FAMILY-BASED ISLAMIC RELIGIOUS EDUCATION AND PARENTING PRACTICES IN EARLY CHILDHOOD EDUCATION

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Abstract

Islamic religious education in early childhood requires continuity of values between home and school because the family plays the role of the first educational environment. This study aims to describe the implementation of family-based Islamic religious education in parenting practices in Sang Cipta Rasa Flagship Kindergarten, including value strengthening strategies, home-school consistency, impact on child development, and contemporary challenges. The research uses a qualitative approach with a case study design. The research subjects included school principals, classroom teachers, and parents who were selected purposively. Data were collected through semi-structured interviews, participatory observations, and analysis of parenting program documents and school-parent communication. Data analysis is carried out by thematic analysis, and the validity of the data is maintained through triangulation, member checking, peer discussion, and trace audits. The results of the study show that family-based Islamic religious education is carried out through a systematic home-school partnership in the form of religious parenting programs, routine communication, and guidelines for habituating values at home. The Islamic parenting pattern of parents tends to be empathic-dialogical with an emphasis on example, habituation, and warm communication. The consistency of home-school values contributes to the stability of children's religious behavior and the strengthening of moral, social, and emotional development (manners, discipline, empathy, and self-control). Key challenges include limited parental time, variations in religious literacy, and exposure to digital media. The study concludes that the collaborative-integrative home-school model is effective in strengthening the internalization of Islamic values in early childhood, with the need to strengthen parenting assistance and active digital mediation.

Keywords: *Islamic Religious Education; Islamic Parenting; Home–School Partnership; Early Childhood.*

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Abstrak

Pendidikan agama Islam pada anak usia dini membutuhkan kesinambungan nilai-nilai antara rumah dan sekolah karena keluarga berperan sebagai lingkungan pendidikan pertama. Penelitian ini bertujuan untuk mendeskripsikan implementasi pendidikan agama Islam berbasis keluarga dalam praktik pengasuhan di TK Unggulan Sang Cipta Rasa, termasuk strategi penguatan nilai, konsistensi home-schooling, dampak terhadap perkembangan anak, dan tantangan kontemporer. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Subjek penelitian meliputi kepala sekolah, guru kelas, dan orang tua yang dipilih secara sengaja. Data dikumpulkan melalui wawancara semi-terstruktur, observasi partisipatif, dan analisis dokumen program pengasuhan dan komunikasi sekolah-orang tua. Analisis data dilakukan dengan analisis tematik, dan validitas data dipertahankan melalui triangulasi, pengecekan anggota, diskusi sejawat, dan audit jejak. Hasil penelitian menunjukkan bahwa pendidikan agama Islam berbasis keluarga dilakukan melalui kemitraan home-school yang sistematis berupa program pengasuhan agama, komunikasi rutin, dan pedoman pembiasaan nilai-nilai di rumah. Pola pengasuhan Islam orang tua cenderung bersifat empati-dialogis dengan penekanan pada contoh, pembiasaan, dan komunikasi yang hangat. Konsistensi nilai-nilai home-school berkontribusi pada stabilitas perilaku religius anak dan penguatan perkembangan moral, sosial, dan emosional (sopan santun, disiplin, empati, dan pengendalian diri). Tantangan utama termasuk waktu orang tua yang terbatas, variasi dalam literasi agama, dan paparan media digital. Studi ini menyimpulkan bahwa model home-school kolaboratif-integratif efektif dalam memperkuat internalisasi nilai-nilai Islam pada anak usia dini, dengan kebutuhan untuk memperkuat pendampingan parenting dan mediasi digital aktif.

Kata kunci: *Pendidikan Agama Islam, Pengasuhan Islam, Kemitraan Rumah-Sekolah, Anak Usia Dini.*

INTRODUCTION

Islamic religious education is an important component in the development of children's character, morals, and spirituality from an early age. In the Islamic perspective, the family is positioned as the first madrasah that plays a major role in transferring the values of faith and morals to children before they enter formal educational institutions such as kindergartens. The role of the family as the initial environment of education is mainly seen through Islamic parenting practices based on the Qur'an, Hadith, and other Islamic ethical values. Families that implement religious-based parenting not only transfer religious rituals but also form the moral foundation and social life of the child in various contexts of daily life (Dwinandita, 2024).

The prior studies have not sufficiently addressed how systematic integration of family-based Islamic religious education with early childhood education occurs, especially with regards to Southeast Asia. This literature gap warrants more investigation in the area of contribution by Islamic parenting practices and the involvement of parents in the religious and moral formative development of children. Recently, studies have shown that Islamic parenting cultivates children's spirituality and moral character. For instance, quantitative research by (Rohmat et al., 2024) conducted Islamic parenting and parental religious knowledge, as positive determinants of the spiritual intelligence of 5-9 year-olds, a critical period of primary school education.

These findings show the family as a strategic partner in the child's religious education and point to the need for further research into the implications of these practices in early childhood education contexts. These findings strengthen the family's role as a strategic partner in the religious education of children, especially regarding the religious activities and Islamic behavioral modeling (Ishak et al., 2023).

Moreover, the knowledge of Islamic parenting practices concerning the Muslim families of Southeast Asia demonstrates that parenting, which incorporates Islamic values, transcends the ritualistic dimensions of parenting, as it serves to fortify the family's resilience. Value systems such as *wasatiyyah* (moderation), *sabr* (patience), and *tawakkal* (trust in Allah) have been recognized as instrumental in maintaining cohesion and stability within the family amidst the social, economic, and cultural challenges in different settings (Dwinandita, 2024). This study contributes to the the field by associating these value systems with the construction of a child's spiritual resilience within the process of learning. The involvement of parents in religious education at Sang Cipta Rasa Flagship Kindergarten contributes to the attainment of the school's curricular objectives as well as the alignment of the school's religious curriculum with the values of the children's home environment. This cooperative effort is critical at this educational stage as the children are in a pivotal psychosocial development stage, which is affected positively by the presence of religious practice in the children's family environment (Abubakar et al., 2023). Additionally, the study highlights how these dynamics can be effectively implemented in a kindergarten setting, building a model for early childhood Islamic education. This cooperative effort is critical at this educational stage, as the children are in a pivotal psychosocial development stage, which is affected positively by the presence of religious practice in the children's family environment, as shown by research in similar contexts (Martins & Tan, 2021).

Moreover, the existing literature highlights the challenges brought about by the integration of Islamic parenting practices with technologies. In particular, parents face difficulties in reconciling religious teachings with the use of technology in children's lives. Research conducted in the context of Aceh indicates that faith-based parenting education in the home not only strengthens the family's relationship but also helps prepare the child to address challenges in the environment that are contrary to religious teachings (Ismail et al., 2022). This highlights the need for a comprehensive approach that fosters effective communication between the school and the parents, particularly in the area of the child's moral and religious values (Abubakar et al., 2023).

Therefore, this study seeks to empirically investigate the ways in which family-based Islamic religious education is implemented in parenting practices at Sang Cipta Rasa Flagship Kindergarten. This includes the identification of strategies to reinforce religious values, obstacles encountered, and the school's role in facilitating parents' efforts in developing children's spiritual character. The study aims to fill the gap in the literature by providing empirical insights on how Islamic religious education can be practically integrated into early childhood education in a contemporary Southeast Asian context. This study aims to advance the development of Islamic religious education models that are contextual, practical, and aligned with the current dynamics of the Muslim family.

RESEARCH METHODS

This study uses a qualitative approach with a case study design to gain an in-depth understanding of the implementation of family-based Islamic religious education in parenting practices in Sang Cipta Rasa Flagship Kindergarten. The case study approach was chosen because it allows researchers to comprehensively explore the phenomenon of religious education in specific social and institutional contexts, in particular the interaction between families and early childhood education institutions (Rosi et al., 2022).

The research was conducted at Sang Cipta Rasa Flagship Kindergarten, located in Wirapanjunan Village, Kandanghaur District, Indramayu Regency, West Java Province, Indonesia. The study was carried out over a period of three months, from August 1, 2025, to October 30, 2025. This timeframe was selected to ensure sufficient data collection across various parenting activities and educational interactions. The research subjects consisted of principals, classroom teachers, and parents of students who were selected by purposive sampling based on their active involvement in parenting programs and children's religious education. The criteria for subject selection included: (1) involvement in the school's parenting activities

for at least 3 months, (2) willingness to participate in interviews, and (3) having at least one child enrolled at Sang Cipta Rasa Flagship Kindergarten. A total of 10 participants were included in this study, comprising 4 teachers and 6 parents.

Data collection techniques include semi-structured interviews, participatory observation, and document analysis (parenting programs, religious modules, and school-parent communication records). This combination of techniques is used to increase the depth and credibility of data through triangulation of sources and methods (Hastuti et al., 2022).

Data was analyzed using thematic analysis, and occurred in six main stages: data familiarization, generation of initial codes, searching for themes, reviewing and refining themes, defining themes, and writing up. This method was appropriate for examining the systematic and flexible ways in which patterns of meaning emerge in relation to Islamic parenting and early childhood religious education. Data validity was preserved through the use of member checking (Braun & Clarke, 2021), peer discussions, and audit trails for the research, which in turn strengthens the reliability and consistency of the findings.
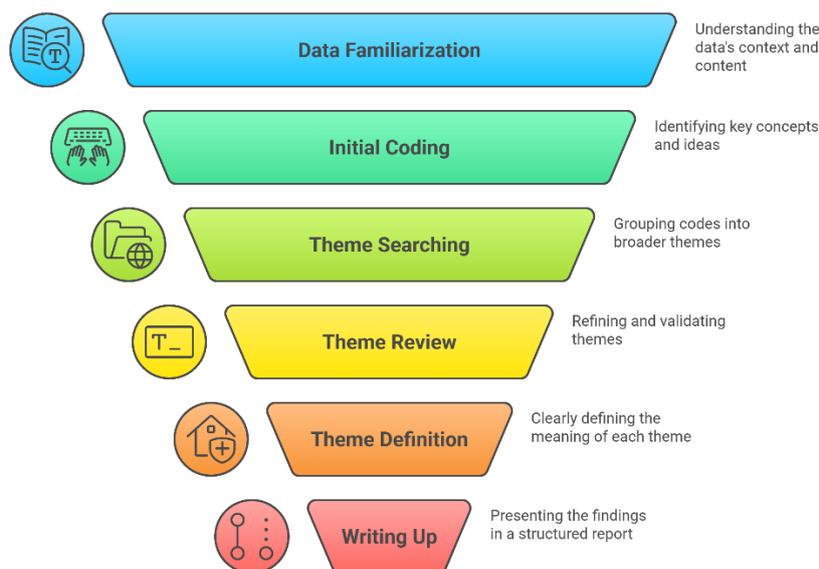

Figure 1. Thematic Analysis Process

RESULTS AND DISCUSSION
Results

The research was conducted at Sang Cipta Rasa Flagship Kindergarten, which is an early childhood education institution that firmly seeks to strengthen religious values through school-family partnerships. Study findings were derived from the principal of the school, classroom teachers, and parents of learners from the in-

depth interviews, and were further supplemented by the observation of learning activities and parenting practices in the home. Data analysis yielded a number of significant findings that detailed the execution of family-based Islamic religious education integrated in parenting practices.

Implementation of Family-Based Islamic Religious Education

The case study analyzed how Sang Cipta Rasa Flagship Kindergarten implemented Islamic religious education through a regulative, collaborative and constructive systematic approach. The school gravitated toward positioning the family as an active partner in the religious education process rather than a passive one. This collaborative approach was indicative of the existence of a structured, comprehensive plan related to religious parenting, the coordination of teacher-parent communication, and the provision of operational guidance to parents concerning the implantation Islamic values in the home environment.

Scholastic institutions encourage parents to undertake the challenge of internalizing the religious values children learn at school into family life. This pedagogical approach positions teachers as facilitators who cross the divide of parents' conceptual frameworks on Islamic religious education and the various levels of early childhood development. As Teacher Iskak shared, "We always encourage parents to integrate religious values with their children's daily activities. It's important that both school and home work together." The collaboration solidifies the integration of the home and school values allowing children to receive a cohesive and uninterrupted religious experience.

The practical Islamic religious education at Sang Cipta Rasa Flagship Kindergarten involves no formality and separateness and is therefore integrated with children's daily activities such as playing, learning and socializing. A parent, Mrs. Kunah, mentioned, "At home, we continue the habits from school—praying together, sharing good manners, and teaching mutual respect." The school has requested parents to encourage activities related to Islamic values, such as the habit of prayer, proper etiquette, and the practice of respect. This way, children will see the relevance of religious education.

These results correlate with global literature that supports the positive impacts of synergized family and school relationships on the success of values and religion education on preschool children. Where there is collaboration and partnership between children's families and their schools, children more effectively and sustainably achieve religious value internalization (Hafidz et al., 2025). In addition, the religious education approach that is integrated into daily routines has

proven to be more effective than the instructional approach alone, because children learn value through direct experiential learning (Parhan et al., 2024).

Islamic Parenting Patterns of Parents of Students

The findings of the study at Sang Cipta Rasa Flagship Kindergarten show that most parents apply Islamic parenting patterns that emphasize example, habituation, and warm communication. Parents strive to be a model of religious behavior for children through consistent worship practices, the use of polite language, and a patient and loving attitude in dealing with the dynamics of early childhood behavior. As Mrs. Qana'ah shared, "We try to model our worship practices at home, and always speak kindly to our children to show them how to treat others with respect." This example is the main means of transmitting religious values, considering that children are in a strong phase of imitation development.

The Islamic parenting pattern that is applied tends to be dialogical and empathetic, not authoritarian. Parents not only demand their children's obedience to religious rules, but also provide simple explanations of the meaning and purpose of the Islamic values taught. As Mrs. Wiwit noted, "We explain why we pray, why we are kind to others, so our children understand the values behind our actions." This approach allows the child to begin to understand the reasons behind religious practices, so that the internalization of values takes place consciously and gradually.

In addition, parents use moments of daily interaction as a means of religious education, such as when eating together, playing, or facing simple conflicts between children. In such situations, Islamic values are conveyed in a contextual and relevant manner to the child's experience. Signal and her colleagues' findings suggest that children more readily internalize the values of a given religion when they perceive the religion as a non-imposing way of life.

These findings are consistent with the literature that suggests that religious parenting by modeling and warm discussions has a beneficial impact on the moral and spiritual growth of young children (Pusztai & Fényes, 2022). Parenting that combines religious values with an empathic approach has been shown to be more effective in shaping children's prosocial character and moral awareness than coercive parenting (El-Khani et al., 2023).

Consistency of Values between Home and School

The results of the study show that the consistency of values between the home and school environment in Sang Cipta Rasa Flagship Kindergarten is a crucial factor in the success of family-based Islamic religious education. When parents and schools have a strong understanding of the goals, values, and practices of religious

education, children exhibit a relatively stable and sustainable pattern of religious behavior. As Teacher Sa'adah mentioned, "We maintain regular communication with parents to ensure we are all on the same page regarding religious education and activities." The children's positive attitudes in performing religious practices consistently both in school and at home imply stability in the school's value system.

Value consistency at Sang Cipta Rasa Flagship Kindergarten is achieved through constructive communication with parents, harmonization of understanding on the practices of Islamic values, and consensus on religious activities suited for the early childhood developmental stage. As Mrs. Atin explained, "We are always in contact with the teachers to align what we do at home with the school's teachings. This way, our children have a consistent religious experience." Such practice enables the children to appreciate that religious values are norms that apply in all situations, and not merely rules that are situational.

On the contrary, research indicates that value misalignment or the difference in practice between home and school may result in normative confusion in children. Children often demonstrate situational religious behavior, which is compliant to the environmental expectations without holding deeply the internalized values. Such a state is likely to impede the development of a child's religious character in a sustainable manner.

These results corroborate existing research that attest to the importance of valuecongruence between home and school in supporting the moral and religious development of young children. When the value messages received by children are consistent across different environments, the internalization of values takes place more effectively and stably (Kim & Sheridan, 2022). Other longitudinal studies have also shown that inconsistencies in values between educational environments increase the risk of moral ambiguity and behavioral confusion in children (Dearing et al., 2021).

The Impact of Islamic Parenting on Child Development

The results of research at Sang Cipta Rasa Flagship Kindergarten show that the implementation of family-based Islamic religious education has a significant positive impact on children's moral, social, and emotional development. Children who receive consistent religious reinforcement at home and school show more polite, disciplined, and able to interact empathically with peers and adults. As Teacher Indah noted, "Children who follow religious practices at both home and school show better discipline and understanding of moral values."

Social-emotionally, children show better self-control skills, such as waiting for their turn, resolving conflicts verbally, and showing an attitude of caring for the

surrounding environment. Religious values function as a moral framework that guides children in understanding the concepts of right and wrong and good and bad contextually according to their developmental stages.

In addition, research has found the emergence of early religious awareness in children, such as the habit of reminding friends to pray, imitating the worship practices of parents and teachers, and showing honesty and responsibility in daily activities. As Mrs. Senih shared, "My child often reminds me to pray and talks about being kind to others—this shows me that they are absorbing the values we teach them." This shows that not only the ritual aspects are impacted by family-centered Islamic religious education, but also the holistic character formation of the children.

These findings corroborate literature which states that religious and values-centered parenting is positively correlated with the moral development and prosocial behaviors of young children (Padilla-Walker & Hardy, 2022). Recent studies also confirm that the internalization of religious values from an early age strengthens the regulation of emotions and empathy of children, which are important foundations for long-term character development (Malti et al., 2021).

Challenges of Islamic Parenting Practices

Although the implementation of family-based Islamic religious education in Sang Cipta Rasa Flagship Kindergarten showed positive results, the study also identified a number of structural and contextual challenges. One specific obstacle is the lack of parental time due to the demands of work and household chores, which reduces the frequency of educational interactions with their children at home. As Mrs. Nia expressed, "It is hard to find time for religious activities with my child because of work, but I try to make time when I can." This situation disrupts the ongoing and consistent practice of getting used to religious values.

More importantly, the varying degrees of parental educational and religious background influence the approaches and the breadth of the practice of Islamic values in parenting. Family background differences mean not all parents have the same level of willingness to embed religious teaching in a reflective and contextual way according to the growing needs of the child.

The challenges of the influence of digital media are further compounded when children are deliberately and freely exposed to non-Islamic content. Unsupervised digital access undermines the religious values teaching practice from home and school. Therefore, parents are required to be more selective, reflective, and active in providing digital assistance to their children. As Teacher Dewi commented, "Parents need to play a more active role in filtering content and ensuring that digital media aligns with the religious values we teach."

These findings are in line with research that shows that digital parenting challenges are a major issue in early childhood value education in the contemporary era (Ilise et al., 2024). Another study also confirms that the success of values and religion education in children is greatly influenced by the capacity of parents to balance the demands of work, parenting roles, and conscious digital mentoring. (Nevski & Siibak, 2022).

Discussion

Before proceeding to the subchapters, it is essential to clarify the key points to be discussed in this section. This section will explore the implementation of home-school collaboration as a central pillar of family-based Islamic religious education in Sang Cipta Rasa Flagship Kindergarten. It will highlight the findings and integrate theoretical insights to provide a broader perspective.

Home and School Collaboration as a Pillar of Family-Based Islamic Religious Education

The study's results indicate that the family-based Islamic religious education program at Sang Cipta Rasa Flagship Kindergarten has been implemented because of systematic collaboration between the school and the family. This collaboration is not incidental, but built through mechanisms such as religious parenting programs, programs of regular teacher-parent communication, and teacher guidance to parents to help them practice Islamic values at home. These efforts and the results exemplify the changing paradigm in early childhood education from a school-centric view to a view of shared responsibility between school and family.

Theoretically, these findings support that the collaboration between home and school is the main determining factor for the successful implementation of value education, religious education included. Recent findings indicate that strategically planned collaboration between home and school enhances the coherence of children's learning experience, especially in the values, attitudes, and emotional regulation. When schools and parents share the same value system, the children have a strong moral framework, and the internalization of those values and the identification with those values becomes easier. (Melhuish et al., 2021)

In the case of the Islamic religious education at SangCipta Rasa Flagship Kindergarten, this collaboration serves as a mechanism for integrating religious messages from the two primary environments of the children. Schools provide a conceptual framework and directed habituation, while the family plays a role in expanding and concretizing these values in daily life. This approach is in line with findings from cross-cultural studies showing that the alignment of values between

families and educational institutions reinforces the meaning of value education and prevents the fragmentation of norms in early childhood. (Bakker et al., 2022)

Furthermore, home-school collaboration also enriches children's religious experiences through simultaneous interactions between the two main ecological systems of child development. The ecological perspective of modern development emphasizes that the quality of interaction between systems (mesosystems) plays a significant role in shaping the moral and social stability of children. Thus, collaborative practice at Sang Cipta Rasa Flagship Kindergarten can be understood as an effective strategy in transforming Islamic values not only in the cognitive realm, but also in the emotional and moral dimensions of children. (Tudge et al., 2021)

Islamic Parenting Patterns: Example, Communication, and Habituation of Values

The findings of the study show that parents of students at Sang Cipta Rasa Flagship Kindergarten tend to apply Islamic parenting patterns that emphasize examples, warm communication, and habituation of values in children's daily activities. The example of parents emerged as the dominant factor in the process of internalizing religious values, considering that early childhood is in a very strong phase of imitation development.

This parenting approach that emphasizes example and dialogical communication is in line with the findings of recent research that shows that the process of value internalization in children takes place most effectively when values are taught through real examples and positive emotional interactions. In a religious context, children not only imitate the worship practices of their parents, but also absorb the moral meaning contained in those behaviors through safe affective relationships (Knafo-Noam et al., 2020).

Moreover, the Islamic parenting style practiced at Sang Cipta Rasa Flagship Kindergarten is non-authoritarian and compassionate. Parents do not demand strict religious adherence, but rather explain things in a way the child can understand. This aligns with the findings that value-based parenting that is communicative and supportive positively impacts the moral development and empathy of preschoolers. A warm, communicative style of parenting is associated with more positive and supportive behaviors in children (Malonda-Vidal et al., 2022).

The daily practice of Islamic values, such as during mealtime, playtime, and during social interactions, helps children internalize those values. Children internalize moral and religious values that are integrated within their daily activities more easily than values that are taught in a non-integrated manner. Therefore, Dahl

& Killen (2020) described the Islamic parenting style at Sang Cipta Rasa Flagship Kindergarten as in accordance with the principles of developmentally appropriate practices in early childhood and as effective in the cultivation of religious character in children.

Consistency of Values at Home and School as the Foundation of Children's Moral Balance

The results indicate that the alignment of values at home and at school plays an important role in the establishment of the religious and moral behavioral stability of preschool children. Children from an environment that communicates consistent religious values through family and school partnerships exhibit religious behavior more consistently in formal education and in all other social activities. On the contrary, differing values may lead to situational and shallow expressions of religiousness, as children situationally mimic religiousness without fully grasping the underlying values.

These findings corroborate recent studies that confirm the importance of value alignment across different educational and social settings in the development of children's moral control. Studies by show that early childhood who receive consistent value messages from families and educational institutions have more stable (Wang & Sheikh-Khalil, 2021) moral reasoning and self-control abilities than children who live in environments with contradictory norms. When values are presented consistently across contexts, children are more likely to build an integrated moral framework.

Further, the study confirms that the value mismatch between home and school can create (Moroni et al., 2022) moral ambiguity in early childhood. This condition causes children to have difficulty in distinguishing the expected standard of behavior, so that the internalization of values takes place not optimally. Thus, the consistency of values between home and school in Sang Cipta Rasa Flagship Kindergarten can be understood as an important foundation in building moral balance and stability of children's religious behavior.

Strengthening the Impact of Islamic Parenting on Children's Moral, Social, and Emotional Development

The findings of the study also show that family-based Islamic religious education has a significant impact on the moral, social, and emotional development of children in the Sang Cipta Rasa Flagship Kindergarten. Parents and schools reinforcing the same religious values yield positive behaviors like politeness, cooperation, empathy toward others, and the emotional regulation.

In a supportive theoretical context, value-based parenting reinforces the development of a child's prosocial character, forming the basis of the literature. Studies indicate that children from families with a strong religious and moral value background have a greater sense of empathy, social responsibility, and honesty. A child's social responses are ethically guided by religious values (Mesurado et al., 2021).

Furthermore, longitudinal studies by value-based parenting demonstrate that the moral values instilled in children yield positive and sustained outcomes on their emotional regulation and social behaviors over time. They apply these values beyond religious settings into their everyday social interactions and decision-making. This illustrates that the Islamic religious education offered by families at Sang Cipta Rasa Flagship Kindergarten extends beyond the reinforcement of the ritual aspects, but also provides holistic and enduring character education (Krettenauer & Johnston, 2022).

Challenges of Islamic Parenting Practices and Responsive Strategies in The Contemporary Context

Although the findings of the study show the positive impact of family-based Islamic religious education, the study also identified a number of structural and contextual challenges in Islamic parenting practices in Sang Cipta Rasa Flagship Kindergarten. Parents' limited time due to work demands is the main obstacle in maintaining the intensity of educational interaction with children. In addition, differences in the level of religious understanding between families affect the consistency and depth of the application of Islamic values in parenting practices.

Another challenge that is increasingly significant is exposure to digital media that is not always in harmony with Islamic values. A study by (Domoff et al., 2020) shows that uncontrolled use of digital media in early childhood has the potential to disrupt the process of internalizing values and self-regulation. Digital content that contradicts family values can undermine the moral message conveyed by parents and schools.

Recent research by confirming that the effectiveness of value education in the family is highly dependent on the ability of parents to implement active mediation strategies, namely accompanying, discussing, and filtering digital content with children. In this context, the role of schools through parenting programs, parental mentoring, and the provision of educational resources based on Islamic values is a relevant responsive strategy to help families face the challenges of Islamic parenting in the digital era (Sholihah & Nurhayati, 2024).

CONCLUSION

This study demonstrates that family-oriented Islamic religious education at Sang Cipta Rasa Flagship Kindergarten is developed through systematic and sustainable home-school collaboration. The school considers parents as primary partners through religious parenting programs, systematic communication, and instruction on the Islamic values habituation at home to provide children with the same religious experience in diverse situations. The prevailing empathic-parenting Islamic pattern is dialogical, exemplifying, habit-forming and warm communicative. The integration of Islamic values into children's daily routines is crucial. The similar home and school grades and the aligned messages unequivocally contribute to the reinforcement of the Islamic practices. The message asynchrony is a contributor to situational, behavioral, and normative confusion. The positive outcomes of the practices were most evident in the moral, social and emotional domains and in behaviors and actions such as positive discipline, empathy, self-regulation, and the emergence of spiritual consciousness.

The practical implication of this study is that schools and parents must continue to collaborate closely to create a consistent, value-driven environment for children, ensuring that religious education becomes an integrated part of daily life. From a theoretical perspective, this study contributes to the literature on family-school partnerships, highlighting the importance of a consistent approach to religious education in early childhood. The initiatives are challenged by the reality of scarce time availability for parents, differences in the levels of religious knowledge, and the existence of digital tools and content that are inconsistent with the teachings of Islam and in the presence of children.

The limitations of this study include its reliance on purposive sampling, which may limit the generalizability of the findings to other settings or populations. Additionally, the study was conducted in a single kindergarten, which may not fully capture the diversity of family-based Islamic religious education practices across different regions. Therefore, there is a need to enhance the school's mentoring role in relation to sustainable parenting, the alignment of value perceptions, and the use of digital tools and content to actively guide children, in order to ensure that the internalization of religious values is consistently and meaningfully reinforced. Future research could explore the impact of digital media on family-based religious education in more diverse contexts, as well as investigate the long-term effects of family-school partnerships on children's moral and spiritual development.

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