

## Ethno-Parenting in Islamic Education as a Model for Cultivating Children's Moderate Attitudes

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### INFO ARTIKEL

December 17, 2025

Revised :

January 18, 2026

Approved:

February 13, 2026

Published:

February 18, 2026

### Keywords:

Ethno-Parenting, Islamic Education, Moderate Attitudes, Religious Moderation, ,

### ABSTRAK

This article examines ethno-parenting in Islamic education as a contextual model for cultivating children's moderate attitudes within Indonesian Muslim families. The background of the study arises from concerns about intolerance and rigid religious interpretations among youth, highlighting the need to strengthen moderation from the earliest educational environment, namely the family. Ethno-parenting is understood as a parenting pattern that integrates Qur'anic-prophetic values with local cultural wisdom that aligns with sharia. This study employs a qualitative library research design by analyzing accredited journal sources related to Islamic parenting, local cultural values, and religious moderation. Data were collected through systematic documentation and analyzed using thematic content analysis to identify intersections between Islamic educational principles and cultural practices in family life. The findings reveal that spiritual habituation, moral-social cultivation, and dialogic-democratic parenting methods embedded in local traditions create a lived environment where children internalize tolerance, empathy, balance, and non-violence. The discussion confirms that moderation is effectively formed through daily cultural-religious practices rather than doctrinal instruction alone. In conclusion, ethno-parenting offers a coherent framework that unites religion, culture, and parenting practice as the foundation for shaping moderate dispositions from early childhood in Indonesian Muslim families.



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## INTRODUCTION

Indonesia's social landscape, marked by religious plurality and dense cultural diversity, places religious moderation at the center of contemporary educational concern. Public discourse on intolerance and youth exposure to polarizing religious narratives has increasingly pointed to the family as a decisive arena where foundational attitudes are formed long before formal schooling begins. Within Islamic education, the family is recognized as the first and most influential environment for nurturing faith, worship, and moral conduct through daily interaction, habituation, and lived example. At the same time, Indonesian families do not raise children in a cultural vacuum. Parenting practices

are embedded in local customs, communal ethics, and inherited traditions that continue to shape how values are transmitted across generations. This intersection between Islamic teachings and local cultural wisdom provides fertile ground for what can be termed ethno-parenting: a culturally rooted pattern of childrearing that aligns local traditions with Islamic moral guidance. Such a model becomes particularly relevant in the effort to cultivate moderate attitudes in children, understood as dispositions of tolerance, balance, empathy, and non-violence that resonate with the Islamic principle of *wasathiyah* (Hayati et al., 2025; Sari et al., 2024).

The phenomenon motivating this study emerges from a visible tension in Indonesian Muslim families. On the one hand, there is a strong normative commitment to teaching Islamic values at home through prayer routines, moral advice, and parental example. On the other hand, there is evidence that children and adolescents remain vulnerable to rigid, literalist, and sometimes intolerant interpretations of religion circulating through digital media and peer networks. This indicates that the transmission of religious knowledge alone is insufficient to cultivate a moderate religious outlook. What appears to be missing is the contextual socialization of values through everyday cultural practices that embody tolerance, communal harmony, and respect for difference. Studies on religious moderation in Indonesia emphasize the need to accommodate local cultural values as one of the pillars of moderation, alongside national commitment, tolerance, and anti-violence (Hayati et al., 2025). However, these insights have not been sufficiently translated into a coherent model of family-based education that integrates culture and Islam in childrearing practices.

From a conceptual standpoint, ethno-parenting can be understood as the integration of Islamic educational principles with local cultural norms that do not contradict sharia. Islamic values such as faith, worship, moral conduct, compassion, justice, and empathy form the spiritual foundation of parenting, while cultural values provide the social context through which these principles are practiced in daily life (Firdasari & Bakar, 2025; Pulungan & Hayati, 2024; Zahro et al., 2025; Khofifah et al., 2025; Wardana et al., 2025). Parenting methods emphasized in Islamic education, including modeling behavior, habituation, storytelling, dialogue, and measured discipline, naturally converge with traditional patterns of guidance found in Indonesian communities (Pulungan & Hayati, 2024; Zahro et al., 2025; Zuhro, 2022; Wardana et al., 2025). In many villages and urban neighborhoods alike, children learn respect, cooperation, and empathy not only from religious instruction but from participating in communal traditions, family deliberations, and shared responsibilities. These practices reflect key elements of Islamic moderation such as *tawassuth* (middle path), *i'tidal* (justice), *tasamuh* (tolerance), *syura* (deliberation), *ishlah* (reform), *qudwah* (exemplary conduct), *muwathanah* (civic responsibility), and *tawazun* (balance) (Hayati et al., 2025; Sari et al., 2024).

The integration of ethno-parenting values with Islamic moderation principles becomes more apparent when examining how families teach children to interact with difference. Research shows that in multi-religious villages, children raised in families that emphasize respect for neighbors of other faiths, participation in communal events, and fair treatment of others tend to develop inclusive attitudes from an early age (Rosela et al., 2025). Parents who consciously teach justice, honesty, empathy, and respect for local customs indirectly nurture a moderate religious outlook that is both faithful to Islam and open to social diversity (Rosela et al., 2025; Pulungan & Hayati, 2024; Ashari & Masfufah, 2025; Fariati et al., 2025). This everyday exposure to difference, framed by

religious ethics and cultural courtesy, shapes children's understanding that Islam is compatible with peaceful coexistence and civic harmony. In this sense, moderation is not taught as an abstract concept but lived as a daily practice.

Empirical findings further highlight that the family environment is the primary foundation for shaping moderate attitudes through routine communication, tolerant religious practice, and consistent parental example (Rosela et al., 2025; Ashari & Masfufah, 2025; Pratama et al., 2025; Wardana et al., 2025). Children habituated to dialogue, gentle advice, and affectionate discipline are more likely to internalize values of empathy and fairness. When parents demonstrate balanced religious observance without harshness, children perceive religion as a source of peace rather than rigidity. This aligns with Islamic educational methods that prioritize guidance of the heart and moral awareness over coercion (Pulungan & Hayati, 2024; Zuhro, 2022). Ethno-parenting, therefore, provides a culturally resonant pathway for implementing these methods in ways that feel natural and meaningful within the family context.

Despite the growing body of literature on religious moderation and Islamic parenting, a significant research gap remains. Existing studies often treat religious moderation as a policy agenda within schools and higher education, focusing on curriculum development and institutional culture (Hayati et al., 2025; Agus et al., 2025; Rochmah & Marno, 2023). Other studies examine Islamic parenting from a theological or psychological perspective without adequately considering the role of local cultural practices in shaping children's attitudes (Firdasari & Bakar, 2025; Khofifah et al., 2025). Meanwhile, research on local wisdom and culture rarely connects these traditions explicitly with Islamic educational frameworks. As a result, the concept of ethno-parenting remains underdeveloped as a theoretical and practical model for cultivating moderate attitudes in children within Muslim families.

The novelty of this study lies in positioning ethno-parenting not merely as a cultural phenomenon or a religious practice, but as an integrated model of Islamic family education that systematically contributes to the formation of children's moderate attitudes. By synthesizing insights from studies on religious moderation, Islamic parenting methods, and local cultural values, this article offers a conceptual bridge that has not been explicitly articulated in previous research. It argues that moderation in children is most effectively cultivated when Islamic values are embodied through culturally meaningful parenting practices rather than transmitted solely through doctrinal instruction. This approach provides a contextualized understanding of how moderation can grow organically within the family, rooted in daily habits and social interactions.

In light of these considerations, the purpose of this study is to analyze how ethno-parenting in Islamic education functions as a model for cultivating moderate attitudes in children within Indonesian Muslim families. Through this analysis, the article seeks to contribute a theoretical framework that integrates culture, religion, and parenting as a coherent foundation for strengthening religious moderation from the earliest stages of child development.

## **METHODOLOGY**

This study employs a qualitative library research design to construct a conceptual model of ethno-parenting in Islamic education as a foundation for cultivating children's moderate attitudes within Indonesian Muslim families. The data sources consist of primary scholarly works explicitly discussing religious moderation, Islamic parenting methods, and the role of local cultural values in family education, particularly the studies

by Hayati et al. (2025), Sari et al. (2024), Pulungan and Hayati (2024), Zahro et al. (2025), Zuhro (2022), Wardana et al. (2025), Rosela et al. (2025), Ashari and Masfufah (2025), Pratama et al. (2025), Firdasari and Bakar (2025), Khofifah et al. (2025), Fariati et al. (2025), Agus et al. (2025), and Rochmah and Marno (2023). Data were collected through systematic documentation and literature tracing, focusing on concepts, findings, and arguments related to Islamic parenting, cultural accommodation, and principles of wasathiyah. The selection criteria prioritized recent peer-reviewed publications relevant to Indonesian contexts to ensure contextual validity. Key ideas, value dimensions, and parenting methods were identified, categorized, and mapped to reveal intersections between Islamic educational principles and local cultural practices.

Data analysis was conducted using qualitative content analysis with a thematic approach. The identified concepts were coded into three analytical clusters aligned with the study focus: the conceptualization of ethno-parenting within Islamic and cultural perspectives, the integration of ethno-parenting values with principles of Islamic moderation, and the role of ethno-parenting in shaping children’s moderate attitudes. Through comparative reading and constant interpretation across sources, recurring patterns of values, methods, and outcomes were synthesized into a coherent framework. This analytical process enabled the formulation of an integrative model that explains how culturally grounded Islamic parenting practices contribute to the internalization of tolerance, balance, empathy, and anti-violence dispositions in children.

## RESULTS AND DISCUSSION

Based on the qualitative content analysis of the selected literature, the findings reveal recurring patterns that show how Islamic values, local cultural practices, and parenting methods converge into ethno-parenting practices that contribute directly to the formation of children’s moderate attitudes. The synthesis below organizes these findings into a single analytical table that maps value dimensions, parenting methods, cultural integration, and the resulting moderate dispositions in children.

Tabel 1. Synthesis of Ethno-Parenting Dimensions in Islamic Education and Their Contribution to Children’s Moderate Attitudes

<b>Dimension</b>	<b>Core Values Identified</b>	<b>Parenting Practices in Family</b>	<b>Cultural Integration</b>	<b>Impact on Children’s Moderate Attitudes</b>	<b>Key Sources</b>
<b>Islamic Educational Values</b>	Faith, worship, morality, compassion, justice, empathy, wasathiyah	Modeling religious conduct, habituation of worship, moral advice, dialogic guidance	Religion practiced in daily family life without rigidity	Children perceive Islam as peaceful, balanced, and humane	Firdasari & Bakar (2025); Pulungan & Hayati (2024); Zahro et al. (2025); Khofifah et al. (2025); Wardana et al. (2025)

<b>Local Cultural Values</b>	Respect for elders, communal harmony, mutual help, deliberation, courtesy	Participation in traditions, family discussions, social responsibility	Customs and traditions aligned with sharia principles	Children learn tolerance and social empathy naturally	Hayati et al. (2025); Sari et al. (2024); Fariati et al. (2025)
<b>Parenting Methods</b>	Example, habituation, storytelling, dialogue, measured discipline	Heart-based guidance, affectionate communication, consistent example	Cultural storytelling and advice embedded with Islamic messages	Internalization of moral values through lived experience	Pulungan & Hayati (2024); Zuhro (2022); Wardana et al. (2025)
<b>Social Interaction Context</b>	Interaction across religious and cultural differences	Teaching respect for neighbors of other faiths, fairness, honesty	Living in multi-religious communities with courteous behavior	Development of inclusive and non-violent attitudes	Rosela et al. (2025); Ashari & Masfufah (2025); Pratama et al. (2025)
<b>Internalization Process</b>	Habituation, moral experience, social exposure	Daily repetition of tolerant behavior and balanced religious practice	Continuous exposure to moderate examples in family life	Formation of tolerant, empathetic, balanced, anti-violence character	Rosela et al. (2025); Wardana et al. (2025); Ashari & Masfufah (2025)

The table demonstrates that ethno-parenting is not a single practice but a convergence of Islamic educational values, local cultural norms, and relational parenting methods that collectively shape children's moderate dispositions. The findings indicate that moderation in children emerges not primarily from formal doctrinal teaching, but from consistent exposure to culturally embedded Islamic practices in everyday family life. When parents combine religious modeling with culturally meaningful habits such as deliberation, mutual help, respect, and open dialogue, children internalize moderation as a natural way of living. This synthesis confirms that ethno-parenting provides a contextual and practical pathway for cultivating tolerant, empathetic, balanced, and non-violent attitudes in children within Indonesian Muslim families.

## Discussion

This study set out to analyze how ethno-parenting in Islamic education functions as a model for cultivating children's moderate attitudes within Indonesian Muslim families. The synthesis of accredited studies demonstrates that ethno-parenting is not merely a cultural pattern of childrearing nor solely a religious practice, but an integrated educational approach where Islamic revelation and local cultural wisdom converge in daily family life. In this integration, children do not learn moderation through abstract instruction but through habituated experiences that unite spirituality, morality, and social

interaction. Evidence from Bugis Bulukumba shows how Islamic rituals such as prayer, adzan or iqamah, salawat, and aqiqah are intertwined with the cultural value of *siri'*, which emphasizes dignity, honor, and moral restraint as the foundation of a child's character (Adela & Jakfar, 2025). This fusion illustrates that moral awareness is formed through culturally meaningful religious practice rather than doctrinal transmission alone.

A similar pattern appears in Aceh, where parenting grounded in *tawhid*, *taqwa*, and local Islamic cultural traditions has been shown to strengthen family resilience and children's character development (Abubakar et al., 2023; Dwinandita, 2024). These findings confirm that Islamic education in the family is most effective when parents act as role models who embody Qur'anic and prophetic ethics in culturally familiar forms. Nurhuda (2023) and Mansir (2022) emphasize that Islamic parenting prioritizes affection, guidance, and the cultivation of moral, social, mental, and spiritual capacities through example and dialogue. When these methods are situated within local customs such as communal cooperation, respect for elders, and family deliberation, children experience Islam as a lived moral system that harmonizes with their social environment.

The core practices of ethno-parenting identified across studies revolve around three interconnected dimensions: spiritual formation, moral-social cultivation, and dialogic-democratic methods. Spiritual practices include joint worship, supplication, and habituation of remembrance, which anchor children's awareness of God in daily routines (Abubakar et al., 2023; Nurhuda, 2023; Mansir, 2022; Rouzi et al., 2025). Moral-social values such as honesty, trustworthiness, empathy, *siri'*, and mutual cooperation are transmitted through participation in family and community life (Adela & Jakfar, 2025; Waston et al., 2024; Dwinandita, 2024). These are reinforced by parenting methods that rely on modeling, storytelling, dialogue, habituation, and democratic discipline (Nurhuda, 2023; Waston et al., 2024; Mansir, 2022; Pribadi, 2023). Together, these practices create an environment where moderation is experienced as balance, respect, and empathy rather than imposed as a rule.

This integration becomes particularly significant when examining how children develop moderate religious attitudes. A systematic review of Islamic parenting in Southeast Asia found that embedding *wasatiyyah* values in parenting enhances interreligious tolerance, moral growth, and family resilience (Dwinandita, 2024). Madyawati et al. (2023) further observe that successful internalization of Islamic moderation depends largely on parents' understanding of moderation and the quality of their parenting methods. This suggests that moderation is not automatically transmitted through religious teaching but requires conscious parental modeling and consistent relational practices. In Luwu Raya, parents deliberately instill *tawassuth*, *tasamuh*, *tawazun*, *musawah*, *ishlah*, and *i'tidal* through household rules, personal example, and respect for others, indicating that moderation can be systematically cultivated in family settings (Pribadi, 2023).

Parenting styles also play a crucial role. Studies show that democratic-authoritative parenting, characterized by warmth, dialogue, and firm but reasonable boundaries, aligns closely with Islamic parenting principles and fosters independence, responsibility, and positive social attitudes in children (Nurhuda, 2023; Waston et al., 2024; Mansir, 2022; Mahfud et al., 2023). Such an approach avoids harsh authoritarianism while maintaining moral guidance, enabling children to internalize values through understanding rather than fear. This environment nurtures empathy, fairness, and openness, which are central traits of moderate attitudes.

The implications of these findings are evident in diverse cultural contexts across Indonesia. Families that combine local values such as *siri'*, Malay customs, and traditional rituals with tauhid, moral discipline, and democratic parenting provide fertile ground for raising children who are religious yet inclusive and tolerant (Adela & Jakfar, 2025; Abubakar et al., 2023; Munawaroh et al., 2025; Dwinandita, 2024; Pribadi, 2023). Children raised in such environments witness firsthand how religious devotion coexists with social harmony and respect for difference. This lived experience shapes their perception of Islam as compassionate and balanced.

Furthermore, the literature suggests practical pathways to strengthen this model. Parenting education modules rooted in Islamic values can be developed through schools and mosques to support parents in implementing ethno-parenting consciously (Dwinandita, 2024). Health workers and early childhood educators who understand holistic Islamic parenting can assist families in reinforcing these values during critical developmental stages (Ilahiyani et al., 2025; Waston et al., 2024). Collaboration between families and educational institutions further ensures that children encounter consistent messages about moderation across different environments (Kuswandi, 2024; Putra et al., 2021).

Ultimately, the discussion confirms that ethno-parenting provides a culturally grounded and religiously authentic pathway for cultivating moderate attitudes in children. Moderation emerges not as a theoretical doctrine but as a natural outcome of daily practices that harmonize faith, culture, and relational parenting. This model answers the study's objective by demonstrating that the integration of revelation and local wisdom in family education is a powerful means of shaping children who are devout, empathetic, balanced, and non-violent in their outlook.

## CONCLUSION

This study concludes that ethno-parenting in Islamic education serves as a contextual and effective model for cultivating children's moderate attitudes within Indonesian Muslim families by harmonizing Qur'anic-prophetic values with local cultural wisdom that aligns with sharia. Through spiritual habituation, moral-social cultivation, and dialogic-democratic parenting practices embedded in everyday family life, children internalize tolerance, empathy, balance, and non-violence as lived experiences rather than abstract teachings. The findings demonstrate that when Islamic rituals, ethical guidance, and culturally meaningful customs are integrated in parenting, children grow to understand Islam as compassionate, just, and compatible with social diversity. In this way, the study's objective is addressed by showing that ethno-parenting provides a coherent framework uniting religion, culture, and parenting practice as the foundation for shaping moderate dispositions from early childhood within Indonesian Muslim families.

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