomes in factory worker families is largely determined by the family's ability to evaluate and adapt to changes in both internal and external conditions. Changes in work schedules, increasing economic demands, and the developmental dynamics of children require flexibility in PAI development patterns to remain relevant and effective. Reflective evaluation—through observing children's religious behavior and engaging in open family dialogue—enables parents to refine less effective approaches.

On the other hand, when properly guided by the family, technology can serve as a supportive medium for PAI development, such as through access to Islamic preaching content (*dakwah*), Qur'anic recitations (*murottal*), and online Islamic learning platforms. The family's ability to guide the wise use of technology demonstrates a strategic adaptation to external changes without neglecting the core objectives of religious education.

In conclusion, the development of Islamic Religious Education within factory worker families is a dynamic process shaped by the reciprocal interaction between internal family factors and external social environments. Its success is determined not only by the intensity of religious practices but also by the quality of interaction, consistency of values, and the family's adaptability to social change. A balanced interaction between these factors enables Islamic education to function not merely as the transmission of teachings, but as a continuous process of character formation and spiritual resilience in children within the context of factory worker family life.

## 5. CONCLUSION

This study highlights the central role of factory worker parents in sustaining Islamic Religious Education (IRE) within the family despite the challenges posed by industrial work environments. The findings demonstrate that the effectiveness of family-based Islamic education is not solely determined by the quantity of time spent with children but is strongly influenced by the quality of parental engagement through consistent role modeling, habituation of religious practices, and meaningful religious communication.

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These practices contribute to the development of children's religious character and reinforce the family's role as the primary educational institution in shaping moral and spiritual values.

The study has important implications for families, educators, and policymakers. It suggests that strengthening parental awareness and providing family-oriented religious education programs can support the continuity of children's religious development, particularly in communities where parents face demanding work schedules. The findings also emphasize the need for collaborative efforts between families, schools, and religious institutions to create a supportive environment for children's character formation. This research is limited to a qualitative case study conducted among factory worker families in Purwakarta District, West Java, which may limit the generalizability of the findings to other social, cultural, and occupational contexts. In addition, the study focuses primarily on parental perspectives and family practices without examining broader institutional influences.

Future studies are encouraged to involve larger, more diverse samples, employ comparative or mixed-methods approaches, and explore the perspectives of children, teachers, and community stakeholders. Further research may also investigate the influence of digital technology, workplace policies, and socio-economic conditions on the implementation of Islamic Religious Education within industrial families. The contribution of this study lies in providing a deeper understanding of how Islamic Religious Education can be maintained within factory worker families despite occupational constraints. For the wider public, the findings offer practical insights into strengthening family-based religious education as a foundation for nurturing children's moral resilience, religious commitment, and positive character development in contemporary industrial societies.

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