

# Parental-Child Emotional Bond and the Internalization of Islamic Educational Values

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## Article Information:

Received April 10, 2026

Revised May 16, 2026

Accepted June 14, 2026

**Keywords:** *Emotional attachment, Islamic religious education, parent-child relationships, children's character*

## Abstract

This study aims to analyze the role of emotional attachment between parents and children in supporting the effectiveness of Islamic religious education. This study focuses on phenomena occurring in Indonesian society, where the quality of emotional relationships within the family is believed to be a key factor in the process of internalizing religious values in children. The study employs a qualitative method using a case study approach. Data were collected through field observations and in-depth interviews with informants consisting of parents and children at the research site. The results indicate that strong emotional attachment (secure attachment) fosters a warm, open, and trusting relationship, thereby facilitating the transmission and reception of religious values. Under such conditions, religious teachings are not merely understood as a set of rules but are internalized as an integral part of the child's identity and a guiding principle for their life. Conversely, parent-child relationships characterized by emotional distance, authoritarianism, or marked by physical or verbal violence have the potential to lead to resistance toward the religious instruction provided. The findings of this study confirm that emotional closeness is a key foundation for the success of Islamic religious education within the family. Therefore, parents need to build loving relationships and effective communication as prerequisites for instilling religious values in their children.

## INTRODUCTION

In this modern era, the rapid advancement of technology has radically transformed the global landscape, including disrupting the world of education. As a fundamental instrument in the process of humanization and national civilization, education now faces digital challenges that transcend the boundaries of the family as the first school (*al madrasatul ula*), the family holds a natural mandate to transmit moral and spiritual values. However, the presence of technology brings two sides of the coin that are in conflict with one another.

On the one hand, technology has a significant positive impact; devices and the internet open the door to fulfilling children's right to education through unlimited access to interactive learning materials, educational videos, and e-books that independently enrich children's religious understanding and general knowledge. However, on the other hand, if not accompanied by strong oversight, technology triggers harmful effects that threaten children's development. Phenomena such as

### How to cite:

Anas, K., Kustanti, M., Wati, G. (2026). Parental-Child Emotional Bond and the Internalization of Islamic Educational Values. *El-Rusyd*, 11(1), 203-215.

### E-ISSN:

2580-0256

### Published by:

The Institute for Research and Community Service

uncontrolled smartphone use, online gaming addiction, and exposure to radicalizing content or pornography have now become a form of mental pollution that erodes morality. Consequently, children experience social degradation, become apathetic toward their surroundings, and neglect their religious obligations and studies. This dilemma demands that families remain steadfast in fulfilling their filtering role amidst the surging tide of digitalization.

Education is a fundamental instrument in the process of humanization and the development of a nation's civilization, in which the family serves as the smallest yet most decisive unit in shaping the foundation of an individual's personality. As the first school (*al-madrasatul ula*), the family holds a natural mandate to transmit moral and spiritual values before children come into contact with formal educational institutions. The success of this education depends heavily on how families develop students' potential so that they possess a strong religious spiritual foundation (Munawaroh, 2024). Historically, the social structure in Indonesia, particularly in Minangkabau, has deep cultural roots in integrating religious education into family upbringing through the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah*. However, with the transition toward an urban-industrial society, this relationship has undergone a significant shift. Modernization has brought changes in which the educational role of parents has largely been delegated to external institutions or technology, which in turn creates an emotional distance between older and younger generations. This situation is exacerbated by the phenomenon of working parents, where the bond with children often becomes fragile due to a lack of quality time (Hayat et al., 2026). From a historical-sociological perspective, this shift is not merely a technical matter of timing, but a matter of value priorities. When a parent's "presence" is understood solely in physical terms, without emotional attachment, even the strongest cultural foundations will crumble. The fragility of this bond, as Nabilah points out, marks the beginning of the failure to internalize religious values within the modern family.

The phenomenon occurring among the community in Padang, West Sumatra, serves as a vivid illustration of this crisis of emotional attachment. On-the-ground realities reveal concerning behavioral patterns among adolescents, such as a crisis in communication ethics, a decline in respect toward parents, and deviant behavior within social settings. The primary issue identified is that religious education provided by parents is often merely dry, instructional, lacking in affection, and one-sided. As a result, children often engage in "superficial obedience" acting pious in front of their parents but violating norms when outside the home. This occurs because the religious education process does not address the children's affective aspects but stops at merely fulfilling formal obligations.

The quality of the parent-child relationship in shaping character is greatly influenced by the parenting style employed. (Cahya & Siregar, 2024; Salma, 2026) explain that parents play a crucial role in establishing an intimate and enduring system of interaction characterized by personal loyalty and affection. However, in the context of a competitive urban society, this personal loyalty is often eroded by transactional parenting styles. Emotional intimacy is often replaced by rigid control or, conversely, total neglect. In line with this, the effectiveness of value transfer depends heavily on the quality of interpersonal communication. Amalia et al., (2025) emphasize that effective interpersonal communication contributes significantly to creating open and honest family relationships through the use of friendly language and empathy.

According to the concept of "personal loyalty" (Karimah, 2025), this can only emerge if there is a secure attachment. In society, this loyalty is often absent because interactions tend to be more instructive and authoritarian in nature. Critical analysis shows that without empathetic language, as suggested by Amalia et al., children will

perceive religious messages as an “intrusion” on their autonomy. Two-way communication is the primary gateway for the voluntary acceptance of Islamic values, not through coercion.

Children’s right to receive proper education and upbringing is guaranteed under Law No. 35 of 2014 on Child Protection, which affirms parents’ obligations to care for, nurture, and educate their children. From a normative-theological perspective, the Quran in Surah At-Tahrim, verse 6.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ  
اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: *O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded* (QS. At-Tahrim: 6)

This verse of the Quran commands parents to protect their families from the fires of Hell, which implicitly requires in-depth character and moral education (Julianti, 2022). This guidance aims to enhance children’s emotional and spiritual intelligence (ESQ). Langi & Talibandang, (2021) states that parents play a crucial role in enhancing children’s emotional intelligence through strategies grounded in an Islamic perspective, as a supportive family environment is an absolute prerequisite for spiritual development.

Based on this, the constitutional and religious mandate is often interpreted merely as a formality. Many parents feel they have “fulfilled their duty” simply by sending their children to religious study classes. In reality, normatively speaking, this responsibility lies in the parents’ own personal closeness as role models. The Islamic strategies referred to by Muali et al. cannot merely consist of memorizing verses; rather, they must involve emotional care that exemplifies the attributes of Ar-Rahman and Ar-Rahim. If parents fail to demonstrate compassion as the face of religion at home, children will struggle to develop their spiritual intelligence.

From a sociological-theoretical perspective, the crisis of intimacy and the phenomenon of universal conformity among urban adolescents can be thoroughly analyzed through Attachment Theory, pioneered by Bowlby, (2018), which in this context is integrated with the concepts of Islamic developmental psychology (Psikologi Islami). This theory explains that the patterns of emotional relationships established early in a child’s life form an internal working model (a cognitive-affective schema) that determines how an individual responds to values, moral authority, and even concepts of divinity in the future. From an Islamic educational perspective, this secure attachment aligns with the concept of parenting based on reflecting the divine attributes of Allah, namely *Ar-Rahman* (The Most Merciful) and *Ar-Rahim* (The Most Compassionate) (Anjelita, 2025). Through this theoretical integration, it is recognized that the instillation of the values of tawhid and sharia cannot be organically internalized if the child’s psychological structure is compromised due to rigid, transactional, or dry, instructional parenting styles.

In response to this dilemma of the digital age, the emotional bond between parents and children emerges as a crucial necessity for strengthening the moral defenses within the home. Studies on the significance of parents’ role in transmitting religious values have long captured the attention of previous researchers. One key reference study is the research by Susiana et al., (2026) titled “The Role of Parents in Instilling Islamic Religious Values in Shaping the Character of Adolescents in Muara Village.” Through a qualitative field approach, this study demonstrated that emotional bonds (attachment) rooted in sincere affection are the primary prerequisite

for children to feel safe and valued. The warmth of these relationships fosters openness in adolescents to accept religious teachings without feeling coerced. This study shares a strong overlap with the present research in its emphasis on the emotional aspects of family life. Nevertheless, the difference lies in the locus and subject, where [Susiana et al., \(2026\)](#) focuses on the adolescent phase in rural areas, while this study examines the mechanisms of emotional attachment more universally to support the internalization of Islamic Religious Education values.

Theoretical reflections on this emotional dimension are further enriched by [Zubaidah & Mahmud, \(2025\)](#) through his article titled “The Role of Parents in Managing Children’s Emotional Intelligence from an Islamic Perspective.” This literature review emphasizes that managing children’s emotions is a manifestation of parents’ spiritual responsibility before Allah SWT. An emotionally stable home environment has been proven effective in minimizing children’s psychological resistance, thereby allowing the process of absorbing Islamic moral values and ethics to proceed optimally. The fundamental commonality between these two studies lies in the positioning of emotional stability as a key variable in the success of Islamic education at home. However, there is a rather contrasting methodological distinction: [Zubaidah & Mahmud, \(2025\)](#) operates at the conceptual-normative level based on a literature review, whereas the researcher moves to the empirical level through a field-based approach to capture the actual dynamics of interaction occurring between parents and children.

Furthermore, an empirical perspective on the warmth of family interactions was also found in a field study conducted by [Nabil et al., \(2025\)](#) titled “The Influence of Emotional Closeness Between Fathers and Mothers on Children’s Growth and Development.” Using a qualitative descriptive method, they argued that a balanced emotional closeness between fathers and mothers fundamentally fosters a sense of security in children. It is this sense of security that serves as the most effective bridge for the transmission of moral and religious values during the early stages of a child’s life. This study aligns with the use of a qualitative field design to investigate emotional closeness within the family institution as the primary educational setting. However, the scope of discussion in both studies has clear boundaries. The study [Nabil et al., \(2025\)](#) captures these psychological impacts at a macro level within the domains of psychomotor and cognitive development, whereas this study specifically narrows its focus on the acceleration of the internalization of Islamic Education values.

Through a critical review of these three bodies of prior research, a research gap was identified that underpins the originality and novelty of this study. Based on the researcher’s observations, the current literature tends to address children’s emotions within a broad scope or discuss them solely within a theoretical framework. No empirical study has yet been found that specifically unpacks how the psychological mechanisms of intimate emotional attachment between parents and children can function as a primary instrument in deepening the process of internalizing Islamic Education values, which encompass aspects of faith, worship, and morality.

Furthermore, the novelty of this study also lies in its contextualization of the era under examination. While previous studies have not linked emotional interactions to the dynamics of contemporary challenges, this study aims to unravel these issues amid the storm of digitalization. In an era where gadgets often erode the warmth of dialogue among family members, this study seeks to reveal how well-nurtured emotional bonds can be optimized as both a cultural filter and a spiritual shield for children. Thus, the process of internalizing the values of Islamic Religious Education within the family can continue to take place in a substantive, profound, and adaptive manner, even as children grow and develop amidst the rapid flow of digital civilization.

Given the urgency of this issue, this study focuses on an in-depth exploration of the dynamics of emotional attachment within the context of Islamic education. The study aims to identify the typology of emotional attachment between parents and children in Koto Lalang Village, as well as to analyze how such attachment serves as a foundation for the effectiveness of Islamic religious education. Furthermore, this study seeks to formulate a model of emotional communication that can minimize deviant adolescent behavior through the organic internalization of religious values. Thus, this study is expected to contribute to the development of Islamic education based on family psychology, while also serving as a practical solution for parents in fostering harmony and character in their children in the modern era.

## METHODS

This study employs a qualitative approach using a case study design, chosen to examine social phenomena holistically and in depth, particularly regarding the psychological dynamics of the emotional bond between parents and children. As emphasized by (Engkizar et al., 2018; 2025; Lubis & Nihwan, 2025; Setiyani et al., 2026; Sukriyah et al., 2024; Susmita, 2023; Syakhrani, 2025), qualitative research methods are particularly well-suited for studying subjects in their natural settings, where the researcher acts as a key instrument, and the research results emphasize meaning over generalization. The primary focus of this study lies on the social unit in RT 3 RW 8, Koto Lalang Village, Padang, West Sumatra, Indonesia, to uncover the unique behaviors and patterns of interaction within the real-world context of an urban community. The researcher believes that a qualitative approach provides space to uncover the “root causes” of the phenomenon of children’s superficial compliance, which is often hidden behind the formalities of daily religious rituals.

The research location was set in RT 3, RW 8, Koto Lalang Village, Lubuk Kilangan Subdistrict, Padang City, using purposive sampling to identify key informants. According to (Subhaktiyasa, 2024), purposive sampling is a technique for selecting data sources based on specific criteria, namely subjects considered to have the deepest understanding of the phenomenon under study. The criteria for informants included parents and adolescents showing signs of emotional disconnection, as well as community leaders serving as supporting informants. Critically, the researcher viewed the selection of this location as strategic because it reflects a transitional community typology vulnerable to the erosion of values. The researcher conducted cross-checks between parents’ claims and the reality of the children’s feelings to minimize the risk of information bias and ensure the objectivity of the data collected in the field.

Primary data was collected through participatory observation, in-depth interviews, and documentation. Saádi, (2025) states that data collection techniques are the most strategic step in research because the primary objective of research is to obtain accurate data. Observation focused on children’s spontaneous behavior in response to religious guidance, while in-depth interviews were used to understand the family’s inner dynamics and communication patterns. The researcher builds rapport so that informants are willing to openly reveal internal family conflicts. Critical analysis shows that the success of data collection depends heavily on the researcher’s ability to create an emotional dialectic to uncover the honesty that is often masked by the social norms of the local community.

The data analysis technique applied follows the interactive model of Miles and Huberman, which includes the stages of data reduction, data display, and drawing conclusions or verification. Septiana et al., (2024) explain that activities in qualitative data analysis are conducted interactively and continue continuously until saturation is reached. Data were categorized based on secure, anxious, or avoidant attachment

styles and synthesized to examine their influence on the effectiveness of the internalization of religious values (Albshkar et al., 2025; Biantoro & Rahmatullah, 2025; Engkizar et al., 2026; Hamdi & Desvia, 2025; Setiabudi, 2026; Solihah, 2025). Finally, to ensure data validity, the researchers conducted a credibility test through source and method triangulation. In accordance with the perspective of (Susanto et al., 2023), triangulation was performed using various data collection techniques on the same sources to ensure the validity of the results and minimize researcher subjectivity.

## RESULT AND DISCUSSION

### Typology of Emotional Bonds in Society

The socio-geographical shift toward an urban-suburban community in RT 03 RW 08, Koto Lalang Village, has significantly influenced the dynamics of emotional relationships between parents and children within the family environment. Social transformations marked by increased labor mobility, family economic demands, and a decline in the intensity of traditional social interactions have shaped a family emotional landscape that differs from the relational patterns found in more communal societies. Field findings indicate that families are not only experiencing changes in communication patterns but are also undergoing a shift in the quality of emotional attachment, which serves as the primary foundation for child-rearing and education.

Based on the results of participatory observation and in-depth interviews, it was found that daily interactions between parents and children tend to be functional and instrumental. Communication is largely oriented toward meeting practical needs, such as managing school activities, homework, and financial needs, while opportunities for sharing emotional experiences, self-reflection, and interpersonal dialogue are increasingly limited. This situation causes family relationships to function mechanically and become trapped in repetitive routines, thereby reducing opportunities for the development of quality emotional closeness.

This phenomenon is further exacerbated by parents' work patterns, which require them to spend most of their productive time outside the home. Consequently, meaningful interactions between parents and children generally occur only in the evenings, when parents are already physically and psychologically exhausted. In such situations, interactions are often brief, one-sided, and focused on controlling the child's behavior rather than on building warm and supportive communication. Psychologically, this situation has the potential to hinder the formation of secure attachment an emotional bond characterized by a sense of safety, trust, and openness in the parent-child relationship.

Further analysis reveals a polarization in the quality of emotional relationships within families. A small proportion of families are able to maintain emotional closeness despite facing significant socioeconomic pressures. These families consciously adopt adaptive strategies such as appreciative communication, providing emotional support, spending quality time with their children, and engaging in collective religious activities within the family setting. These practices contribute to the formation of strong emotional bonds and create a psychological environment conducive to the internalization of religious values.

In contrast, the majority of families who participated in the study exhibited characteristics of a more distant relationship. The relationship between parents and children tends to be built solely on the basis of normative compliance and structural authority. In this context, communication primarily takes the form of instructions, prohibitions, or behavioral corrections, while expressions of affection and emotional appreciation are relatively scarce. Consequently, children struggle to develop a sense of psychological closeness with their parents, which ultimately impacts the effectiveness of the process of instilling religious values within the family.

The findings of this study indicate that the quality of emotional attachment is closely linked to the success of Islamic religious education. Children raised in family environments with high levels of emotional attachment tend to demonstrate a more positive acceptance of religious teachings, possess intrinsic motivation in practicing religious rituals, and are able to internalize Islamic values as part of their personal identity. Conversely, children living in cold, emotionally distant family relationships tend to view religious teachings as external, coercive demands, leading them to engage in religious practices more out of social pressure than personal conviction.

Children in the RT 3 RW 8 Koto Lalang neighborhood generally spend their free time after school without adequate emotional support from their attachment figures. The communication bridge established within these urban-peripheral households tends to be transactional and materialistic; the dialogue that arises almost always revolves around the fulfillment of physical logistical needs such as pocket money, clothing, and meeting the formal academic demands of school and nothing more. Meanwhile, the space for children to express their inner dynamics, share their feelings, pour out their adolescent concerns, and build religious psychological closeness remains marginal due to the limited mental capacity, ego energy, and time of exhausted parents.

Based on the results of observations and in-depth interviews in RT 3 RW 8, Koto Lalang Village, it was found that the emotional bond between parents and children is not uniform but falls into three main categories. First, secure attachment, in which parents are emotionally present and provide space for dialogue with their children. Second, avoidant attachment, characterized by a communication gap due to parental busyness. Third, ambivalent attachment, where interaction occurs only when conflict or material needs arise. These findings align with the view [Annisa, \(2025\)](#) that children's attachment often becomes fragile in families with low interaction frequency due to work-related pressures.

At the research site, attachment typology is heavily influenced by parents' perceptions of their roles. Parents who view themselves solely as "providers of material support" tend to foster avoidant attachment. Critically, the researchers observed that children in this category lack role models at home, leading them to seek emotional validation outside the family environment often in settings lacking moral oversight.

### **The Dynamics of Emotional Attachment in Supporting Islamic Religious Education**

Field data indicate that the quality of emotional attachment between parents and children is a determining factor in the effectiveness of the process of internalizing Islamic values within the family environment. Research findings indicate that the success of Islamic religious education is not solely determined by the intensity of the delivery of religious material, but is greatly influenced by the quality of the affective relationship built between the primary educators namely, the parents and the children as the subjects of education. In this context, emotional attachment functions as a psychological medium that bridges the process of value transfer, so that religious teachings are not only understood cognitively but also experienced emotionally and manifested in daily behavior.

In families with strong emotional bonds, children tend to embrace religious teachings more openly and willingly. Religious practices such as prayer, reciting the Quran, and other religious activities are not perceived as burdensome obligations, but rather as an integral part of their self-identity and spiritual needs. This condition is formed due to warm, dialogic, and empathetic interpersonal communication between parents and children. As stated [Susiana et al., \(2026\)](#), effective communication within the family allows for a deeper exchange of meaning, so that religious values can be accepted not as imposed doctrines, but as guidelines for life that are understood both rationally and emotionally.

The interview results indicate that children who have an emotional bond with

their parents tend to view their parents as credible religious role models. In such situations, modeling serves as a more effective educational tool than verbal instruction. Children not only imitate the religious practices performed by their parents but also absorb the moral values underlying those practices. Thus, the process of religious education unfolds through natural mechanisms of identification and imitation, resulting in a stronger and more enduring internalization of values.

Conversely, in families with low levels of emotional attachment, religious education is primarily conveyed through instructive, coercive, and formal compliance-oriented approaches. Communication tends to be one-sided, with parents acting as commanders while children are merely positioned as recipients of instructions. This pattern of interaction gives rise to psychological resistance characterized by feelings of compulsion, discomfort, and even rejection of the religious practices being taught. Under such conditions, religion is no longer perceived as a source of meaning and inner peace, but rather as a set of rules that restrict individual freedom.

These findings reveal a phenomenon that can be termed “pseudo-religious compliance.” Children appear to exhibit religious behavior when under parental supervision, such as performing prayers or reading the Quran, but this behavior does not continue consistently once external control is removed. The compliance that emerges is based more on fear of punishment or sanctions than on spiritual awareness stemming from within. This phenomenon reinforces the view [Incik, \(2025\)](#) that children’s spiritual development requires a supportive environment rich in emotional reinforcement. Without such support, religious education risks producing religious behavior that is merely symbolic and temporary, rather than authentic religious awareness.

A more in-depth analysis reveals that the phenomenon of superficial compliance is an indicator of a weak process of value internalization. Psychologically, children have only reached the stage of external compliance, that is, performing an action due to pressure or supervision from others. In fact, the primary goal of Islamic religious education is to foster internal commitment capable of guiding an individual’s behavior even when not under supervision. Therefore, the success of religious education cannot be measured solely by the frequency of religious ritual performance but also by the level of awareness, understanding, and moral commitment accompanying such practices.

One of the main causes of the low effectiveness of religious education within the family environment is the occurrence of an “emotional disconnect” between parents and children. This term refers to a condition where interpersonal relationships lose the elements of closeness, warmth, a sense of security, and trust that should form the foundation of family interactions. In such situations, the religious messages conveyed by parents are received only superficially and fail to touch the child’s affective dimension. Consequently, religious values do not undergo a deep process of internalization, making them easily abandoned when the child is confronted with different social influences.

These findings align with the view ([Rahmadani, n.d.](#)) that emphasizes the importance of emotional bonds in the educational process and character development. From the perspective of Attachment Theory developed by John Bowlby, secure attachment enables children to build trust in their caregivers while creating space for the acceptance of the values being taught. Conversely, weak attachment has the potential to create a psychological distance that hinders the child’s process of identifying with the values transmitted by parents.

Based on these findings, this study affirms that emotional attachment is not merely a supporting factor but the primary foundation for the effectiveness of Islamic religious education within the family environment. The higher the quality of the emotional bond established, the greater the likelihood that Islamic values will be

internalized into the child's consciousness, beliefs, and ingrained behaviors. Thus, efforts to strengthen Islamic religious education must begin with strengthening the quality of the emotional relationship between parents and children through empathetic communication, consistent modeling, and the creation of a family environment filled with love and respect for the child's psychological needs.

### **Barriers and Strategies for Strengthening Attachment**

The main barriers to building emotional attachment between parents and children in RT 03 RW 08, Koto Lalang Village, stem not only from external factors such as economic pressures and work commitments, but are also influenced by the limited capacity of some parents to manage the psychological dynamics of their children's development, particularly during adolescence. Field findings indicate that a lack of quality time has reduced opportunities for meaningful interaction between parents and children. Interactions that should serve as a space for building emotional closeness, providing psychological support, and instilling religious values through dialogue are often replaced by functional and transactional communication.

It has been found that some parents tend to view their parenting responsibilities as limited to meeting their children's material needs. In practice, limitations in time and energy are often compensated for by providing children with amenities, pocket money, or digital devices. Although these strategies can meet children's practical needs, interview results indicate that such an approach does not automatically fulfill their emotional needs. In fact, in some cases, the use of gadgets as a substitute for parental presence actually widens the emotional distance within the family. Children gain broad access to various sources of information and digital entertainment, but lose the space for warm interpersonal interaction with parental figures who are the primary sources for the formation of values and character.

This phenomenon indicates a shift in parenting styles from psychological presence to material presence. However, as stated by [Rahmawati, \(2022\)](#), the development of children's emotional and spiritual intelligence (Emotional and Spiritual Quotient/ESQ) requires a family environment that provides a sense of security, acceptance, emotional support, and observable role modeling. From an Islamic educational perspective, exemplary behavior (*usmah hasanah*) is an educational tool that exerts a stronger influence than verbal instruction alone. Therefore, the absence of parental emotional involvement has the potential to weaken the effectiveness of the process of internalizing Islamic values in children.

Some parents' low emotional intelligence complicates the communication process within the family. Several informants admitted to having difficulty understanding behavioral changes in their children as they enter adolescence, such as an increased need for autonomy, the emergence of a critical attitude, and a tendency to question values that had previously been accepted. These changes are often met with an authoritarian approach that emphasizes obedience without allowing sufficient room for dialogue. As a result, differences in perspective which are actually a normal part of adolescent psychological development become a source of conflict that hinders the formation of healthy emotional bonds.

On the other hand, it was found that families who successfully build strong emotional bonds generally employ a two-way, dialogic, and participatory communication style. In this approach, children are positioned as individuals who have the right to be heard, valued, and involved in the family communication process. Parents serve not only as advisors but also as active listeners to the various experiences, anxieties, and critical questions expressed by their children. These findings suggest that open communication fosters a sense of psychological safety, allowing children to feel comfortable discussing various issues, including religious matters.

Interestingly, the research findings show that children who are given the space to ask critical questions about religion actually demonstrate a deeper level of religious

understanding and commitment. They do not accept religious teachings dogmatically, but rather through a process of reflection and a more rational search for meaning. Thus, the faith that develops is not merely normative, but also has a strong cognitive and affective foundation. This finding aligns with research [Monica & Putranto, \(2025\)](#) stating that open and supportive interpersonal communication contributes to the consistent development of positive behavior because children feel valued as individuals capable of thinking and making decisions.

From an Islamic educational perspective, these findings indicate that the success of instilling religious values is not only determined by the substance of the teachings conveyed but is also significantly influenced by the quality of the emotional experiences accompanying the learning process. Children who have positive experiences in their interactions with their parents tend to associate religious teachings with a sense of security, love, and acceptance. Conversely, if religious education is delivered through pressure, threats, or excessive punishment, children may develop a negative perception of religion as a symbol of control and a restriction on freedom.

In this context, the normative mandate contained in Quranic Surah At-Tahrim, verse 6, regarding the obligation to protect oneself and one's family from evil cannot be understood solely as an obligation to control children's behavior. This verse also contains a pedagogical dimension that requires parents to build a family environment that supports balanced spiritual, emotional, and moral development. In other words, the function of parenting in Islam is not only oriented toward the transmission of norms but also toward the formation of relationships that allow children to voluntarily accept and internalize those norms.

Based on a critical analysis of all field findings, this study concludes that strengthening Islamic religious education within the family requires a reorientation of the parenting paradigm. Power-centered parenting, which relies on control, punishment, and formal obedience, needs to shift toward relationship-centered parenting. In this paradigm, the quality of emotional relationships is viewed as the primary foundation of the educational process. When children feel loved, valued, and accepted, Islamic values are more easily internalized as part of their self-awareness, rather than merely behaviors that arise due to external pressure. Therefore, the sustainability of Islamic religious education within the family depends heavily on parents' ability to foster emotional closeness, engage in dialogic communication, and consistently model exemplary behavior in daily life.

## CONCLUSION

This study concludes that emotional attachment between parents and children is a fundamental factor determining the effectiveness of Islamic religious education within the family. The findings indicate that a secure emotional bond encourages children to voluntarily accept and internalize Islamic values, so that religious teachings are not merely understood as normative obligations but also become an integral part of their identity and life orientation. Conversely, parenting styles that lack emotional warmth and tend to be authoritarian have the potential to foster superficial compliance that is, religious behavior that arises from external control without being accompanied by strong moral awareness and commitment.

This study also found that social changes in the urban-peripheral community of Koto Lalang Village have affected the quality of family relationships through a lack of quality time, low intensity of interpersonal communication, and increased reliance on digital media. These conditions contribute to the weakening of emotional closeness, which serves as the primary foundation in the process of transmitting religious values. Therefore, strengthening Islamic Religious Education within the family environment requires a reorientation of parenting styles from an authority-centered approach toward a relationship-centered approach. Communication that is

dialogic, empathetic, and supported by parental role modeling has proven to be more effective in building children's religious awareness. Thus, emotional attachment functions not only as a supporting factor but is a primary prerequisite for the successful internalization of Islamic values and the sustainable formation of religious character within the family.

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