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The Influence of Parenting Style, Religious Culture of Madrasah, and Self-Regulation on Students' Morality in Private Madrasah Aliyah Schools in Pekanbaru

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Abstract

This study investigates the impact of parenting style, the religious culture of Madrasahs, and self-regulation on the moral character of students in private Madrasah Aliyah institutions in Pekanbaru City. The study utilized a quantitative methodology through a survey technique. The sample comprised 205 students chosen from three Madrasahs with differing accreditation statuses. Data were gathered by questionnaires and documentation, and analyzed with multiple linear regression. The results demonstrate that parenting style significantly influences students' morals, with a significance value of 0.000 (< 0.05) and a contribution of 77.8%. The religious culture of Madrasahs notably affects students' moral behavior, evidenced by a significance value of 0.003 (< 0.05) and a contribution of 4.4%. Simultaneously, self-regulation exerts a substantial influence on students' morals, evidenced by a significance value of 0.000 (< 0.05) and a contribution of 20%. Concurrent analysis indicates that parental style and religious culture collectively account for 78.6% of students' morality, whereas the interplay of religious culture and self-regulation contributes 23%. The three variables; parenting style, religious school culture, and self-regulation collectively exhibit a substantial influence on children's moral character, contributing 99.2% with a significance level of 0.000. These findings underscore the significance of a holistic strategy that incorporates familial, educational, and individual psychological elements in character education. The study provides significant insights for formulating more effective, evidence-based tactics in moral instruction within Islamic educational institutions.

Keywords

Parenting Style, Religious Culture of Madrasah, Self-Regulation, Students' Morality.

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Introduction

In modern Islamic education, the enhancement of students' morality has become a primary focus, particularly in the face of increasingly complex challenges brought about by globalization, technological advancements, and shifts in cultural values. Educational institutions, especially Madrasah Aliyah, are required not only to provide academic education but also to instill strong moral values in accordance with Islamic teachings (Nurdin et al., 2024). In this context, two key environments; the family and formal education play a significant role in shaping students' character. From an early age, parents play a crucial role in developing children's moral awareness, behavior, and the internalization of values. This is reflected in their parenting styles (Bäker & Wilke, 2025). On the other hand, the religious culture inherent in madrasah helps reinforce the moral values learned at home.

Studies show that parenting styles have a significant influence on the moral development of students. Authoritarian parenting, which tends to be rigid and emphasizes strict obedience, may increase motivation and self-efficacy, but often limits students' moral autonomy in decision-making. In contrast, authoritative parenting, which combines discipline with emotional warmth, has been positively correlated with the development of empathy, emotional regulation, and a reduction in moral disengagement tendencies in adolescents (Syamsuddin et al., 2024).

Furthermore, the religious culture in madrasah, which promotes values of moderation and tolerance, has been shown to strengthen students' moral understanding, attitudes, and skills (Inayatussahara & Hasan, 2023). If the madrasah environment consistently promotes peaceful Islamic values and inclusivity, students' moral identity will be reinforced, and they will be better equipped to interact with diversity (Prayogi et al., 2021). Additionally, parental education, especially that of mothers, plays an important role in shaping children's religious and cultural standards, thereby supporting the role of the madrasah in the character education process.

On the other hand, self-regulation and psychological internal elements are crucial in building morality (Miller & Verhaeghen, 2022). The ability to maintain moral integrity and control one's emotions, thoughts, and behaviors to achieve long-term goals is known as self-regulation (González et al., 2025). With this ability, students can delay gratification, avoid negative environmental influences, and consider the impact of their actions on others. Meta-analytic results show a positive, albeit small, relationship between self-regulation and moral behavior in elementary school children (Susilawati et al., 2022). In the context of adolescents, this ability is critical for making moral decisions, achieving academic success, and maintaining healthy social relationships (Liu et al., 2018).

Students' moral character is influenced by three complementary factors: parenting styles, the religious culture of madrasah, and self-regulation (Wardi et al., 2023). These factors are external, institutional, and internal components of the madrasah environment (Nurdin et al., 2024). Previous studies have explored the effects of each variable separately. However, few studies have simultaneously integrated all three into one empirical model, especially regarding Madrasah Aliyah in Indonesia (Dasopang, Adam, & Nasution, 2022). Therefore, it is crucial to understand how these variables interact comprehensively if we aim to create more contextual and effective moral education strategies to address the moral challenges faced by today's Muslim youth.

Previous studies have explored the effects of each variable separately. Although parenting styles, madrasah religious culture, and self-regulation have each been empirically linked

to students' moral development, previous studies tend to examine these variables separately or in limited pairwise relationships. This fragmented approach has restricted a comprehensive understanding of how family, school, and personal factors jointly shape students' morality. Consequently, the relative and combined contributions of parenting styles (as a reflection of family upbringing), madrasah religious culture (as an institutional and environmental influence), and self-regulation (as an internal psychological capacity) remain insufficiently explored. Moreover, research on these interrelated variables is still scarce within the context of Indonesian Islamic secondary education, particularly among Madrasah Aliyah students. This gap is even more pronounced in regions such as Pekanbaru, where diverse socio-cultural and religious dynamics may affect moral formation differently from other settings.

To address these limitations, the present study constructs and empirically tests an integrated quantitative model that simultaneously examines the effects of parenting styles, madrasah religious culture, and self-regulation on students' morality. This approach not only provides a more holistic understanding of the determinants of moral character but also offers novel, contextually grounded evidence to inform the design of more effective and culturally responsive moral education strategies in Islamic schools across Indonesia

The aim of this study is to investigate how the religious culture of madrasah, parenting styles, and self-regulation influence the morality of Madrasah Aliyah students in Pekanbaru City. Specifically, the objectives of this study are to: (1) evaluate how parenting styles directly affect students' morality; (2) assess how the religious culture of madrasah influences students' moral behavior; (3) evaluate the impact of self-regulation as a psychological component in shaping morality; and (4) evaluate how parenting styles, religious culture in madrasah, and self-regulation collectively affect students' morality. To provide a more comprehensive understanding, this study also examines these three components simultaneously using a quantitative approach.

Method

This research is a field study using a quantitative approach. This study employs a cross-sectional correlational design intended to examine the relationships and degree of association among variables at a single point in time. This design does not infer causation but rather identifies patterns of correlation between the studied variables..

In this study, four key constructs were operationally defined to ensure clarity and measurability: morality, parenting styles, madrasah religious culture, and self-regulation. Morality is defined as the degree to which students demonstrate moral awareness, reasoning, and behavior consistent with Islamic ethical values such as honesty, empathy, responsibility, and respect for others. Parenting styles refer to the consistent patterns of parental attitudes, communication, and discipline strategies as perceived by the students.

Based on Baumrind's typology, parenting styles include three dimensions: authoritative (warm, responsive, and consistent discipline), authoritarian (strict control with limited warmth), and permissive (high warmth with minimal control). Madrasah religious culture is defined as the collective environment, values, and religious practices that foster students' spiritual and moral development within the school setting. Its dimensions include religious rituals (such as dhuha prayer and Qur'an recitation), religious symbols and environment (Islamic values reflected in school policies, dress code, and physical setting), role modeling (teachers and staff exemplifying Islamic conduct), and religious habituation (encouraging continuous moral and spiritual behavior). Lastly, self-regulation is defined as students' ability to control their thoughts, emotions, and behaviors to achieve moral and academic goals. This

construct includes four dimensions: goal setting (planning and setting personal targets), self-monitoring (awareness of one's actions), self-control (regulation of impulses and emotions), and self-evaluation (reflection on outcomes and behavioral adjustment).

The instruments used in this study were structured questionnaires designed to measure the four main constructs: morality, parenting styles, madrasah religious culture, and self-regulation. All instruments employed a Likert scale format and were adapted from validated sources to ensure reliability and content validity. The morality scale was adapted from Lickona's moral development framework and Islamic moral education literature, consisting of 20 items distributed across three dimensions: moral knowledge, moral feeling, and moral behavior. Respondents rated each statement using a five-point Likert scale ranging from 1 ("Strongly Disagree") to 5 ("Strongly Agree"). A sample item includes, "I always try to tell the truth even when it is difficult." Higher scores indicate stronger moral awareness and consistent moral behavior.

The parenting styles scale was adapted from Baumrind's Parenting Style Inventory, consisting of 18 items divided into three subscales: authoritative, authoritarian, and permissive. Each subscale contains six items measured on a five-point Likert scale (1 = "Never," 5 = "Always"). A sample item is, "My parents explain the reasons for the rules they set for me." Higher scores in a particular dimension reflect a stronger perception of that parenting style as experienced by the student.

The madrasah religious culture scale was adapted from instruments developed in previous studies on Islamic school environments, containing 20 items across four dimensions: religious rituals, religious symbols and environment, role modeling, and religious habituation. The statements were rated on a five-point Likert scale (1 = "Never," 5 = "Always"). A sample item is, "The school regularly holds collective worship and Qur'an recitation." Higher total scores represent a stronger religious atmosphere and internalization of Islamic values in the school setting.

The self-regulation scale was adapted from Zimmerman's Self-Regulated Learning framework and adjusted for moral and behavioral contexts relevant to madrasah students. It consists of 16 items covering four dimensions: goal setting, self-monitoring, self-control, and self-evaluation. Responses were measured using a five-point Likert scale (1 = "Strongly Disagree," 5 = "Strongly Agree"). A sample item is, "I can control my emotions when facing challenges." Higher scores indicate a greater level of self-regulated behavior.

For scoring procedures, each item's score was summed and averaged within its construct to determine individual mean scores. Higher mean scores indicate stronger levels of the respective construct. Reliability testing using Cronbach's alpha confirmed internal consistency for all scales, with coefficients ranging from 0.76 to 0.88, indicating satisfactory reliability.

Validity and reliability analyses were performed to ensure that all instruments accurately and consistently measured the intended constructs. Content validity was established through expert evaluation involving three specialists in educational psychology and Islamic education. The Content Validity Index (CVI) for each item ranged from 0.83 to 1.00, which exceeds the recommended cut-off value of 0.80, indicating excellent content validity (Liu & Yang, 2019).

Next, construct validity was examined using Exploratory Factor Analysis (EFA). Prior to EFA, sampling adequacy and factorability were assessed through the Kaiser-Meyer-Olkin (KMO) measure and Bartlett's Test of Sphericity. The KMO values ranged from 0.79 to 0.87, above the minimum acceptable value of 0.60, and Bartlett's Test was significant at $p < 0.001$, confirming suitability for factor analysis. The EFA results demonstrated that all items loaded

on their intended factors with loadings between 0.52 and 0.84, surpassing the recommended threshold of ≥ 0.50 .

For reliability, internal consistency was tested using Cronbach's alpha. The morality scale had an alpha of 0.85, parenting styles 0.81, madrasah religious culture 0.88, and self-regulation 0.83, all exceeding the recommended minimum of 0.70, suggesting satisfactory reliability. In addition, Composite Reliability (CR) and Average Variance Extracted (AVE) were calculated using Confirmatory Factor Analysis (CFA). The CR values ranged from 0.80 to 0.89, surpassing the recommended threshold of 0.70, while AVE values ranged from 0.52 to 0.65, meeting the acceptable criterion of ≥ 0.50 . Overall, the findings confirm that all instruments possess strong content and construct validity as well as internal consistency reliability, making them suitable for further statistical analysis.

The research is conducted from January to April 2025 and is located at three private Madrasah Aliyah (MA) in Pekanbaru City, namely MA Muhammadiyah, MA Al-Munawwaroh, and MA Al-Fajar. The target of this research is students of private Madrasah Aliyah in Pekanbaru City, particularly those in grades X, XI, and XII for the 2024/2025 academic year. The subjects of the study are the students who act as respondents to reveal data regarding their parenting experiences and the behaviors they display in the school environment.

All ethical procedures in this study were conducted in accordance with institutional and research ethics standards to ensure the protection and rights of all participants. Prior to data collection, formal permission was obtained from the participating madrasah authorities and approval was granted by the Ethics Committee of UIN Sultan Syarif Kasim Riau. Participants were informed about the study's objectives, voluntary nature, and confidentiality measures before completing the questionnaire. Informed consent was obtained from all participants who agreed to take part in the research. To maintain anonymity and confidentiality, no identifying information such as names or student ID numbers was recorded, and responses were used solely for research purposes.

The population in this study consists of 419 students. The sample size was determined using Slovin's formula, resulting in a sample of 205 students. The sampling technique used is stratified proportional random sampling, which involves random selection based on the proportion of students from each madrasah. The sample consists of 66 students from MA Muhammadiyah, 111 students from MA Al-Munawwaroh, and 28 students from MA Al-Fajar. The sample size in this study was determined based on statistical power considerations to ensure adequate precision and reliability of the results.

Data collection was carried out following standardized procedures to ensure consistency and accuracy. The questionnaires were administered in person (paper-based mode of administration) during regular class hours at the participating Madrasah Aliyah schools. Each session was conducted under the supervision of the researcher and class teachers to ensure that participants understood the instructions and completed the questionnaires independently without discussion. The entire data collection process for each group lasted approximately 30–40 minutes. Before administration, the researcher explained the study's purpose, assured participants of the confidentiality of their responses, and emphasized that participation was voluntary.

To address missing data, all questionnaires were checked immediately after completion. Incomplete responses were reviewed on-site, and participants were politely asked to verify or complete any omitted items when appropriate. In cases where items remained unanswered, mean substitution was applied for less than 5% missing data per variable; otherwise, the respondent's data were excluded from the analysis.

To minimize common method bias and social desirability bias, several procedural remedies were implemented. The order of items was randomized across constructs to reduce pat-

tern responses. Participants were assured that there were no right or wrong answers and were encouraged to respond honestly. Neutral and non-judgmental wording was used in all items to prevent biased responses. Additionally, confidentiality and anonymity were emphasized to reduce the pressure to provide socially desirable answers. These steps collectively ensured the reliability and integrity of the collected data.

The research procedure starts with the preparation of instruments, submission of research permits, data collection in the field, and concludes with data processing and analysis. The instruments used in this study are questionnaires based on indicators of parenting styles and student behavior. These instruments were first validated through validity and reliability tests.

Data analysis was conducted using IBM SPSS Statistics version 25 to test the research hypotheses and examine the relationships among variables. Prior to the main analyses, several assumption checks were performed to ensure data suitability for parametric analysis. These included tests of normality (using Kolmogorov–Smirnov and Shapiro–Wilk tests), linearity, homoscedasticity, and multicollinearity (using tolerance and Variance Inflation Factor [VIF] values). Cases violating key assumptions were carefully reviewed and addressed as needed. Descriptive statistics such as means, standard deviations, and frequency distributions were computed to summarize participant characteristics and overall variable scores.

The main statistical technique employed was Linear regression analysis to determine the strength and direction of associations between the key variables; morality, parenting styles, madrasah religious culture, and self-regulation. Additionally, multiple regression analysis was applied to assess the predictive relationships among variables while controlling for potential demographic variables such as gender and age. The significance level (α) was set at 0.05 for all inferential tests.

Results

This study aims to examine the influence of parenting styles, the religious culture of madrasah, and self-regulation on students' morality at private Madrasah Aliyah in Pekanbaru City. Data collected from 205 respondents were analyzed using two approaches: descriptive analysis and differential analysis.

1. Descriptive Analysis

Descriptive analysis was conducted to describe the characteristics of the data for each research variable. The results of the analysis show the frequency distribution, mean values, and percentages of each variable as follows:

Table 1. Descriptive Analysis

Statistics	Parenting Styles	Religious Culture of Madrasah	Self-Regulation	Students' Morality
Mean	104.52	70.99	76.71	89.71
Median	104	78	81	89
Mode	96	92	89 ^a	95
Sum	21,426	14,553	15,725	18,391

Based on the descriptive analysis presented in Table 1, it can be seen that parenting styles have the highest mean score (104.52), indicating that most students perceive their parenting as positive characterized by care, guidance, and supervision from their parents. This is important, as good parenting is one of the key factors in shaping student behavior and

morality. Meanwhile, students' morality also shows a high average score (89.71), suggesting that, in general, students demonstrate good moral attitudes and behaviors in their daily lives, both in social interactions and religious practices. Self-regulation, as the ability to manage oneself, has an average score of 76.71, indicating that most students are fairly capable of controlling their emotions and taking responsibility for their behavior.

However, the religious culture of madrasah has the lowest average score (70.99) among the four variables. Nevertheless, its median and mode values remain high, indicating that a strong religious culture is present in most madrasah, although not yet evenly distributed. These results suggest that students' morality tends to develop positively in environments supported by effective parenting, strong self-regulation skills, and a conducive religious atmosphere within the madrasah.

2. Differential Analysis

Differential analysis was conducted to examine whether parenting style, the religious culture of the madrasah, and self-regulation have a significant influence on students' morality. The test was carried out using simple linear regression and multiple linear regression.

Table 2. Results of Simple Linear Regression

Independent Variable	R	R ²	F-Value	Sig.	B (Regression Coefficient)	Beta	t-Value	Sig. (t)
Parenting Style (X ₁)	0.882	0.778	710.194	0.000**	0.86	0.882	26.649	0.000**
Religious Culture of Madrasah (X ₂)	0.209	0.044	9.314	0.003**	0.167	0.209	3.052	0.003**
Self-Regulation (X ₃)	0.448	0.2	50.838	0.000**	0.222	0.448	7.13	0.000**

Table 2 summarizes the results of the simple linear regression analysis, showing the effect of each independent variable on the dependent variable, namely students' morality. Based on the findings, Parenting Style (X₁) has the most dominant effect on students' morality, with a coefficient of determination (R²) of 0.778. This means that 77.8% of the variance in students' morality can be explained by parenting style. The regression coefficient value of 0.860 indicates that an increase of one unit in parenting style leads to a 0.860 increase in morality scores. The F-test result of 710.194 with a significance of 0.000 (<0.05) shows that this effect is statistically significant.

The study reveals that parenting style, the religious culture of the madrasah, and self-regulation all significantly contribute to shaping the morality of students in private Madrasah Aliyah in Pekanbaru. These findings reinforce the argument that the family, particularly the role of parents, forms the foundation of children's morality (Kim & Kochanska, 2024). This is consistent with the synthesis of studies by Bäker & Wilke (2024), which demonstrated that warmth in parenting positively correlates with moral development, especially during childhood. In this context, the regression results indicate that parenting style contributes the most to students' morality, with a beta value of 0.876, highlighting the dominant role of family compared to the other variables.

This is also in line with the study of [Essler & Paulus \(2022\)](#), which emphasized that caregivers' reactions to moral violations and how they stimulate children's moral reasoning strongly influence prosocial behaviors such as empathy, care, and self-control. The findings suggest that students who can manage their emotions and behavior are more likely to demonstrate better morality. Meanwhile, the religious culture of the madrasah, though statistically weaker, still shows significance in the regression model. This supports [Boloje \(2024\)](#) perspective on the importance of spiritual and moral dimensions within family and educational environments as instruments for instilling values of wisdom and ethics.

Moreover, the influence of social and cultural contexts, as highlighted by [McCarver et al. \(2023\)](#), reinforces the idea that parenting does not occur in isolation but is shaped by surrounding norms. In the context of madrasah education in Pekanbaru, differences in accreditation and school characteristics contribute to the diversity in the perception and implementation of moral values. Therefore, collaboration among families, madrasahs, and students in fostering morality becomes crucial, as emphasized in Bronfenbrenner's ecological framework of moral development.

Furthermore, the Self-Regulation variable (X_3) also shows a significant influence on students' morality, with an R^2 value of 0.200, indicating that 20% of the variance in morality can be explained by students' self-regulation ability. The regression coefficient of 0.222 and a significance value of 0.000 confirm that this effect is both positive and significant. On the other hand, the Religious Culture of Madrasah variable (X_2) shows the weakest effect with an R^2 value of 0.044. Nevertheless, the significance value of 0.003 still indicates that the religious culture of the madrasah contributes significantly to students' morality, albeit less strongly than the other two variables. In conclusion, all three independent variables have a significant effect on students' morality, with parenting style emerging as the most influential factor.

The findings of this study reveal that parenting style has a very strong and significant influence on the morality of students at private Madrasah Aliyah in Pekanbaru City. The coefficient of determination (R^2) of 0.778 indicates that parenting style explains 77.8% of the variation in students' morality. The positive regression coefficient ($B = 0.860$) further confirms that the more positive the parenting style applied by parents, the better the morality developed in students. This finding is consistent with Baumrind's study, which stated that a democratic parenting style characterized by open communication, emotional attentiveness, and balanced discipline contributes positively to children's moral development. Similarly, [Kolak & Dean \(2023\)](#) found that students who receive warm and supportive parenting from their parents are more likely to demonstrate honest, disciplined, and responsible behavior.

Furthermore, the variable of self-regulation, or the ability to control oneself, shows a significant influence on students' morality, with an R^2 value of 0.200. This means that 20% of moral development can be explained by students' ability to manage their emotions, impulses, and behavior independently. This finding is supported by Zimmerman, who explained that individuals with high self-regulation are more likely to make sound moral decisions because they possess self-awareness, impulse control, and clear life goals. In addition, [López González et al., \(2025\)](#) found that self-regulation plays an important role in shaping adolescent character, particularly in the context of Islamic education.

Meanwhile, the religious culture of the madrasah also has a significant effect on students' morality, although its contribution is relatively small, with an R^2 value of 0.044. This suggests that only 4.4% of the variation in students' morality can be explained by the religious culture of the madrasah. Nevertheless, the statistical significance indicates that the spiritual environment of the madrasah; such as religious activities, worship practices, and teachers' role modeling contributes to character formation among students. These results align with the findings of [Shadmanfaat et al. \(2020\)](#), who noted that a school's religious culture plays a role in shaping students' morality, though its effect depends on the consistency of value implementation in the school environment. Similarly, [Blackshaw & Rodger \(2021\)](#) emphasized that while a religious school environment supports the internalization of moral values, its influence is not as dominant as the role of the family.

Table 3. Results of Multiple Linear Regression

Independent Variable	B (Regression Coefficient)	Std. Error	Beta (Standardized)	t-Value	Sig. (p)
(Constant)	-3.143	1.015	—	-3.095	0.002
Parenting Style (X_1)	0.854	0.009	0.876	96.247	0.000
Self-Regulation (X_3)	0.222	0.004	0.446	49.289	0.000
Religious Culture (X_2)	0.043	0.007	0.054	5.885	0.000

The results of the multiple linear regression analysis indicate that Parenting Style, Self-Regulation, and the Religious Culture of the madrasah simultaneously have a significant influence on the morality of students in private Madrasah Aliyah in Pekanbaru. This is evidenced by the F-value of 4030.540 with a significance level of 0.000, indicating that the overall regression model is reliable for predicting students' morality. The R^2 value of 0.984 shows that 98.4% of the variance in students' morality can be explained collectively by these three variables, while the remaining 1.6% is influenced by other factors outside the model.

Individually, Parenting Style (X_1) emerges as the most dominant variable influencing students' morality, with a Beta value of 0.876 and a very high t-value of 96.247. This finding is consistent with Bronfenbrenner's Ecological Systems Theory, which emphasizes that the family is the primary microsystem shaping individual behavior and moral values. Positive and democratic parenting has been proven to significantly contribute to children's character formation. Baumrind, further supported by [López González et al., \(2025\)](#), highlighted that children raised with warmth and consistent boundaries develop stronger moral character compared to those raised with authoritarian or permissive parenting styles.

Furthermore, the variable of Self-Regulation (X_3) also shows a significant influence on students' morality, with a Beta value of 0.446 and a t-value of 49.289. This indicates that the higher students' ability to regulate themselves, control emotions, and set goals, the better their morality will be. Social Cognitive Theory explains that self-regulation is part of the internal control mechanism that determines how individuals act in social situations. [Liu et al. \(2018\)](#) likewise found that self-regulation positively correlates with students' moral awareness and prosocial behavior.

Meanwhile, the Religious Culture of the madrasah (X_2) also proves to have a significant influence, although its contribution is relatively small (Beta = 0.054, $t = 5.885$). This suggests that religious values nurtured through worship practices, teachers' role modeling, and an Islamic atmosphere remain relevant in supporting students' moral formation. This finding is in line with [Kin & Kareem \(2020\)](#), who emphasized that a conducive religious school environment can strengthen the internalization of moral values, though its effect is not as strong as the influence of family and students' personal attributes.

Thus, it can be concluded that the formation of students' morality is the result of an interaction between external factors, such as parenting style and the religious culture of the madrasah, and internal factors, namely self-regulation. Character education interventions should therefore adopt a holistic approach that involves the role of the family, the school, and the balanced development of students' personal capacities.

Table 4. Summary of Regression Model Statistics

Model Statistics	Value
R	0.992
R Square (R^2)	0.984
Adjusted R Square	0.983
Std. Error of Estimate	2.013
F Value	4030.54
Significance (Sig.)	0.0000

Table 4 presents a summary of the multiple regression analysis between the independent variables (parenting style, madrasah religious culture, and self-regulation) and the dependent variable, namely students' morality. The R value of 0.992 indicates a very strong relationship between the three independent variables and student morality. This value, being close to 1, suggests that the correlations among variables in the model are very high.

Furthermore, the R Square (R^2) value of 0.984 means that 98.4% of the variance in students' morality can be explained collectively by the three independent variables, while the remaining 1.6% is accounted for by factors outside the model. The Adjusted R Square of 0.983, which adjusts for the number of predictors and sample size, also remains high, further reinforcing the model's fit. The Standard Error of the Estimate of 2.013 reflects the extent of deviation between the actual data and the predicted values of the regression model. The relatively small value indicates that the model predicts students' morality with minimal error. Finally, the F statistic of 4030.54 with a significance of 0.000 ($p < 0.05$) demonstrates that the regression model is highly significant overall, meaning that the independent variables jointly exert a significant effect on students' morality at the 95% confidence level.

Discussion

The regression analysis results indicate that the three independent variables; parenting style, madrasah religious culture, and self-regulation simultaneously contribute significantly to the formation of morality among students in private madrasahs. The R value of 0.992 and R^2 of

0.984 highlight the model's strength in explaining the dependent variable, with 98.4% of the variance in morality accounted for by these three factors together. These findings are consistent with Bronfenbrenner's Ecological Systems Theory, which positions microsystem environments such as the family and school as dominant factors in individual behavioral development.

Moreover, these results are supported by previous studies. They reflect the strong integration of family values, religious educational institutions, and individual internal capacities in shaping students' moral character. In the Islamic context, parental upbringing is not merely a social obligation but also a spiritual trust. As emphasized by [Setyawati et al. \(2024\)](#), parents carry a divine responsibility to nurture their children with affection, respect, and spiritual values. This aligns with the perspective of [Boloje \(2024\)](#), who cites Proverbs 1:8-9 to highlight parental moral guidance as the foundation of character formation. In addition, [Putra et al. \(2024\)](#) underline the importance of parenting in instilling values of religious moderation and tolerance, which are crucial in forming morality in an era marked by diversity.

Although the influence of madrasah religious culture is statistically smaller, it remains significant in shaping morality. A structured religious environment in madrasahs, as reported by [Nihayah et al. \(2024\)](#), helps foster a positive climate and supports adolescents' moral self-regulation. Systematic religious education also provides a foundation for navigating moral challenges in the digital age ([Hefner, 2022](#)). This demonstrates that madrasahs function not only as transmitters of religious knowledge but also as spaces for cultivating morality rooted in Islamic values.

Furthermore, self-regulation has also proven to significantly influence students' morality. This finding strengthens the research of [Smith \(2023\)](#), who found that moral self-regulation shaped through religious education has a stronger impact on adolescent moral character than sociodemographic factors. [Kerry et al. \(2023\)](#) also note that religiosity instilled by parents indirectly affects children's ability to regulate themselves morally. Thus, the interaction between religious parenting, the educational atmosphere of the madrasah, and habituated self-regulation creates a complementary structure for the internalization of moral values.

Nevertheless, the development of religious morality is not without challenges. [Saroglou and Craninx \(2021\)](#) caution that overemphasis on religiously based moral authority, if not balanced, can diminish morality rooted in care and justice. Likewise, [Nihayah et al. \(2024\)](#) highlight that parental mindset activation does not always consistently contribute to moral judgment, indicating that moral formation is a complex, non-linear process.

Therefore, a balanced approach is needed in fostering students' morality. Families and madrasahs should not only emphasize obedience but also encourage moral reflection, value dialogue, and the practice of virtues in daily life. This way, the process of internalizing morality becomes more substantive and adaptive to contemporary social and cultural dynamics. Accordingly, the regression model results are not only statistically valid but also theoretically and empirically grounded, reinforcing the importance of synergy between family, school, and personal aspects in students' moral development.

Conclusions

This study concludes that parenting style, madrasah religious culture, and self-regulation collectively have a highly significant influence on the moral development of students in private Madrasah Aliyah in Pekanbaru. The coefficient of determination (R^2) of 0.984 indicates that 98.4% of the variation in students' morality can be explained by these three variables. These findings reinforce the view that moral development is the result of an interaction between family influence, educational environment, and students' internal capacity for self-regulation. Among the variables, parenting style contributed the most, followed by self-regulation and madrasah religious culture.

Based on these findings, it is recommended that madrasahs and parents establish strong synergy in fostering students' morality through intensive communication and collaborative programs rooted in Islamic values. Madrasahs are encouraged to continually strengthen a conducive religious environment and guide students in developing self-regulation as an integral aspect of Islamic character. For future research, it is suggested to explore other potential variables influencing students' morality, such as the role of digital media, social environment, or family economic factors, in order to achieve a more comprehensive and applicable understanding of the dynamics of moral development.

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