The Impact of Islamic Religious Education on Children's Worship Abilities at Home

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ABSTRACT

Islamic Religious Education plays a strategic role in shaping character, strengthening religious moderation, and supporting the spiritual and moral development of children from an early age in Indonesia. This study aims to analyse the influence of Islamic Religious Education on children's worship abilities and the formation of religious character in early childhood. The research employs a correlational quantitative design with a sample of 65 students. Data were collected via questionnaires administered to parents and analysed using SmartPLS, which included validity and reliability tests, as well as tests of the significance of relationships between variables. The results show that the implementation of Islamic Religious Education has a positive and significant effect on children's worship abilities, with an estimated influence of 0.386. An increase in the Islamic Religious Education Implementation (IIRE) has been proven to improve children's skills in worship practices, such as reading Iqra', performing salawat, azan, dhikr, and wudu, with a t-statistic value of 4.197 and a p-value of 0.000. Regular religious activities at school not only impart knowledge but also familiarise children with the practical aspects of worship. With a standard deviation of 0.092, children become more confident, skilled, and spiritually disciplined, resulting in a significant improvement in their worship abilities at home. The conclusion is that the implementation of Islamic Religious Education significantly enhances children's worship abilities, builds practical skills, spiritual discipline, and self-confidence from an early age.

Keywords: Islamic Religious Education, Early Childhood, Worship

A. INTRODUCTION

Islamic Religious Education plays a strategic role in Indonesia's education system, aiming to shape character, strengthen religious moderation, and support national resilience through inclusive Islamic values (Yani et al., 2023). The Islamic Religious Education curriculum is designed to safeguard students from ideologies that conflict with Pancasila while fostering a

moderate and balanced understanding of religion (Bouzenita & Wood, 2018). It also emphasises the development of spirituality and morality, particularly in forming noble character and reinforcing social ethics aligned with Islamic teachings (Muhamad et al., 2024). Experience-based learning approaches help students internalise Islamic values in a contextual, relevant way to their real-life experiences (Bakti et al., 2025). The Islamic values applied within the family and community make religious education a continuous process across learning spaces (Syamsuni et al., 2025). Therefore, Islamic Religious Education aims to shape individuals with balanced character, moderation, and positive contributions to society (Ismail et al., 2025).

The methodology of Islamic Religious Education integrates modern pedagogical principles with Islamic ethical values, such as cooperation, sincerity, and mutual assistance, ensuring that the learning process includes both academic and spiritual dimensions (Usman et al., 2025). Amid societal diversity, multicultural education is a key tool for fostering harmonious interactions and strengthening an inclusive Muslim community (Sahibudin et al., 2020). Challenges in Islamic Religious Education include balancing traditional values with contemporary educational demands and addressing biases and misconceptions that may hinder the professional development of both teachers and students (Ismail et al., 2025). Strategies such as recruiting educators with moderate principles and strengthening curricula grounded in religious moderation values are crucial for fostering a healthy educational culture (Ma'arif et al., 2024). Learning evaluations are conducted comprehensively to ensure program quality and the effectiveness of learning outcomes, thereby enabling optimal achievement of educational goals (Fauzi & Inayati, 2023).

Islamic Religious Education in early childhood plays a vital role in shaping a virtuous character, as it introduces children to faith, values, ethics, and leadership, enabling them to develop as individuals who behave in accordance with Islamic teachings from an early age (Fauziddin et al., 2023). This process is reinforced through various learning strategies, including assignments, habituation, role modelling, guidance, and environmental conditioning, all designed to consistently instil values in the child's daily life (Cinantya et al., 2019). Collaboration between parents and schools is also a crucial factor in shaping children's character and helping them navigate various developmental challenges in the era of disruption (Nudin, 2020). The curriculum approach based on Al-Ghazali's thought emphasises objectives, content, and assessment methods that align with Islamic educational values (Asri et al., 2025). Additionally, family-based online learning emerged as an integrative solution during the pandemic (Nurhayati et al., 2024), while the persistent access gap to Islamic preschool education remains a challenge (Salman et al., 2022).

Research on the integration of Islamic values in early childhood education has shown significant effects on character development, particularly by instilling honesty, humility, respect, and love as strong moral foundations in children in predominantly Muslim environments (Subandi et al., 2025). This effort is further strengthened by incorporating local wisdom and social values, such as solidarity and cooperation, which help foster cultural pride from an early age. Moreover, Islamic education in early childhood is more effective when collaboration among parents, schools, and the community fosters an environment that continuously supports the development of children's character (Sahid et al., 2019). The integration of information and communication technology into Islam-based learning also helps address the crisis in character

education by providing more interactive and engaging learning experiences for children (Suhid et al., 2025). However, various barriers, such as cultural resistance, limited parental involvement, and structural rigidity in public schools, still require appropriate contextual strategies for their resolution (Pratiwi et al., 2025).

Research findings indicate that the implementation of Islamic Religious Education has a significant impact on children's worship abilities, with apparent positive effects and stable estimates. This study is novel in that it systematically examines how structured religious education can enhance children's worship competence, in contrast to previous research that focused more on general character development or cognitive aspects without emphasising worship. The goal of this study is to analyse the factors in Islamic religious education provided by schools that shape early childhood worship abilities. The impact of these findings is evident in the improved quality of religious education, the strengthened character of children, and the greater capacity of parents and schools to guide children consistently. Overall, this study highlights the importance of a comprehensive, contextual approach to Islamic education in supporting the spiritual and moral development of children from an early age.

B. RESEARCH METHOD

This research was conducted quantitatively using a correlational approach at RA Raudhatus Shibya, with a population of 65 students. The sample for this study consisted of 65 students. The research was conducted by distributing questionnaires to the parents of class A students, resulting in a total of 65 participants. Data analysis was performed using SmartPLS, which included validity, reliability, and significance tests. The validity test includes outer loading to assess the appropriateness of indicators, Average Variance Extracted (AVE)to test convergent validity, as well as Fornell-Larcker criterion, cross-loading, and HTMT to ensure discriminant validity between constructs. Reliability was tested using Cronbach's Alpha and Composite Reliability to assess the internal consistency of each variable. Hypothesis testing was then performed using partial t-tests with bootstrapping to assess the significance of relationships among the variables in the research model. The research questionnaire is detailed as follows:

Table 1. Research Questionnaire

Variable	Indicator	Research Statements
Implementation of Islamic Religious Education (X)	Prayer Practice	The child can follow the prayer movements with parental guidance.
		The child is willing to pray with the family at home.
		The child remembers prayer times when hearing the adhan.
	Reading Iqra'	The child can recognize the hijaiyah letters.
	Wudu' Practice	The child is becoming accustomed to performing wudu' before prayer at home.
	Reading Sholawat	The child enjoys reading the sholawat taught by the teacher at home.
		The child enjoys reading the sholawat with the family.
	Learning Adzan	The child can imitate parts of the adzan.
		The child tries to recite the adzan at home.
		The child recognizes the adzan, the call to prayer.
	Learning Dhikr	The child can follow short dhikr after prayer.
		The child memorizes short dhikr such as "Subhanallah, Alhamdulillah, Allahu Akbar."
	Learning Islam	The child is active during religious activities like morning prayers or Quran recitation.
Child's Worship Ability (Y) (Dakir et al., 2015; Hidayah et al.,	Understanding of Aqeedah (Faith)	The child recognizes the basic concept of Allah as the Creator.
		The child knows that Allah is All-Seeing and All-Hearing.
	Belief	The child believes that Allah protects them.
		The child believes that prayer brings goodness.

2021)		The child feels happy when performing worship for the sake of Allah.
		The child believes that good deeds will be rewarded with blessings.
	Understanding Sources of Islamic Teachings	The child knows that the Quran is the holy book of Muslims.
		The child recognizes the teacher as the one who teaches Islamic religion.
		The child understands that prayers come from Islamic teachings.
	Implementation	The child says salam when entering or leaving the house.
		The child imitates good behavior modeled in religious lessons.
	Comprehension	The child can mention the worship activities they do at school.
		The child understands that the teacher teaches Islamic manners and ethics.
		The child recognizes simple acts of worship such as dhikr, prayer, and reading Iqra'.

Research Hypothesis: There is a significant effect of the implementation of Islamic Religious Education on the child's worship abilities at home.

C. RESULTS AND DISCUSSION
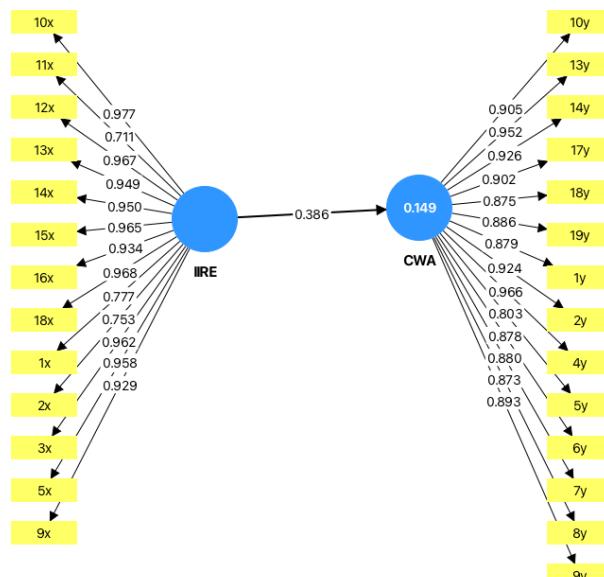
Figure 1. Data Validity Stage 2

1. Data Validity
   a. Outer Loading

Table 2. Outer Loading Test Results

	CWA	IIRE
1x		).777
2x		).753
3x		).962
5x		).958
9x		).929
10x		).977
11x		).711
12x		).967
13x		).949
14x		).950
15x		).965
16x		).934
18x		).968
1y	0.879	

2y	0.924
4y	0.966
5y	0.803
6y	0.878
7y	0.880
8y	0.873
9y	0.893
10y	0.905
13y	0.952
14y	0.926
17y	0.902
18y	0.875
19y	0.886

Outer loading indicates the extent to which indicators reflect the latent variables in the PLS-SEM model. The values in the table suggest that almost all indicators have outer loadings above 0.70, supporting convergent validity. Indicators such as 3x, 5x, 10x, 12x, 14x, and 15x have very high loadings (above 0.95), indicating substantial contributions to the construct. Meanwhile, some indicators, such as 2x and 11x, are close to the minimum threshold but are still considered acceptable. For the IIRE construct, all indicators also show high values, confirming that the model exhibits good indicator reliability overall.

b. Average Variance Extracted (AVE)

Table 3. AVE Test Results

	Average variance extracted (AVE)
CWA	0.804
IIRE	0.832

The Average Variance Extracted (AVE) values in the table show that the CWA construct has an AVE of 0.804 and the IIRE construct has an AVE of 0.832. Both values exceed the minimum threshold of 0.50, indicating that each construct exhibits excellent convergent validity. High AVE values suggest that over 80% of the variance in the indicators is accounted for by the constructs they measure. Therefore, the model has strong measurement quality, and the indicators used can optimally represent the latent variables.

c. Fornell – Larcker Criterion

Table 4. Fornell–Larcker Criterion Test Results

	CWA	IIRE
CWA	0.897	
IIRE	0.386	0.912

The results of the Fornell–Larcker Criterion test show that the square root of the AVE for each construct is greater than the correlation between constructs. The CWA construct has a value of 0.897, while IIRE has a value of 0.912. These values exceed the correlation between CWA and IIRE, which is 0.386. This confirms that each construct has good discriminant validity, as they can clearly distinguish themselves from one another. Therefore, the measurement model meets the Fornell–Larcker criterion, and it can be concluded that the latent variables in this study do not exhibit construct overlap.

d. Cross Loading

Table 5. Cross Loading Test Results

	CWA	IIRE
10x	0.329	0.977
10y	0.905	0.327
11x	0.261	0.711
12x	0.377	0.967
13x	0.356	0.949
13y	0.952	0.450
14x	0.296	0.950
14y	0.926	0.336
15x	0.296	0.965
16x	0.389	0.934
17y	0.902	0.339
18x	0.317	0.968
18y	0.875	0.307
19y	0.886	0.279
1x	0.317	0.777
1y	0.879	0.325
2x	0.307	0.753
2y	0.924	0.305
3x	0.426	0.962
4y	0.966	0.371
5x	0.369	0.958
5y	0.803	0.369
6y	0.878	0.279
7y	0.880	0.341
8y	0.873	0.378
9x	0.444	0.929
9y	0.893	0.365

The cross-loading test results in the table indicate that each indicator loads highest on its respective construct, thereby satisfying the criteria for discriminant validity. IIRE indicators such as 10x, 12x, 13x, 14x, 15x, and 18x show very high loadings on the IIRE construct compared to CWA. Similarly, CWA indicators such as 10y, 13y, 14y, 17y, and others exhibit dominant loadings on the CWA construct. The apparent difference in loading values between the two constructs indicates that each indicator can be distinguished from the other construct. Therefore, the model is considered valid discriminatively based on the cross-loading test.

e. HTMT (Heterotrait-Monotrait Ratio)

Table 6. HTMT Test Results

	Heterotrait-monotrait ratio (HTMT)
IIRE <-> CWA	0.381

The HTMT results indicate that the ratio of the IIRE to the CWA construct is 0.381. This value is well below the standard threshold of 0.85 (or 0.90 in some literature), indicating that there is no issue with discriminant validity between the two constructs. A low HTMT value suggests that the relationships among the latent variables are not overlapping and that each construct can be clearly differentiated. Therefore, the measurement model meets the criteria for discriminant validity based on HTMT and is suitable for further structural analysis.

2. **Reliability of the Data**

Table 7. Reliability Test Results

	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)
CWA	0.981	0.985	0.983
IIRE	0.982	0.989	0.985

The reliability test results in the table show that both the CWA and IIRE constructs have very high values for Cronbach's Alpha and Composite Reliability (rho_a and rho_c), all exceeding 0.98. These values far exceed the minimum threshold of 0.70, indicating that both constructs are highly reliable. The high internal consistency suggests that the indicators for each construct are working stably and consistently in measuring their respective latent variables. Therefore, the measurement model exhibits excellent reliability and is ready for use in the structural analysis stage.

3. **Hypothesis Testing (Partial Test)**

Table 8. Significance Test Results (t-test)

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values
IIRE -> CWA	0.386	0.411	0.092	4.197	0.000

The significance test results in the table show that the effect of IIRE (Implementing Islamic Religious Education) on CWA (Children's Worship Abilities) is statistically significant. The original sample value of 0.386 indicates a positive effect of IIRE on CWA. With a t-statistic of 4.197, which is well above the critical threshold of 1.96, and a p-value of 0.000 (< 0.05), this relationship is confirmed to be significant. The relatively small standard deviation (0.092) also indicates the stability of the estimate.

Overall, these results confirm that increasing IIRE significantly improves CWA in the research model. The activities mentioned show that the school provides systematic religious practices, such as reading Iqra', performing wudu', reciting sholawat, learning adzan, learning dhikr, and general Islamic education. These activities not only impart theoretical knowledge but also familiarize children with the practical aspects of worship. With regular school practice, children tend to become more confident and skilled in performing worship at home. In other words, religious practices at school play a significant role in enhancing children's worship abilities at home, as they are already accustomed to the procedures, understand the rituals, and instill spiritual discipline from an early age.

Islamic Religious Education has significant benefits for teachers, students, and parents. For teachers, Islamic Religious Education helps develop pedagogical competencies and strong character, training them to possess deep knowledge, good teaching skills, and high moral values, while also serving as positive role models for students through behavior and ethics in accordance with Islamic teachings (Manik et al., 2023; Khasawneh & Altakhaineh, 2020). Teacher training programs are designed to improve teaching quality through innovative and interactive methods, including the use of educational media and contextual approaches, as well as creating a conducive learning environment that supports the holistic development of students (Suja et al., 2025).

For students, Islamic Religious Education helps develop emotional and spiritual intelligence through collective prayers, historical studies, and social activities, while also strengthening their religious identity and values, thereby fostering an upbeat personality (Alimni et al., 2022; Noh et al., 2020). For parents, Islamic Religious Education encourages

active involvement in their children's education, both at school and at home, thereby ensuring consistent application of Islamic values (Romlah et al., 2024). Islamic Religious Education in early childhood education (PAUD) has a significant impact on children at home through the active role of parents. Parental involvement ensures that children consistently receive religious teachings and moral guidance, thereby supporting their holistic development in spiritual, emotional, and social dimensions (El-Droubie, 2018). However, there are challenges in balancing modern pedagogical approaches with traditional interpretations of the Quran and Hadith. This balance is essential to ensure that children receive a comprehensive education that respects contemporary educational standards while preserving Islamic values (Aslan, 2022). Therefore, religious education at home helps shape children's character, fostering virtuous behavior.

Islamic Religious Education is applied to improve students' understanding and ability to perform religious rituals. The focus is on adapting teaching methods, technology, and creative approaches to ensure that worship and education remain effective during the pandemic (Baidowi & Salehudin, 2021). Inclusive Islamic-based school management strategies emphasize integrating religious education with worship practices. The focus is on applying da'wah approaches and adaptive learning to help students develop religious understanding, Islamic character, and worship abilities in the context of the modern era and the new normal (Baidowi et al., 2025).

The Islamic guidance approach (Irshad) in the digital era, through practices like dzikr (remembrance of Allah) by Habib Luthfi bin Yahya, integrates da'wah strategies and religious education with technology, ensuring that students' worship abilities and religious understanding remain intact during the new normal era (Azkia et al., 2025). The verbal and non-verbal communication of Islamic Religious Education teachers influences students' learning motivation. The focus is on effective teaching and da'wah strategies to enhance students' understanding of religion and their worship practices, in the context of adapting learning in the new normal era (Jalaluddin et al., 2025).

D. CONCLUSION

The significance test results indicate that the increase in IIRE (Implementing Islamic Religious Education) significantly contributes to the enhancement of CWA (Children's Worship Abilities) in the research model. This affirms that the religious education aspects applied in schools not only impact children's theoretical knowledge but also influence their worship practices at home. Based on the activities conducted in school, it is evident that various religious practices are systematically and structurally arranged, such as reading Iqra', performing wudu', reciting sholawat, learning adzan, learning dhikr, and comprehensive Islamic education. These activities serve a dual purpose: first, they instill a theoretical understanding of worship and religious values; second, they familiarize children with practical worship routines. Through consistent practice at school, children become more confident, skilled, and disciplined in performing worship at home. The routine and directed religious activities at school play a significant role in shaping spiritual character and enhancing children's worship abilities. Thus, the integration of religious practices in the educational environment has a clear positive effect on children's ability to perform worship independently at home, strengthening the connection between formal education and daily spiritual practice.

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AUTHOR CONTRIBUTIONS

Author 1 : Developed and designed the research instruments measuring Islamic Religious Education Implementation (IIRE) and Children's Worship Abilities (CWA), ensuring their validity and reliability within the context of early childhood education.

Author 2 : Tested and implemented the instruments in the field, and collected data through observations and interviews with teachers, students, and parents to gather in-depth information about religious education practices in schools.

Author 3 : Analysed the data using statistical methods, including significance tests and structural models, to identify relationships between IIRE and CWA, ensuring the accuracy and accountability of the analysis results.

Author 4 : Conducted a literature review on Islamic religious education theory and the development of children's worship abilities, providing the theoretical insights that underpin the development of the research model and the interpretation of the results.

Author 5 : Contributed to drafting the report and presenting the research findings comprehensively, as well as providing practical recommendations for the more effective implementation of religious education in schools based on the research findings.

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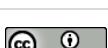
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