

The roles of parenting patterns in shaping the religious character of students at SMPN 9 Palu

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Abstract: *This study aims to describe parental parenting styles in shaping children's religious character and to examine differences in students' religious character based on the parenting styles applied at SMP Negeri 9 Palu. The study is grounded in the phenomenon that students' religious character development varies widely, while each family adopts different parenting patterns that may influence the habituation of religious values. Early adolescents also face social dynamics and technological influences, which require consistent parental guidance. This research employs a quantitative approach with a questionnaire as the primary instrument, supported by observations and interviews to enrich understanding and validate quantitative findings. The sample was determined using the Slovin formula with a 5% margin of error, resulting in 258 student respondents. Data were analyzed using a One-Way ANOVA to identify differences in religious character among students raised under democratic, authoritarian, and permissive parenting styles. The findings show that the democratic parenting style is the most frequently applied, and students' religious character generally falls into the "good" category. An F-value of 4,591 with a significance level of 0,003 (<0,05) indicates significant differences in religious character across parenting styles. These results emphasize that parenting characterized by communication, exemplary behavior, and supervision plays an important role in shaping children's religious character.*

Keywords: *parenting; parents; religious character; teenagers.*

Abstrak: Penelitian ini bertujuan menggambarkan pola asuh orang tua dalam membentuk karakter religius anak serta menguji perbedaan tingkat karakter religius siswa berdasarkan pola asuh di SMP Negeri 9 Palu. Kajian ini berangkat dari fenomena bahwa perkembangan karakter religius siswa masih bervariasi, sementara setiap keluarga menerapkan pola asuh berbeda yang dapat memengaruhi pembiasaan nilai keagamaan. Pada masa remaja awal, dinamika pergaulan dan pengaruh teknologi juga menuntut peran orang tua dalam memberikan bimbingan yang konsisten. Penelitian menggunakan pendekatan kuantitatif dengan kuesioner sebagai instrumen utama, didukung observasi dan wawancara. Sampel ditentukan menggunakan rumus Slovin dengan tingkat kesalahan 5%, sehingga diperoleh 258 responden. Analisis data menggunakan uji One Way ANOVA untuk melihat perbedaan karakter religius antara siswa dengan pola asuh demokratis, otoriter, dan permisif. Hasil penelitian menunjukkan bahwa pola asuh demokratis merupakan gaya yang paling dominan, sementara karakter religius siswa umumnya berada pada kategori baik. Nilai F sebesar 4,591 dengan signifikansi 0,003 (<0,05) mengindikasikan adanya perbedaan tingkat karakter religius antar pola asuh. Temuan ini menegaskan bahwa pola asuh yang menekankan komunikasi, keteladanan, dan pengawasan berperan penting dalam membentuk karakter religius anak.

Kata kunci: pola asuh; orang tua; karakter religius; remaja.

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INTRODUCTION

Character education is a crucial part in shaping children's characters primarily in cognition, affection, and attitude. In society that treasures religious value, religious character building becomes the main basis for guiding children in behaving in accordance with religious teachings. Character education, at its core, is a process of internalizing the values of knowledge, awareness, intention, and actions that force individuals to apply those values in daily activities (Jusni et al., 2025).

Family becomes the first and most important place for children character development because in this environment, children grow, imitate, and learn values from childhood to adulthood. (Silalahi et al., 2024). Parent-child relationship pattern and parenting style play a vital role in shaping morals, social values, and religious character of children. (Karamat, 2024). Religious character is not built on its own, but rather through stages, affected by environment, especially the family that serves as the first and primary educator for children.

Parenting styles have a strong influence in internalizing children religious character because parents act as role models, teachers, and supervisors in everyday life (Surachman et al., 2024). Parenting styles in relation to children character have been the focus in many studies. Balanced and attentive parenting styles have been proven support positive character development, including religious character (Yang, 2023). Several studies have shown that parenting styles play an important role in shaping religious character.

In general, parenting styles fall into 3 categories (Hurlock, 1980).

1. Democratic, which is warm and responsive, yet provide clear limits.
2. Authoritarian, which tends to demand obedience and one-way communication.
3. Permissive, which allows a great deal of freedom with limited supervision.

The three parenting styles have different impacts on children's character development, as indicated in the previous research findings.

Aswidar & Saragih (2022) also showed

that habituation of parenting focusing on religious character in the school environment also strengthens parenting styles on children's religious characters. Another finding found that habituation of religious activities, such as reciting daily prayers and short verses of the Qur'an, is able to foster the values of honesty, discipline, and independence (Am et al., 2023). In addition, Qonitah et al., (2022) emphasized that religious character education is not solely supported by the family, but also by policies and learning process in the school environment, so that coordination between the school and the family is highly needed.

However, the majority of the previous research focuses more on children's social development and confidence as in the study by Dhani et al., (2023) that explains children's social and emotional development, a study by Kusuma & Rigiant (2023) that explains the ability to manage emotions, and a study by Rahmiyati et al., (2025), which focuses on children's confidence. This implies that there is a research gap that needs to be followed up.

The research was conducted considering the limited studies on the influence of parenting styles on shaping children's religious character, especially among junior high school students. Besides, the previous studies merely focus on early childhood education (Pradana & Dewi, 2023). Meanwhile, studies that specifically examine how parents educate junior high school children in shaping their religious characters are still limited. Therefore, the present study provide a new contribution that can enrich scientific knowledge regarding the role of parents in shaping children's religious character. Junior high school students were chosen as the participants of this study because early adolescence is a critical development period where children are still searching for their identity and have a high level of curiosity.

The present study has become increasingly important since there is a decline in students' engagement in performing religious activity. Some students are influenced by their family conditions, such as incomplete family or the lack of religious practices at home (Silitonga

et al., 2025). This condition indicates the need to investigate religious character that serves as a moral, spiritual, and social foundation for students to face the challenges in the globalization era.

Based on the explanation, this research aims to (1) analyze students' religious character at SMP Negeri 9 Palu, and (2) investigate the influence of parental education practices on children's religious character building. In addition to giving empirical description of the relationship between parenting pattern and religious character of adolescent at a junior high school in Palu that has not been widely investigated, the result of the study is hoped to serve as consideration for parents, teachers, and schools in developing habituation and guidance

in accordance with the students' developmental needs.

METHOD

The research used quantitative approach, as the purpose was to find out the influence of parenting pattern on the shaping of children's religious character at SMP Negeri 9 Palu. To achieve the objective, the data were analyzed statistically. All students of grade VII and IX at SMP Negeri 9 Palu, totaling 728 students, constituted the research population. To determine the research sample, Slovin's formula was employed with an error level of 5%, resulting in 258 respondents. A random sampling technique was used, ensuring every student had an equal opportunity to be selected as respondent.

Table 1. Tabulation of Research Population and Sample

No	Description	Number
1.	Student population SMP Negeri 9 Palu	728 Students
2.	Research Sample (Slovin's 5%)	258 Students

The independent variable in this research was parenting pattern, which is divided into three types; democratic, authoritarian, and permissive, as explained by Hurlock (1980). Meanwhile, the dependent variable was the children's religious character that was measured across five aspects;

belief, religious practices, internalization, religious knowledge and religious experiences as proposed by *Glock* and *Stark* (Falikah et al., 2021). The instrument used was a Likert-scale questionnaire with five response options, ranging from 'always' to 'never'.

Table 2. Operationalization of Parenting Variables according to Hurlock (1980)

No	Sub variable	Indicators	Number
1.	Democratic	1. Controlled freedom 2. Independent with guidance 3. Open, two-ways communication 4. Enforced discipline	1,2,3,4,25
2	Authoritarian	1. Demand for of children's obedience 2. Rules strictly applied 3. Control through physical or verbal punishment 4. One-way communication	6,7,8,9,10
3.	Permissive	1. Unlimited freedom for children 2. Lack of limits and discipline 3. Allowance for children in making their own decision without guidance 4. Minimal monitoring and responsibility	11,12,13,14,15

Table 3. Operationalization of Parenting Variables based on *Glock dan Strak* (Falikah et al., 2021)

No	Subvariabel	Indicators	Number
1.	Belief	1. Belief in the attributes of God 2. Belief in the existence of angels 3. Belief in the existence of heaven	1,2,3,4

2.	Religious practices	4. Belief in prophets	5,6
		1. Consistence in performing worships	
3	Internalization	2. Fulfilling religious obligation	7,8,9,10,11
		1. Closeness to God	
		2. Feeling peaceful while praying	
		3. Fear of committing sins	
		4. Adhere to the teachings of holy book	
4.	Religious knowledge	5. Feeling happy when praying	12,13
		1. Knowing religious teachings	
		2. Understanding religious teachings as stated in the holy book	
5.	Experiences	1. Donating wealth for religious events.	14,15,16,17
		2. Visiting the sick or participating in social activities	
		3. Strengthening social bonds.	
		4. Behaving honestly and fairly	

The data were collected by distributing questionnaires to students, conducting observations, and interviewing the guidance and counselling teacher as well as the students' parents. Prior to the distribution of the questionnaires, the validity and reliability of the instruments had been tested to ensure the quality of the data obtained. Then, a classical assumption test was performed, which included normality and homogeneity tests.

The collected data were analysed descriptively to describe parenting patterns and children's religious character. To test hypothesis, One-Way Anova method was used to determine whether there were significant

differences in children's parenting styles based on parenting patterns.

RESULTS AND DISCUSSION

This research performed normality test with the objective to determine whether the research data had normal distribution or not. The research showed that there was an abnormal distribution of children's religious character across the three parenting styles, in which the significance value is lower than 0,05 as seen in the table below.

Table 4. Result of Normality Test on Parenting Patterns of Parents at SMPN 9 Palu

Parenting Style Categories	Kolmogorov-Smirnov	df	Shapio-Wilk	df	Sig
Democratic	0,134	258	0,953	258	0,000
Authoritarian	0,073	258	0,988	258	0,033
Permissive	0,071	258	0,984	258	0,005

From the analysis, the majority of parent implemented democratic parenting style, which demonstrates clear communication, provides freedom to children while them guided, and ensures consistence guidance. This style allows children to be more independent, which has positive impacts on the shaping of children's characters.

However, since the significance value was $< 0,05$, the data were not normally distributed, despite the large sample size ($n=258$). Therefore, parametric Anova analysis could still be used. Sungkono & Wulandari (2022), explain that the central limit theorem shows that although data

are obtained from abnormal distribution population, the sample mean will approach a normal distribution as long as the sample size is sufficiently large. It means violation to the normal assumption in a research can be tolerated.

Besides, the research used homogeneity test that was performed to determine the similarity of variances across data groups with the aim to ensuring that the data had homogeneous variances. This is important because affects one of basic assumptions of parametric analysis, specifically in Anova test. The result of homogeneity showed that significance value ranged from 0,380-0,412 ($p >$

0,05), indicating that the variances across the groups were homogeneous.

Table 5. Result of Homogeneity Test of Children’s Religious Character at SMPN 9 Palu

Variable	Levene's Statistic	df	df2	Sig.
Religious Character	0,733	2	255	0,380

The homogeneous condition showed that, in general, the students had relatively balanced religious character across democratic, authoritarian, and permissive parenting styles. In this research, being relatively balanced means the majority of the students demonstrated a fairly good religious character, and there were no student groups with very low or very high scores. Therefore, the differences in parenting style can be analyzed in a valid way using One-Way Anova. In other words, although parenting styles were implemented differently, the majority of student showed consistent habituation of religious values.

Similarly, although parents implemented different parenting patterns, students generally exhibited almost similar engagement toward religious aspects, such as belief in religious teachings, worships practices, internalization of spiritual values, religious knowledge, and religious social experiences.

Based on the homogeneity test, which confirmed that variances across groups were uniform, ANOVA test was conducted to examine the influence of parenting pattern on students’ religious character, as shown from the following table:

Table 6. One Way Anova Test Parenting Style and Children’s Religious Character at SMPN 9 Palu

Sub Variation	Sum Of Squares	df	Mean Square	F	Sig.
Between Groups	143,424	2	143,424	4,591	0,033
Within Groups	7997,584	256	31,241		
Total	8141,088	258			

Based on the Anova test, the F value is 4,591 with a significance of 0,033 (< 0,05). Therefore, the null hypothesis (H_0) is rejected and the alternative hypothesis is accepted, indicating that parenting patterns significantly influence the development of children’s religious character.

The result of descriptive analysis revealed that the highest mean score of religious character was observed in the democratic parenting group. Authoritarian and permissive parenting showed relatively similar mean score, although both were lower than that of democratic parenting pattern. This indicates that parenting pattern involving open communication, exemplary behavior, and rules delivered in a dialogical manner, tend to better support children’s religious development.

The findings were supported by interviews with some students’ parents, which revealed that democratic parenting pattern enables children to understand reasons behind religious rules, not

merely obeying them because external demands. In the authorities parenting patterns, religiosity of the children tend to be expressed through obedience and control, while in permissive parenting pattern, children do not receive consistent guidance.

This fact shows that parenting patterns that provide the children with full freedom while valuing their opinion tend to foster the development of children’s religious behavior. When children are given freedom to think independently, yet still under parental guidance, they are better able to understand and apply religious values. Children raised in democratic environment usually are accustomed to observing parental examples, engaging in discussions, and understanding the meaning behind religious rules. In contrast, authoritarian parenting that is overly strict may cause children to perform religious practices out of fear of being punished, resulting in religious values that are

not deeply internalized. Similarly, excessive permissive parenting style is ineffective because children lack of consistent guidance preventing a stable development of religious values.

The research finding is in line with the theory proposed by Hurlock (1980) that emphasizes the crucial roles of parenting patterns in shaping children's character. Previous studies also support the finding of the present study. For example, Nisari et al., (2025) found that the majority of parents who apply democratic parenting successfully build children's positive character. Furthermore, Syahfitri & Rakhmawati (2025) reported that democratic parenting style has positive and significant correlation with the shaping of early childhood's religious character through honesty, responsibility, empathy, discipline, and affection. Moreover, a study by Ratna Sari & Handayani (2022) also pointed out the positive relationship between parenting patterns and students' religious characters at an integrated Islamic elementary school, confirming that parenting pattern plays a significant role in shaping children's religiosity.

In addition to the above findings, several other studies support the result of the present study. Saputra & Yani (2020) mention that democratic parenting is the most suitable pattern as it accommodates the needs of both children and parents. Through open communication, balanced monitoring, and consistent modeling, children are able to internalize religious values more easily. Aswidar & Saragih (2021) also highlights the importance of religious habituation, for example through prayers before and after studying, which supports the strengthening of children's religious character at school. Moreover, research by Al Hulaymi et al., (2024) focusing on Early Child Education (PAUD) revealed that parenting patterns positively affects the shaping of children's Christian character. This expands the understanding that the role of parenting pattern in fostering religiosity applies across education levels and various children contexts. Setiawan et al., (2024) argue that childhood is a critical phase in building moral and religious values, making

parental guidance indispensable. These findings are also in line with Goodman & Dyer (2023) who found that family religiosity plays an important role in shaping positive attitudes and preventing deviant behaviors in adolescent.

Within the family contexts, mothers play a dominant role. Rizal (2021) found that the role of mothers in instilling religious values through habituation, modelling, suggestions, and monitoring, is the key in shaping children's religiosity in multicultural environment. Furthermore, Wardani et al., (2023) demonstrated that democratic parenting is the most consistent pattern in fulfilling the indicators of religious characters compared to authoritarian and permissive patterns. Democratic parenting pattern enables children to develop honesty, discipline, responsibility, and religious values. Moreover, this finding aligns with Izzatunnisa et al., (2024) who reported that democratic parenting pattern is effective in fostering children religious character through religious education, parental modeling, and habituation. Likewise, Saputra & Yani (2020) found that democratic parenting is more effective because it aligns both with parents' intention and children's need.

Based on the findings above, it can be concluded that democratic parenting pattern is the most effective approach in shaping children's religious character. Therefore, the research reinforces that parenting patterns are an important factor in shaping children's religious character, with democratic parenting pattern being more effective than authoritarian and permissive patterns. The limitation of the research include its setting, since it was only conducted in one school (SMP Negeri 9 Palu) so the result may not be generalized to other schools. Also, it only investigated the influence of parenting patterns in general, without considering other factors that may also contribute to children's religious character.

CONCLUSION AND SUGGESTIONS

Based on the results of the study, parenting patterns at SMP Negeri 9 falls into three categories: democratic, authoritarian and

permissive. Among these, democratic pattern appears to be the most implemented pattern, characterized by open communication, appropriately balanced freedom under supervision, and consistent guidance. Students' religious character at SMP Negeri 9 Palu generally fall under the good category, as reflected from their religious practices and social experiences both at school and at home.

The result of Anova test shows there is a significant difference in the level of religious character among the different parenting patterns ($F = 4,591$; $Sig = 0,033$). Because the focus of the study is to investigate the influence of parenting pattern and children's religious character, post hoc tests, such as Tukey HSD, were not needed. However, a comparison among the three groups shows that democratic parenting patterns has the highest score, while the difference between authoritarian and permissive groups is relatively small. This finding is consisted with interviews conducted with students' parents, which indicate that democratic parenting patterns tend to be implemented consistently in daily life.

The study implies that parents need to understand the importance of their role in instilling religious values through a democratic parenting pattern because this parenting pattern allow freedom in a responsible manner while guiding students through effective communication and habituation of religious practice. Schools, especially religion teachers and guidance and consoling teachers, are expected to support the habituation of religious values through planned activities and collaboration with parents. For future research, it is suggested to expand the scope of the study to include other schools and to consider additional factors, such as the influence of environmental influences and social media, in order to obtain more comprehensive research results.

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