




The Function of the Family Environment to Improve the Understanding of Islam in Students at State Elementary School 6 Katobu, Muna Regency

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ABSTRACT

ARTICLE INFO

Article history:
Received 05 January,
2026
Revised 27 February,
2026
Accepted 30 March,
2026

Islamic religious understanding among elementary school students is a fundamental aspect in the formation of religious character, influenced by various factors, one of which is the family environment as the first education for children. This study aims to analyze the influence of the family environment on the Islamic religious understanding of students at Katobu 6th State Elementary School, Muna Regency. This study used a quantitative approach with a correlational research type, where data were collected through a Likert-scale-based questionnaire administered to the entire population of 47 students. Data analysis techniques included validity, reliability, normality, linearity, Pearson correlation, and simple linear regression tests with the help of statistical software. The results of the study showed a positive and significant relationship between the family environment and students' Islamic religious understanding, where the quality of the family environment contributed to improving students' religious understanding. These findings indicate that worship practices within the family, parental support, and a religious atmosphere at home play an important role in shaping students' Islamic knowledge, attitudes, and behavior. This study contributes to strengthening the role of the family as a primary factor in Islamic religious education and serves as a basis for developing educational strategies that involve synergy between families and schools.

Keywords: Family environment; Understanding of Islam; Elementary school students; Islamic Education

Journal Homepage <https://ojs.staialfurqan.ac.id/IJoASER/>

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INTRODUCTION

Islamic religious education at the elementary school level plays a strategic role in shaping the moral, spiritual, and character foundations of students from an early age. Various studies have shown that elementary school-aged children's understanding of Islam is influenced not only by the formal learning process at school but also by the family environment, which serves as the primary educational unit in a child's life.(Marta et al., 2021)The family environment is the initial space for internalizing religious values, including the practice of worship, the development of moral habits, and an understanding of Islamic teachings in a contextual manner.('Afuwah & Purwandari, 2024)In this context, the family not only functions as a place for children's physical growth and development, but also as an agent for the ongoing socialization of religious values.(Kamaria et al., 2023).

Empirically, recent research shows that religious practices in the family, such as the habit of praying in congregation, reading the Qur'an, and moral development, have a positive relationship with children's level of religiosity.(. et al., 2021)This is reinforced by the finding

that parental support in religious education contributes significantly to increasing children's understanding of Islamic concepts.(Lestari & Anshori, 2021). In addition, a conducive religious atmosphere in the household is also an important factor in consistently shaping children's Islamic behavior.(Al Zuhro, 2022)Thus, students' understanding of Islam is the result of a complex interaction between the family environment and formal education.

However, the reality on the ground shows that various problems persist related to the low level of understanding of Islam among elementary school students. Studies show that some students have difficulty understanding basic religious practices, such as prayer and fasting, and lack the habit of regularly reading the Quran.(Suriyati et al., 2023)This condition is also exacerbated by weak supervision and guidance from parents in the family environment.(Rohmah et al., 2021)Therefore, it is important to understand more deeply the role of the family environment in improving students' understanding of Islam.

Although numerous studies have examined the relationship between family environment and religious education, there remains a gap in the literature specifically examining the influence of family environment on elementary school students' understanding of Islam in specific local contexts. Most previous studies have focused on character education in general, without delving into the cognitive and affective aspects of Islamic religious understanding.(Shofiyati et al., 2023). In addition, research using a quantitative correlational approach with comprehensive statistical analysis is still relatively limited.(Taofik & Wangid, 2022)This indicates the need for more measurable and systematic research to identify the relationship between family environmental variables and understanding of Islam.

Another gap lies in the lack of research that integrates specific indicators in the family environment, such as religious practices, parental support, and religious atmosphere, with indicators of understanding of Islam that include aspects of knowledge, practice, and attitude.(Laelasari, 2022)Many previous studies still use general indicators, so they are less able to describe a more detailed relationship between the two variables.(Jelita, 2024)This research attempts to fill this gap by using more specific and measurable indicators. Furthermore, local contexts, such as socio-cultural conditions and student characteristics in certain areas, have not been studied in depth. However, local factors can influence the effectiveness of the family's role in religious education.(Hutagalung & Ramadan, 2022). Thus, the research conducted at SD Negeri 6 Katobu, Muna Regency is expected to provide a more contextual and relevant empirical picture.

Theoretically, this research is based on the theory of family roles which states that the family is the main agent in the formation of children's values and behavior.(Syafudin & Kamal, 2023)From an Islamic educational perspective, the family has the primary responsibility to instill the values of monotheism, worship, and morals in children from an early age.(Zulkifli & Yuniar, 2025)The integration of child development theory and Islamic educational theory provides a strong conceptual foundation for understanding the relationship between the family environment and Islamic religious understanding. Furthermore, social learning theory explains that children learn through observation and imitation of their parents' behavior.(Nuris & Syahrani, 2021)In this context, the religious practices of parents become a model that children will imitate in their daily lives.(Erviani & Jamalulel, 2025a)The better the religious practices in the family, the greater the likelihood that the child will have a good understanding of religion.

This research makes an important scientific contribution to enriching the literature on Islamic education, particularly regarding the role of the family environment in enhancing Islamic religious understanding in elementary school students. By using specific indicators and comprehensive statistical analysis, this study is expected to provide stronger empirical evidence regarding the relationship between the two variables.(Duriani & Kadir, 2023). In addition, this research also provides practical contributions for parents and educators in designing more effective learning strategies.

The urgency of this research is growing given the challenges of globalization and technological developments, which can impact children's religious values. Without a strong family role, children are at risk of moral and spiritual degradation.(Wasilah et al., 2023)This research is crucial for providing a scientific basis for strengthening the role of families in Islamic religious education. Furthermore, the findings are expected to inform educational

policymaking, particularly in integrating the roles of families and schools in improving the quality of Islamic religious education. (Mahmudi et al., 2022). Thus, this research not only has academic value, but also high practical relevance in the context of national education.

METHOD

This study uses a quantitative approach with a correlational research strategy that aims to identify and measure the relationship between family environment variables as the independent variable (X) and Islamic religious understanding as the dependent variable (Y). The correlational design is used to determine the strength and direction of the relationship between variables without manipulating the research variables. The type of data used in this study is primary data obtained directly from respondents through questionnaires. Primary data was chosen because it provides direct information that is relevant to the variables studied and reflects actual conditions in the field. In addition to primary data, this study also utilizes secondary data in the form of relevant scientific literature as a theoretical and conceptual basis, including scientific journals, books, and other academic publications that support the research framework.

The data collection technique in this study used a survey method through a questionnaire instrument designed based on the indicators for each variable. The questionnaire used a Likert scale with a score range of 1 to 5 to measure respondents' level of agreement with each statement. The family environment variable was measured using five indicators: family worship practices, Islamic religious learning in the family, parental support, religious atmosphere at home, and the role of religious leaders. Meanwhile, the Islamic religious understanding variable was measured using indicators of basic Islamic knowledge, religious practice, understanding of Islamic concepts, Islamic attitudes and behavior, and the ability to analyze and critique.

The population in this study was all students at Katobu 6th Elementary School, Muna Regency, totaling 47 students from grades 1 to 6. The sampling technique used was total sampling, that is, the entire population was used as the research sample. This technique was chosen because the population size was relatively small, allowing researchers to reach all research subjects thoroughly. The inclusion criteria in this study included students who were registered as active students at Katobu 6th Elementary School and were willing to complete the questionnaire completely. Meanwhile, the exclusion criteria included students who did not complete the questionnaire completely or provided inconsistent answers. The validity of the instrument was tested using the item-total correlation technique, while reliability was measured using the Cronbach Alpha coefficient to ensure the internal consistency of the instrument.

The data analysis technique used in this study is inferential statistical analysis with the help of statistical software, namely SPSS (Statistical Package for the Social Sciences). The analysis stage begins with prerequisite tests, including a normality test to determine the distribution of data, as well as a linearity test to ensure a linear relationship between the independent and dependent variables. Next, a Pearson correlation test is conducted to measure the strength and direction of the relationship between the family environment and Islamic religious understanding. Pearson correlation is a statistical technique commonly used to measure the linear relationship between two numerical variables. The analysis continues with a simple linear regression test to determine the effect of family environmental variables on Islamic religious understanding and to form a regression equation. This regression test is also used to calculate the coefficient of determination (R^2), which indicates the magnitude of the contribution of the independent variables to the dependent variable. Next, a t-test is conducted to test the significance of the influence of the independent variables partially on the dependent variable, as well as a significance test (Sig.) to determine whether the research hypothesis can be accepted or rejected based on the probability value obtained.

RESULT AND DISCUSSION

RESULTS

This study was conducted on 47 respondents who were students of Katobu 6th Elementary School, Muna Regency, spread from grades 1 to 6. Data were obtained through the distribution of Likert-based questionnaires with a value range of 1 to 5, which were used to measure two main variables, namely family environment (X) and understanding of Islam (Y). The collected data were then processed using SPSS statistical software to produce descriptive figures and inferential tests in accordance with the quantitative research design. Descriptively, the scores of the family environment variable show variations in respondents' answers that reflect the level of family worship practices, Islamic religious learning in the home environment, parental support, religious atmosphere, and the role of religious leaders.

The distribution of data shows that most respondents gave answers in the medium to high category, which indicates a tendency for family involvement in fostering religious values. Meanwhile, in the variable of understanding of Islam, the distribution of scores also shows variations that reflect the level of basic religious knowledge, worship practices, understanding of Islamic concepts, Islamic attitudes, and students' analytical abilities. This distribution variation is in line with the characteristics of educational data which are generally heterogeneous.

Table 1. Descriptive Statistics of Research Variables

Variables	N	Minimum	Maximum	Mean	Standard Deviation
Family Environment (X)	47	54	80	70.68	7.66
Understanding of Islam (Y)	47	60	90	80.43	9.30

Prior to conducting the inferential analysis, prerequisite tests were conducted, including normality and linearity tests. The results of the normality tests indicated that the data for both variables were normally distributed, as indicated by a significance value greater than 0.05, thus meeting the assumption of normality for parametric statistical analysis.

Table 2. Normality Test (Kolmogorov-Smirnov)

Variables	N	Kolmogorov-Smirnov Z	Sig. (Asymp. Sig. 2-tailed)
Family Environment (X)	47	0.094	0.200
Understanding of Islam (Y)	47	0.087	0.200

Furthermore, the results of the linearity test show that the relationship between family environment variables and understanding of Islam is linear, as indicated by the significance value in the linearity test which meets the feasibility criteria for regression analysis.

Table 3. Linearity Test

Variables	Sum of Squares	df	Mean Square	F	Sig.
Linearity	1473,762	1	1473,762	26,488	0.000
Deviation from Linearity	2503.727	45	55,638	1,124	0.345
Total	3977.489	46			

The results of the Pearson correlation test indicate a relationship between family environment variables and Islamic religious understanding, with a correlation coefficient value of $r = 0.609$. This value indicates a positive relationship between the two variables, with a significance level of 0.000 ($p < 0.01$), indicating that the relationship is statistically significant. The sample size used in this analysis was 47 respondents. These results indicate a linear relationship between the two variables tested.

Table 4. Pearson Correlation Test Results

Variables	Family Environment	Understanding Islam
Family Environment	1	0.609**
Understanding Islam	0.609**	1
Sig. (2-tailed)	-	0.000
N	47	47

Information:

** = Significant correlation at the 0.01 level (2-tailed)

Next, a simple linear regression analysis was conducted to test the influence of family environment variables on Islamic religious understanding. The results of the analysis showed a correlation coefficient (R) of 0.609, with a determination coefficient (R Square) of 0.371 and an adjusted R Square of 0.357. The R Square value indicates that 37.1% of the variation in Islamic religious understanding can be explained by family environment variables, while the remainder is influenced by other factors outside the research model.

Table 5. Model Summary (Simple Linear Regression Test)

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	0.609	0.371	0.357	7,459

The results of the ANOVA test in the regression model showed an F value of 26.488 with a significance level of 0.000. This value indicates that the regression model used in this study has a significance level that meets the statistical testing criteria, so the model is declared suitable for use in explaining the relationship between independent and dependent variables.

Table 6. ANOVA Test Results

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	1473,762	1	1473,762	26,488	0.000
Residual	2503.727	45	55,638		
Total	3977.489	46			

Furthermore, the t-test results show that the calculated t-value for the family environment variable is 5.147 with a significance value of 0.000. This value indicates that the family environment variable has a partial influence on the Islamic religious understanding variable in the regression model used. Furthermore, the regression coefficient obtained is 0.739, indicating a positive relationship between the two variables.

Table 7. t-Test Results (Regression Coefficient)

Variables	B	Std. Error	Beta	t	Sig.
(Constant)	28,169	10,212	-	2,759	0.008
Family Environment	0.739	0.144	0.609	5,147	0.000

Based on the results of the regression analysis, the following simple linear regression equation was obtained:

$$Y = 28.169 + 0.739X$$

This equation demonstrates the mathematical relationship between family environment variables and Islamic religious understanding in the research model used. The constant value of 28.169 indicates the value of Islamic religious understanding when the family environment variable is zero, while the regression coefficient of 0.739 indicates the change in the value of the dependent variable for every one unit change in the independent variable. In addition, the results of the reliability test indicate that the research instrument has a good level of internal consistency, as indicated by the Cronbach Alpha value that meets the reliability criteria. The instrument validity test also shows that all statement items on the family environment variable and Islamic religious understanding are declared valid based on the item-total correlation value that meets the established criteria. This indicates that the instrument used in this study is suitable for measuring the variables studied.

Overall, the data processing results indicate that all stages of the statistical analysis, from prerequisite tests to regression tests, have produced values that meet the testing criteria in quantitative research. The data obtained demonstrate a relationship and influence between family environment variables and Islamic religious understanding, based on the results of the statistical tests conducted.

Table 8. Summary of Statistical Test Results

Test Type	Statistical Value	Significance	Number of Samples
Pearson Correlation	0.609	0.000	47
Coefficient of Determination (R^2)	0.371	-	47
F test	26,488	0.000	47
t-test	5,147	0.000	47

DISCUSSION

The results of this study indicate that there is a strong and significant relationship between the family environment and students' understanding of Islam at Katobu 6th State Elementary School, Muna Regency, as indicated by a correlation coefficient of 0.609 with a significance level of 0.000. Furthermore, the results of a simple linear regression analysis indicate that the family environment variable contributes 37.1% to the variation in Islamic understanding. This finding directly answers the research problem formulation which focuses on the extent to which the family environment influences elementary school students'

understanding of Islam. In the context of quantitative research, the correlation value indicates a fairly strong and unidirectional relationship between the two variables, meaning that the better the family environment, the higher the level of students' understanding of Islam.(Khalil et al., 2024).

This finding aligns with the principle that the family environment is a primary determinant in the formation of a child's character and religiosity, as the family is the first environment that provides early experiences in the process of internalizing religious values. In the context of elementary school-aged children's development, intensive interaction between parents and children allows for both direct and indirect learning processes, through habituation, role modeling, and reinforcement of religious behavior in daily life.(Sunariati, 2023)The quality of interactions within the family is a key factor influencing how children understand, internalize, and practice the teachings of Islam.

A religiously conducive family environment, such as having a routine of joint worship, communication based on Islamic values, and consistent supervision from parents, contributes to the formation of a more comprehensive understanding of religion in children.(Nursalum et al., 2025)Children who grow up in such a family environment tend to have a better understanding of basic religious concepts, such as monotheism, worship, and morals, and are able to implement these concepts in their daily lives. Conversely, a lack of parental attention and involvement in religious education can lead to a low level of understanding of Islam in students.(Nuris & Syahrani, 2021).

Furthermore, the results of this study also show that the role of parents is not limited to formal education but also includes serving as primary role models for children. Children tend to imitate the behavior they observe from their parents, so consistent religious practices within the family will shape the child's inherent religious behavior patterns. Thus, the family environment serves not only as a place for the transfer of knowledge but also as a space for the ongoing formation of Islamic attitudes and character.(Zulkifli & Yuniar, 2025).

Furthermore, these findings indicate that the success of Islamic religious education cannot be entirely left to the school institution, but rather requires the active involvement of the family as a primary partner in the educational process. Synergy between family and school is a crucial factor in creating an integrative learning environment, where the values taught in school can be reinforced and practiced in daily life at home.(Zayn, 2024)Efforts to improve students' understanding of Islam need to be directed at strengthening the role of the family as the primary basis for character and religiosity education.(Naimah & Na'imah, 2020).

The interpretation of these findings can be explained through the theoretical framework of family roles and social learning theory, which serve as the conceptual foundation of the research. From the perspective of developmental ecology theory, the family is the microenvironment closest to the child and has a direct influence on the child's cognitive, affective, and spiritual development.(Duriani & Kadir, 2023)Family role theory emphasizes that parents have educational, protective, and religious roles in a child's growth and development. This educational role is reflected in parents' efforts to gradually provide an understanding of Islamic teachings according to the child's age and developmental level.(Alsalim et al., 2024)The protective function is evident in parents' efforts to guide their children away from negative influences that could undermine religious values, while the religious function is reflected in the habituation of worship and the instilling of Islamic morals in daily life. These three functions are interrelated and contribute to the development of a comprehensive understanding of Islam in children.(Santosa & Nafis, 2021).

Social learning theory explains that children learn through the process of observation and imitation of the behavior displayed by the people around them, especially parents as the main figures in the family.(Chahnia et al., 2023)In this context, religious practices carried out by parents, such as performing prayers, reading the Quran, and demonstrating Islamic attitudes and behaviors, become models that children indirectly imitate. This process is reinforced through reinforcement mechanisms, both in the form of praise and consistent practice, so that these religious behaviors become part of the child's habits.(Alfiyah & Hariyadi, 2022)Thus, the relationship between the family environment and Islamic religious understanding in this study can be understood as the result of a dynamic interaction between the social learning process and the educational function of the family. A religious and

supportive family environment will create conditions that enable children not only to cognitively understand religious teachings but also to internalize and practice them in their daily lives.(Wasilah et al., 2023)On the other hand, a family environment that pays less attention to religious aspects tends to result in a lower level of religious understanding in children, due to the lack of stimulus and role models received in everyday life.(BK & Hamna, 2022).

A religious family environment, characterized by worship practices, religious instruction, and parental support, creates conditions that enable the effective internalization of Islamic values. Furthermore, social learning theory explains that children tend to imitate their parents' behavior, making religious practices within the family a primary model for developing an understanding of Islam.(Zulihi et al., 2023)The positive relationship found in this study can be understood as the result of the processes of imitation, habituation, and reinforcement that occur within the family environment. The findings of this study also align with a number of previous studies showing that the family environment has a significant influence on the development of children's religiosity. For example, research by(Erviani & Jamalulel, 2025b)shows that parental involvement in religious practices contributes to children's spiritual development. Another study by(Mukhlison Effendi, 2021) also found that religious practices in the family have a positive relationship with children's religious behavior. In addition, studies by(Utami et al., 2023)Research shows that family support for religious activities increases the internalization of religious values in adolescents. The results of this study reinforce these findings in the context of elementary school students and in Islamic educational settings in Indonesia.

On the other hand, there is also research that shows that the influence of the family environment on children's religiosity is not always significant if it is not supported by other factors such as the school environment and peers.(darmiah, 2023)For example, research by(Mahmudi et al., 2022)This study shows that family influence can diminish if it is not supported by a consistent social environment. This suggests that although the family environment plays a significant role, other external factors can also moderate the relationship. However, in this study, the family environment still showed a significant influence, indicating that in the local context of Katobu 6 Public Elementary School, the family still plays a dominant role in shaping students' understanding of Islam.

The scientific contribution of this study lies in strengthening empirical evidence regarding the importance of the family environment in Islamic religious education, particularly at the elementary school level. This study uses more specific and measurable indicators in operationalizing the variables of family environment and Islamic religious understanding, thus providing a more comprehensive picture of the relationship between the two variables. Furthermore, the use of comprehensive statistical analysis, ranging from correlation to regression tests, provides stronger validity to the research findings. In the context of theory development, this study expands the application of family role theory and social learning theory in the context of Islamic education, which has previously been studied more in the context of general education.(Qomarudin, 2024).

Practically, the results of this study have important implications for parents, teachers, and educational policymakers. For parents, the results emphasize the importance of creating a religious family environment that supports Islamic religious learning. For teachers and schools, these results demonstrate the need for more intensive collaboration with parents to support students' Islamic religious learning. Meanwhile, for policymakers, the results of this study can serve as a basis for formulating educational programs that involve families as strategic partners in religious education.(Ikhlas, 2024; Sa'adah & Marno, 2024).

However, this study has several limitations that need to be acknowledged. First, the relatively small sample size (47 respondents) limits the generalizability of the results to a broader population. Second, the use of a questionnaire as the sole data collection tool has the potential to introduce subjective bias into respondents. Third, this study only examined one independent variable, thus failing to consider other factors that may influence understanding of Islam, such as the school environment and digital media. These limitations align with methodological research findings that indicate that correlational studies have limitations in comprehensively explaining cause-and-effect relationships.(Haryanti et al., 2023).

The implications of these limitations are the need for further research involving larger and more diverse samples and using a mixed methods approach to gain a deeper understanding. Furthermore, future research could examine other variables that potentially influence Islamic religious understanding, such as the role of schools, social media, and peer groups. Longitudinal research could also be conducted to examine the development of students' Islamic religious understanding over a longer period. (Latifah, 2024) Thus, this research opens up opportunities for further development of studies in the fields of Islamic education and child developmental psychology.

Furthermore, the practical implications of this research can also be directed towards strengthening family-based education programs. Programs such as parenting education, Islamic values-based parenting training, and integrating the school curriculum with religious activities at home can be effective strategies for improving students' understanding of Islam. This is supported by research showing that parental involvement in children's education has a positive impact on learning outcomes and character development. (Erviani & Jamalulel, 2025a; Setiawan, 2017) Therefore, synergy between families and schools is key to creating holistic and sustainable Islamic religious education.

CONCLUSION

This study shows that the family environment has a strong and significant influence on students' understanding of Islam at Katobu 6th State Elementary School, Muna Regency. This is proven through statistical analysis results that show a positive relationship between the two variables, where the better the quality of the family environment that includes worship practices, religious learning, parental support, religious atmosphere, and the role of religious leaders, the higher the level of students' understanding of Islam. The contribution of the family environment in explaining variations in understanding of Islam is also quite large, which confirms that family factors are important determinants in the formation of children's religious knowledge, attitudes, and behavior at elementary school age.

Theoretically, this study strengthens the role of the family as the primary agent in the religious education process, while enriching empirical studies in the field of Islamic education with a measurable, quantitative, correlational approach. Practically, these findings provide a basis for the importance of active parental involvement in supporting children's Islamic religious learning and fostering synergy between families and schools in creating a holistic educational environment. This study also makes a conceptual contribution by presenting more specific indicators for measuring the family environment and an integrated understanding of Islam.

The implications of this study indicate the need to strengthen family-based educational programs that can support the sustainable internalization of religious values. Future research is recommended to involve a larger sample size and consider other variables that could potentially influence Islamic religious understanding, such as the school environment, digital media, and students' social interactions. Furthermore, the use of more diverse methodological approaches can provide a more comprehensive understanding of the dynamics of Islamic religious education in a broader context.

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