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Early chilhood parenting based on islamic value and local culture in strengthening family resilience and role

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ABSTRACT

The main challenge in early childhood parenting based on Islamic values and local culture lies in the gap between the ideal principles taught in religious teachings and the culture influenced by modernization. This study aims to examine early childhood parenting patterns based on Islamic values and local culture as an effort to strengthen the family's role in character formation of the children. Using a qualitative approach and phenomenological methods, this study involved five families selected through snowball sampling in Palopo City, South Sulawesi. Data were collected through observation, in-depth interviews, and documentation, then analysed using reduction techniques to uncover key themes from parenting experiences. The results show that parents implement various strategies in Islamic parenting, such as inviting children to worship, limiting interaction between boys and girls, developing Islamic character, and instilling values of faith and honesty from an early age. Furthermore, the Bugis Makassar cultural approach is also an important part of parenting, instilling values such as Alempureng (honesty), Amaccang (intellectualism), Agenttengeng (assertiveness), Reso (hard work), and Siri (shame/self-esteem). The integration of Islamic values and local culture strengthens family resilience and shapes children's identities with noble character. These findings emphasize the importance of parents as the first educators in the family and the need for a holistic approach to early childhood parenting. This research contributes to the development of parenting models that align with Islamic teachings and local wisdom, and are relevant in the context of a multicultural society.

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Introduction

Parenting represents a form of interaction between parents–both father and mother–and their children, encompassing attitudes, values, and beliefs held by the parents. In this context, the role of parents is crucial as the primary foundation in shaping the life and overall development of the child. Furthermore, parenting is not a one-way process from parents to children, but rather a two-way interaction that requires effective communication among family members. Thus, good communication becomes a key factor in realizing optimal parenting that supports holistic child development (Imroatun et al., 2020; Nasution et al., 2024).

Parents are responsible for guiding their children to grow into pious individuals who believe in and are devoted to Allah SWT. Therefore, education within the family environment holds a strategic position, not only as the initial foundation for character formation but also as a complement to the shortcomings of formal education systems. With proper upbringing within the family, it is expected that future generations of noble character will emerge (Hidayat, 2021).

The family plays a highly strategic role in instilling religious and cultural values as the foundation of social education from an early age. The family is the first place where kids learn, and it plays a key role in helping them develop their character and sense of who they are in society. The application of Islamic values in early childhood education is essential for creating a generation that is moral, faithful, and responsible. Religious values can be instilled through worship practices, moral cultivation, and parental role modeling, while cultural values can be introduced through daily activities such as using local languages, storytelling, traditional games, and habituating politeness and mutual cooperation. This demonstrates that children's morality is strongly influenced by the cultural values present in the environment in which they grow (Ali et al., 2022; Pulungan & Hayati, 2024; Yatni et al., 2025).

According to Annisa, Yumarni, and Marwah, (2021) parents apply approaches through habituation methods and direct services to children within the household. In addition, attention to aspects of children's growth and development is essential, as both are key indicators affecting long-term quality of life (El Brashy and Miglietta, 2022). In this context, it is evident that parents often opt for separation to preserve traditional values, while at the same time striving for integration to implement more effective parenting strategies. Muslim communities today require a model of "parenting in the context of migration" that remains consistent with Islamic values and teachings (Bakar and Prayogo, 2023). Islamic-based parenting education has been proven to play a significant role in strengthening family resilience, as shown in Aceh, Indonesia, where culture and religion serve as central components of family resilience programs (Purwandari, Husna and Tawil, 2022). The application of Islamic parenting models has also been shown to improve family literacy, particularly among families with low literacy levels, where children's literacy activities increased in both high- and low-literacy households.

Moral education needs to be introduced to children from an early age to shape positive and character-driven behavior. Morality are essential to the process of children's growth and development, both within the family environment and in their interactions with society. According to Sahnan (2019), morality is the main component of Islamic basic education, beginning with the role of the family, particularly parents. This process includes teaching, habituation, role modeling, direct practice, providing concrete examples, explanation, and consistent guidance, until these values form a child's morality in its entirety. In this regard, children require effective methods of conveying moral values for successful internalization (Agus and Abdul raman, 2017; Moh.Kholik, 2020; Sutarmin, Zuchdi and Suardiman, 2014). Parenting practices are essentially influenced by cultural values and belief systems held by each family. Ulpi et al. (2021) state that cultural context helps shape the dynamics of the parent-child relationship from early childhood. Kang et al. (2018) further argue that cultural values influence parenting styles and children's development, and that understanding a child's temperament can help parents adjust their parenting practices to local cultural norms. As children grow, they begin to learn which behaviors are considered appropriate or inappropriate in their culture, adopting or rejecting the values they encounter. Lounds et al. (2005) also demonstrate that cultural considerations play a major role in early childhood parenting. In multicultural societies, the quality of parenting contributes to children's well-being and achievement. Durden and colleagues emphasize that parents are the first educators of their children in introducing culture. Children acquire their initial knowledge of language, values, and customs through family interactions.

According to Jung et al. (2022), culture influences individual behavior through three main components: ecological, social, and biological factors. This influence occurs through the process of enculturation, which takes place within the family, community, and institutions—all of which shape psychological processes such as attitudes, values, beliefs, opinions, norms, and behaviors. Thus, culture can be understood as an adaptive response to these three factors, which at the macro-social

level interact and produce specific cultural constructions. Enculturation allows individuals to learn and internalize social patterns and behaviors in their culture from an early age. Over time, this process also shapes psychological characteristics, such as ways of interpreting the world, understanding the motivations behind one's own and others' actions, as well as expressing emotions and building social relationships (Juang, 2008). Based on a review of various studies on Islamic and cultural approaches to parenting, it can be concluded that this topic opens broad opportunities for discussion. This study aims to explore how Islamic and local cultural values are applied in early childhood parenting and how they contribute to strengthening family resilience and roles.

The Qur'an and Sunnah provide clear guidance regarding the importance of parents' role in educating and raising children. Education is not only focused on academic aspects but also on character formation in accordance with Islamic teachings (Zenaida et al., 2023). Parenting in Islam includes several core principles, such as belief in Allah, respect for parents, justice, patience, discipline, prayer, and the prevention of misconduct. The ultimate goal of this parenting pattern is to guide children back to the righteous path in accordance with Allah's commands as written in the Qur'an and Hadith (Tobing & Nurjannah, 2024).

The integration of Islamic values into parenting practices plays a vital role in strengthening family resilience among Southeast Asian Muslim communities. Values such as wasatiyyah (moderation), sabr (patience), and tawakkal (trust in God) have been shown to promote interreligious tolerance and harmonious living, which are crucial aspects in culturally and religiously diverse societies (Dwinandita, 2024).

Family resilience can be achieved if the father, as the leader of the family, is able to protect family members from negative influences that contradict religious teachings. In Islam, strengthening family resilience emphasizes two main aspects: mental-spiritual and material-empirical. Parents are required to make the family a primary place of nurturing mental and spiritual health for each member. The inculcation of correct faith is a key element that must be prioritized. The material-empirical aspect shows that the strength of a family is not only dependent on high spirituality but also influenced by stability and economic capacity (Gusnanda et al., 2023).

According to Kosim et al. (2022) there are two essential aspects in Islamic parenting. First, Muslim parents need to possess a deep understanding of Islamic teachings as the foundation for raising their children. Second, educational institutions, particularly schools, are expected to implement Islamic-based parenting education programs through the use of modules such as "Becoming Great Muslim Parents" in order to raise pious and intelligent generations. In the view of Zur Raffar et al. (2021) ideal parenting skills in Islam include knowledge of parenting styles, fostering a spiritual relationship with Allah SWT, building good relationships with children, and maintaining social interactions with fellow human beings. These skills cover spiritual, mental, emotional, physical, and social dimensions. This study is expected to assist parents in understanding the fundamental principles of Islamic parenting, which ultimately contribute to achieving harmonious and prosperous families. Meanwhile, Jung et al. (Jung et al., 2022) emphasize that children's behavior is strongly influenced by culture, which they gradually learn from birth, as children are not born with cultural knowledge. A number of studies confirm that cultural aspects significantly influence early childhood parenting practices. In this regard, the integration of traditional games and local values into parenting models is considered essential for instilling cultural heritage awareness from the preschool age (Mortensen, Latimer and Yusuf, 2014; Shaw, Stoll and Van Mullem, 2023; Astuti and Nugroho, 2023) Parents also play a role in shaping children's identity through the internalization of norms and cultural values they uphold.

Methods

This study employed a qualitative approach with phenomenology as its primary method. The qualitative approach is multimodal, involving interpretive processes and naturalistic inquiry into the subject under investigation (Denzin, N. K., & Lincoln, 1994). Qualitative researchers seek to understand and interpret phenomena in their natural context, focusing on the meaning that

individuals assign to their experiences. The study involved five informants consisting of fathers, mothers, and their early childhood children (aged 4–6 years).
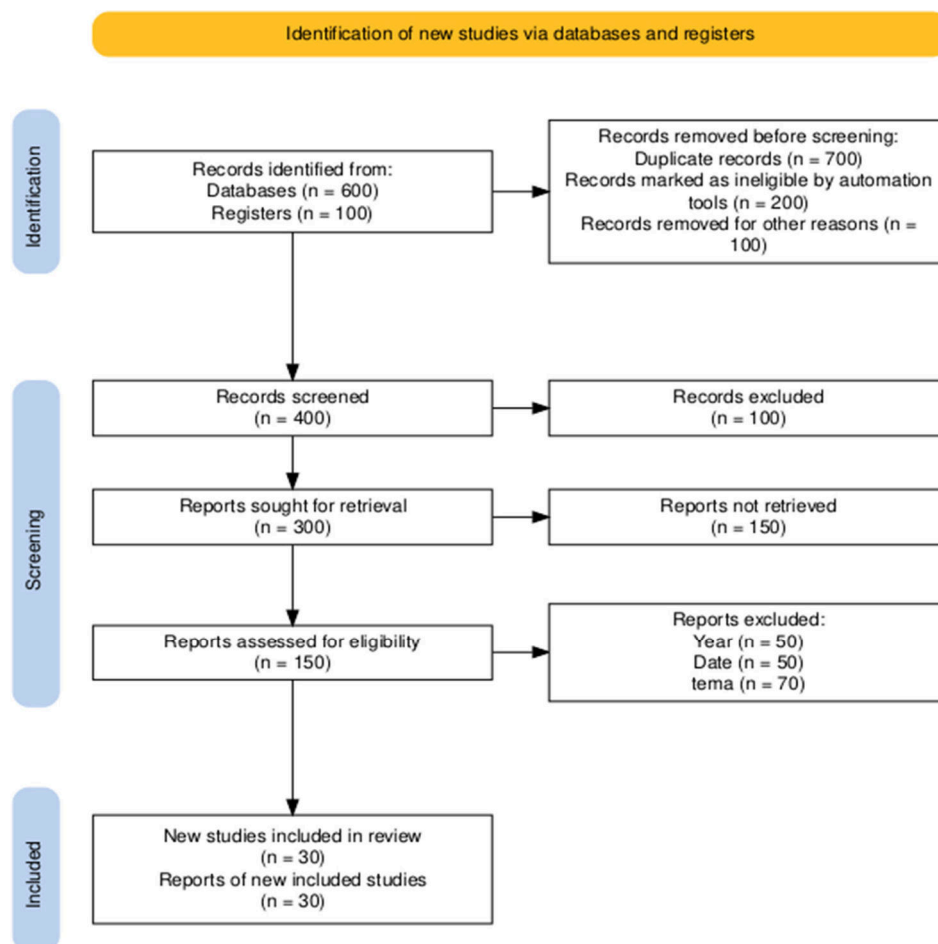

Figure 1 Illustrates the systematic literature review (SLR) process on the parenting theme Islam and culture in early childhood. Source: Haddaway, N. R., Page, M. J., Pritchard, C. C., & McGuinness, (2022).

Informants were selected using the snowball sampling technique. The criteria for informants were determined based on three main indicators: (1) living together in one household as a nuclear family (father, mother, and child), (2) having children within the early childhood age range, and (3) practicing parenting based on Islamic values. The study was conducted in Palopo City, South Sulawesi. Data were collected through three primary techniques: observation, interviews, and documentation.

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The data analysis process was carried out through reduction, which involved organizing and interpreting the meaning of informants' statements into key themes. These essential themes were then used to develop an in-depth description of the informants' experiences. The description was further elaborated into a comprehensive account capturing the essence of the studied phenomenon, commonly referred to as structural essence. To ensure data validity, source triangulation was employed. The originality of this research is reflected in the use of a systematic literature review (SLR) to collect supporting references related to key themes such as Islamic parenting, cultural values, and early childhood development. This review was conducted using the PRISMA approach (Preferred Reporting Items for Systematic Reviews and Meta-Analyses), which involved three main stages: identification, screening, and inclusion. This approach provided a comprehensive and systematic overview of the selection and analysis process of relevant literature.

Results and Discussion

Forms of Islamic parenting practiced by parents included encouraging children to attend prayers at the mosque, introducing social boundaries between boys and girls, providing Islamic character education, and instilling values of faith and honesty from an early age. Each family had its own particularities in applying Islamic parenting patterns, emphasizing the importance of role modeling in shaping children's personalities. Children tend to imitate their parents, and it is undeniable that parents exert the most significant influence on their development. The human tendency to learn through imitation underscores the importance of parental role modeling. Specifically, children easily mimic the behavior of individuals with whom they share an emotional bond. This method of role modeling aligns with Albert Bandura's modeling theory (Kadir, 2021). According to Sahlan (2017) Bandura emphasized that cognitive processes also affect observational learning. If individuals rely solely on trial-and-error learning, the process becomes highly challenging and time-consuming. One of Bandura's crucial contributions was highlighting that humans learn not only through classical and operant conditioning but also through observing others' behaviors, which he termed modeling. Providing positive role models is therefore one of the most effective ways to foster self-confidence in children. Findings from previous studies reinforce the significance of positive role modeling in early childhood development.

Table 2. Strengthening Families through Islamic Parenting in Early Childhood

Categorized Aspect	Responses from 5 Informants
Encouraging children to worship at the mosque	Parents consistently take their children to the mosque for prayers and to donate to the charity box. Each time parents go to the mosque, they invite their children to contribute to the charity box so that the children understand the importance of worship and doing good deeds in Islam.
Limiting interaction between boys and girls	Parents provide early religious understanding and knowledge to their children, including boundaries in socializing with the opposite gender or with male siblings at home.
Shaping Islamic character in children	Parents place discipline as the first priority in shaping children's Islamic character. Along with honesty, they remain firm and consistently contribute to improving both family and school environments.
Forming internal habits of Islamic-oriented parenting	Parents regularly introduce Islamic practices such as praying in congregation, praying at home, reciting the Qur'an, and sending children to Qur'anic learning centers (TPA), with the aim of improving children's quality of faith and devotion to Allah SWT.
Instilling values of faith and honesty	Honesty is taught from the smallest aspects of daily life. Children also receive moral teachings in school alongside their peers.

Many unique features of Islamic and cultural parenting in early childhood contribute to strengthening the family. As shown in Table 2, this study focuses on nhancing the role of parents in Islamic parenting

for early childhood. This includes setting social boundaries between boys and girls, encouraging children to attend prayers at the mosque, fostering Islamic character in children, and instilling values of aith and honesty. The study also highlights the variety of educational components within Islamic parenting that can be applied to early childhood. Sholichah and Rifa (2021) emphasize the importance of instilling values of faith from an early age. Similarly, (Suud and Subandi, 2017). argue that the concept of honesty in Islam carries significant psychological messages that require practical implementation. Based on insights derived from family practices–such as encouraging children to attend mosque services, setting limits on social interactions between boys and girls, cultivating Islamic character, developing Islamic parenting habits, and instilling faith and honesty–Darajat explains that Islamic parenting involves a comprehensive approach beginning with parents' attitudes and behaviors toward their children. This includes educating, nurturing, habituating, and guiding children optimally, based on the Qur'an and Sunnah. The values embedded in Islamic parenting are presented in Table 3.

Table 3. Embedding Family Care Values through the Bugis Cultural Approach

Bugis Cultural Values	Responses from 5 Informants
Alempureng (Honesty)	Families instill honesty in children's daily lives, in addition to reinforcement at school.
Amaccang (Intellectuality)	Parents encourage children's learning through consistent participation in Qur'an recitation (TPA), language classes, and reading activities. Parents may take children to book fairs or plan monthly book purchases to enhance their knowledge.
Agenttengeng (Firmness)	Children are taught from an early age to uphold positive traits such as honesty, avoiding grudges, refraining from fighting, and keeping promises or agreements.
Reso (Hard Work)	Parents emphasize the importance of hard work by urging children to be serious in their studies and attentive to teachers. Both fathers and mothers accompany children in learning and help when difficulties arise.
Siri (Shame/Self-respect)	Parents progressively instill the principles of shame and dignity (marwah) to safeguard family reputation. This includes teaching children not to steal, to cover their aurat (e.g., wearing a hijab at school), and to avoid behaviors that may bring disgrace to the family.

Meanwhile, cultural parenting is introduced from an early age, beginning with the introduction of cultural caregiving patterns, the application of cultural practices in children's daily lives, methods of instilling cultural values, and the implementation and preservation of siri' (the Bugis-Makassar concept of shame or honor). Culture plays a vital role in shaping parenting styles. The Bugis parenting tradition carries meaningful values for children from an early age (Marhani, Prihartanti and Purwandari, 2021). These values include Alempureng (honesty), Amaccang (intelligence), Agenttengeng (firmness), Reso (hard work), and Siri' (honor or dignity). The continuous and unbroken transmission of these cultural values from one generation to the next ensures their sustainability (Faturochman, Wenty Marina Minza, 2017). Many unique features of Islamic and cultural parenting in early childhood contribute significantly to strengthening the family. As illustrated in Table 2, this study highlights the role of parents in Islamic parenting practices for early childhood, including setting social boundaries between boys and girls, encouraging children to attend prayers at the mosque, fostering Islamic character, and instilling values of faith and honesty. These findings affirm that various educational components of Islamic parenting can be effectively applied in early childhood development.

Sholichah and Rifa (2021) emphasize the importance of instilling faith-based values from an early age, while (Suud and Subandi, 2017). argue that the concept of honesty in Islam conveys deep psychological meaning that requires concrete implementation. Based on family practices–such as attending mosque services, limiting social interactions between boys and girls, fostering Islamic

values, and developing faith and honesty–Darajat explains that Islamic parenting involves a comprehensive approach beginning with parents' attitudes and behaviors toward their children. This includes educating, nurturing, habituating, and guiding children optimally in accordance with the Qur'an and Sunnah.

The detailed values of Islamic parenting are presented in Table 3. Meanwhile, cultural parenting is introduced from an early age through the transmission of local traditions and social practices. In the Bugis-Makassar context, parenting emphasizes the preservation of siri' (the value of shame and dignity) as well as the cultivation of Alempureng (honesty), Amaccang (intelligence), Agenttengeng (firmness), and Reso (hard work). These values are deeply embedded in daily practices and continue to be transmitted across generations, ensuring cultural sustainability (Marhani, Prihartanti and Purwandari, 2021). The values embedded in Bugis-Makassar cultural parenting begin with Alempureng (honesty), Amaccang (intelligence), Agenttengeng (firmness), Reso (hard work), and Siri' (the value of shame and self-respect). The continuous and uninterrupted transmission of these cultural values from one generation to the next ensures their sustainable development (Faturochman, Wenty Marina Minza, 2017). Indonesia, as a cultural center, plays a vital role in preserving and developing local traditions, while remaining open to external cultural influences, particularly in the context of early childhood family education.

Conclusion

This study emphasizes the importance of integrating Islamic parenting patterns with local cultural approaches as an effective strategy to strengthen family resilience and shape the character of early childhood. The findings reveal that parents play a central role in internalizing Islamic values in children through the habituation of worship, character formation, and the instillation of moral principles such as honesty and responsibility from an early age. The Islamic parenting practices implemented reflect parents' deep awareness of the significance of spiritual and moral foundations in shaping resilient, pious, and competitive personalities in children.

In addition, the application of local cultural values–particularly Bugis-Makassar culture, such as Alempureng (honesty), Amaccang (intelligence), Agenttengeng (firmness), Reso (work ethic), and Siri (self-respect)–serves as an essential instrument in developing children's cultural identity. These values not only enrich children's social and emotional dimensions but also function as social control mechanisms within the family and community.

Through this approach, parenting becomes more contextual and relevant to the sociocultural realities in which children are raised. Overall, the findings underline that early childhood parenting cannot be separated from the active role of parents as the first and foremost educators. The family constitutes the closest and most influential environment in shaping children's behavior and character. Therefore, it is essential for society and educational institutions to encourage parenting practices based on Islamic values and local wisdom as part of a broader strategy to foster a generation that is moral, intelligent, and culturally grounded. This parenting model can serve as a reference for developing family education policies and community development programs in the era of globalization and its challenges.

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