

Integrating the values of Islamic Religious Education in the daily lives of rural families: a gender study

Syamsuni HR

Universitas Megarezky Makassar, Indonesia

E-mail: syamsuni@unimerz.ac.id

Abdul Rahman

Universitas Megarezky Makassar, Indonesia

E-mail: rahmansutte@gmail.com

Wan Mohd Ashraf Adlin Wan Draman

Manajemen and Science University, Malaysia

International Centre for Halal Studies (ICHLAS)

E-mail: wan.ashraf@msu.edu.my

Nur Syamsiah

Universitas Islam Negeri Alauddin Makassar, Indonesia

E-mail: nurs39079@gmail.com

Muamar Asykur

Universitas Megarezky Makassar, Indonesia

E-mail: muamarasykur@unimerz.ac.id

DOI:10.18326/ijims.v15i1.57-83

Abstract

This study explores how values of Islamic Religious Education (IRE) are integrated into the everyday lives of rural Indonesian families, focusing particularly on gender dynamics and coping strategies in response to contemporary challenges such as social media influence, urbanization, and shifting lifestyles. Employing a qualitative design, data were gathered through participatory observation and in-depth interviews with male and female family members across multiple generations. Guided by a feminist analytical framework, thematic and gender-comparative analyses reveal that core IRE values—*tawḥīd* (the Oneness of Allah), noble character, ritual worship, social ethics, and the pursuit of knowledge—are deeply embedded in all aspects of family life: women predominantly drive religious education within the home, while men more often lead communal religious practices. Despite modern pressures, rural families demonstrate resilience and adaptability by holding regular family discussions on digital media use, supervising children’s online activities, and preserving traditional religious customs. The novelty of this research lies in its holistic integration of gender analysis within a rural setting combined with an explicit focus on contemporary socio-cultural challenges, offering empirically grounded insights for the development of responsive Islamic education policies and programs.

Penelitian ini berfokus pada bagaimana nilai-nilai Pendidikan Agama Islam (PAI) terintegrasi dalam kehidupan sehari-hari keluarga pedesaan di Indonesia, dengan menitikberatkan pada perbedaan peran gender dan respons terhadap tantangan kontemporer—termasuk pengaruh media sosial, urbanisasi, dan perubahan gaya hidup. Tujuan studi adalah mendapatkan gambaran komprehensif tentang dinamika transmisi nilai keagamaan dalam setting tradisional dan merumuskan strategi yang tepat untuk pelestarian serta pengembangan PAI di era modern.

Menggunakan pendekatan kualitatif, data dikumpulkan melalui observasi partisipatif dan wawancara mendalam dengan anggota keluarga pedesaan—laki-laki dan perempuan—dari berbagai generasi. Analisis dilakukan dengan kerangka Feminist Approach, memadukan analisis tematik untuk mengidentifikasi pola integrasi nilai dan analisis komparatif gender untuk menelaah perbedaan kontribusi masing-masing gender. Hasil penelitian menunjukkan bahwa nilai-nilai PAI—seperti tauhid, akhlak mulia, kewajiban ibadah, etika sosial, dan pentingnya ilmu—telah menjiwai setiap aspek kehidupan keluarga, membentuk landasan moral yang kuat. Perempuan memainkan peran sentral dalam pendidikan agama di ranah domestik, sementara

laki-laki lebih aktif memimpin praktik keagamaan di ruang publik. Di samping itu, keluarga pedesaan terbukti resilien dan adaptif; mereka mengadakan diskusi keluarga untuk membahas dampak media sosial, mengawasi konten digital anak, dan mempertahankan tradisi keagamaan sebagai upaya menjaga kesinambungan nilai di tengah modernitas. Kebaruan studi ini terletak pada integrasi analisis gender yang mendalam dalam konteks pedesaan sekaligus penekanan pada tantangan kontemporer, sehingga memberikan landasan empiris untuk merancang kebijakan dan program Pendidikan Agama Islam yang relevan dan responsif terhadap perubahan sosial zaman sekarang.

Keywords: *Rural family; Gender differences; Dynamics of Islamic religious education; Harmony*

Introduction

Islamic Religious Education plays a crucial role in shaping the character and behavior of Muslim individuals.¹ In this context, the family serves as the primary institution for transmitting Islamic values to the younger generation.² In rural areas, the daily life of families is often colored by simplicity and tradition³, creating a unique background to understand how Islamic education values are interwoven into everyday life.⁴ It is important to acknowledge that Islamic religious education not only provides a moral and ethical foundation but also helps shape the identity

¹Saada, N. (2023). Educating for global citizenship in religious education: Islamic perspective. *International Journal of Educational Development*, 103(February), 102894. <https://doi.org/10.1016/j.ijedudev.2023.102894>

²Brifkani, I. (2021). Whole Child Education in the Context of Islamic Schools in the United States: Principals' Perspectives. *Religious Education*, 116(2), 116–128. <https://doi.org/10.1080/00344087.2021.1872004>

³Chakravorty, S., Goli, S., & James, K. S. (2021). Family Demography in India: Emerging Patterns and Its Challenges. *SAGE Open*, 11(2). <https://doi.org/10.1177/21582440211008178>

⁴Duinhof, E. L., Smid, S. C., Vollebergh, W. A. M., & Stevens, G. W. J. M. (2020). Immigration background and adolescent mental health problems: the role of family affluence, adolescent educational level and gender. *Social Psychiatry and Psychiatric Epidemiology*, 55(4), 435–445. <https://doi.org/10.1007/s00127-019-01821-8>

and religious awareness of Muslim individuals.⁵⁶⁷ Alongside character strengthening, the values taught in Islamic religious education play a role in guiding individuals in making daily decisions in accordance with religious principles. This creates a strong foundation for building a society based on Islamic ethics, which, in turn, can shape positive social dynamics.⁸ The family, as the primary institution where individuals undergo the process of socialization, bears a significant responsibility in implementing and perpetuating Islamic religious values among family members, especially in rural environments that tend to uphold traditions and local wisdom.⁹¹⁰

In rural areas, where life is often colored by traditional values and close-knit community ties, the values of Islamic religious education can be a crucial element defining social structure and interpersonal relationships¹¹. The involvement of the community in religious practices

⁵Julia, J., Supriatna, E., Isrokatun, I., Aisyah, I., Nuryani, R., & Odebode, A. A. (2020). Moral Education (2010-2019): A Bibliometric Study (Part 1). *Universal Journal of Educational Research*, 8(6), 2554-2568. <https://doi.org/10.13189/ujer.2020.080639>

⁶Zych, I., Gómez-Ortiz, O., Fernández Touceda, L., Nasaescu, E., & Llorent, V. J. (2020). Parental Moral Disengagement Induction as a Predictor of Bullying and Cyberbullying: Mediation by Children's Moral Disengagement, Moral Emotions, and Validation of a Questionnaire. *Child Indicators Research*, 13(3), 1065-1083. <https://doi.org/10.1007/s12187-019-09670-2>

⁷Forsner, M., Elvhage, G., Ewalds-Kvist, B. M., & Lützén, K. (2021). Moral Challenges When Suspecting Abuse and Neglect in School Children: A Mixed Method Study. *Child and Adolescent Social Work Journal*, 38(6), 599-610. <https://doi.org/10.1007/s10560-020-00680-6>

⁸Kittel, B., Kritzinger, S., Boomgaarden, H., Prainsack, B., Eberl, J. M., Kalleitner, F., Lebernegg, N. S., Partheymüller, J., Plescia, C., Schiestl, D. W., & Schlogl, L. (2021). The Austrian Corona Panel Project: monitoring individual and societal dynamics amidst the COVID-19 crisis. *European Political Science*, 20(2), 318-344. <https://doi.org/10.1057/s41304-020-00294-7>

⁹Mojdehi, A. S., Shohoudi, A., & Talwar, V. (2022). Children's moral evaluations of different types of lies and parenting practices and across cultural contexts. *Current Psychology*, 41(8), 5420-5433. <https://doi.org/10.1007/s12144-020-01059-7>

¹⁰Hicks, B., Innes, A., & Nyman, S. R. (2021). Experiences of rural life among community-dwelling older men with dementia and their implications for social inclusion. *Dementia*, 20(2), 444-463. <https://doi.org/10.1177/1471301219887586>

¹¹Nurdin, K. D., & Yusuf, A. (2022). Pawon as a main education chamber of multicultural values among Tengerese society. *Indonesian Journal of Religion, Spirituality, and Humanity*, 1(1), 99-122. <https://doi.org/10.18326/ijores.v1i1.99-122>

can also strengthen the integrity of Islamic religious values in everyday life.¹² Furthermore, in rural environments that may be more shielded from the influences of globalization, Islamic religious education within rural families can play a crucial role in building cultural and spiritual resilience amidst changing times.¹³ Therefore, examining how the values of Islamic religious education are interwoven into the daily lives of rural families not only reflects local realities¹⁴ but also holds significant implications for understanding the spread and development of religious values within that community.

Diversity and local wisdom form the core of community identity. Villages often reflect cultural diversity, traditions, and customs rigorously preserved by the local population.¹⁵ In such conditions, Islamic religious values permeating the daily lives of rural families are not merely considered religious doctrines but also elements contributing to that cultural diversity.¹⁶ The integration of Islamic values in response to local wisdom creates a framework that allows harmony between religious teachings and traditional.¹⁷ Therefore, examining how Islamic values are integrated

¹²Zahari, A. I., Said, J., & Arshad, R. (2022). Examining the Components of Integrity. In *Integrative Psychological and Behavioral Science* (Vol. 56, Issue 1). Springer US. <https://doi.org/10.1007/s12124-021-09626-8>

¹³Taş, F., Selçuk Tosun, A., & Akgül Gündoğdu, N. (2022). The Effect of Islamic Belief and Spiritual Well-being on Organ Donation in Turkey: A Descriptive-Relational Study. *Journal of Religion and Health*, 61(3), 2121–2140. <https://doi.org/10.1007/s10943-021-01252-3>

¹⁴Kurnia, G., Setiawan, I., Tridakusumah, A. C., Jaelani, G., Heryanto, M. A., & Nugraha, A. (2022). Local Wisdom for Ensuring Agriculture Sustainability: A Case from Indonesia. *Sustainability (Switzerland)*, 14(14), 1–13. <https://doi.org/10.3390/su14148823>

¹⁵Hu, Z., Josef, S., Min, Q., Tan, M., & Cheng, F. (2021). Visualizing the cultural landscape gene of traditional settlements in China: a semiotic perspective. *Heritage Science*, 9(1), 1–19. <https://doi.org/10.1186/s40494-021-00589-y>

¹⁶Arif, A. M., Nurdin, N., & Elya, E. (2023). Character Education Management at Islamic Grassroot Education : The Integration of Local Social and Wisdom Values. *Al-Tanzim : Jurnal Manajemen Pendidikan Islam*, 07(02), 435–450.

¹⁷Akbar, A., & Picard, M. (2020). *Academic integrity in the Muslim world : a conceptual map of challenges of culture*. 8, 1–20.

into the daily lives of rural families provides profound insights into how Islam can positively contribute to enriching and strengthening the cultural diversity and traditional wisdom unique to village communities.¹⁸ Consequently, this not only fosters tolerance among different faiths but also illustrates how Islamic values can act as a cohesive force, uniting various layers of society in a multicultural village environment.¹⁹

The importance of gender studies in this context lies in the fact that the roles of women and men in conveying and implementing Islamic religious values within the family can vary.²⁰ Women, often seen as the backbone of the family in rural areas²¹, play a crucial role in educating their children with Islamic values.²² Understanding the differences in gender roles in the context of Islamic religious education in rural families will help elucidate the dynamics influencing the transmission of religious values.²³

However, this research must also take consider contemporary challenges that can influence this process. Globalization, technology, and social

¹⁸Khosyi'ah, S., & Rusyana, A. Y. (2022). Inheritance settlement of descendants of children and siblings in Islamic law with local wisdom in Indonesia. *Cogent Social Sciences*, 8(1). <https://doi.org/10.1080/23311886.2022.2126615>

¹⁹Saada, N., & Magadlah, H. (2020). The meanings and possible implications of critical Islamic religious education. *British Journal of Religious Education*, 00(00), 1–12. <https://doi.org/10.1080/01416200.2020.1785844>

²⁰Ali, S. S. (2021). Gender and Human Rights in Islam and International Law: Equal Before Allah, Unequal Before Man? *Gender and Human Rights in Islam and International Law: Equal before Allah, Unequal before Man?*, 1–358. <https://doi.org/10.1163/9789004479951>

²¹Kimbal, R. W. (2021). The practice of womens social capital as the pillars of the family economic in rural area. *International Journal of Communication and Society*, 3(2), 140–151. <https://doi.org/10.31763/ijcs.v3i2.336>

²²Abubakar, B., Sanusi, S., Razali, R., Yeninarsih, T. K., & Mujiburrahman. (2023). Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia. *Samarah*, 7(2), 1121–1147. <https://doi.org/10.22373/sjhk.v7i2.17901>

²³Kavas, M., Jarzabkowski, P., & Nigam, A. (2020). Islamic Family Business: The Constitutive Role of Religion in Business. *Journal of Business Ethics*, 163(4), 689–700. <https://doi.org/10.1007/s10551-019-04384-5>

changes²⁴²⁵ bring new challenges for rural families in preserving traditional values while understanding and adapting to modern developments.²⁶ The widespread use of social media and easy access to information from outside the village can introduce different perspectives and shift local value systems.

Moreover, gender inequality at both family and societal levels remains a significant challenge.²⁷ The division of roles between women and men, guided by Islamic religious values, is crucial in the context of gender studies in the village. Understanding the roles of gender in rural communities is essential due to its impact on sustainable development and social well-being.²⁸ Gender inequality can hinder the full potential of all community members, necessitating an expanded understanding of the roles of women and men within and outside the home.²⁹ In the context of Islamic values, a proper understanding of religious teachings can positively contribute to addressing gender inequality.³⁰ Islam encourages equality of rights and responsibilities

²⁴kare, M., & Riberio Soriano, D. (2021). How globalization is changing digital technology adoption: An international perspective. *Journal of Innovation and Knowledge*, 6(4), 222–233. <https://doi.org/10.1016/j.jik.2021.04.001>

²⁵Chien, F., Ajaz, T., Andlib, Z., Chau, K. Y., Ahmad, P., & Sharif, A. (2021). The role of technology innovation, renewable energy and globalization in reducing environmental degradation in Pakistan: A step towards sustainable environment. *Renewable Energy*, 177, 308–317. <https://doi.org/10.1016/j.renene.2021.05.101>

²⁶Ma, H. D., & Tong, Y. (2022). Spatial differentiation of traditional villages using ArcGIS and GeoDa: A case study of Southwest China. *Ecological Informatics*, 68, 101416. <https://doi.org/10.1016/j.ecoinf.2021.101416>

²⁷Fasth, T., Talantsev, A., Brouwers, L., & Larsson, A. (2017). A Dynamic Decision Analysis Process For Evaluating Pandemic Influenza Intervention Strategies. *Value in Health*, 20(9), A800. <https://doi.org/10.1016/j.jval.2017.08.2374>

²⁸Uduji, J. I., Okolo-Obasi, E. N., Onodugo, V. A., Nnabuko, J. O., & Adedibu, B. A. (2021). Corporate social responsibility and the role of rural women in strengthening agriculture-tourism linkages in Nigeria's oil producing communities. *Journal of Tourism and Cultural Change*, 19(6), 754–780. <https://doi.org/10.1080/14766825.2020.1826500>

²⁹Balayar, R., & Mazur, R. (2021). Women's decision-making roles in vegetable production, marketing and income utilization in Nepal's hills communities. *World Development Perspectives*, 21(May 2020), 100298. <https://doi.org/10.1016/j.wdp.2021.100298>

³⁰Munastiwi, E., & Rahmatullah, B. (2021). The Impact of Islamic Religious Education on the Development of Early Childhood Religious and Moral Values During the COVID-19 Pandemic

between women and men, providing clear guidelines regarding the division of roles based on each individual's expertise and capacity.^{31 32}

Through this study, it is hoped that the ways in which Islamic values are integrated into the daily lives of rural families will be revealed, particularly in relation to gender roles and contemporary challenges,. The findings of this study are expected to make a significant contribution to our understanding of the role of Islamic religious education in shaping the character of individuals and communities in rural areas

This study can provide a clearer perspective on the role of women in conveying Islamic values while considering social changes that may impact their roles. A deeper understanding of the balance between traditional values and modernism will serve as a foundation for the development of relevant Islamic religious education strategies in rural areas.

Moreover, the results of this research can inform the development of Islamic education policies at the local, regional, and national levels. The integration of Islamic values with contemporary challenges is crucial for maintaining the sustainability of traditions and ensuring that the next generation in rural areas remains connected to Islamic values in their daily lives.”

By weaving the values of Islamic religious education into the daily lives of rural families through the lenses of gender studies and contemporary challenges, it is hoped that a nuanced understanding of the complexity of these dynamics can be achieved. This research is expected to provide

in Indonesia and Malaysia. *Jurnal Pendidikan Islam*, 10(1), 49–66. <https://doi.org/10.14421/jpi.2021.101.49-66>

³¹Kumar, N., Raghunathan, K., Arrieta, A., Jilani, A., & Pandey, S. (2021). The power of the collective empowers women: Evidence from self-help groups in India. *World Development*, 146, 105579. <https://doi.org/10.1016/j.worlddev.2021.105579>

³²Barreiro-Gen, M., Lozano, R., Temel, M., & Carpenter, A. (2021). Gender equality for sustainability in ports: Developing a framework. *Marine Policy*, 131, 104593. <https://doi.org/10.1016/j.marpol.2021.104593>

a better insight into how Islamic values can remain relevant and resilient amidst the changing times, while preserving local wisdom and maintaining gender balance within rural families. Furthermore, the study underscores the everyday context, portraying an in-depth exploration of how Islamic values are applied in the daily lives of rural families. This provides a concrete foundation for examining the implementation of these values in the context of daily life

Through the Lens of Gender and Contemporary Challenges”: The use of this phrase highlights an inclusive research approach by incorporating gender analysis and addressing contemporary challenges. The gender approach adds a new dimension to how Islamic values are understood and applied by women and men. Meanwhile, the emphasis on contemporary challenges encompasses aspects such as globalization, technology, and social changes, providing a more comprehensive view of the research context. This study is expected to bring a sense of novelty and innovation to the understanding of how Islamic religious education plays a role in the daily lives of rural families, particularly within the contexts of gender and contemporary challenges.

Integrating Islamic education values into rural family life

Based on the results of observations conducted from January 3-5, 2024, in rural areas of Indonesia, it is evident that in the daily lives of rural families, the values of Islamic religious education are reflected and integrated as an inseparable part of their everyday existence. Every step taken, every decision made, and every interaction among family members serve as a means to apply the principles of Islamic religion. For example, the family not only performs daily worship such as prayers but also instills the values of monotheism in every aspect of life, affirming that every action is a form of worship to Allah.

This aligns with the results of an interview with Mr. Ismail Dg Runtung (community figure), who stated that:

Ri keluargaku.. ajaranna Pendidikan agamayya (Islam) nipantamaki siagang apa nijamayya ri Lalang tallasaka, misalna ri waktu baribbasaka assambayang berjamaah subuh se keluarga inne kugaukan alloallona. Punna lebbaki antu kami aggaukan jamang jamang biasayya, anjama ri galunga atau silaturahmi mange ritetanggaya siagang masyarakat maraenga siagang ni panniaki antu nilai-nilai Pendidikan islam misalna sibantu bantuki siagang jujuruki

(in our family, the values of Islamic religious education are integrated into every aspect of life. For instance, in the morning, we begin by performing the Fajr prayer together as a form of routine worship. After that, we carry out daily activities, including working in the fields or interacting with neighbors and the local community, emphasizing values such as mutual assistance and honesty)³³

Furthermore, Subair stated that :

Ajaranna tahuidka iyyamintu asana tallassaka, saat bekerja di galunga atau melakukan kegiatan sehari hari, katte anne rupa taua selalu anngurangi bahwa apa nigaukan sebagai bentuk ibadah mange ri alla taala.kita selalu menjaga kesadaran akan kesesaan Allah dalam tunggala tunggala apa yang ero nijama, sehingga memberikan makna yang lebih akiki mange ri jamanta siagang mange ri masyarakatka.

(the concept of monotheism (tauhid) is the core of our lives. When we work in the fields or engage in daily activities, we always remember that every action is a form of worship to Allah. We strive to maintain awareness of the Oneness of Allah in every step we take, giving deeper meaning to our work and social relationships).³⁴

³³Mr. Ismail Dg Runtung, interview, January 23, 2024

³⁴Subair, Interview, January 23, 2024

“Moreover, the interview results with Ridwan, a farmer, indicate their strict adherence to Islamic teachings.

Nakke anne tunduka mange erona agamayya. Iya ngaseng nigaukang wajibki annagala mange parentahna islam, misalna punna eroke anj-maki ri galunga abbarasanjiki rolo, punna anggappki dale siagang nia rejeki ammalli barang beru, akkuleki ammali oto beru, atau balla beru wajibki nibaca-bacai rolo tentuna anjo niajaranga agamayya.

(All their activities adhere to the laws of Islam. For example, when they start working in the fields, they perform religious rituals such as Barasanji (praising the Prophet Muhammad). Additionally, when they acquire new items, like a car or enter a new house, it is always preceded by the performance of Islamic teaching rituals)³⁵

The observations and interviews conducted in rural areas of Indonesia reveal that the values of Islamic religious education are not only a routine practice in the daily lives of rural families but also a form of philosophical foundation for their actions and decisions. Daily prayers are not seen merely as a ritual obligation but also as manifestations of monotheistic values central to their existence. The awareness of the Oneness of Allah is not only applied in worship rituals but is also integrated into every step of their work in the fields and interactions with neighbors and the local community.³⁶

Here is an overview of how the values of Islamic religious education are reflected and integrated into the daily lives of rural families.

³⁵Ridwan, Interview, January 23, 2024)

³⁶Mahmud, A. Al. (2023). *The Concept of Tawhīd (Oneness of Allah) as Reflected in the Risale-i Nur Risale- i Nur ' da Yansıyan Tevhid (Allah ' in Birliği) Kavramı* The Concept of Tawhīd (Oneness of Allah) as Reflected in the Risale-i Nur Md . Abdullah Al MAHMUD.

Table 1: Islamic Religious Education Values Across Rural Family Life Stages

Stages of life	Ritual values	Description
Born	<ul style="list-style-type: none">• Adhan in the right ear,• Qamat in the left ear.• Aqiqah/naming ceremony.	<ul style="list-style-type: none">• Father is obligated to perform the call to prayer (adhan) and the stand for prayer (iqama) for the newborn.• Aqiqah: for a baby boy, two goats are slaughtered, and for a baby girl, one goat
Life process	<ul style="list-style-type: none">• Early Farming• Harvesting• Acquiring new items• Grateful for achieving success	Performing religious rituals such as Barzanji, engaging in dhikr, and praying for the deceased family members
Marriage	<ul style="list-style-type: none">• Marriage vows• Praying on the first night• Performing a ritual bath after marital relations	<ul style="list-style-type: none">• Marriage contract based on Islamic teachings• Praying
Pregnancy	<ul style="list-style-type: none">• Prohibition of violating morals/engaging in bad behavior• Prohibition of mistreating animals	
Giving birth	The wife cannot be touched by her husband for 40 days post childbirth	
Deceased	<ul style="list-style-type: none">• Burial process• 1-7 day mourning period• Reading the Quran on nights 1-7 after death• Offering condolences• Remembering God• Charity"	

The findings of this research indicate that amid the simplicity of rural life, the values of Islamic religious education shape character, guide actions, and strengthen social bonds in rural families. The integrity of religious values in daily life illustrates that Islam is not only a religious practice but also a primary guide in navigating communal life.

Rural families teach the importance of virtues such as patience, honesty, devotion to worship, diligence, courtesy, and affection. They practice these values in their daily interactions, both at home and in dealings with neighbors and the village community. The significance of worship and religious rituals is also reflected in the active participation of families in village religious activities, attending communal religious events, and ensuring these values are practiced consistently.

Rural families also emphasize Islamic morality and ethics in everything they do. They promote practices of mutual assistance, respect, and cultivate a sense of justice within the communal society. In other words, the values of Islamic religious education are not only spoken but also manifested in everyday behavior as a moral foundation guiding them in communal living.

Furthermore, rural families emphasize the importance of knowledge and education, supporting both formal and informal learning processes. They instill curiosity and a spirit of learning, including religious literacy, as an effort to preserve the sustainability of religious knowledge among the younger generations. Thus, the values of Islamic religious education become the core of the identity and daily practices of rural families, creating a harmonious balance between spiritual life and the traditional rural reality.

From the interview results with Mr. Zainuddin Amir and observations within his family, it is evident that the values of Islamic religious education are not only applied in formal religious contexts but also permeate every aspect of daily life. Practices of values such as patience, honesty, affection, mutual assistance, and justice are visibly present in the family's interactions.

with members of the village community. Active participation in village religious activities serves as evidence that faith values are consistently applied and not confined to worship spaces. The emphasis on education, particularly religious literacy, demonstrates the family’s efforts to preserve religious knowledge among the younger generation. The results of this analysis depict the alignment and harmony between spiritual life and traditional reality within that rural family for a clearer understanding, refer to the following table.

Table 2: Embedding Islamic Education Values in Rural Households:

No.	Aspects of Islamic Religious Education Values.	Integrated into Life
1	Tawhid (Oneness of Allah)	Family members collectively perform congregational prayer as an expression of unity and reverence for Allah.
2	Noble Character	Parents in rural Indonesia teach their children the importance of honesty, patience, and compassion in interacting with fellow villagers.
3	Religious Worship and Rituals`	Active participation of the family in religious events in the village, such as commemorations of Islamic holidays and charitable activities
4	Morality and Islamic Ethics	Emphasizing values such as mutual assistance, respect, and fostering a sense of justice in everyday life.
5	The Importance of Knowledge and Education	Supporting formal education and emphasizing religious literacy as an integral part of the family learning process.

The above Table 2 provides concrete examples of how the values of Islamic religious education can be integrated into various aspects of the daily lives of rural families, covering aspects such as monotheism, noble

ethics, worship and religious rituals, morality, Islamic ethics, as well as the importance of knowledge and education.

From the description of the research results above, it is evident that the values of Islamic religious education are not merely rhetoric or formality but serve as pillars supporting the daily practices of rural families. In the harmony between religious values and rural reality, this family creates an environment that reflects the unity between spirituality and local traditions.

Gender-based differences in Islamic value formation

Each family member plays a unique role in understanding and applying the teachings of Islam in daily life³⁷. Men are more involved in religious activities outside the home, while women can have a strong influence in transmitting the values of Islam through domestic tasks and family education.³⁸ These differences reflect the complex dynamics between gender roles and the implementation of religious values in rural environments.³⁹

Observation show that in rural families, differences in instilling the values of Islamic religion based on gender roles can be observed in various everyday situations. During the Fajr prayer, men typically lead congregational prayers at the mosque, while women often pray at home and prepare breakfast. During communal activities cleaning the area around the mosque, men are more dominant in engaging in physical work such as cleaning the yard, repairing the roof, and doing agricultural work, while women play a key role in preparing meals for post-prayer gatherings. These differences reflect the

³⁷Japhet, N. (2022). Grassroots Muslim women in religious conflict prevention in Tanzania: roles, contributions, and challenges. *Indonesian Journal of Religion, Spirituality, and Humanity*, 1(2), 147–166. <https://doi.org/10.18326/ijores.v1i2.147-166>

³⁸Johnson, N. N. (2021). Balancing race, gender, and responsibility: Conversations with four black women in educational leadership in the United States of America. *Educational Management Administration and Leadership*, 49(4), 624–643. <https://doi.org/10.1177/1741143221991839>

³⁹Nounkeu, C. D., & Dharod, J. M. (2022). Water fetching burden: A qualitative study to examine how it differs by gender among rural households in the west region of Cameroon. *Health Care for Women International*, 43(9), 1023–1041. <https://doi.org/10.1080/07399332.2021.1931225>

division of roles accepted and understood by rural communities regarding the implementation of Islamic values. During religious study sessions at the home of one of the community leaders, it is apparent that women are more involved in teaching Islamic religion at home or at the mosque, especially to children and teenagers. They emphasize moral values and Islamic ethics, while men tend to focus on more advanced religious topics.

Overall, the observation results depict the dynamics in instilling the values of Islamic religion between gender roles in rural families. These differences can create diversity in how religious values are inherited and integrated into daily life, fostering a harmony that involves the unique contributions of each family member according to their respective roles.

Table 3: Rural Islamic Values: A Gender Perspective

No	Gender	Role in Islamic Religious Education	findings
1	male	Involvement in Fajr Prayer	Pria take a more active role in leading prayers at the mosque, indicating a central role in religious activities outside the home.
2	female		Women are more focused on performing prayers at home, taking the initiative in religious education within the domestic environment..
3	male	Participation in Religious Study Sessions	Men engage in more in-depth religious discussions, contributing to a theoretical understanding of religion.
4	female		Women are involved in Islamic religious education at home, emphasizing Islamic moral values and ethics to family members
5	male	Involvement in Religious Education	Men play a role in religious literacy and accompany children in formal education
6	female		Women play a primary role in supporting religious education at home, encompassing informal learning and overseeing school assignments.

Table 3 above provides a systematic overview of how gender differences are reflected in various daily activities of rural family life, offering a framework to understand the complex dynamics in instilling Islamic values. It is evident that there are distinct differences in the cultivation of Islamic values between gender roles. Each family member, whether male or female, holds a unique role in understanding and applying the teachings of Islam in daily life. This dynamic creates a complex framework where men are generally more involved in religious aspects outside the home, while women have a strong influence in transmitting Islamic values through domestic tasks and family education.

Overall, the observational findings highlight the rich dynamics in instilling Islamic values between gender roles in rural families. These differences not only create diversity in the family's approach to religious values but also result in a unique harmony that involves the distinct contributions of each family member according to their respective roles. Thus, this complexity depicts a harmony rooted in tradition and religious values amidst the unique rural life.

Examining the above observational results that provide an illustration of the differences in the roles of men and women, this is a reflection of Islamic teachings and the socio-cultural realities faced by men and women in rural Indonesia. It is commonly understood that rural communities in Indonesia remain devout in their religious practices and preserve their cultural heritage. These teachings include distinctions between men and women, such as the role of leading prayer, as highlighted by ⁴⁰

Rural responses to modern challenges in Islamic value transmission

Rural families steadfastly and responsibly respond to contemporary challenges in preserving and transmitting the values of Islamic religious

⁴⁰Alard, A. J., & Freeks, F. E. (2020). The leadership role of the man in context of family and church: A quantitative study. *Pharos Journal of Theology*, 101, 1–21.

education to the next generation. In the face of the dynamics of the modern era, they engage integrated efforts that reflect a sincere commitment to uphold and pass on the legacy of Islamic values. Contemporary challenges such as the influence of social media, urbanization, and changes in lifestyle do not deter the spirit of rural families from fulfilling their critical role as guardians of the continuity of religious education.⁴¹ This is evident in the words of Mr. Rezaldi, who stated that:

Iya mapo tau na wettu makedannang sibawa, epalagi ri majjaya-nya teknologi na pabbanta media sosial. Oleanna, iya makessingang mappesse nilai-nilai agama Islam ri pola hidup irau-iraunna anak-anakn-gi. ya aktip ri matappa-bicara sebagai kulawarga tenna dampang positif naseng negatif media sosial, sirennna iyaia massapajang nilai-nilai agama ri tengnga majjaya teknologi.

(We are aware that times are constantly changing, especially with technological advancements and the influence of social media. Therefore, we strive to integrate the values of Islamic religion into the daily lives of our children. We actively engage in family discussions about the positive and negative impacts of social media, and how we can maintain religious values amid technological advancements.)⁴²

Regarding urbanization in contemporary times, Mr. Rendy said: Urbanisasi mappetappae maega pola urip na' denga massiwali. Temmamula, kami namu nakkita iya ajang kosongnge mappessai nilai-nilai agama ri loli na beda. Ta' rasa kami sering mappakasidde anak-anak kami ri pasilaleng ri masjid to' ri desa, na terus mappetaro tradisi keagamaan, sabbunna ri loli perkotaan

(Urbanization brings significant changes in lifestyle. However, we see it as an opportunity to demonstrate religious values in a different environment. We often involve our children in religious activities at the

⁴¹Haynes, M. (2022). The impacts of school closure on rural communities in Canada: A review. *Rural Educator*, 43(2), 60–74. <https://doi.org/10.55533/2643-9662.1321>

⁴²Mr. Rezaldi, Interview, January 10, 2024

village mosque and continue to practice religious traditions, even in urban surroundings.)⁴³

Rural families not only face contemporary challenges but also diligently strive to integrate Islamic values into their daily lives. Through discussions, supervision, and religious activities, they create an atmosphere that supports the understanding and application of Islamic values amid today's challenges.⁴⁴ Rural families demonstrate perseverance in aligning Islamic values with the realities of the present time.⁴⁵ They not only focus on traditional aspects but also understand the need for the relevance of these values in the context of modern life. In preserving Islamic values, rural families engage in open dialogue with family members, creating an environment that supports spiritual growth, and adapting educational methods to the needs of the time.⁴⁶

Transmitting Islamic values is not only the responsibility of parents but is also extended to all family members. The involvement of all generations in religious activities such as family religious studies, congregational prayers, and discussions of moral values is an integral part of rural families' efforts to preserve and transmit their religious heritage. Thus, rural families not only adapt to modern changes but also actively contribute to shaping the character and spirituality of future generations in accordance with the teachings of Islam.

⁴³Mr. Rendy said, Interview, January 10, 2024

⁴⁴Keller, E. M., & Owens, G. P. (2020). Traditional rural values and posttraumatic stress among rural and urban undergraduates. *PLoS ONE*, 15(8 August), 1–17. <https://doi.org/10.1371/journal.pone.0237578>

⁴⁵Amiha, Y. T., Candra, A., & Rusdi, A. (2023). Internalization of The Value of Islamic Education Through The System of Kindness and Religious Harmony in Village Communities of 10 ULU Palembang. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(01), 181–190. <https://doi.org/10.30868/ei.v12i01.3830>

⁴⁶Handy, M. R. N., Mutiani, M., Putra, M. A. H., & Jumriani, J. (2020). The Religious Values in Tradition of Batahlil in Banjar Pahuluan Community. *The Kalimantan Social Studies Journal*, 2(1), 39. <https://doi.org/10.20527/kss.v2i1.2462>

Table 4: Facing Contemporary Challenges in Rural Islamic Education

No	Categories of Contemporary Challenges.	Strategies of Rural Family Response	Results of Implementation
1	The Influence of Social Media	Initiating a family discussion about the impact of social media.	Children critically understand the content they consume.
2	Urbanisasi	Actively involved in religious activities at the village mosque.	Upholding religious values in the urban environment
3	Lifestyle Changes	Preserving religious traditions such as congregational prayer.	Maintaining religious practices amid lifestyle changes.

Table 4 above represents the strategies and outcomes implemented by rural families in responding to contemporary challenges related to Islamic religious education. Through family discussions, active participation in religious activities, and the preservation of traditions, they have been able to uphold and transmit Islamic values to the next generation amidst dynamic changes in the modern era.

Conclusion

The study demonstrates that Islamic religious-education values are holistically integrated into the daily lives of rural families, serving not merely as ritual obligations but as the very moral and spiritual foundation guiding every decision and social interaction. Observations and interviews reveal a complementary gender dynamic: men lead congregational prayers and theological discussions in public spaces, while women play a crucial role in educating children and instilling Islamic ethical values within the domestic sphere. Far from reinforcing rigid traditionalism, this division enriches the transmission of religious values by bringing diverse perspectives and teaching methods to the process.

Moreover, rural families exhibit remarkable resilience in the face of contemporary challenges—such as social-media influence, urbanization, and lifestyle changes—by employing strategies like family discussions, digital-literacy education, and the contextual adaptation of Islamic traditions to modern life. These approaches do more than preserve heritage: they cultivate forms of religious practice that resonate with today's realities, enabling children and younger generations to understand and live out Islamic teachings in a relevant way.

Theoretically, these findings expand the scholarship on religious education and gender by underscoring the importance of local sociocultural frameworks in the internalization of faith values. By combining feminist perspectives with traditional studies, this research opens up new theoretical space to explain how family structures and gender roles mediate the transmission of religious values in dynamic communities. It points toward more adaptive, socially responsive models of value integration that remain rooted in local wisdom.

Practically, the results provide a foundation for educators and policymakers to design faith-based curricula grounded in local traditions, positioning both fathers and mothers as primary educators within the family. Tailored media-literacy programs can help families navigate contemporary influences while preserving Islamic principles, and collaborative gender-inclusive workshops can strengthen parental collaboration in modernizing traditional practices. In this way, rural families become not only the custodians of Islamic heritage but also agents of value adaptation, ensuring the continued relevance and vitality of religious teachings amid societal change.

Bibliography

- Abubakar, B., Sanusi, S., Razali, R., Yeniningsih, T. K., & Mujiburrahman. (2023). Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia. *Samarah*, 7(2), 1121–1147. <https://doi.org/10.22373/sjkh.v7i2.17901>
- Akbar, A., & Picard, M. (2020). *Academic integrity in the Muslim world : a conceptual map of challenges of culture*. 8, 1–20.
- Alard, A. J., & Freeks, F. E. (2020). The leadership role of the man in context of family and church: A quantitative study. *Pharos Journal of Theology*, 101, 1–21.
- Ali, S. S. (2021). Gender and Human Rights in Islam and International Law: Equal Before Allah, Unequal Before Man? *Gender and Human Rights in Islam and International Law: Equal before Allah, Unequal before Man?*, 1–358. <https://doi.org/10.1163/9789004479951>
- Arif, A. M., Nurdin, N., & Elya, E. (2023). Character Education Management at Islamic Grassroot Education : The Integration of Local Social and Wisdom Values. *Al-Tanzim : Jurnal Manajemen Pendidikan Islam*, 07(02), 435–450.
- Balayar, R., & Mazur, R. (2021). Women’s decision-making roles in vegetable production, marketing and income utilization in Nepal’s hills communities. *World Development Perspectives*, 21(May 2020), 100298. <https://doi.org/10.1016/j.wdp.2021.100298>
- Barreiro-Gen, M., Lozano, R., Temel, M., & Carpenter, A. (2021). Gender equality for sustainability in ports: Developing a framework. *Marine Policy*, 131, 104593. <https://doi.org/10.1016/j.marpol.2021.104593>
- Brifkani, I. (2021). Whole Child Education in the Context of Islamic Schools in the United States: Principals’ Perspectives. *Religious Education*, 116(2), 116–128. <https://doi.org/10.1080/00344087.2021.1872004>

- Chakravorty, S., Goli, S., & James, K. S. (2021). Family Demography in India: Emerging Patterns and Its Challenges. *SAGE Open*, 11(2). <https://doi.org/10.1177/21582440211008178>
- Chien, F., Ajaz, T., Andlib, Z., Chau, K. Y., Ahmad, P., & Sharif, A. (2021). The role of technology innovation, renewable energy and globalization in reducing environmental degradation in Pakistan: A step towards sustainable environment. *Renewable Energy*, 177, 308–317. <https://doi.org/10.1016/j.renene.2021.05.101>
- Duinhof, E. L., Smid, S. C., Vollebergh, W. A. M., & Stevens, G. W. J. M. (2020). Immigration background and adolescent mental health problems: the role of family affluence, adolescent educational level and gender. *Social Psychiatry and Psychiatric Epidemiology*, 55(4), 435–445. <https://doi.org/10.1007/s00127-019-01821-8>
- Fasth, T., Talantsev, A., Brouwers, L., & Larsson, A. (2017). A Dynamic Decision Analysis Process For Evaluating Pandemic Influenza Intervention Strategies. *Value in Health*, 20(9), A800. <https://doi.org/10.1016/j.jval.2017.08.2374>
- Forsner, M., Elvhage, G., Ewalds-Kvist, B. M., & Lützén, K. (2021). Moral Challenges When Suspecting Abuse and Neglect in School Children: A Mixed Method Study. *Child and Adolescent Social Work Journal*, 38(6), 599–610. <https://doi.org/10.1007/s10560-020-00680-6>
- Handy, M. R. N., Mutiani, M., Putra, M. A. H., & Jumriani, J. (2020). The Religious Values in Tradition of Batahlil in Banjar Pahuluan Community. *The Kalimantan Social Studies Journal*, 2(1), 39. <https://doi.org/10.20527/kss.v2i1.2462>
- Haynes, M. (2022). The impacts of school closure on rural communities in Canada: A review. *Rural Educator*, 43(2), 60–74. <https://doi.org/10.55533/2643-9662.1321>
- Hicks, B., Innes, A., & Nyman, S. R. (2021). Experiences of rural life

- among community-dwelling older men with dementia and their implications for social inclusion. *Dementia*, 20(2), 444–463. <https://doi.org/10.1177/1471301219887586>
- Hu, Z., Josef, S., Min, Q., Tan, M., & Cheng, F. (2021). Visualizing the cultural landscape gene of traditional settlements in China: a semiotic perspective. *Heritage Science*, 9(1), 1–19. <https://doi.org/10.1186/s40494-021-00589-y>
- Japhet, N. (2022). Grassroots Muslim women in religious conflict prevention in Tanzania: roles, contributions, and challenges. *Indonesian Journal of Religion, Spirituality, and Humanity*, 1(2), 147–166. <https://doi.org/10.18326/ijores.v1i2.147-166>
- Johnson, N. N. (2021). Balancing race, gender, and responsibility: Conversations with four black women in educational leadership in the United States of America. *Educational Management Administration and Leadership*, 49(4), 624–643. <https://doi.org/10.1177/1741143221991839>
- Julia, J., Supriatna, E., Isrokatun, I., Aisyah, I., Nuryani, R., & Odebode, A. A. (2020). Moral Education (2010-2019): A Bibliometric Study (Part 1). *Universal Journal of Educational Research*, 8(6), 2554–2568. <https://doi.org/10.13189/ujer.2020.080639>
- Kavas, M., Jarzabkowski, P., & Nigam, A. (2020). Islamic Family Business: The Constitutive Role of Religion in Business. *Journal of Business Ethics*, 163(4), 689–700. <https://doi.org/10.1007/s10551-019-04384-5>
- Keller, E. M., & Owens, G. P. (2020). Traditional rural values and posttraumatic stress among rural and urban undergraduates. *PLoS ONE*, 15(8 August), 1–17. <https://doi.org/10.1371/journal.pone.0237578>
- Khosyi'ah, S., & Rusyana, A. Y. (2022). Inheritance settlement of descendants of children and siblings in Islamic law with local wisdom

- in Indonesia. *Cogent Social Sciences*, 8(1). <https://doi.org/10.1080/23311886.2022.2126615>
- Kimbal, R. W. (2021). The practice of womens social capital as the pillars of the family economic in rural area. *International Journal of Communication and Society*, 3(2), 140–151. <https://doi.org/10.31763/ijcs.v3i2.336>
- Kittel, B., Kritzingner, S., Boomgaarden, H., Prainsack, B., Eberl, J. M., Kalleitner, F., Lebernegg, N. S., Partheymüller, J., Plescia, C., Schiestl, D. W., & Schlogl, L. (2021). The Austrian Corona Panel Project: monitoring individual and societal dynamics amidst the COVID-19 crisis. *European Political Science*, 20(2), 318–344. <https://doi.org/10.1057/s41304-020-00294-7>
- Kumar, N., Raghunathan, K., Arrieta, A., Jilani, A., & Pandey, S. (2021). The power of the collective empowers women: Evidence from self-help groups in India. *World Development*, 146, 105579. <https://doi.org/10.1016/j.worlddev.2021.105579>
- Kurnia, G., Setiawan, I., Tridakusumah, A. C., Jaelani, G., Heryanto, M. A., & Nugraha, A. (2022). Local Wisdom for Ensuring Agriculture Sustainability: A Case from Indonesia. *Sustainability (Switzerland)*, 14(14), 1–13. <https://doi.org/10.3390/su14148823>
- Ma, H. D., & Tong, Y. (2022). Spatial differentiation of traditional villages using ArcGIS and GeoDa: A case study of Southwest China. *Ecological Informatics*, 68, 101416. <https://doi.org/10.1016/j.ecoinf.2021.101416>
- Mahmud, A. Al. (2023). *The Concept of Tawḥīd (Oneness of Allah) as Reflected in the Risale-i Nur Risale- i Nur ' da Yansıyan Tevhid (Allah ' ın Birliği) Kavramı The Concept of Tawḥīd (Oneness of Allah) as Reflected in the Risale-i Nur Md . Abdullah Al MAHMUD.*
- Mojdehi, A. S., Shohoudi, A., & Talwar, V. (2022). Children's moral evaluations of different types of lies and parenting practices and across

- cultural contexts. *Current Psychology*, 41(8), 5420–5433. <https://doi.org/10.1007/s12144-020-01059-7>
- Munastiwi, E., & Rahmatullah, B. (2021). The Impact of Islamic Religious Education on the Development of Early Childhood Religious and Moral Values During the COVID-19 Pandemic in Indonesia and Malaysia. *Jurnal Pendidikan Islam*, 10(1), 49–66. <https://doi.org/10.14421/jpi.2021.101.49-66>
- Nounkeu, C. D., & Dharod, J. M. (2022). Water fetching burden: A qualitative study to examine how it differs by gender among rural households in the west region of Cameroon. *Health Care for Women International*, 43(9), 1023–1041. <https://doi.org/10.1080/07399332.2021.1931225>
- Nuridin, K. D., & Yusuf, A. (2022). Pawon as a main education chamber of multicultural values among Tenggerese society. *Indonesian Journal of Religion, Spirituality, and Humanity*, 1(1), 99–122. <https://doi.org/10.18326/ijores.v1i1.99-122>
- Saada, N. (2023). Educating for global citizenship in religious education: Islamic perspective. *International Journal of Educational Development*, 103(February), 102894. <https://doi.org/10.1016/j.ijedudev.2023.102894>
- Saada, N., & Magadlah, H. (2020). The meanings and possible implications of critical Islamic religious education. *British Journal of Religious Education*, 00(00), 1–12. <https://doi.org/10.1080/01416200.2020.1785844>
- Samiha, Y. T., Candra, A., & Rusdi, A. (2023). Internalization of The Value of Islamic Education Through The System of Kindness and Religious Harmony in Village Communities of 10 ULU Palembang. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(01), 181–190. <https://doi.org/10.30868/ei.v12i01.3830>

- Skare, M., & Riberio Soriano, D. (2021). How globalization is changing digital technology adoption: An international perspective. *Journal of Innovation and Knowledge*, 6(4), 222–233. <https://doi.org/10.1016/j.jik.2021.04.001>
- Taş, F., Selçuk Tosun, A., & Akgül Gündoğdu, N. (2022). The Effect of Islamic Belief and Spiritual Well-being on Organ Donation in Turkey: A Descriptive-Relational Study. *Journal of Religion and Health*, 61(3), 2121–2140. <https://doi.org/10.1007/s10943-021-01252-3>
- Uduji, J. I., Okolo-Obasi, E. N., Onodugo, V. A., Nnabuko, J. O., & Adedibu, B. A. (2021). Corporate social responsibility and the role of rural women in strengthening agriculture-tourism linkages in Nigeria's oil producing communities. *Journal of Tourism and Cultural Change*, 19(6), 754–780. <https://doi.org/10.1080/14766825.2020.1826500>
- Zahari, A. I., Said, J., & Arshad, R. (2022). Examining the Components of Integrity. In *Integrative Psychological and Behavioral Science* (Vol. 56, Issue 1). Springer US. <https://doi.org/10.1007/s12124-021-09626-8>
- Zych, I., Gómez-Ortiz, O., Fernández Touceda, L., Nasaescu, E., & Llorent, V. J. (2020). Parental Moral Disengagement Induction as a Predictor of Bullying and Cyberbullying: Mediation by Children's Moral Disengagement, Moral Emotions, and Validation of a Questionnaire. *Child Indicators Research*, 13(3), 1065–1083. <https://doi.org/10.1007/s12187-019-09670-2>

