Journal of Educational Sciences
Journal homepage: https://jes.ejournal.unri.ac.id/index.php/JES

P-ISSN 2581-1657
E-ISSN 2581-2203

The Role of Parents in Building an Educational Ecosystem that Supports Religious Learning

Tazkiyyatul Imamah*, Triono Ali Mustofa
Islamic Religious Education Study Program, Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Surakarta 57162, Indonesia

ARTICLE INFO

Article history:

Received: 23 Nov 2025
Revised: 19 Des 2025
Accepted: 24 Des 2025
Published online: 05 Jan 2026

Keywords:

Parental Role,
Educational Ecosystem,
Islamic Religious Learning

* *Corresponding author:*

E-mail: g000220081@student.ums.ac.id

Article Doi:

https://doi.org/10.31258/jes.10.1.p.1150-1161

This is an open access article under the CC BY-SA license.

A B S T R A C T

Religious education plays a crucial role in shaping children's character, morals, and spirituality. As the first and foremost educators, parents are not only responsible for teaching religious knowledge cognitively but also serve as educators, guides, motivators, facilitators, and role models in daily life. This study aims to explore the role of parents in building an educational ecosystem that supports Islamic religious learning. Using a descriptive qualitative method with a literature review approach, this research analyzes theories and previous studies related to parental involvement in religious education. The findings indicate that parental involvement is significantly influenced by religious awareness, educational background, and the presence of a supportive family and school environment. On the other hand, several obstacles were identified, such as parental busyness, limited religious knowledge, and the influence of digital media. Therefore, collaboration among families, schools, and communities is essential to create a holistic and sustainable religious education ecosystem. This study is expected to serve as a reference for parents, educators, and educational institutions in strengthening the family's role as the foundation for nurturing children's religious character.

1. Introduction

Religious education plays a crucial role in shaping a child's personality, including character formation, morals, and spiritual development (Irpan & Sain, 2024). In this religious learning process, parents play a key role in establishing an environment that supports the learning of religious values (Harahap, 2023). This environment can be established both within the family and through collaboration with the school environment (Paccaud et al., 2021). However, in reality, parental involvement in children's religious education still faces various obstacles (Jura & Naray, 2023). Some of these include parents' busy schedules with work or daily activities, the strong influence of technological developments on children, and parents' lack of

knowledge about appropriate and effective ways to teach religious teachings to their children (Wahyuningtyas et al., 2022).

The role of parents in educating children about religion extends beyond their role as teachers at home. Furthermore, parents also serve as motivators, facilitators, and role models in living daily lives in accordance with religious teachings (Hairani & Nurilahi, 2024). This view aligns with Bronfenbrenner's ecological theory of child development, which emphasizes that a child's immediate environment, particularly the family, has a significant influence on their development, both in terms of cognitive and social skills (Feriver et al., 2022). This influence also encompasses the formation and development of religious values within the child.

Parental leadership in guiding children in religious education significantly influences their enthusiasm and motivation to learn religious teachings (Mukhtarom, 2015). When parents implement a democratic parenting style one that involves children in decision-making and provides responsible support and freedom children tend to be more enthusiastic about religious activities (Andrina & Karlaili, 2022). This is evident in their involvement in various religious practices, such as performing congregational prayers, reading and understanding the Quran, and actively participating in Islamic study or learning activities in their local community (Rayani et al., 2024).

However, in today's era marked by the development of digital technology and modernization, parents face various challenges in creating an ideal religious education environment for their children. The increasingly rapid influence of technology and the lack of parental supervision have led many adolescents to become more interested in digital entertainment, such as social media, games, or online viewing, than in participating in religious activities. Therefore, it is crucial to undertake more serious and planned efforts to increase parental involvement in supporting their children's religious education. These efforts can be carried out not only through direct approaches at home, but also through close collaboration with schools and local religious communities. This study aims to explore the role of parents in building an educational ecosystem that can enhance children's motivation and understanding of religion. The results are expected to provide recommendations for parents, educators, and educational institutions in developing effective strategies to improve the quality of religious learning in the family and school environment.

2. Methodology

In this study, the researcher used a descriptive qualitative method with a literature study approach to in-depth analyze the role of parents in building an educational ecosystem that supports religious learning. This approach was chosen because it allows the researcher to understand the phenomenon holistically through a review of various relevant literature sources. The focus of this study was the analysis of theories, previous research findings, and scientific papers related to religious education in families.

To maintain the validity of the data, the researcher employed source criticism and content logic analysis techniques. Source criticism was conducted by assessing the validity and authority of the sources used, while content logic was used to ensure the appropriateness and consistency between the theories studied. This technique is crucial to avoid bias in drawing conclusions. Data obtained from various sources were then analyzed using content analysis. The researcher grouped the data into specific themes, such as the role of parents as educators, facilitators, and motivators in religious education, as well as the challenges faced in building a conducive educational ecosystem. Through this approach, the research is expected to provide a deeper understanding of parents' contribution to the religious learning process in the family environment and beyond (Sugiyono, 2021).

This study employs a descriptive qualitative method using a literature review approach. The data sources were obtained through a systematic search and selection of scholarly literature relevant to the topic of parental roles and the Islamic religious education ecosystem. In total, the literature analyzed consisted of 18 international journal articles indexed in Scopus, 15 nationally accredited journal articles indexed in SINTA, 2 main reference books, and 5 additional sources, including theses, dissertations, and scientific proceedings. All sources were selected based on their topical relevance, publisher credibility, and contribution to the discussion of Islamic religious education within the family context. The collected data were then analyzed using content analysis techniques, involving thematic categorization, conceptual examination, and systematic conclusion drawing to achieve a comprehensive understanding of the role of parents in building an educational ecosystem that supports religious learning.

3. Results and Discussion

The role of parents in building an ecosystem that supports Islamic religious learning

The role of parents in their children's education, particularly in character formation and religious education, is fundamental. As the first and primary educators, parents play a crucial role in instilling life values, including religious ones, from an early age. This role extends beyond simply supervising children while they study at home, but also includes providing encouragement, emotional and spiritual support, and serving as role models for living a life based on religious teachings (Hairani & Nurilahi, 2024).

Forms of parental roles include:

a. Educator

In the Great Dictionary of the Indonesian Language, an educator is defined as someone who educates, namely someone who teaches knowledge, instills values, and shapes the attitudes of students (Hoerudin, 2022). More broadly,

an educator is also understood as an individual who intentionally influences others to develop their potential towards perfection. Educator is someone who intentionally influences students to achieve a higher level of perfection or humanity (Daskan, 2023). In this context, anyone can play the role of an educator, anywhere and at any time

In building an educational ecosystem that supports Islamic learning, the role of parents as educators is crucial. This role is realized through the teaching of Islamic values from an early age, such as an introduction to the pillars of Islam and the pillars of faith, daily prayers, and the instilling of Islamic moral values (Irlina, 2023). Although informal, religious education within the family environment has proven highly effective because it is based on the emotional closeness between parents and children (Harahap, 2023). Religious education instilled at home will lay a strong foundation for the development of a child's religious character before they receive formal education at school (Hairani & Nurilahi, 2024).

b. Supervisor

A mentor is defined as a person who guides, derived from the word "guide" which means to lead or guide. Guidance refers to the process of providing assistance to individuals to achieve and develop their potential, enabling them to achieve personal happiness and contribute to social life (Mullen & Klimaitis, 2021). In the context of religious education, parents act as mentors, guiding children in understanding and practicing Islamic teachings in their daily lives. This role can be realized through various activities such as religious Q&A sessions, light-hearted discussions about Islamic values, or accompanying children when facing dilemmas related to religious teachings (Gurlesin et al., 2020). This type of spiritual guidance helps children not only understand the theoretical aspects of religion but also internalize these values practically in their daily lives. Children who consistently receive religious guidance from their parents tend to have a greater interest and understanding of religious practices and values.(Saputri, 2024)

c. Motivator

A motivator is someone who encourages others to do something. This term comes from the word motivation or motive, which means the impulse or reason that drives someone to act (Ahmad, 2021). In the context of religious education, parents act as motivators, inspiring children to practice their faith and learn religious teachings. This role can be realized through praise for their efforts, warm emotional support, and instilling positive meaning in every religious activity. When children feel appreciated and encouraged, they will be more enthusiastic about participating in religious activities, both at home and at school. Parental motivation has been proven effective in consistently increasing children's involvement and participation in religious practices.(Hairani & Nurilahi, 2024)

d. Fasilitator

A facilitator is someone who helps or guides a process to make it easier and more effective for others (Saunders et al., 2023). In the context of religious education, parents, as facilitators, play a crucial role in providing a conducive learning environment, adequate learning resources, and ongoing emotional support. As facilitators, parents can create a home atmosphere that supports religious learning by providing a small prayer room, purchasing age-appropriate religious books for their children, setting aside dedicated time for group Quranic study, or enrolling their children in religious educational institutions such as the Al-Quran Education Center (TPQ). Such an environment will strengthen the educational ecosystem at home, making religious learning enjoyable and an integral part of children's daily lives (Knoblauch, 2023).

e. Role Model (Uswatun hasanah)

A role model is something worthy of imitation or emulation, whether in actions, attitudes, or speech (Henderson, 2023). In the context of education, a role model refers to someone who can serve as a role model or inspiration for similar actions or attitudes. The Prophet Muhammad (peace be upon him) is the primary role model for Muslims, both in terms of worship and daily behavior. Children learn through observation, so parental behavior has a significant influence on shaping their character and religiosity (Masnawati & Masfufah, 2023). Parents who consistently practice religious practices such as praying on time, reading the Quran, and demonstrating noble morals in their daily lives will serve as concrete examples that internalize Islamic values in their children. This kind of role model builds children's trust in religious teachings and encourages them to emulate these positive attitudes without feeling forced, but rather as part of a life they understand and believe in (Safitri, 2022). Furthermore, it is important to recognize that parental role models extend beyond formal religious practices to everyday behavior. How parents interact with others, how they handle conflict, and how they show kindness and compassion toward others are all part of the example they set for their children. Parents who create an environment imbued with Islamic moral and ethical values provide a strong foundation for their children's character development (Nurdiana, 2023).

In addition to creating a supportive environment at home, parents' roles also need to be expanded through active collaboration with the school. Collaboration between parents and teachers, such as attending school religious activities, regularly discussing children's spiritual development, and supporting school religious programs, will foster a continuity of values between home and school. A harmonious relationship between parents and schools will strengthen children's religious character by reinforcing values across the child's educational ecosystem.

Supporting And Inhibiting Factors For Parental Involvement In Islamic Religious Learning

a. Supporting Factors

There are several factors that support parental involvement in building an educational ecosystem that supports Islamic religious learning, including:

1) Parents' Religious Awareness

Religious awareness in parents is the attitude of carrying out religious teachings responsibly because they are believed and understood as a guide for life. This awareness arises from a stable outlook on life, so that religious behavior is solid and carried out with careful consideration (Taylor, 2020). Someone with a strong religious awareness tends to find it easier to build life motivation, adapt to their environment, and display a positive attitude towards others. Religious awareness rooted in the appreciation of religious teachings reflects a mature attitude in dealing with various problems, as well as the ability to behave in accordance with prevailing norms and values in society. (Leni Agustina, 2018)

Parents who possess spiritual awareness and a commitment to religious values tend to be more active in supporting their children in their religious studies (Barrow et al., 2021). This is possible because they believe that children are the successors of their ideology, and they believe that practicing Islam properly will lead to happiness in this world and the hereafter. They understand that religious education is not sufficient only in school but must begin and be reinforced at home. Children who are regularly guided by their parents show a greater interest in religious studies.(Saputri, 2024)

2) Education and religious knowledge

Parents with a sound religious education and knowledge will better understand the Islamic values that need to be instilled from an early age (Harahap, 2023). They tend to be active in teaching morals, worship, and Islamic principles to their children. Furthermore, they are able to distinguish between positive and negative environmental influences from an Islamic perspective (A Rahman et al., 2020). Parents with a strong religious knowledge also have a greater awareness of the importance of education based on Islamic values. This is reflected in their selective attitude in choosing educational institutions such as schools or madrasas, and in encouraging their children to engage in social activities that foster religious values.

A sound religious understanding encourages parents to accompany their children in the religious learning process and serve as role models (uswah hasanah) in applying Islamic teachings in their daily lives (Ruswandi et al., 2022). The higher the level of religious education and understanding of parents, the greater their role and involvement in establishing and strengthening a

healthy and sustainable Islamic education ecosystem. Furthermore, parents who understand Islamic teachings well can facilitate religious activities, provide moral advice, and answer children's questions about religion responsibly (Hairani & Nurilahi, 2024).

3) Supportive environment and school

A supportive environment and school can be a catalyst for parental involvement in their children's religious education. Even parents who previously tended to be passive can be encouraged to become more active if they are surrounded by a positive social and school ecosystem with an Islamic nuance (Minix-Fuller, 2020). The residential environment, such as neighborhoods, mosque communities, and children's social circles, has a significant influence. When the surrounding community is active in religious activities such as TPA (Islamic kindergarten), religious study groups, or majelis taklim (Islamic study groups), parents are more likely to participate (Bahagia et al., 2022). Social norms that develop in religious environments can act as a form of "positive pressure" that motivates parents to help shape their children's Islamic values. Furthermore, a supportive environment also provides emotional and practical support for parents who may lack adequate religious knowledge, such as through women's religious study groups or Islamic parenting forums (Shatara et al., 2020).

Similarly, schools that have a strong Islamic culture and encourage parental involvement can increase their participation in their children's education. Islamic schools generally provide a space for intensive interaction between parents and teachers, through activities such as Islamic parenting seminars and joint religious activities (Muslimin & Yasin, 2023). Proactive religious education teachers often encourage parents to play a role in their children's moral and religious development at home. When schools are open to communication and provide opportunities for parents to participate in their children's curriculum and religious activities, this makes parents feel valued and more motivated to contribute (Harahap, 2023).

b. Inhibiting Factors

1) Parents' Busyness

Modernization and economic demands often trap parents in busy work routines, neglecting their children's spiritual education. Many parents work from morning to night to meet the family's needs, but the consequence is reduced interaction with their children, especially regarding religious education at home (Ramadhan et al., 2022). In fact, the home is the primary and primary place for instilling Islamic values. When parents lack the time or energy to accompany their children in performing religious duties, teaching them prayer, or cultivating Islamic morals, the process of internalizing religious values is hampered. This situation is exacerbated if parents feel that religious education

is entirely the responsibility of schools or religious institutions, when in fact the primary role remains with parents as primary educators.

Excessive busyness also risks creating an emotional distance between parents and children. Children who do not receive attention and spiritual guidance from their parents can experience a lack of values, be vulnerable to negative environmental influences, and lack guidance in facing life's challenges (Scott et al., 2023). Therefore, it is crucial for parents to balance their roles, not only as breadwinners but also as builders of their children's character and faith amidst the busyness of the modern world.

2) Lack of Religious Knowledge

Some parents, especially those with a low educational background, tend to be less aware of the importance of religious education in their children's lives (Ramadhan et al., 2022). For them, religious education is often seen as secondary to academic achievement or other worldly skills. As a result, instilling Islamic values from an early age receives little serious attention within the family environment.

Furthermore, limited religious understanding makes some parents feel insecure in guiding their children. They worry about providing incorrect information or feel inadequate in answering their children's questions about religion (Alwan et al., 2020). This situation leads them to prefer leaving religious education entirely to teachers, religious teachers, or formal educational institutions without taking an active role at home. However, direct parental involvement is crucial in strengthening children's religious understanding because children learn most effectively from emotionally close figures. When parents are not involved, children miss out on the opportunity to observe and imitate religious practices in real-life situations (Meilida Eka Sari et al., 2023).

3) The Influence of Technology and Digital Media

Amidst advances in information technology, children now have easy access to various types of digital content. Unfortunately, not all available content aligns with Islamic values (Nur'aena, 2023). Without adequate guidance and supervision from parents, children risk absorbing values that conflict with their faith, morals, and religious norms. This has the potential to shift their focus from religious learning to hedonistic or secular popular culture (Lopes Cardozo & Srimulyani, 2021).

Besides digital media, a child's social environment is also a significant determining factor. If a child grows up in an unhealthy environment, such as peers who habitually use abusive language, are undisciplined, or are far from religious practices, their moral and spiritual well-being can be affected (Sauce et al., 2022). A negative environment can reduce children's sensitivity to religious values and erode good habits that have been instilled at home.

4. Conclusion

The role of parents is crucial in shaping a child's character and building an educational ecosystem that supports Islamic religious learning. As the first and primary educators, parents are responsible not only for nurturing and protecting their children but also for instilling moral, spiritual, and religious values from an early age. This role is realized through their functions as educators, guides, motivators, and facilitators, all of which complement each other to create a conducive learning environment at home.

Furthermore, an educational ecosystem that involves synergy between family, school, and community is a crucial factor in the success of religious learning. Within this ecosystem, the family plays a central and irreplaceable role, as the emotional closeness between parents and children makes the religious education process more touching and meaningful. With comprehensive religious learning that encompasses cognitive, affective, and psychomotor aspects, children not only understand religious teachings theoretically but are also able to internalize and practice them in their daily lives. Therefore, the success of religious education depends heavily on the active and continuous involvement of parents as a key component of the educational ecosystem.

Acknowledgement

The researcher would like to express his gratitude to Muhammadiyah University of Surakarta, especially the supervisor, all lecturers, and friends who helped provide direction and input so that the researcher could complete this article well.

References

A Rahman, S. N. H., Mohamad, A. M., Hehsan, A., & Ajmain @ Jima'ain, M. T. (2020). Effective Approaches Of The Education Of Children In Forming A Sustainable Family According To Islamic References. *UMRAN - International Journal of Islamic and Civilizational Studies*, *6*(3–2). https://doi.org/10.11113/umran2020.6n3-2.425

Ahmad, P. S. (2021). Motivation and Performance: A Psychological Process. *International Journal of Business and Management Research*, *9*(2). https://doi.org/10.37391/ijbmr.090201

Alwan, R. M., Schumacher, D. J., Cicek-Okay, S., Jernigan, S., Beydoun, A., Salem, T., & Vaughn, L. M. (2020). Beliefs, perceptions, and behaviors impacting healthcare utilization of Syrian refugee children. *PLoS ONE*, *15*(8 August). https://doi.org/10.1371/journal.pone.0237081

Andrina, S., & Karlaili, R. (2022). Understanding How Democratic Parenting Style, Single Parent Resilience, School Environment, And Religious Education Influence Child Character Development. *Journal of Management and Social Sciences*, *1*(2).

Bahagia, B., Muniroh, L., Halim, A. K., Ritzkal, R., Wibowo, R., Al-Wahid, M. A.,

& Noor, Z. M. (2022). The Role of Taklim Assembly for Creating Education Character in Early Childhood. *Jurnal Basicedu*, *6*(5). https://doi.org/10.31004/basicedu.v6i5.2464

Barrow, B. H., Dollahite, D. C., & Marks, L. D. (2021). How parents balance desire for religious continuity with honoring children's religious agency. *Psychology of Religion and Spirituality*, *13*(2). https://doi.org/10.1037/rel0000307

Daskan, A. (2023). The Characteristics of Passionate Educators and Their Role in Education. *International Journal of Social Sciences & Educational Studies*, *10*(1). https://doi.org/10.23918/ijsses.v10i1p358

Feriver, Ş., Olgan, R., Teksöz, G., & Barth, M. (2022). Impact of early childhood education settings on the systems thinking skills of preschool children through the lens of Bronfenbrenner's theory. *Systems Research and Behavioral Science*, *39*(1). https://doi.org/10.1002/sres.2749

Gurlesin, O., Akdag, M., Alasag, A., & Ter Avest, I. (2020). Playful religion: An innovative approach to prevent radicalisation of muslim youth in Europe. *Religions*, *11*(2). https://doi.org/10.3390/rel11020067

Hairani, E. E., & Nurilahi, A. (2024). Peran Orang Tua dalam Meningkatkan Kualitas Pembelajaran Pendidikan Agama Islam Pada Anak. *Jurnal :Literasiologi*, *11*(2).

Harahap, A. (2023). Analysis Of The Role Of Parents In Early Childhood Islamic Religious Education In The Family Environment. *Edukasi Islami: Jurnal Pendidikan Islam*, *12*(03).

Henderson, E. (2023). Entangled phronesis and the four causes of emulation: Developmental insights into role modelling. *Theory and Research in Education*, *21*(3). https://doi.org/10.1177/14778785231203104

Hoerudin, C. W. (2022). The Role of Indonesian Language Learning in Shaping the Character of Students. *International Journal of Science and Society*, *4*(1). https://doi.org/10.54783/ijsoc.v4i1.412

Irlina, A. (2023). Strengthening Young Generation Character with Islamic Education from Preschool in 5.0 Society. *Daengku: Journal of Humanities and Social Sciences Innovation*, *3*(1). https://doi.org/10.35877/454ri.daengku1416

Irpan, I., & Sain, Z. H. (2024). The Crucial Role of Islamic Religious Education in Shaping Children's Character: Psychological and Spiritual Review. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, *16*(1). https://doi.org/10.37680/qalamuna.v16i1.4902

Jura, D., & Naray, C. L. N. (2023). Maximizing the Role of Parents Through Religious Education in the Family in the Scope of Early Childhood Education. *AL-ISHLAH: Jurnal Pendidikan*, *15*(4). https://doi.org/10.35445/alishlah.v15i4.4508

Knoblauch, C. (2023). Cultural and Religious Diversity in Early Childhood Education Implications of Socialization and Education for the Geographies of Childhood. *Religions*, *14*(4). https://doi.org/10.3390/rel14040555

Leni Agustina. (2018). *Pengaruh Kesadaran Beragama Orangtua terhadap Minat Menyekolahkan Anak ke Lembaga Pendidikan Islam di Desa Pujokerto Kec. Trimurjo Kab. Lampung Tengah*.

Lopes Cardozo, M. T. A., & Srimulyani, E. (2021). Internet and the Public Sphere in the Indonesian Islamic Boarding Schools (Pondok Pesantren): Power, Piety, and the Popular. *Asian Studies Review*, *45*(3).

Masnawati, & Masfufah, E. & M. (2023). The Role of Parents in Shaping Children's Character. In *International Journal of Ser vice Science* (Vol. 4, Issue 2).

Meilida Eka Sari, Dwi Noviana Komsi, Sri Yanti, & Hecksa Manora. (2023). The Role of Family Education in Improving Religion and Moral Values in Early Childhood. *Journal of Childhood Development*, *3*(2). https://doi.org/10.25217/jcd.v3i2.3871

Minix-Fuller, D. A. (2020). Parental Involvement In Children's Education At A Christian School: A Transcendental Phenomenological Approach. In *Education : Scholars Crossing Liberty University*.

Mukhtarom, A. (2015). Menelusuri Rekam Jejak Amal Dan Perjuangan Kh. Ahmad Dahlan. *Jurnal Dinamika UMT*, *1*(1), 1. https://doi.org/10.31000/dinamika.v1i1.485

Mullen, C. A., & Klimaitis, C. C. (2021). Defining mentoring: a literature review of issues, types, and applications. *Annals of the New York Academy of Sciences*, *1483*(1). https://doi.org/10.1111/nyas.14176

Muslimin, I., & Yasin, M. (2023). Parent Participation in Improving the Quality of Educational Institutions. *Ar-Rosikhun: Jurnal Manajemen Pendidikan Islam*, *2*(2). https://doi.org/10.18860/rosikhun.v2i2.20752

Nur'aena, L. (2023). Transforming Children's Character Education in Islamic Da'wah in the Era of Social Media. *Jurnal Dakwah*, *24*(2). https://doi.org/10.14421/jd.2023.24204

Nurdiana, A. (2023). Peran Orang Tua dalam Meningkatkan Pendidikan Agama Islam Anak-anak Mereka. *Kaipi: Kumpulan Artikel Ilmiah Pendidikan Islam*, *1*(2), 52–59. https://doi.org/10.62070/kaipi.v1i2.36

Paccaud, A., Keller, R., Luder, R., Pastore, G., & Kunz, A. (2021). Satisfaction With the Collaboration Between Families and Schools – The Parent's View. *Frontiers in Education*, *6*. https://doi.org/10.3389/feduc.2021.646878

Ramadhan, P., Tamrin, M. I., Alimir, A., & Supriadi, S. (2022). Upaya Orang Tua Membina Pendidikan Agama Islam Anak di Dusun Embun Pagi Jorong Padang Galanggang. *Fitrah: Journal of Islamic Education*, *2*(2). https://doi.org/10.53802/fitrah.v2i2.66

Rayani, S., Amini, N. R., & Tanjung, E. F. (2024). Optimizing the Communication Skills of Islamic Education Teachers to Strengthen Students' Congregational Prayer Habits. *Education and Human Development Journal*, *9*(2). https://doi.org/10.33086/ehdj.v9i3.6379

Ruswandi, A., Junaedi, D., & Rahmatullah, A. A. K. (2022). Uswah Hasanah as a Methodology of Islamic Education. *TARBAWY: Indonesian Journal of Islamic Education*, *9*(2). https://doi.org/10.17509/t.v9i2.46384

Safitri, E. (2022). Implementation of the Development of Moral Religious Values in Early Childhood Through Modeling Methods. *Early Childhood Research Journal (ECRJ)*, *5*(1). https://doi.org/10.23917/ecrj.v5i1.11858

Saputri, R. (2024). Peran Orangtua Dalam Meningkatkan Motivasi Belajar Agama Anak di Dusun III Desa Sidomulyo Kecamatan Punggur Lampung Tengah.

Institut Agama Islam Negeri (IAIN) Metro.

Sauce, B., Liebherr, M., Judd, N., & Klingberg, T. (2022). The impact of digital media on children's intelligence while controlling for genetic differences in cognition and socioeconomic background. *Scientific Reports*, *12*(1). https://doi.org/10.1038/s41598-022-11341-2

Saunders, C. H., Sierpe, A., Von Plessen, C., Kennedy, A. M., Leviton, L. C., Bernstein, S. L., Goldwag, J., King, J. R., Marx, C. M., Pogue, J. A., Saunders, R. K., Van Citters, A., Yen, R. W., Elwyn, G., & Leyenaar, J. A. K. (2023). Practical thematic analysis: a guide for multidisciplinary health services research teams engaging in qualitative analysis. *BMJ*. https://doi.org/10.1136/bmj-2022-074256

Scott, H. M., Coombes, L., Braybrook, D., Roach, A., Harðardóttir, D., Bristowe, K., Ellis-Smith, C., Downing, J., Murtagh, F. E. M., Farsides, B., Fraser, L. K., Bluebond-Langner, M., & Harding, R. (2023). Spiritual, religious, and existential concerns of children and young people with life-limiting and life-threatening conditions: A qualitative interview study. *Palliative Medicine*, *37*(6). https://doi.org/10.1177/02692163231165101

Shatara, L. H., Barakat, M., & Bourkiza, M. (2020). Understanding the Minority Voice in a Pluralistic Society: The Case of Islamic Schools. *International Journal of Educational Reform*, *29*(1). https://doi.org/10.1177/1056787919877140

Sugiyono, D. (2021). *Metode Penelitian Kuatintatif, Kualitatif dan R&D*. Alfabeta.

Taylor, R. E. (2020). Responsibility for the soul of the Child: The role of the state and parents in determining religious upbringing and education. In *Family Rights and Religion*. https://doi.org/10.4324/9781003075127-8

Wahyuningtyas, R., Rochanah, R., & Izatovna, T. S. (2022). Impacts of Gadget on Early Childhood Development: How to Solve the Addiction Gadget? *Bulletin of Early Childhood*, *1*(1). https://doi.org/10.51278/bec.v1i1.411

How to cite this article:

Imamah, T., & Mustofa, T. A. (2026). The Role of Parents in Building an Educational Ecosystem that Supports Religious Learning. *Journal of Educational Sciences*, *10(1)*, 1150-1161.