

Strategies for Religious Education for Children in the Families of Converts in Pundu Village, Cempaga Hulu District

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ARTICLE INFO

Article history

Received May 20, 2026

Revised June 25, 2026

Accepted July 17, 2026

Keywords : Religious Education Strategies; Convert Families; Islamic Family Education.

ABSTRACT

This research aims to examine and describe how religious education strategies are applied to children in convert families, with the research location in Pundu Village, Cempaga Hulu District, East Kotawaringin Regency. This research uses a descriptive qualitative method by utilizing two types of data sources: primary data and secondary data. To obtain the data, this research uses three techniques: interviews, observations, and the collection of supporting documents. The subjects in this study are 4 Muslim convert families residing on Jalan Sendong T. These four families were selected based on the criteria of having embraced Islam for at least 5 years and having children aged up to 20 years. From the research results, it was found that religious education for children in convert families is more often carried out thru habituation and direct exemplification by the parents, especially in the practice of obligatory prayers. The habituation of the five daily prayers has become one of the most frequently used strategies by parents to shape their children's religious character from an early age. In addition, children's involvement in Islamic educational institutions such as pesantren, TPA, or madrasah also strengthens their understanding and practice of Islamic values. Overall, this research shows that the families of converts play a significant role as the primary educational institution for children, both in instilling religious values, building Islamic identity, and shaping a religious character that develops gradually and continuously.

1. INTRODUCTION

The family environment is the primary setting for education in shaping a person's character, morals, and religious identity (Akbar, 2020). In this environment, children first learn the basics of spirituality. The family plays an important role in providing guidance to participate in religious activities while also strengthening self-confidence before finally starting to socialize with a broader social environment (Widodo, 2019). Therefore, education is not solely directed toward the enhancement of cognitive aspects or intellectual abilities, but also has a broader function (Sudrajat, Hidayati, & Abdullah, 2025). Islamic teachings view that religious education not only focuses on knowledge but also includes character building and instilling Islamic teachings so that they can be applied in life (Lutfi, 2020). Therefore, the role of parents as primary educators is crucial for the continuity of children's religious education within the family (Hatiah & Muslimah, 2024). Convert families have different characteristics compared to Muslim families in general because they are in the process of adapting to a new system of values and religious practices (Mahmud, Fikri, Hasbiyallah, & Nuraeni, 2019). Religious conversion is not only related to changes in belief but also involves changes in life orientation, social relationships, and the process of forming religious identity (Alicya, Alfitri, & Fitriyanti, 2022; Hidayatullah, 2017). In the process, converts often face various challenges, such as limited understanding of Islamic teachings, adjustment to the religious social environment, and the need to obtain support in strengthening their religiousness (Hartati, 2019;

Kisman, 2024). In the context of a Muslim convert family, the process of religious education for children becomes increasingly complex because parents not only play the role of educators but are also still in the process of deepening their understanding of the religion (Aini, 2025). The strategy can be implemented thru exemplary behavior, habituation of worship, giving advice, and the involvement of Islamic educational institutions as supporters of the child's religious development process (Wahyuningsih, 2021). The finding is supported by research Hafizah, Ananda, Surawan, & Sapuadi (2025) which shows that the Al-Qur'an Education Park (TPA) not only functions as a place for learning to read the Al-Qur'an, but also as a means of forming religious character thru the habituation of worship, guidance, and providing motivation to children.

The phenomenon of religious conversion in Indonesian society as a pluralistic nation shows complex religious dynamics, both from social, cultural, and economic aspects (Rahmawati, Cholidi, & Munir, 2023). A person's change in belief not only affects personal aspects but also influences family life, including the religious education patterns applied to children (Alfiansyah, 2025). As for several previous studies, Purwati (2019) highlighting religious education within the family environment in general. Meanwhile, Sabian, Sadiani, & Hartati (2019) discussing systematic religious guidance for converts to help them understand and practice Islamic teachings. In addition, Muslimah, Hartati, Surawan, & Irawan (2021) examining the guidance for converts thru a religious institutional approach. However, research specifically discussing the strategies of convert parents in providing religious education to their children is still limited, especially studies focusing on the aspect of worship as part of religious adaptation and the formation of the family's Islamic identity character. This phenomenon can be analyzed and understood more deeply by adopting Thomas F. O'Dea's perspective on the function of religion in social life. O'Dea explains that religion plays an important role in providing meaning to life, shaping value orientation, and creating social bonds for individuals, especially when facing changes in their lives. In the context of convert families, this theory is used as an analytical framework to understand how families rebuild their religious value systems, adapt to the Islamic environment, and transmit these values to their children thru family education (Ilahi, Rabain, & Sarifandi, 2017). Based on the study, this research was conducted to analyze the religious education strategies for children in convert families in Pundu Village, Cempaga Hulu District. This research focuses on the efforts of parents in educating their children thru strategies, the provision of religious materials, and the application of educational methods, which emphasize the aspects of Islamic worship in shaping the religious character of children.

2. METHODS

This research uses a descriptive qualitative approach to obtain a comprehensive and in-depth understanding of the strategies employed by converts in instilling religious education in children within the family environment. The qualitative approach was chosen because this study focuses on exploring the experiences, understanding, and forms of educational practices carried out by parents in instilling religious values in children based on the natural family life context (Muhajirin, Risnita, & Asrulla, 2024). Pundu Village, located in the Cempaga Hulu District of Kotawaringin Timur Regency, was chosen as the main research site for this study. The selection of the research location was based on the consideration that the area has a significant community of convert families and has not been extensively studied in academic research. Research informants were determined using purposive sampling techniques, which involve selecting informants based on specific considerations or criteria that align with the research focus (Sugiyono, 2013). The informants in this study consist of four Muslim convert families residing on Jalan Sendong T, Desa Pundu, where the parents act as the main informants. The number of informants is considered adequate because qualitative research is not oriented toward a large number of respondents, but emphasizes the depth of information and the relevance of the informants' experiences to the phenomenon being studied. These four families

meet the established criteria and are willing to share in-depth information about their experiences in raising children in faith while living as converts. Data collection was conducted until reaching the point of data saturation, which is when the information obtained begins to show similar patterns and no new relevant findings are discovered. The main reason for selecting parents as informants is that parents play the most significant role in educating their children and instilling religious values in them. Details regarding the profiles and characteristics of the informants participating in this study can be seen in Table 1.

Table 1. Research Informant Criteria

NO	Criteria for Informants	Explanation
1	Religious status	A family of converts who have embraced Islam for at least 5 years
2	Residence	Residing on Jalan Sendong T, Pundu Village, Cempaga Hulu District
3	Family status	Having a child up to 20 years old
4	Children's religious education	The child is currently or has previously received religious education thru the family or Islamic educational institutions (TPA, diniyah madrasah, or pesantren)
5	Peran informan	Parents as the primary informants of the research

Source: Research Data, 2026.

To obtain accurate research data, the researchers collected information directly thru interviews, observations, and the gathering of relevant documents. The interview process was conducted semi-structurally with the parents of four convert families, with a duration of about 10–20 minutes for each informant to obtain information relevant to the research focus. The interviews aimed to explore the parents' experiences regarding religious education strategies, the materials taught to the children, the teaching methods used, and the challenges faced in the process of religious education. In addition to the interviews, this research employed a non-participatory observation method, where the researcher observed religious education activities within the family without directly participating in them. The observation was conducted to observe the religious practices that take place in the family's daily life. Meanwhile, documentation is used as a supporting data source in the form of notes, activity photos, and other documents related to the child's religious education process. Data analysis in this study is based on the interactive model proposed by Miles, Huberman, & Saldana (2014), which includes the stages of data collection, data reduction, data presentation, and conclusion drawing. These four stages are carried out continuously and influence each other, from the initial phase of fieldwork to the end of the research.

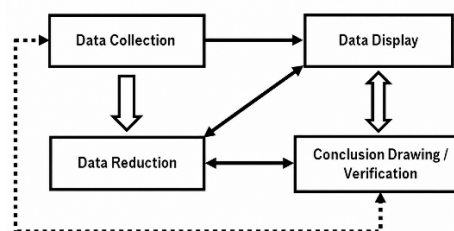


Figure 1. Miles and Huberman Data Analysis

At the analysis stage, the researcher conducts a data coding process to identify the main themes that emerge from the interview and observation results. The first stage, the researcher conducts open coding by identifying and coding data or information deemed relevant to the research focus, particularly related to children's religious education strategies. Subsequently, codes with similar meanings are grouped into specific categories (categorizing), such as exemplary strategies, habituation of worship, involvement of Islamic educational institutions, and challenges faced by convert families. The final stage of analysis is carried out thru the process of theme interpretation

with the aim of identifying the relationships between categories so that certain patterns can be obtained as a basis for drawing research conclusions. To ensure the validity of the data in this study, it is confirmed thru the triangulation method. This is done by testing and comparing data obtained from interviews, observations, and document studies. According to Raco (2010), this technique is applied to ensure that the information collected is much more comprehensive while also enhancing the credibility of the research. As a result, the data obtained have a high level of reliability and are academically valid.

3. RESULTS AND DISCUSSION

RESULTS

This research was conducted on four Muslim convert families in Pundu Village, Cempaga Hulu District, Kotawaringin Timur Regency. The research informants are parents who have embraced Islam for at least five years and have children who receive religious education thru the family or Islamic educational institutions. Based on interviews with the informants, three crucial points emerged in the implementation of children's religious education within the families of converts. These three points include the chosen educational strategies, the religious materials taught, and the learning methods applied directly at home.

3.1 Religious Education Strategies for Children in Convert Families

Based on the results of interviews with informants, it shows that the strategy for religious education of children in convert families is carried out thru cooperation between the roles of parents, Quran teachers, and Islamic educational institutions. As the primary educators of their children at home, parents bear the full responsibility of introducing the fundamentals of Islamic teachings to their children, particularly in guiding the daily practice of worship. On the other hand, in order to strengthen the child's religious understanding, the convert family also took the initiative to bring a Quran teacher to their home to facilitate Quran reading lessons and practical worship learning. This finding shows that Muslim convert families do not only rely on self-study but also utilize the role of Quran teachers to support the development of their children's religious knowledge. Another strategy found is the involvement of Islamic educational institutions, such as Taman Pendidikan Al-Qur'an (TPA), madrasah diniyah, and pesantren. The existence of these institutions serves as a supportive means in enhancing children's religious understanding and assisting families in carrying out the process of religious education. This is reflected in Mr. MD's statement, "At home, we as parents teach them using guidebooks, in the afternoon they study at the TPA, we have also invited a Quran teacher to our house, and to delve deeper, I have enrolled some of them in a boarding school" (Interview Informant 1). Additionally, Mrs. SS explained, "In the morning, the children learn religious education thru the madrasah and in the afternoon they study at TPA An-Nur" (Interview Informant 4). Both statements indicate that religious education for children in convert families does not only take place within the family environment but is also supported by Islamic educational institutions, thereby forming a collaborative educational pattern. Thus, the research results indicate that the strategy of religious education for children in the families of converts in Pundu Village, Cempaga Hulu District, shows a collaborative educational pattern between the family and the Islamic educational environment. Parents remain the primary educators in providing the foundation of religious understanding, while Quran teachers and Islamic educational institutions play a supportive role in deepening and expanding the children's religious knowledge.

3.2 Religious Education Material for Children in Convert Families

The research results show that the religious education material provided to children focuses more on the basic understanding of Islamic teachings, particularly the aspects of worship. The scope of the material taught begins with the most basic concepts, namely the procedures for ablution before

children are taught about prayer. The material about prayer itself is taught gradually according to the child's ability, covering intentions, pillars and conditions of validity, recitations and movements, up to the appropriate times for performing prayers. In addition, children are also taught to memorize daily prayers at home. Mr. MD stated, "We teach from the basics such as intention and the steps of ablution so that the children understand before praying" (Interview Informant 1). After the child understands ablution, the parents continue the learning on the pillars and conditions of prayer by utilizing guidebooks and the assistance of a Quran teacher. This finding clearly shows that mastering the basics of prayer is the top priority for convert families in building a religious foundation for their children. After that foundation is established, parents gradually introduce the recitations, movements, and times of prayer, adjusting them to the child's level of understanding. As stated by Mrs. SS, "What's important is that the child knows the prayer times, the intention, and the prayer recitations." From ablution to completion, it must be correct" (Interview with Informant 4). This proves that the religious education implemented is not merely theory or memorization. The main focus is on how children can truly practice the proper way of praying well in their daily lives. Based on the research findings, religious education in convert families is provided in stages, prioritizing the introduction of the basics of worship as the initial foundation of the child's religious education. This is done so that children not only understand Islamic teachings from a knowledge perspective but can also implement religious values in their daily lives.

3.3 Method of Religious Education for Children in Convert Families

The research results show that Muslim convert families apply several methods of religious education, namely role modeling, habituation, attention, and reinforcement of discipline. The application of these four methods is complementary, depending on the family situation and the child's developmental stage. The exemplary approach is placed as the main foundation of this spiritual education, considering the tendency of children to learn values by observing the actions of their parents as role-modeling. This was conveyed by Mrs. S, "As parents, we must set an example first. I pray first, then the child follows" (Interview with Informant 3). In addition to the aspect of setting an example, consistently forming the habit of worship becomes a step for parents to ensure that prayer becomes ingrained in their child's daily activities. Regarding this matter, Mr. MD stated: "When it's time for prayer, we call the children to pray in congregation." "Every day like that so they get used to it" (Interview with Informant 1). Consistency in this practice aims to instill discipline and the habit of worship from an early age. In addition, parents provide guidance to help children fully understand the meaning and importance of fulfilling religious obligations. As stated by Mrs. SA, "If the child neglects it, I explain slowly that prayer is an obligation and important for us" (Interview Informant 2). If advice does not bring about change, parents apply proportional disciplinary reinforcement, such as limiting certain rights as a form of learning responsibility toward the obligation of worship. Thus, religious education in convert families not only focuses on the transmission of knowledge but also on the formation of habits, understanding, and the child's responsibility in practicing religious teachings. Based on the findings above, the method of religious education in the families of converts in Pundu Village, Cempaga Hulu District, is carried out thru several complementary approaches. The methods of exemplary behavior and habituation are the most dominant approaches found in the process of children's religious education, as these two methods are directly applied thru daily activities within the family environment.

DISCUSSION

The research results show that the convert families in Pundu Village, Cempaga Hulu District, have a significant contribution to the implementation of children's religious education. The educational process is different from that of Muslim families who have had longer religious experiences; the convert families are in the process of rebuilding their understanding, practices, and

Islamic identity after undergoing a change in belief. In the context of convert families in Pundu Village, the strategy for children's religious education is carried out thru the active role of parents, support from Quran teachers, and the involvement of Islamic educational institutions. Taubah (2016) explaining that the family plays a significant role in shaping the attitudes, behaviors, and values that develop in a child, as the first educational process occurs thru relationships and interactions within the family. In line with this, Apriyani (2020) emphasizing that the family plays the role of the first and most fundamental social environment for a child's development. Thru the family, children acquire the foundation of education, internalization of values, and experiences both academically and morally before they eventually interact with the wider society. However, in convert families, the role of parents in religious education has different characteristics, as parents are not only tasked with instilling Islamic values in their children but are also still in the stage of strengthening and deepening their own religious understanding. These findings are in line with Ulya (2020) which explains that converts have their own characteristics because parents not only perform the function of educators but are also still in the process of strengthening their understanding of Islam. The dominance of exemplary and habituation strategies in this study indicates that religious education in convert families occurs thru direct experience, not just thru the delivery of religious theory. This is in line with the view Akbar (2020), which states that exemplary behavior is one of the important strategies in religious education, because children gain understanding thru the process of observing, paying attention to, and imitating the behavior displayed by their parents. This view is reinforced by Karlana, Dilla, Agustina, Sakyan, & Marsita (2024) which explains that the role of parents is not only limited to conveying religious knowledge but also being exemplary figures in implementing Islamic values thru daily behavior and activities.

In addition to the exemplary behavior provided by parents, building the habit of daily worship also plays an important role in nurturing and strengthening the child's religious character. Saputra (2020) explaining that the habituation method in Islamic education has a strategic role in shaping religious behavior, because activities carried out consistently and repeatedly can develop into habits that become ingrained in the individual. In the context of a Muslim convert family, the application of habituation not only serves to build the child's religious character but also becomes a means for parents to strengthen religious practices within the family environment. This phenomenon can be examined thru Thomas F. O'Dea's thoughts on the function of religion in social life, where religion plays a role in providing meaning to life, serving as a value guide for individuals, and helping someone face various changes that occur in their life. In this study, O'Dea's theory serves as a framework to understand that the process of converting to Islam does not stop at a change of belief but continues with the adaptation to new value systems, norms, and life practices. As explained by Ilahi, Rabain, & Sarifandi (2017), A person's religious experience is influenced by social processes and the individual's ability to adapt to a new religious environment. From this perspective, religious education for children in convert families is essentially part of the family's efforts to adapt to and strengthen their new beliefs. The focus of convert families on basic education such as prayer, ablution, worship recitations, and Quran learning shows that the process of religious internalization is carried out gradually according to the family's capabilities. These findings indicate that Muslim convert families build their religious lives thru a gradual process, rather than thru immediate changes. However, the journey of converts in raising their children according to Islamic principles does not always go smoothly. One of the obstacles found is related to the psychological aspect, namely the parents' limited self-confidence in providing religious education to their children. This condition indicates the dual position of the convert parents, who are both educators for their children and individuals still in the process of learning about religion. In addition to psychological barriers, convert families also face structural obstacles in obtaining religious learning resources and adequate religious mentoring support.

Not all convert families have the ability to obtain religious education independently, so the presence of Quran teachers, TPA (Islamic Education Centers), diniyah madrasahs, and Islamic communities becomes very important. Field findings show that Islamic educational institutions play a supportive role in helping families meet their children's religious education needs. This is in line with Rabbatul, Abdullah, & Rahmiah (2025), which explains that the Islamic educational environment, such as Quran reading training activities thru TPA, contributes to fostering the habit of reading the Quran and strengthening the instillation of religious values in children. In addition to serving as a source of religious education, the involvement of the Islamic social environment also has a social integration function as explained by O'Dea. The families of converts not only gain religious understanding thru their involvement in the Muslim community but also undergo a process of forming new social relationships after their change of faith. The interactions established with religious teachers, study groups, and the Muslim community play a role in strengthening the Islamic identity of the convert family while also providing social support in practicing their religious life. Thus, religious education for children in convert families cannot be understood merely as a process of transferring religious knowledge, but rather as a complex process that includes religious adaptation, the formation of Islamic identity, and social integration. The status of being a convert affects the family's educational strategy because parents need to carry out two processes simultaneously: strengthening their own religious understanding and guiding the child's religious development. Therefore, the success of this religious education cannot be solely entrusted to the family, but rather heavily depends on the long-term support from Islamic educational institutions and the surrounding religious community.

4. CONCLUSION

Based on the research results regarding the religious education strategies for children in convert families in Pundu Village, Cempaga Hulu District, it can be concluded that the process of religious education in convert families occurs thru adaptation stages carried out gradually according to the parents' religious conditions and experiences. The status as converts to Islam influences the educational patterns applied, as parents not only have the responsibility of guiding their children's religious understanding but are also still in the process of strengthening their own knowledge and practice of Islam. The religious education strategy implemented by convert families is carried out thru direct teaching by parents, exemplifying behavior, habituating worship, giving advice, and utilizing support from the Islamic educational environment. The family becomes the primary place for instilling religious values, while Islamic educational institutions and religious social environments play a supporting role in strengthening the child's understanding and religious experience. The process shows that religious education in convert families is not only oriented toward mastering Islamic knowledge but also toward the formation of children's religious habits and character in daily life. Based on the perspective of Thomas F. O'Dea, religious education in convert families is part of the process of meaning-making, value orientation, and social integration after experiencing a change in belief. The process of becoming a convert does not stop at the change of religion but continues with the adjustment to Islamic values, practices, and social environments. Thru this adaptation process, convert families gradually build their Islamic identity by gaining religious understanding, performing worship, and interacting within the religious community environment. Overall, this research demonstrates the crucial role of convert families as the main pillar in shaping the spiritual foundation of children.

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