

Parental Social Actions in Instilling Islamic Values in Children: A Case Study of Karduluk Village, Sumenep Regency, Indonesia

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Abstract

The erosion of religious and moral values among children, exacerbated by modernization and digital disruption, has raised concerns about the weakening role of families as the primary agents of Islamic education. This study aims to analyze parental social actions in instilling Islamic values in children within the socio-cultural context of Karduluk Village, Sumenep Regency, Indonesia. Employing a qualitative approach grounded in Max Weber's theory of social action, data were collected through participant observation, in-depth interviews, and document analysis involving ten families, religious leaders, and educators. Findings reveal that parents employ four types of social actions—traditional, value-rational, affective, and instrumental-rational—in transmitting *aqidah* (faith), *ibadah* (worship), and *akhlak* (morality) to their children. Traditional and affective actions dominate the intergenerational transmission of values, while value-rational and instrumental-rational actions reflect adaptive strategies to maintain religious resilience amidst socio-economic challenges and digital exposure. The synergy between families, religious institutions (*langgar* and *madrasah diniyah*), and the local social structure reinforces the sustainability of Islamic values and social cohesion in rural communities. This study contributes to the discourse on religious socialization and cultural sustainability by demonstrating how traditional communities pragmatically negotiate modern transformations while preserving their moral foundations.

Keywords: parental social action, Islamic values, Weber's social action theory, religious socialization, rural communities, cultural sustainability

Introduction

In recent years, increasing societal concerns have arisen over the pervasive moral degradation and deviation from religious values, particularly within predominantly Muslim communities. Manifestations of this crisis are evident in numerous incidents such as sexual harassment, youth delinquency, interpersonal violence, and large-scale public disturbances, including the Kanjuruhan stadium tragedy in 2022 which resulted in the death of over 130 people (CNN Indonesia, 2022), and the alarming cases of sexual violence affecting thousands of *santri* (KemenPPPA, 2022). These occurrences reflect not merely social instability but a deeper erosion of religious and ethical consciousness.

Islam, as a comprehensive system of life, emphasizes the integration of *aqidah* (creed), *ibadah* (rituals), and *akhlak* (morality) as the foundational values for personal, familial, and societal conduct. The internalization of these values from an early age is critical to shaping

morally upright individuals capable of contributing positively to society (Raharjo, 2012). However, a growing body of evidence suggests a significant gap between these religious ideals and the lived experiences of many Muslim families in Indonesia. Particularly concerning is the diminished role of parents in transmitting Islamic values to their children—a responsibility that Islamic tradition regards as fundamental and divinely ordained (QS At-Tahrim:6).

Empirical observations in rural communities, such as Karduluk Village in East Java, reveal a pattern where parents—due to economic hardship, limited religious knowledge, or lack of time—delegate their primary educational responsibilities to schools or religious institutions. While formal and nonformal education indeed plays an essential role, the family remains the most influential socializing agent, especially during early childhood. When parents relinquish their role, a disconnect emerges between the child's daily environment and the values they are expected to internalize. As Daradjat (1992) argues, the family serves not only as the child's first educator but also as a micro-society where moral norms and religious behaviors are cultivated organically.

This weakening of familial involvement in religious upbringing is further exacerbated by the uncontrolled influence of digital technology. With widespread access to smartphones and the internet, children often spend excessive time engaging in non-educational digital content—particularly in rural areas where digital literacy among parents is low. Preliminary observations in Karduluk reveal that many children spend their evenings on social media or gaming apps, while religious practices such as communal prayer or Qur'anic recitation are increasingly neglected. The lack of parental supervision—both in religious and digital realms—has led to a deterioration in the child's internalization of Islamic values.

The above scenario reflects a broader sociological problem: the failure of parents to engage in deliberate social actions aimed at instilling religious values in their children. The term “social action” (*soziales Handeln*), as conceptualized by Max Weber, provides a relevant analytical framework. Weber categorizes social action into four types—instrumentally rational, value-rational, affectual, and traditional—each of which can explain the underlying motivations and patterns in parental behavior (Ritzer, 2001). Applying this framework enables a deeper understanding of how parents rationalize (or fail to rationalize) their educational roles and decisions, particularly within the socio-cultural and economic context of rural Indonesia.

Although various studies have explored Islamic education and moral development among youth, few have examined the specific forms of social action undertaken by parents in religious upbringing, particularly in relation to the Weberian typology of action. Even fewer studies have focused on how these patterns manifest in peripheral communities such as Karduluk, where traditions, economic challenges, and limited access to educational resources intersect in complex ways.

This study, therefore, seeks to fill this critical gap by investigating the types of social actions employed by parents in instilling Islamic values among children in Karduluk Village, Sumenep Regency. By using a qualitative-descriptive approach grounded in Weber's theory of social action, the research explores both the *content* (i.e., the religious values being taught) and the *process* (i.e., how these values are transmitted through various forms of parental action). This inquiry not only contributes to Islamic educational discourse but also offers sociological insights into the dynamics of religious socialization in rural Muslim communities facing the pressures of modernity and digital disruption.

Ultimately, this study underscores the urgency of re-establishing the family as a proactive and conscious center of religious and moral formation. In doing so, it aligns with the broader goals of Islamic education, national education policies, and international development frameworks that emphasize the role of families in cultivating ethical, spiritually grounded, and socially responsible future generations.

Research Methodology

This study employs a qualitative approach within the framework of the social definition paradigm, grounded in Max Weber's theory of social action (Weber, 1947), which emphasizes the subjective meaning and intentionality behind human behavior. This paradigm aligns with the interpretive sociology perspective, aiming to understand how parents construct and transmit Islamic values through everyday child-rearing practices (Neuman, 2014).

A field research design was applied to explore social actions in a natural context (Creswell, 2014). The research site is Karduluk Village, Pragaan Sub-district, Sumenep Regency, Indonesia, a culturally Islamic community undergoing shifts in parenting patterns.

A purposive sampling technique was used to select ten families with children aged 0–12 years, along with religious leaders and local educators, based on their relevance to the transmission of Islamic values (Miles, Huberman, & Saldaña, 2014).

Data collection utilized three main techniques:

1. Participant observation,
 2. In-depth interviews, and
 3. Document analysis of religious materials and family archives.
- These were supported by a literature review to contextualize field findings within broader academic discussions (Moleong, 2017).

Data were analyzed using the interactive model by Miles and Huberman (Miles et al., 2014), involving data reduction, categorization, and display to identify core themes and patterns. Triangulation of sources and methods (Patton, 2002) was employed to ensure credibility and validity.

Results and Discussion

1. Socio-Cultural Profile of Karduluk Village

Field research indicates that Karduluk Village, located in Pragaan District, Sumenep Regency, represents a rural community with strong social cohesion, supported by kinship bonds, communal cooperation (*gotong royong*), and a deeply rooted religious culture. The 2024 village monograph reports that the village spans 1,178.25 hectares, divided into 13 hamlets, with 904.89 hectares dominated by agricultural land.

The social character of the community is reflected in the statement of the Village Head, Mr. Muhammad Faruq:

"The occupations of Karduluk residents are diverse. Some become officials, like members of parliament; others are entrepreneurs, farmers, or woodcarving artisans. Despite these differences, people still recognize one another, greet each other, and help one another..." (Interview, June 15, 2024).

From a Weberian perspective, this statement reflects value-rational social action, in which social interactions are not solely driven by economic interests but are rooted in communal values and cultural solidarity that bind all social strata.

Karduluk Village also has a distinctive educational and religious system, which plays a crucial role in shaping its social identity. According to the 2024 village monograph, the village hosts 59 educational institutions, ranging from early childhood education (PAUD) to Madrasah Aliyah, with a predominance of pesantren-based education. Local Islamic boarding schools (*pesantren*) such as Baitul 'Atiq, An-Najah I & II, and Al-Hafidz serve as centers for moral and religious guidance from early childhood. This indicates that the village's social structure relies heavily on religious social patterns, where Islamic education functions as the primary instrument for value transmission and social cohesion. This phenomenon is also reflected in the growing interest in higher education, whether at local institutions such as IDIA Prenduan

and STIK Annuqayah or universities outside the island, indicating a transformation in educational aspirations among rural communities.

Economically, Karduluk Village demonstrates occupational diversity that strengthens its socio-economic resilience. Interviews with residents, such as Mr. Sahepni (June 18, 2024), reveal that the community rarely experiences a “lean season” because livelihoods are supported by multiple sectors: seasonal agriculture (tobacco and corn), wood and furniture craftsmanship, fishing and seaweed farming, and migrant work in Malaysia, Saudi Arabia, and Brunei Darussalam. The cyclical economy, combining seasonal farming with household furniture production, illustrates a distinctive pattern of economic adaptation. The success of the tobacco harvest directly stimulates furniture production activities. This dynamic underscores Karduluk’s character as a resilient agrarian-maritime community, aligning with Hasan’s (2012) observations on the economic adaptation of Madurese society rooted in social capital and kinship networks.

2. Internalization of Islamic Values within the Family

The study finds that families serve as the primary agents of Islamic value transmission. Internalization begins in the prenatal phase and continues into school age through traditional social actions (repetitive religious rituals) and value-rational actions (moral exemplification).

1) Faith (Aqidah) Values

Parents initiate faith-based education even during pregnancy through thanksgiving rituals (tasyakuran) and prayers. As Mr. Sukardi explained:

"Since the child is in the womb, we hold a thanksgiving and pray that the child grows to be faithful and pious..." (Interview, June 12, 2024).

This exemplifies value-rational social action, where parental behavior is driven by the belief that nurturing a child’s faith from an early stage ensures both worldly and spiritual well-being.

2) Worship (Ibadah) Values

Worship practices are instilled through daily prayers, Qur’anic recitation, and routine religious activities, often facilitated by teachers at local prayer houses (langgar) and madrasah diniyah. Mr. Ahmad Fadholi shared:

"I teach my child to perform the five daily prayers, even when he is reluctant. I also entrust him to the langgar so he can learn proper religious knowledge..." (Interview, June 18, 2024).

From Weber’s framework, this reflects both traditional social action, driven by inherited collective habits, and value-rational action, oriented toward explicit moral purposes.

3) Moral (Akhlaq) Values

Parental efforts emphasize honesty, patience, and respect toward parents and teachers. Mrs. Kartika Rahayu stated:

"I teach my child not to disobey parents, teachers, or elders, and to always be honest in life..." (Interview, June 18, 2024).

This is a classic example of value-oriented social action in Weber’s terms, as behavior is guided by the internalization of sacred and esteemed moral values.

In Karduluk, the internalization of Islamic values does not rely solely on verbal instruction but is also reinforced through family-based socio-religious rituals. Events such as birth thanksgiving (tasyakuran), aqiqah, and Qur’anic recitation ceremonies (khataman) serve as opportunities to introduce children to religious practices while instilling a sense of belonging to local Islamic traditions. Sukron (June 20, 2024) noted that before entrusting his child to a Qur’anic teacher, he held a communal feast and gave charity to neighbors and the poor, hoping that the child would receive blessed knowledge. This reflects both traditional and value-rational

social action, guided by religious conviction and collective habit that sustains familial and communal solidarity.

Emotional involvement also strengthens the process of religious value internalization. Parents actively monitor their children's prayers, correct them when negligent, and encourage participation in langgar activities and tahlilan gatherings. For instance, Mrs. Aminatun (June 18, 2024) said:

"In matters of worship, I often remind my child not to forget prayer, to enjoy praying and being grateful, to be patient, avoid wrongdoing, and remain honest."

This represents Weber's affective social action, driven by parental love and a sense of spiritual responsibility. Consequently, religious education in Karduluk integrates role modeling, ritual practice, and emotional attachment, fostering a sustainable religious habitus amid the pressures of rural modernization.

3. The Role of Religious Institutions and Social Structure

Fieldwork highlights that local prayer houses (langgar) and madrasah diniyah serve as key institutions in children's religious education. Nearly every child aged 4–7 in Karduluk is entrusted to a Qur'anic teacher. KH. Solehudin explained:

"Every Thursday evening, after Qur'anic lessons, children practice prayer one by one. Their recitations and movements are corrected to align with sharia..." (Interview, June 19, 2024).

From a Weberian perspective, this illustrates institutionalized traditional social action that fosters religious social capital, reinforcing community cohesion.

Modernization presents notable challenges. Most children now have access to smartphones, which can shift learning orientations toward entertainment. Parents respond with instrumental-rational actions, such as limiting screen time and redirecting attention to Qur'anic study.

Religious institutions in Karduluk, particularly langgar and madrasah diniyah, hold a strategic role as centers of religious character formation. Value internalization here combines cognitive teaching with ritual practice. Qur'anic teacher Abdul Manan stated:

"At the langgar, in addition to reciting the Qur'an, students must memorize the pillars of faith and Islam, as well as the obligatory and impossible attributes of God and His Prophet..." (Interview, June 19, 2024).

These activities exemplify traditional social action—ritualized and inherited across generations—while simultaneously serving value-rational purposes aimed at shaping children's moral foundations. In this sense, religious institutions function as formalized value transmission media, complementing the family's primary role in religious education.

Beyond formal religious instruction, these institutions act as nodes of social cohesion. Activities such as tahlilan, Qur'anic recitation ceremonies, the Prophet's birthday celebration (Maulid), and communal feasts reinforce social networks and the ethic of mutual assistance. Field observations show that nearly all villagers participate in such events, whether as hosts or guests. This aligns with Kuntowijoyo's (2002) observation that in agrarian Madurese society, mosques and prayer houses serve as both religious and socio-cultural hubs.

Furthermore, Karduluk's social structure, based on the hierarchical principle of *buppa'-bhabhu'-ghuru-rato* (Hasan, 2012), strengthens the authority of religious institutions. As Sujono (June 18, 2024) noted, parents feel ashamed if their children cannot recite the Qur'an, prompting them to enroll children in langgar or madrasah diniyah from an early age. This reflects a form of positive social sanction that promotes collective adherence to religious norms. Thus, religious institutions in Karduluk function not only as centers of education but also as mechanisms of social control, ensuring the continuity of Islamic values in rural Madurese society.

4. Synthesizing Weber's Theory with Field Findings

Analysis of the field data shows that parental social actions in Karduluk Village can be classified into Weber's four types:

- 1) Traditional Action: Habituating children to participate in *tahlilan*, communal feasts, and langgar learning.
- 2) Value-Rational Action: Instilling faith and moral values with the belief in spiritual merit and child salvation.
- 3) Instrumental-Rational Action: Limiting smartphone usage and redirecting children toward religious study to mitigate modernization's negative impacts.
- 4) Affective Action: Correcting or scolding children for neglecting prayer, driven by religious emotion and parental affection.

This synthesis highlights that family-based education in Karduluk is not merely ritualistic but value-rational, reflecting the agrarian-religious character of Madurese society, as described by Kuntowijoyo (2006) and Hasan (2012).

Field analysis indicates that parental social actions in instilling Islamic values can be fully explained through Weber's social action framework. These four action types operate simultaneously within family and institutional religious settings. Traditional action stabilizes value inheritance, affective action demonstrates emotional attachment, value-rational action embodies moral commitment, and instrumental-rational action illustrates adaptive strategies to modernization and digital exposure.

The sociological implications of these patterns include:

- 1) Strengthening Social Cohesion: Communal rituals like *tahlilan* and *khataman* function as bonding mechanisms across kinship networks.
- 2) Reproducing Religious-Cultural Values: Family and langgar-based education reflects a consistent religious habitus (Bourdieu, 1990) aligned with Weberian value-rational action.
- 3) Adapting to Modernization: Parental responses to technology use indicate a shift from purely traditional to instrumental-rational strategies, while retaining a moral foundation.

In conclusion, Weber's social action theory effectively explains the interplay of family practices, social structures, and cultural values in Karduluk Village. These findings contribute to the sociology of education and religion by illuminating how rural communities maintain religious resilience while navigating modern social transformations.

Conclusion

This study reveals that the transmission of Islamic values in Karduluk Village, Sumenep Regency, is rooted in the synergy between family practices, religious institutions, and the village's socio-cultural structure. Families act as the primary agents of religious socialization, nurturing children through traditional rituals, value-oriented actions, and emotional engagement. This process begins from the prenatal stage and is reinforced by structured learning in Langgar and Madrasah Diniyah, which simultaneously function as centers for moral education and community cohesion.

Viewed through a Weberian social action framework, the practices observed encompass all four types of social action: traditional, affective, value-rational, and instrumental-rational. Traditional and affective actions dominate the transmission of religious values across generations, while value-rational actions reflect moral commitment to raising pious and socially responsible children. Instrumental-rational actions emerge as adaptive strategies to modernization and digital technology, illustrating that rural religious communities can preserve core values while pragmatically responding to social change.

In sum, the case of Karduluk Village highlights how family and community-based religious education serves as both a moral and social resilience mechanism in rural Indonesia. This study contributes to the broader discourse on religious socialization, cultural sustainability, and rural sociological adaptation, demonstrating that traditional communities can sustain their cultural-religious habitus amid contemporary transformations.

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