

From Diary to Pesantren: Integrating Islamic Religious Education as Socio-Psychological Capital for Golden Indonesia 2045

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ARTICLE INFO	ABSTRACT
Article History: Received: October 21, 2025 Revised: May 12, 2026 Accepted: May 30, 2026 Keywords: PAI values integration; family parenting; socio-psychological capital; pesantren; Indonesia emas 2045	Realizing Golden Indonesia 2045 requires superior human resources grounded in strong moral character. The family, as the primary socialization agent, plays a crucial role in integrating Islamic Religious Education (PAI) values. This study analyzes the integration of PAI values honesty, patience, sincerity, and responsibility in family parenting dynamics through an interdisciplinary lens of Developmental and Social Psychology. Using a qualitative case-study approach, data were collected through in-depth interviews with two purposively selected Muslim families in the Kebonarum District, Klaten, Central Java. The findings reveal that effective PAI integration relies not on verbal instruction or coercion, but on consistent non-verbal modeling and psychological internalization. Three key mechanisms were identified: (1) intrinsic motivation, a child's decision to enter pesantren was triggered by reading her mother's diary containing the aspiration; (2) modeling power, a father's calmness proved more effective than harsh discipline in shaping internal obedience; and (3) parenting inconsistency, where economic shifts disrupted consistency and hindered children's self-regulation. The study concludes that internalized Islamic religious education functions as socio-psychological capital, producing independent, responsible, and morally aware individuals, a fundamental prerequisite for Golden Indonesia 2045.

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INTRODUCTION

The Golden Indonesia Vision 2045 envisions Indonesia as a sovereign, advanced, just, and prosperous nation. This is a milestone marking 100 years since independence in 1945. This vision rests on 4 pillars: first, human development and mastery of science and technology; second, sustainable economic development; third, equitable development across all circles regardless of social status; and fourth, resilience and good national governance. The essence of this vision is the realization of the quality of Human Resources (HR), which must not only be cognitively competent but also morally based and psychologically resilient.¹ Realizing this ambition requires a solid foundation of character, which can only be built through the early integration of values primarily within the family.

Islamic Religious Education (Pendidikan Agama Islam/PAI) occupies a strategic position in Indonesia's educational landscape. As a compulsory subject across all levels of formal education, PAI is mandated not only to transmit religious knowledge but also to form students' moral character. In practice, PAI implementation in Indonesia has been predominantly formal and curricular, focusing on ritual compliance and knowledge acquisition rather than deep value internalization. This limitation has prompted scholars to call for PAI to go beyond the classroom, particularly into the family domain, where the earliest and most enduring moral formation occurs. Studies on Javanese Muslim families confirm that parental example, habitual worship, and the creation of an Islamic home environment are the key determinants of effective PAI rather than formal instruction alone.² Family-based PAI integration encompasses the transmission of core Islamic values, honesty, patience, sincerity, and responsibility as living practices embedded in everyday parenting.

The pesantren represents one of Indonesia's most enduring indigenous educational institutions and serves as a primary context for intensive PAI value formation. This framing aligns with scholarship that positions pesantren values as social capital, habitualized moral dispositions that function as collective resources for building a moderate and resilient Islamic society.³ Unlike formal schools, pesantren immerse students in a total environment of Islamic practice, community living, and character building under the guidance of *kyai* (religious scholars) and *ustad* and *ustadzah* (teachers). Case study research in Indonesian pesantren confirms that value internalization occurs most effectively through lived moral practice and community habituation, not through doctrinal instruction alone, producing graduates with deeply embedded humanitarian values.⁴ Research consistently demonstrates that pesantren graduates exhibit strongly internalized values, particularly responsibility, self-discipline, and communal ethics. The decision of a child to voluntarily enter a pesantren, especially without parental coercion, is therefore a significant indicator of successful value internalization within

¹ Kementerian PPN, *Indonesia 2045 Berdaulat, Maju, Adil, dan Makmur*, in *Sistem Manajemen Pengetahuan*, vol. 32 (2019).

² Elfi Yuliani Rochmah et al., "Islamic Religious Education for Children in Java Family: A Study of Ethno-Phenomenology," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 19, no. 2 (2021): 329–340, <https://doi.org/10.21154/cendekia.v22i2.9843>.

³ Ahmad Fauzi et al., "Habitualization of Pesantren Values as Social Capital in Building Moderate Islamic Education," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 22, no. 01 (2024): 127–139, <https://doi.org/10.21154/cendekia.v22i1.9387>.

⁴ Saeful Anam et al., "The Moral Education and Internalization of Humanitarian Values in Pesantren," *Journal for the Education of Gifted Young* 7 (2019): 815–834, <https://doi.org/10.17478/jegys.629726>.

the family.

In the past, much research focused on the role of formal institutions such as schools and Pesantren in shaping the character of the younger generation. Broadly, the vision of a Golden Indonesia 2045 demands the availability of superior Human Resources, namely sovereign, advanced, fair, and prosperous citizens.⁵ can be achieved with a strong foundation of character, which can only be instilled through early integration of values. In this context, the family as a microsystem⁶ and primary socialization agents⁷ which is the most crucial moral laboratory function, providing presence, example, and assistance as the main forum for the application of noble values. Specifically, Islamic Religious Education (PAI) in the family must go beyond ritualistic learning and integrate values such as honesty, patience, sincerity, and responsibility, which are psychologically internalized.

On the other hand, as an effort to welcome the demographic bonus in 2030, the Golden Indonesia 2045 will only be realized through the development of a solid moral character. Indonesia is currently in the midst of a golden period of the Demographic Bonus,⁸ whose peak is expected to occur between 2030 and 2040⁹ marked by the abundant proportion of productive age (15-64 years) exceeding the non-productive age, a crucial opportunity for economic growth.¹⁰ However, the success of the Golden Indonesia 2045 vision absolutely depends on the ability to transform the number into the quality of Human Resources that can support the development of solid moral character.¹¹

The main challenges are the quality gap in education, unequal access, such as the lack of skills training available to all groups, and the unpreparedness of the labor market to absorb a large number of workers. Failure to address these qualitative challenges will turn into a demographic burden, risking a massive unemployment problem. Building a solid moral character¹² supported by religious education and the role of the family¹³ is the key to making the most of this demographic momentum.

According to the theory of Developmental Psychology¹⁴ related to the formation of

⁵ Bappenas, *Visi Indonesia 2045 - Background Study*, in *Kementerian Perencanaan Pembangunan Nasional* (2019).

⁶ U. Bronfenbrenner, *The Ecology of Human Development: Experiments by Nature and Design* (Harvard: Harvard University Press, 1979), 54.

⁷ Desni Yuniarni, "Character Education in Early Childhood," *Jurnal Visi Ilmu Pendidikan* 7, no. 1 (2019): 29–42, <https://doi.org/10.26418/jvip.v7i1.333>.

⁸ Eki Jaki Nuriman et al., "Bonus Demografi: Peluang atau Tantangan bagi Kemajuan Indonesia di Tahun 2045," *PANDITA: Interdisciplinary Journal of Public Affairs* 8, no. 1 (2025): 149–161, <https://doi.org/10.61332/ijpa.v8i1.266>.

⁹ Dian Irma Aprianti et al., "Tantangan Bonus Demografi bagi Pemerintah," *Nusantara Innovation Journal* 1, no. 1 (2022): 10–18, <https://doi.org/10.70260/nij.v1i1.12>.

¹⁰ Felix Argatha Nainggolan and Muhammad Akbar Budiman, "Analisis Potensi dan Resiko Bonus Demografi terhadap Pertumbuhan Ekonomi di Indonesia," *Jurnal Pendidikan Ekonomi Indonesia* 6, no. 2 (2024): 95–104, <https://doi.org/10.17509/jpei.v6i2.75220>.

¹¹ Munawir Pasaribu et al., "Youth Character Building through Quality Education in Realizing Golden Indonesia 2045," *Journal of Ecobumanism* 3, no. 4 (2024): 180–192, <https://doi.org/10.62754/joe.v3i4.3473>.

¹² Bahrin Abubakar et al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, no. 2 (2023): 329–347, <https://doi.org/10.22373/jiif.v24i2.19827>.

¹³ Soki et al., "Character Building in Islamic Society: A Case Study of Muslim Families in Tulungagung, East Java, Indonesia," *Journal of Social Studies Education Research* 10, no. 2 (2019): 224–242.

¹⁴ Elizabeth B. Hurlock, *Development Psychology: A Life-Span Approach, Fifth Edition*, Terjemahan, ed. Ridwan Max Sijabat (Jakarta: Penerbit Erlangga, 1980), 27.

self-regulation, basic beliefs, and moral identity centered on the role of the family as a microsystem,¹⁵ which is a laboratory for the formation of the most fundamental character. This research argues that demographic challenges can only be overcome if Indonesia can transform the demographic bonus into a Human Resources Quality Bonus, rooted in the character formed through the internalization of PAI values, supported by Self-Determination Theory-based parenting and quality attachment.

The integrated values of PAI, namely honesty, patience, sincerity, and responsibility, are actually not only religious affairs, but crucial investments in the nation's social capital, because in Indonesia, with a Muslim majority, values such as honesty, sincerity, and responsibility strategically function as collective ethical norms that maintain harmony and social security,¹⁶ as well as comprehensively determining the future trajectory of individuals and society. Therefore, what is needed is not just ritual obedience, but one that is deeply internalized in human beings; this process must occur in the family environment to be able to instill self-regulation and true moral responsibility,¹⁷ which will ultimately turn external compliance into ethical awareness, such as anti-corruption measures, which are crucial for the nation's development.¹⁸

Although the role of the family is recognized as central, most studies examine the integration of PAI only from the perspectives of ritual adherence or teaching methods in educational institutions. The majority of PAI research focuses on the effectiveness of formal curricula. However, some previous studies have often ignored how the value of PAI dialogues with the psychological reality of the family. Such as ignoring the family microsystem, where the research fails to capture internalization. The true value of PAI actually depends a lot on the consistency of the example at home, not just the curriculum at school,¹⁹ Then, ignore attachment and child autonomy by not analyzing why a child is motivated, even though superior independence comes from family-supported autonomy, not just obedience to set rules.²⁰ In addition, ignoring the dynamics of parenting, this study considers the role of teachers and curriculum to be more dominant than the internal (psychological) work model formed by family parenting.²¹

This gap can occur due to a lack of a deep understanding of the psychological mechanisms of how the value of PAI, such as sincerity and responsibility, must be truly internalized into a moral identity in the dynamics of family parenting in Indonesia. In

¹⁵ Bronfenbrenner, *The Ecology of Human Development: Experiments by Nature and Design*, 44.

¹⁶ Amal Fathullah et al., "Analysis of the Role of Islamic Education in Preventing Radicalism among Young People," *Indonesian Journal of Education (INJOE)* 5, no. 3 (2025): 503–514.

¹⁷ Elvi Sukriyah et al., "Internalisasi Nilai-Nilai Pendidikan Agama Islam Bagi Remaja di Lingkungan Keluarga di Kota Subulussalam," *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 10, no. 1 (2024): 48, <https://doi.org/10.29210/1202423633>.

¹⁸ Galih Ibnu Wakhid and Irgi Ahmad Vahrezi, "Mengintegrasikan Nilai-Nilai Anti Korupsi dalam Pembelajaran Pendidikan Agama Islam," *Mujalassat: Multidisciplinary Journal of Islamic Studies* 13, no. 1 (2023): 39–52, <https://doi.org/10.14421/jpai.2016.131-03>.

¹⁹ Khoirul Anam and Maimun, "Kurikulum Pendidikan Agama Islam di Sekolah dan Madrasah (Studi Kasus di MA dan SMK Miftahul Ulum Panyeeppen Pamekasan)," *Journal on Education* 07, no. 01 (2024): 1702–1715.

²⁰ Octa Abdul Ghafur, "Pembentukan Karakter Santri dengan Metode Pemahaman, Pembiasaan, dan Keteladanan di Pondok Pesantren," *Didaktika: Jurnal Kependidikan* 14, no. 2 (2025): 3081–3092.

²¹ Fathullah et al., "Analysis of The Role of Islamic Education In Preventing Radicalism Among Young People."14.

addition, there have been few studies that have analyzed, in an interdisciplinary manner, how socio-economic variables and parenting, which are inconsistent, interact with the process of internalizing PAI values, even though these factors greatly determine the quality of the human resource character we expect. In the phenomenon where the child's obedience actually arises from intrinsic motivation,²² for example, the child's desire to enter a boarding school was triggered by reading the parents' diary, not coercion. This gap needs to be answered through an interdisciplinary analysis between Religious Education and Social Psychology.

Researchers found that non-verbal influences, such as reading a diary or the calmness of the father, are more dominant than verbal instruction in the internalization of values. The finding that non-verbal influences are more dominant than verbal instruction is in line with Social Learning Theory.²³ and concepts Uswah Hasanah²⁴ in PAI. This non-verbal dominance shows that the true integrity of PAI values does not come from obedience driven by verbal instruction, but from internalization triggered by observation and modeling, and supported by a quality, secure attachment.²⁵ built through the warmth of parenting (parental warmth). This combination of psychological factors is an absolute prerequisite for the formation of self-regulation and intrinsic motivation of superior human resources.²⁶

Therefore, the purpose of this study is to analyze in depth the application and integration of PAI values, namely honesty, patience, sincerity, and responsibility, in the context of the dynamics of family parenting, which is always present, providing examples and assistance through the perspective of Developmental Psychology. This study specifically aims to identify non-verbal factors, such as the father's exemplary strength and the diary mothers' calm and implicit motivation, which are key to the process of internalizing PAI values in children, and to formulate their implications for the formation of superior character as fundamental capital for Golden Indonesia 2045.

This research makes a significant contribution, both theoretically and practically (community development), especially related to the integration of Islamic Religious Education in the domestic realm. This research produces concrete recommendations for the government and educational institutions regarding an effective parenting model to produce the superior character needed as a driving force for the vision of Golden Indonesia 2045. In addition, it can serve as input for institutions engaged in community development and family welfare in designing intervention programs that consider the socio-economic dynamics of families in the context of religious education.

RESEARCH METHOD

²² Edward Deci and Ryan Richard, *Intrinsic Motivation and Self-Determination in Human Behavior* (New York: Springer, 1985), 32.

²³ Albert Bandura, *Social Learning Theory* (New Jersey: Prentice Hall, 1977), 35.

²⁴ Muhammad Abdul Latif et al., "Implementasi Model Pembiasaan Uswah Hasanah Kyai untuk Menumbuhkan Akhlak Santri Pondok Pesantren Al Istiqomah Kebumen," *Ihsanika: Jurnal Pendidikan Agama Islam* 3, no. 3 (2025): 145–159, <https://doi.org/10.59841/ihsanika.v3i3.2938>.

²⁵ J. Bowlby, *A Secure Base: Parent-Child Attachment and Healthy Human Development* (New York: Basic Books, 1988), 76.

²⁶ E. L. Deci and R. M. Ryan, "The 'What' and 'Why' of Goal Pursuits: Human Needs and The Self-Determination of Behavior," *Psychological Inquiry* 11, no. 4 (2000): 227–268.

This research used a qualitative case study with an analytical approach, drawing on the Perspectives of Developmental Psychology and Social Psychology to critique and analyze family dynamics. Data collection was conducted through in-depth interviews using purposive sampling. This is done to ensure the data obtained from the source are valid for this study's needs, and this in-depth interview aims to explore the internalization of values, emotion regulation, and attachment. The data analysis in this study uses triangulation, enriching the results by comparing interview data with theoretical findings. Directly, this analysis can also be complementary in collecting data from reading sources and can serve as a tool to test the credibility of the data obtained.²⁷

Interview data were collected using purposive sampling from two families in Basin village, Kebonarum District, Klaten Regency, Central Java. Participant families were selected based on the following explicit criteria: (1) Muslim families with both parents present and in productive adulthood (18–60 years); (2) families comprising five members, including parents and exactly three children; (3) families in which children are predominantly female (three daughters in each family); (4) families residing in Kebonarum District, Klaten Regency, Central Java; and (5) families exhibiting a fundamental difference in children's educational outcomes one family whose children voluntarily chose pesantren, and another whose children chose non-pesantren pathways (private schools, boarding schools, and vocational schools). This fifth criterion is the most analytically decisive, as it enables critical comparative analysis of which parenting and value-integration factors most effectively produce intrinsic Islamic character formation. The points of view obtained will be interesting, given the current reality, where Islamic religious education is expected to serve as a role model in building a golden family, thereby realizing the vision of a golden Indonesia 2045.

RESULT AND DISCUSSION

Findings in both families showed that the integration of PAI values (honesty, patience, sincerity, responsibility) was verbally prioritized by parents. However, the effectiveness of such integration is more determined by non-verbal parenting and emotional consistency. From a developmental psychology perspective, parenting is an ecological system in which values are absorbed rather than explicitly taught.

A comparative analysis shows that children's adherence and internalization of values are more closely related to the quality of relationships and nonverbal cues. The first daughter (AN Family) and the other children were found to be more receptive to the father's calm/relaxed advice than to the mother's, who was considered "scary". This aligns with the Principles of Modeling and Theory Attachment, where the calm example of the Father creates a safe and supportive environment (secure attachment), making the child more open to advice. On the other hand, harsh education (harsh discipline) or fear (such as anger) tends to result only in external compliance, not in the internalization of values. Empirical evidence from Indonesian families confirms this pattern: positive parenting mediated by religiosity significantly predicts children's character formation, with parental engagement quality

²⁷ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2017), 49.

proving more decisive than instructional content alone.²⁸

There is a concept of Mindful Parenting that promotes a father's calmness as a manifestation of Mindful Parenting itself. By definition, this concept is a manifestation of parents' ability to deliberately present full awareness from time to time in interactions with children.²⁹ This calmness involves developing important qualities such as attentive listening, emotional self-regulation, and fostering compassion and a non-reactive attitude, for example, without being judgmental or overly angry. A study in Indonesia shows that mindfulness among the elderly, along with competence in coparenting, plays a significant role in their well-being.³⁰ This allows parents to become more sensitive to the child's condition and focus on solutions, rather than on anxiety. In fact, other studies have shown that interventions, such as Mindful Parenting in Dad, have been effective in significantly changing Dad's parenting patterns.³¹ Awareness of the role of fathers in this parenting style is supported by the development of the Mindful Parenting scale in Indonesia, which measures awareness, compassion, and non-reactivity.³² Longitudinal evidence further supports this finding: paternal autonomy support the father's capacity to provide options, validate emotions, and avoid control, is uniquely predictive of children's healthy psychological adjustment, independent of maternal parenting.

The most significant finding was that the decision of all the girls in the AN Family to go completely on their own volition was triggered by reading Diary Mother, which contains her dreams. Influence Diary: This is a form of implicit motivation that moves the child without coercion. This aligns with Self-Determination Theory, which holds that values (such as religious obligations) are best internalized when they are pursued for autonomy and the harmony of self-values, leading to genuine sincerity.³³ About the Diary, as implicit motivation can be analyzed as a form of symbolic modeling under the umbrella of Social Learning Theory by Albert Bandura. In this theory, the child internalizes behaviors and values not only through direct interaction but also through observing the model, in this case, the parents' autobiographical narrative (diary).

As direct evidence from the diary, the following verbatim passage was found: "*Semoga anakku mondok semua*" meaning "I hope all my children go to pesantren." This aspiration was never spoken aloud as a command; it remained in the private pages of the diary. However, upon reading it, all three daughters independently decided to enter a pesantren without their

²⁸ Sarah Hoegler Dennis et al., "Paternal Autonomy Support and Youth Internalizing Problems: Examining Unique Influences and Interactive Father-Mother Effects," *Parenting* 25, no. 4 (2025): 473–507, <https://doi.org/10.1080/15295192.2025.2481448>.

²⁹ Larissa G. Duncan et al., "A Model of Mindful Parenting: Implications for Parent-Child Relationships and Prevention Research," *Clinical Child and Family Psychology Review* 12, no. 3 (2009): 255–270, <https://doi.org/10.1007/s10567-009-0046-3>.

³⁰ Mafaza Mafaza and Septi Mayang Sarry, "Early Childhood Parenting: The Role of Parental Mindfulness and Coparenting Competence in Parental Well-Being," *Journal of Psychological Science and Profession* 6, no. 2 (2022): 130, <https://doi.org/10.24198/jpsp.v6i2.36631>.

³¹ Dian Lestari et al., "The Effect of Mind Fullness Parenting (Mindting) Module on Father's Parenting Patterns," *Indonesian Journal of Global Health Research* 6, no. S6 (2024): 1339–1346, <https://doi.org/10.37287/ijghr.v6is6.5062>.

³² Carrenina Prilly Juaninda, "The Development of the Mindful Parenting Scale for Indonesian Parents," *Psychological Research on Urban Society* 8, no. 1 (2025): 14–24, <https://doi.org/10.7454/proust.v8i1.1182>.

³³ Richard M. Deci, Edward L., & Ryan, *Self-Determination Theory: Basic Psychological Needs in Motivation, Development, and Wellness* (New York: The Guilford Press, 2017), 84.

parents' instruction. This constitutes what Bandura terms symbolic modeling: the child internalizes values through observation of a meaningful model, here, the autobiographical narrative of the parent. The diary thus functioned not as a teaching tool but as a silent catalyst for intrinsic motivation, fully consistent with SDT's principle of integrated regulation.

The diary serves as a symbolic model that displays behavior, attitudes, and emotional consequences (such as struggle, patience, and sincerity) that shape the values of Islamic Religious Education. Use narrative in a diary as a powerful non-verbal medium for the transmission of values, as research shows that interactions recall (reminiscing) the past between parents and children is very important in developing Personal narrative structure in children.³⁴ When children read and reflect on the narrative, they engage in cognitive retention (the storage of information) and vicarious reinforcement (motivation). This motivation arises because the child, who has a strong emotional attachment to the author (parent), is internally motivated to imitate the values that have proven successful or meaningful in the model's life, thereby driving his decision to choose a *mondok* without external coercion.

This mechanism is also very much in line with the principle of Self-Determination Theory (SDT), as evidenced by children's decision to enter Islamic boarding schools, triggered by Diary. It shows that the value has been fully internalized (becoming part of the self-identity) and is at the level of integrated or intrinsic regulation. Diary: It creates an implicit supportive state of autonomy, where parents do not provide commands or control, but rather present meaningful reasons and emotional context for why these values are important. The presence of autonomy support, along with involvement and structure, plays a crucial role, especially in the parenting dimension, which facilitates the internalization of moral values in children.³⁵ When values are internalized in an environment that supports autonomy and minimal coercion, it meets the basic psychological needs of children. In cross-cultural studies, it is emphasized that, even in the context of collectivist values (such as family obligations), children's support for autonomy can reduce the risk of psychological problems.³⁶

Researchers also found a consistent pattern in the second child in both families: the second daughter (AN and AL Families) showed the most understanding, mature, responsible, and dependable character among her parents' children. From PAI's perspective, this value of responsibility is integrated not from verbal, but from learning social roles.³⁷ given (such as helping Mom take care of the house/sales), which forms an independent character³⁸ and being patient from an early age.

In contrast, the third daughter in both families received the opposite treatment. In the

³⁴ C. A. Haden et al., "Developing Narrative Structure in Parent-Child Reminiscing across the Preschool Years," *Developmental Psychology* 33, no. 2 (1997): 295–307, <https://doi.org/10.1037/0012-1649.33.2.295>.

³⁵ Sam A. Hardy et al., "Parenting Dimensions and Adolescents' Internalisation of Moral Values," *Journal of Moral Education* 37, no. 2 (2008): 205–223, <https://doi.org/10.1080/03057240802009512>.

³⁶ Kim M. Tsai et al., "Effects of Family Obligation Values and Autonomy Support on Internalizing Symptoms of Vietnamese-American and European-American Adolescents," *Journal of Child and Family Studies* 29, no. 4 (2020): 1136–1146, <https://doi.org/10.1007/s10826-019-01584-5>.

³⁷ Jesse Smith, "Transmission of Faith in Families: The Influence of Religious Ideology," *Sociology of Religion: A Quarterly Review* 82, no. 3 (2021): 332–356, <https://doi.org/10.1093/socrel/sraa045>.

³⁸ Elisabeth Arweck, "Social and Religious Dimensions of Mixed-Faith Families: The Case of a Muslim-Christian Family," *Social Compass* 69, no. 3 (2022): 386–403, <https://doi.org/10.1177/00377686221087069>.

AN Family, the youngest child is the most spoiled because of the improving economic conditions when he was born. These different treatments are consistent with the concept of tailoring parenting to available resources. Improved economic conditions are often associated with excessive materialism.³⁹ On the other hand, this is very psychologically affecting.⁴⁰ What happens will result in dependency and low tolerance for frustration, as evidenced by children who cry easily and dare to threaten Mama to "become a child" if her wishes are not obeyed. This form of threat shows a manipulation strategy, given parents' tendency toward overprotectiveness/indulgence.⁴¹

The economic condition of this family affects the parenting style, which plays an important role in providing support, mentoring, and example,⁴² which then influences cognitive development and prosocial behavior, and early childhood self-control,⁴³ Meanwhile, a study revealed that the stress of parenting, which often accompanies families in low-income conditions, affects parenting practices, thereby automatically affecting preschoolers' working memory and cognitive abilities.⁴⁴

In parenting, although there is a tendency to be hard (Mrs. HM) or possessive (Mrs. AT), critical analysis shows that this assertiveness is needed in certain contexts. Childhood harsh treatment from Mother HM may be necessary to control the stubborn temperament of the first child (crying for up to 2 hours). Moreover, Mrs. AT's extreme actions of making the new mini-dress as a mat show the values-based assertiveness (PAI/Moral) that is important for building girls' understanding of sexual boundaries and social compliance. The assertiveness that underlies this reason is a hallmark of effective authoritative parenting,⁴⁵ who prioritize rules with communication.⁴⁶ The parenting dimensions of these two families are shown in Table 1.

Table 1. Parenting Dimensions

Parenting Dimensions	The Family of Mr. AN & HM	The Family of Mr. AL & AT
Violence/Authoritarianism	High(especially Mom), where Mama is considered "scary." The 1st child was stabbed. There was a difficult	Medium-High (Especially Mom), a mother who is possessive about

³⁹ Yusron Masduki et al., "Models of Parenting and Education in Instilling Character Values: Case Study on Children with Single Parents in Indonesia," *Dirasat: Human and Social Sciences* 51, no. 5 (2024): 1–12, <https://doi.org/10.35516/hum.v5i5.4228>.

⁴⁰ Hemal Makwana et al., "Impact of Parenting Styles and Socioeconomic Status on the Mental Health of Children," *Cureus* 15, no. 8 (2023), <https://doi.org/10.7759/cureus.43988>.

⁴¹ Nurussakinah Daulay, "Perilaku Maladaptive Anak dan Pengukurannya," *Buletin Psikologi* 29, no. 1 (2021): 45, <https://doi.org/10.22146/buletinpsikologi.50581>.

⁴² Hardy et al., "Parenting Dimensions and Adolescents' Internalisation of Moral Values."10.

⁴³ Suryadi Suryadi, "The Influence of Socio-Economic Status, Parenting Style, and Self-Control on Children's Prosocial Behavior," *Islamic Guidance and Counseling Journal* 8 (2024): 1–19, <https://doi.org/10.25217/0020258545800>.

⁴⁴ Xiaozhi Gao et al., "Socioeconomic Status and Parenting-Related Differences in Preschoolers' Working Memory," *Learning and Individual Differences* 109 (2024): 102406, <https://doi.org/10.1016/j.lindif.2023.102406>.

⁴⁵ Yuliana Intan Lestari, "Pola Asuh Otoritatif dan Psychological Well-Being pada Remaja," *Psikobuletin: Buletin Ilmiah Psikologi* 3, no. 2 (2022): 80, <https://doi.org/10.24014/pib.v3i2.16914>.

⁴⁶ Sofie Kuppens and Eva Ceulemans, "Parenting Styles: A Closer Look at a Well-Known Concept," *Journal of Child and Family Studies* 28, no. 1 (2019): 168–181, <https://doi.org/10.1007/s10826-018-1242-x>.

Parenting Dimensions	The Family of Mr. AN & HM	The Family of Mr. AL & AT
	upbringing.	clothes, immediately makes a new mini dress as a doormat. Demonstrate assertiveness and strict boundaries.
Warmth/Openness	Low/Implicit, when the child listens more to the Father, who is "considered more relaxed." Then the desire to enter the Islamic boarding school was realized through reading Mama's diary (implicit communication, not open verbal communication).	Flexible & Open with Parental Background as a teacher makes the way of educating "more flexible." It is evidenced by the 3rd child's decision to stop attending the Islamic boarding school, even though he was disappointed.
Consistency/Control	Low, when the 3rd child is most spoiled because economic conditions improve, creating the opposite treatment of the first child. This results in children who cry easily and threaten.	Medium-High, when the 3rd Child is the strictest with the rules because he is brave/fearless. Strong control (especially on clothing).
Parenting Conclusion	Tendency to Authoritarian /Authoritarian (especially from Mother) with a Permissive/Spoiled bias in the last child.	Authoritative tendencies (prioritizing rules and consequences, but flexible) with Authoritarian tendencies on religious /dress restrictions.

The analysis of PAI value integration in both families appears strong, but the methods differ. The family of Mr. AN & HM uses the Method of Verbality and Father's Example to teach the Values (patience, sincerity, honesty) taught verbally only. However, the children immediately listened to the calm father, showing that the example (father) was more effective than assertiveness (Mama). In addition, the power of The Power of Dream is evident in the three children's decision to enter the Islamic boarding school after reading Mama's diary. This is the most unique finding, where PAI is integrated not through coercion, but through the internal motivation of children who want to realize the implicit dreams of their parents.

This shows the existence of a deep emotional bond that encourages children to obey their parents' wishes non-verbally. There is also Corporal Punishment as a Form of Control, with the form of Punishment (jeweran) only occurring in the 1st child in childhood for crying constantly, indicating that punishment is used in response to uncontrollable behavior, not as a PAI routine.

In the Family of Mr. AL & AT, use the Consequence Method (Cognitive), where they teach the value of PAI by introducing bad things and their impact on future habits ("doing bad things will have an impact on future habits"). It is a flexible/cognitive approach that focuses on logical consequences (as is often used in education). In addition, there is Full Firmness to Boundaries; in this Case, the mini-clothes used as floor mats show that the value of PAI is integrated through absolute firmness on physical boundaries/rules (especially aurat). This is a form of operant conditioning that aims to form a character who "understands the limits and rules of religion." Coupled with Full Support and Acceptance of the Child's Decision, even though the parents were disappointed, they accepted the 3rd child's decision not to continue high school at the Islamic boarding school. This shows the integration of PAI values that are based on the child's autonomy in voting, which is in line with the Authoritative parenting style.

In developmental psychology, we will see this data as a case study of the processes of socialization, the formation of moral identity, and the development of attachments that shape children's transition to adulthood.

First, in parenting and self-regulation, there is a consistency dilemma: the 3rd child, who is spoiled, receives different treatment, even though economic conditions improve in both families, showing how environmental factors affect the consistency of parenting. Psychologically, this inconsistency can hinder the development of children's self-regulation, as seen in the 3rd child of the AN Family, who easily cries and threatens his mother. In addition, the Children's Role Model Role Models listen more to the calm father in the AN Family. In developmental psychology, this suggests that a calm, consistent example (Father) is more effective at shaping internal obedience than an authoritarian, assertive one (Mama).

Second, Autonomy and Moral Identity in the Internalization of Values can be seen in the decision of the three children of the AN Family to attend the Islamic boarding school, as reading Mama's diary is an ideal example of value internalization. Children realize their parents' dreams without feeling forced. This suggests integrated PAI as part of the child's self-identity, not just external compliance. The consequences of this autonomy are felt in the AL & AT Family, as they must accept the 3rd child's decision to stop walking to show respect for the child's autonomy. Psychologically, it encourages personal responsibility for life choices, a characteristic of mature adults.

The above phenomenon shows that there has been an indirect integration of Islamic religious education into the parenting style of the two families. This effort is urgently needed to support the realization of a golden Indonesia 2045 through the golden family in every Indonesian citizen.

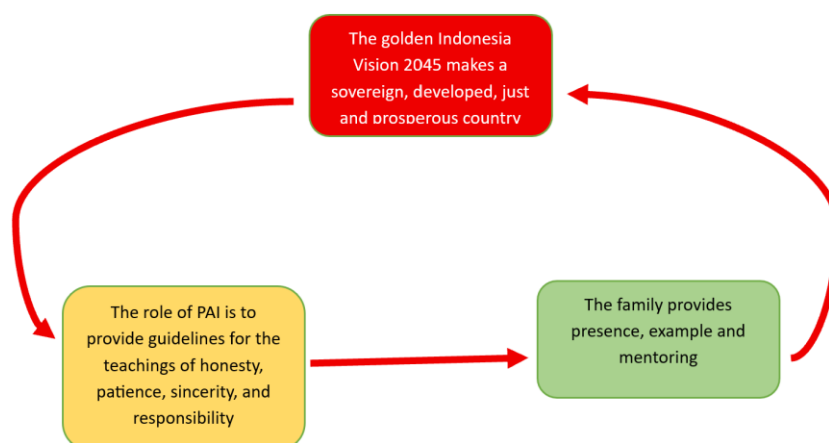


Figure 1. PAI Integration Mind Map

The role of PAI in providing a basis for values such as honesty, patience, sincerity, and responsibility has a significant positive impact on the next generation. It is closely related to the vision of a golden Indonesia 2045, namely the realization of a sovereign, advanced, fair, and prosperous country. The synergy of PAI's values and the Golden Indonesia Vision 2045, particularly in Honesty, is a commendable act that shows goodness to heaven.⁴⁷ Honesty itself has several levels, ranging from verbal honesty to honesty in intention, *azam*, fulfillment of determination, and work. This situation has no end in sight, but only the division of affairs in life. To become a sovereign country, its people must be honest in running a state, not be corrupt. Make the country clean so it can govern itself without a mix of foreign lackeys.

Then the value of patience is the ability to suppress one's passions until there is no resistance. In Surah Al-Kahf, verse 28, "and be patient with those who call upon His God in the morning and evening, hoping for His favor."⁴⁸ Given the challenges of Golden Indonesia 2045, the demand for the quality of human resources no longer depends solely on cognitive intelligence but also on patience. Research has shown that 80% to 85% of life and professional success is determined by emotional intelligence (EQ), not just IQ.⁴⁹ This EQ includes crucial abilities such as self-regulation and intrinsic motivation. This study argues that the Integration of PAI Values supported by non-verbal parenting (exemplary) is the main foundation for fostering self-regulation and intrinsic motivation, to effectively produce superior human resources who are morally and emotionally mature.

Furthermore, the value of sincerity, which is the deed of a person who always purifies the good deeds done. Purifying from all forms of *shirk* towards anything other than Allah is a must to arrive at Maqam Sincere. To accept a fair attitude, one must have a sense of sincerity, because fairness is according to proportions, not personal desires. The value of responsibility provides a sense of security and automatically creates a prosperity that can be felt at all levels of society.

⁴⁷ Syaikh Jamaluddin Al-Qasimi, *Ihya' Ulumuddin Imam Ghazali*, IV (Jakarta: Darul Falah, 2010), 81.

⁴⁸ Departemen Agama RI, *Al-Qur'an dan Terjemahannya* (Jakarta: Departemen Agama RI, 2005), 298.

⁴⁹ Daniel Goleman, *Emotional Intelligence: Why It Can Matter More than IQ* (New York: Bantam Books, 1995), 3.

The role of the family in providing presence, example, and assistance by not transferring socio-religious norms but also internalizing to produce a superior character to realize a golden Indonesia 2045. Conducting Observational Learning from the case of children in both families who have different characters, but the 2nd child has the most understanding/responsible character, shows the strong influence of birth order and social learning at home. The 2nd child often serves as a 'mediator' or 'second caregiver' for his sibling, fostering empathy and responsibility. Then, by using a Consequential Approach, such as in the Family of Mr. AL & Mrs. AT, which teaches that bad behavior will affect future habits, is an example of a cognitive-social approach to educating morals. Children are invited to consider long-term consequences, not just momentary punishments, to foster a deeper moral awareness.

The integration of PAI values within the family is crucial to developing superior human resources (Golden Indonesia Vision 2045). This study shows that the successful integration of PAI yields 4 Main Characters relevant to Golden Indonesia, as shown in Figure 2.

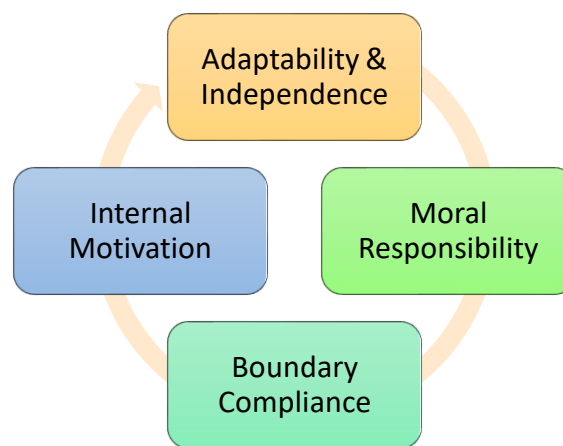


Figure 2. Results of PAI integration in the family

First, adaptability & independence in safe children who choose to play a game show independence and adaptability to a new environment. The key concepts here are secure attachment and autonomy support, which form the basis for self-exploration and mastery of the environment. As in a study that found that children with a sense of security voluntarily choose to play, demonstrate independence, and adapt to a new environment, this is a significant result and can be analyzed in depth through the lens of developmental psychology.⁵⁰

John Bowlby's Attachment Theory states that secure attachment forms when parents are consistently responsive and sensitive to a child's needs. A safe environment will create an internal working model in a child. This is a fundamental belief that every child should have: that with a safe world and a caregiver figure who is always available as a secure base, the child has a safe attachment and feels confident enough to play away from the safe base and explore a new environment with pleasure. In the context of this study, children who choose

⁵⁰ Sidney J. Blatt and Kenneth N. Levy, "Attachment Theory, Psychoanalysis, Personality Development, and Psychopathology," *Psychoanalytic Inquiry* 23, no. 1 (2003): 102–150, <https://doi.org/10.1080/07351692309349028>.

pesantren show independence in activities have internalized the safe base of their families, which will always be present in any condition and at any time. This aligns with the finding that paternal calmness fosters a secure attachment, making the child more open to all forms of advice and disciplinary action.⁵¹ This paternal calmness is a manifestation of parental warmth, which is a strong predictor of healthy psychological development, including self-regulation skills.

Independence in this context does not only mean the ability to perform one's own tasks, but personal autonomy. Self-Determination Theory (SDT) emphasizes that humans have three basic psychological needs: autonomy, competence, and connectedness. In this study, it was found that the child's decision to choose a pesantren triggered by reading the mother's diary is an ideal example of the fulfillment of autonomy. The diary serves as intrinsic motivation, providing emotional context and meaning without issuing commands or exerting control. Likewise, when PAI values such as responsibility are internalized in an environment that supports autonomy, it will certainly meet the basic psychological needs of a child and result in integrated or intrinsic regulation.⁵² Children will be able to determine how and how to act because these values are aligned with their identity, not because of external pressure.

In addition, authoritative parenting, using clear rules, good communication, and logical consequences, will help prepare children to face external realities.⁵³ They have learned emotional self-regulation and have developed the competence to make responsible choices (autonomously). This character represents important socio-psychological capital for addressing global and domestic challenges in Indonesia that require human resources who are not only cognitively intelligent but also morally and emotionally mature. Human resources who can adapt and be independent, where independent and adaptive children will be ready to be the driving force behind the vision of a sovereign, advanced, fair, and prosperous Golden Indonesia 2045.

Second, moral responsibility is seen in the 2nd child in both families, who is very responsible, indicating the successful formation of responsibility, as taught orally in the AN Family and practiced in the AN Family. The consistent findings in the 2nd Child in both families, which exhibit the most responsible, mature, understanding, and reliable character by parents, provide important insights into the formation of moral responsibility from a developmental psychology perspective. This responsibility arises from learning the social roles assigned, for example, by helping mothers with household chores and with sales.

This concept is strongly supported by Albert Bandura's Social Learning Theory, which emphasizes that learning occurs through observation and modeling. In the case of the 2nd child, they often take on the role of 'mediator' or 'second caregiver' for their siblings. In addition, with this social role, such as helping, taking care of, and mediating, the 2nd child actively observes and imitates the behavior of mature adults. They learn empathy and

⁵¹ Geneviève Bouchard et al., "Fathers' Motivation for Involvement with Their Children: A Self-Determination Theory Perspective," *Fathering: A Journal of Theory, Research, and Practice about Men as Fathers* 5, no. 1 (2007): 25–41, <https://doi.org/10.3149/ft.0501.25>.

⁵² Tsai et al., "Effects of Family Obligation Values and Autonomy Support on Internalizing Symptoms of Vietnamese-American and European-American Adolescents," 46.

⁵³ Eleanor E. Maccoby and John A. Martin, "Socialization in the Context of the Family: Parent–Child Interaction," in *Handbook of Child Psychology*, Vol. 4 (1983): 1-101.

responsibility not through theory, but by looking at the social-emotional practices of adults.⁵⁴

In contrast to the first child, who may have to face harsh discipline, and the last child, who is at high risk of dependency due to over-indulgence, the second child is often in the middle position, demanding role flexibility and compromise.⁵⁵ This social role learning serves as a substitute for reinforcement, as the 2nd child observes the consequences of his brother's and sister's behavior. This experience gradually shapes a moral character grounded in altruism, justice, and responsibility.

The Value of Responsibility in PAI is taught verbally in the AN Family and practiced through the provision of internalized roles as strong self-regulation. Self-regulation is the ability of children to manage their emotions and behaviors in accordance with social norms, and it is the essence of maturity.⁵⁶ The 2nd child develops superior self-regulation due to the demands of their social role. They must be patient and take real responsibility in helping with daily tasks. On the other hand, the youngest child in the AN Family, who was spoiled due to inconsistent parenting stemming from changes in economic conditions, showed poor self-regulation, such as crying easily and threatening the mother.

The findings of this study show that the formation of a superior character based on moral responsibility is an ecological and social process, supported by effective parenting, such as giving children a social role that allows them to practice PAI (honesty, patience, sincerity, responsibility) directly. This transforms external compliance into an ethical awareness that is essential to producing the superior human resources Indonesia needs by 2045; i.e., morally responsible children will be the foundation for a prosperous and just society.

Third, compliance with the limits set by the AL Family Assertiveness (clothing case) shows an effort to develop a character of discipline and compliance with norms, which are the basis of legal compliance and professional ethics.⁵⁷ The implementation of boundary compliance through the navy family assertiveness (the case of clothing), where the new mini-dress is used as a doormat, is a powerful demonstration of efforts to form the character of discipline and compliance with norms, which are the basis for legal compliance and professional ethics. This event highlights how the integration of PAI values (especially related to aurat or physical/moral boundaries) is translated into firm but reasoned parenting practices.

From a developmental psychology perspective, the actions of the AL & AT Family are in harmony with the characteristics of Authoritative Parenting, which is characterized by high demands and high support.⁵⁸ This means that parents set clear rules and boundaries, explain

⁵⁴ Albert Bandura, "The Evolution of Social Cognitive Theory," in *Great Minds in Management*, ed. Ken G. Smith and Michael A. Hitt (Oxford: Oxford University Press, 2005), 38.

⁵⁵ Nurdan Dogru Cabuker et al., "Does Psychological Birth Order Predict Identity Perceptions of Individuals in Emerging Adulthood?" *International Online Journal of Educational Sciences* 12, no. 5 (2020), <https://doi.org/10.15345/iojes.2020.05.012>, 12.

⁵⁶ Shuyu Li, "The Relationship between Parenting and Self-Regulated Learning of Children and Adolescents," *Journal of Education, Humanities and Social Sciences* 5 (2022): 290–295, <https://doi.org/10.54097/ehss.v5i.2917>.

⁵⁷ Diana Baumrind, "The Influence of Parenting Style on Adolescent Competence and Substance Use," *The Journal of Early Adolescence* 11, no. 1 (1991): 56–95, <https://doi.org/10.1177/0272431691111004>.

⁵⁸ Li, "The Relationship between Parenting and Self-Regulated Learning of Children and Adolescents."

why, and are flexible in some contexts. In this case, making clothes a mat is a decisive and consequential act, but the goal is to convey PAI's moral values of sexual boundaries and social compliance.

The purpose of this value-based assertiveness is to achieve the Internalization of Values in a child, not only to make the child obey it out of fear, but to make the child understand the logical consequences of violating the norm. The parenting style of the AL Family uses the Consequence Method (Cognitive),⁵⁹ which encourages children to think about the adverse impact of current behavior on future habits. This is a cognitive-social approach to moral education, in which the child is invited to consider long-term consequences rather than momentary punishments.

There is a difference between authoritative and authoritarian parenting (harsh discipline without reason) in producing children who have better self-regulation and higher social competence. Children learn that boundaries exist to protect and direct, not to oppress. The obedience formed in this house will be transformed into legal obedience, professional discipline, and work ethics in the future.⁶⁰ Although Mrs. AT's behavior appears authoritarian (possessive of clothes), critical analysis shows that this assertiveness is necessary in certain contexts to internalize values, especially in sensitive physical/moral boundary issues. Assertiveness, when accompanied by autonomy support, is the core of authoritative parenting, which combines strict rules with communication and respect for children's choices.

The realization of dreams evidences fourth, internal motivation, because reading a diary (AN Family) shows that PAI can foster motivation from within (intrinsic), not coercion. The most unique finding is that Internal Motivation is evidenced by children realizing their dream of attending pesantren after reading their mother's diary (AN Family). This is an ideal example of the successful internalization of PAI values; this process lies at the heart of their integration as socio-psychological capital for Golden Indonesia 2045.

This diary phenomenon is perfectly explained by Self-Determination Theory (SDT), which states that values are best internalized when they are pursued for their own sake and in harmony with self-value. Such reading a diary allows the child to understand the deep reasons and emotional context behind the values that parents strive for (struggle, patience, sincerity). The diary provides implicit autonomy support from parents, not by rule, but by presenting meaningful reasons. This means that parents must put more effort into thinking about how to convey meanings that are easy for children to understand.

Diary also functions as Symbolic Modeling within the umbrella of Social Learning Theory (SLT), in which children internalize values and behaviors through observation of models. Diaries as autobiographical narratives become symbolic models that display PAI values. Because children have a strong emotional attachment to the author (parents), they are internally motivated to imitate values that have proven successful or meaningful in the

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⁵⁹ Tsai et al., "Effects of Family Obligation Values and Autonomy Support on Internalizing Symptoms of Vietnamese-American and European-American Adolescents.", 10.

⁶⁰ A. W. Harrist and A. J. Bakshi, "The Interplay of Parent and Peer Influences on Children's Social Development," in *The Wiley-Blackwell Handbook of Childhood Social Development*, 3 rd, vol. 3, ed. P. K. Smith and C. H. Har (Wiley Blackwell, 2022), <https://doi.org/10.1002/9781119679028.ch25>.

model's life. Children are motivated to realize their mother's dream of becoming non-verbal because of a deep emotional bond.

The result of this process is integrated regulation at the highest level of extrinsic internalization in SDT, where the value of PAI has become fully part of the child's self-identity. For example, they choose pesantren not because they are commanded, but because it is their way to realize a responsible moral identity.⁶¹ Developmental Psychology sees this as the formation of adult individuals who are personally responsible for their life choices.

These findings unequivocally challenge the traditional view that PAI education is only effective through ritualistic or formal curriculum. Rather, it suggests that true internalization occurs in the microsystem, i.e., the family, through the consistency of non-verbal examples and support for the child's autonomy. Intrinsic motivation and self-regulation are the foundations of emotional intelligence (EQ), which contributes 80% to 85% on professional success. Therefore, an intrinsically integrated PAI is the key to producing superior human resources that are emotionally and morally mature, a key prerequisite for the success of the Golden Indonesia 2045 vision.

Psychologically, the most effective integration of PAI values is one that incorporates examples, provides autonomy/choice, and leads to the internalization of values, rather than relying solely on authoritarian assertiveness. The family is a laboratory to form the character of Golden human resources who are morally mature and psychologically independent.

CONCLUSION

This study concludes that integrating Islamic Religious Education (PAI) values into family life functions as socio-psychological capital, a fundamental prerequisite for the formation of superior Human Resources (HR) for the Golden Indonesia Vision 2045. The findings show that the successful internalization of PAI values is not dominated by coercion or verbal education, but by intrinsic motivational factors and non-verbal examples. This is evidenced by the child's decision to choose a pesantren, triggered by reading the parents' diary and the father's calmness, which fosters a secure attachment more effective than harsh discipline. However, the study also highlights the threat of inconsistent parenting due to changes in family economic conditions, which hinder children's self-regulation. However, as a qualitative case study, the findings are not intended to be generalized to the entire population but rather to provide depth of analysis (internal validity) of the psychological mechanisms underlying the internalization of values in two rich and contrasting cases. Therefore, as a follow-up, future research is recommended to: (1) conduct mixed-method studies that quantitatively measure the influence of non-verbal parenting variables on PAI value internalization across larger samples; (2) design action research programs to address parenting inconsistency in families experiencing economic transitions; and (3) extend the framework to examine PAI integration in single-parent or low-income family contexts, where socio-economic pressures on parenting consistency may be more acute.

⁶¹ Edward L. Deci and Richard M. Ryan, "Self-Determination Theory: A Macrotheory of Human Motivation, Development, and Health," *Canadian Psychology / Psychologie Canadienne* 49, no. 3 (2008): 182–185, <https://doi.org/10.1037/a0012801>.

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