

QUANTITATIVE DESCRIPTIVE ANALYSIS: THE ROLE OF THE FAMILY IN THE IMPLEMENTATION OF EARLY CHILDHOOD RELIGIOUS TOLERANCE

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Abstract :

The family plays a vital role as the "madrasatul ula" (first school) in shaping the foundation of children's character, including instilling religious tolerance from an early age to prevent discrimination and social conflict in a multicultural society. This study aimed to analyze the role of the family in implementing religious tolerance in early childhood. Employing a quantitative approach with a descriptive design, this study targeted all parents of students at TK Muslimat NU 8 Panggungrejo, Kepanjen, Malang as the population. Sampling was conducted using a purposive sampling technique, resulting in 22 respondents who completed a closed-ended questionnaire (40 statement items) via Google Forms. Data were analyzed using descriptive statistics assisted by IBM SPSS Statistics. The findings revealed that the family's role in implementing religious tolerance in children falls into the High Category. This is evidenced by an overall mean score of 4.23 with a homogeneous standard deviation of 0.56, and an accumulative average total score of 169.27 out of a maximum score of 200 (equivalent to 84.6%). The high involvement of the family is driven by democratic parenting styles, direct parental role modeling aligned with social learning theory, open communication channels, and inclusive family activities. This study concludes that the family serves as a strategic foundation for strengthening character education to foster religious moderation from an early age and maintain social harmony.

Keywords : Family Role, Religious Tolerance, Early Childhood, Parenting Style, Religious Moderation

Abstrak :

Keluarga memegang peran penting sebagai *madrasatul ula* (institusi pendidikan pertama) dalam mengonstruksi fondasi karakter anak, termasuk menginternalisasikan nilai toleransi beragama sejak dini guna mengantisipasi tindakan diskriminasi dan konflik sosial di tengah masyarakat multikultural. Penelitian ini bertujuan untuk menganalisis peran keluarga dalam implementasi toleransi beragama pada anak usia dini. Menggunakan pendekatan kuantitatif dengan desain deskriptif, populasi penelitian ini mencakup seluruh orang tua siswa di TK Muslimat NU 8 Panggungrejo, Kepanjen, Malang. Penarikan sampel dilakukan melalui teknik *purposive sampling*, yang menghasilkan 22 responden pengguna kuesioner tertutup (40 butir instrumen pernyataan) berbasis Google Forms. Analisis data dianalisis secara statistik deskriptif memanfaatkan perangkat lunak IBM SPSS Statistics. Temuan penelitian menunjukkan bahwa peran keluarga dalam mengimplementasikan toleransi beragama berada pada Kategori Tinggi. Hasil tersebut dijustifikasi oleh perolehan nilai rata-rata (*mean*) keseluruhan sebesar 4,23 dengan standar deviasi yang homogen sebesar 0,56, serta akumulasi rerata skor total mencapai 169,27 dari skor maksimal 200 (setara dengan 84,6%). Tingginya intensitas keterlibatan keluarga ini diakselerasi oleh penerapan pola asuh demokratis, keteladanan langsung (*role modeling*) orang tua yang selaras dengan

teori belajar sosial, ruang komunikasi dua arah yang terbuka, serta stimulasi aktivitas keluarga yang inklusif. Penelitian ini menyimpulkan bahwa lingkungan domestik keluarga berfungsi sebagai fondasi strategis dalam penguatan pendidikan karakter untuk menumbuhkan nilai moderasi beragama sejak dini sekaligus memelihara harmonisasi sosial.

Kata Kunci : *Peran Keluarga, Toleransi Beragama, Anak Usia Dini, Pola Asuh, Moderasi Beragama*

INTRODUCTION

Indonesia is a multicultural country that is blessed with a diversity of ethnicities, cultures, languages, and religions. This diversity is a wealth as well as a national identity that must be maintained through mutual respect and tolerance between religious communities. However, in reality, various acts of intolerance still often occur in society, ranging from discrimination, hate speech, rejection of minority groups, to social conflicts triggered by religious sentiments. This phenomenon is a critical signal that the internalization of tolerance values must begin from an early age so that the younger generation is able to foster inclusive awareness in respecting social diversity.

Theologically, differences and diversity are a necessity (*sunnatullah*) that is deliberately created so that humans learn from each other. This is as affirmed by Allah SWT in the Qur'an Surah al-Maidah [05] 48:

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

Meaning: "For each of the people among you, We have given rules and a way of light. If Allah wills, He will surely make you one people, but Allah wants to test you against His gifts, so compete to do good. Only to Allah will you all return, and He will tell you what you have disputed." (Qur'an Ministry of Religion, n.d.)

Tolerance in this context manifests as an attitude of respect and appreciation for differences in beliefs and views on life without having to sacrifice personal beliefs. In line with this principle, Islam explicitly commands its people to be moderate and tolerant, as the Prophet Muhammad PBUH said as narrated by Bukhari:

عَنْ بِنِ عَبَّاسٍ قَالَ: سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: "الْحَنِيفِيَّةُ السَّمْحَةُ".

Meaning: From Ibn Abbas, the Prophet PBUH was asked: "Which religion is most loved by Allah? So he said: 'Al-Hanifiyyah As-Samhah (the upright and tolerant)'." (HR. Bukhari in Ismail, 2022)

Tolerance in children does not grow organically or spontaneously, but is formed by continuous environmental stimulation. A child's social development is greatly influenced by his or her immediate environment, where the family acts as the first microsystem in the socialization process (Santrock, 2019). Children's social development is influenced by the immediate environment, especially the family as the first environment in the socialization process. Children learn through the process of observation, imitation, and interaction that occurs in the

family. Therefore, tolerance attitudes in children do not arise spontaneously, but are formed through experiences and education received from an early age. Through daily interactions, children learn to socialize through the process of observation, imitation, and internalization of values. Therefore, as the first and foremost educational institution (*Madrasatul Ula*), the family holds a very vital educational, affective, social, and religious function in forming the foundation of children's character (Berns, 2023).

The urgency of the family's role in instilling the value of tolerance is increasingly crucial in today's digital era. The massive penetration of information technology and social media makes early childhood vulnerable to being exposed to radical narratives, hate speech, or intolerant content that they have not been able to filter independently. Without guidance and value filtering at the family level, children have great potential to adopt discriminatory attitudes. Research by Pranawati and Hidayah confirms that the synergy of positive communication, instilling values, and the habit of respecting diversity at home are effective instruments in building tolerant character in children (Pranawati & Hidayah, 2024). Juhri emphasized the need to revitalize the role of the family as a primary socialization agent to foster an attitude of tolerance from an early age through example, habituation, and consistent supervision. The success of this value instilling is also greatly influenced by the nurturing climate; Democratic parenting and open communication spaces in the home have proven to significantly increase children's social intelligence in appreciating differences (Juhri, 2024). Other research has also shown that democratic family parenting and open communication can improve children's ability to appreciate differences (Wilyanita et al., 2023).

Theoretically, this dynamic is in line with Albert Bandura's *Social Learning Theory*, which states that children adopt a behavior through direct observation of models in their environment. In the domestic ecosystem, parents are the *main role models*. When parents practice tolerance, respect differences, and stay away from prejudice, children will replicate those behaviors in their daily social interactions.

While the importance of this role has been theoretically recognized, the facts on the ground present contrasting challenges. Symptoms of intolerance in early childhood are still often found, such as the tendency to choose friends based on certain religious identities, mock the rituals of other people's beliefs, or refuse to interact with different groups. Indeed, some previous studies have shown that the role of parents in instilling religious tolerance in children aged 5–6 years is generally in the good category (Astuti et al., 2024). However, strengthening the implementation of these values still requires concrete evaluation and mapping so that family involvement can run optimally and consistently.

Based on this background, this study was conducted to analyze in depth the role of the family in the implementation of religious tolerance in early childhood. Through a descriptive quantitative approach, this study is expected to provide an empirical picture of the extent of parental involvement in shaping children's tolerant attitudes, especially in the early childhood education ecosystem at Kindergarten Muslimat NU 8 Panggungrejo, Kepanjen, Malang.

RESEARCH METHOD

This study uses a quantitative approach with a descriptive design. A descriptive quantitative approach was chosen to objectively measure, describe, and analyze the phenomenon of the role of the family in the implementation of religious tolerance in early childhood based on numerical data obtained from the field (Sugiyono, 2019).

This research was carried out at Kindergarten Muslimat NU 8 Panggungrejo, Kepanjen, Malang, East Java. The population in this study includes all parents of students who send their children to the institution. The sampling techniques used are *purposive sampling*, i.e. the determination of the sample based on the fulfillment of certain inclusion criteria (Sugiyono, 2019), such as status as an active guardian, willingness to participate voluntarily, and the ability to access digital questionnaires. Based on this technique, a definitive sample of 22 respondents who met all criteria and were willing to fill in the research instrument was obtained.

Data collection relied on a Likert scale closed questionnaire instrument (score 1-5) consisting of 40 statements with a total ideal maximum score of 200. The statement items were developed based on four main indicators, namely democratic parenting, *parental role modeling*, open communication spaces, and inclusive family activities. Once collected through *Google Forms*, the data is tabulated and analyzed using descriptive statistical techniques to find means, standard deviations, minimum-maximum values, and achievement percentages with the help of *IBM SPSS Statistics software* before being converted into a quality categorization table.

FINDINGS AND DISCUSSION

FINDINGS

1. Respondent Characteristics

This study involved 22 respondents who were parents of students at Kindergarten Muslimat NU 8 Panggungrejo, Kepanjen, Malang. Respondent characteristics were identified by gender and age to provide a clear demographic picture.

Table 1. Characteristics of Respondents by Gender

No	Gender	Quantity	Percentage
1	Male	3	14 %
2	Women	19	86 %

Based on Table 1, the majority of respondents were female (Mother) which was 19 people (86%), while the male respondents (Father) amounted to 3 people (14%). This shows that the filling of this research instrument is dominated by the figure of the mother.

Table 2. Characteristics of Respondents by Age

No	Age	Quantity	Percentage
1	25-35 Years	6	27,3 %
2	36-45 Years	7	31.8 %
3	46-55 Years	9	40.9 %

The data in Table 2 show that the age distribution of parents is in a mature range. Most of the respondents were in the age group of 46–55 years (40.9%), followed by the age group of 36–45 years (31.8%), and the age group of 26–35 years (27.3%).

2. Descriptive Statistical Analysis of the Role of the Family

The measurement of the role variables of the family in the implementation of children's religious tolerance was measured using a Likert scale closed questionnaire consisting of 40 statements with an ideal maximum score of 200. The results of descriptive statistical analysis using IBM SPSS Statistics are presented in Table 3.

Table 3. Summary of Descriptive Statistics of the Role of the Family

Variable	Mean	Standard Deviation	Minimum	Maximum
Family Role	4.23	0.56	141	199

Based on Table 3, the *mean* value of respondents' answers was 4.23 with a *standard deviation* of 0.56. A small standard deviation value (close to 0) indicates that the distribution of respondent answer data is homogeneous or has a relatively uniform perception. Cumulatively, the average total score obtained was 169.27 out of a maximum score of 200. If converted into percentage, the achievement of this value is at 84.6%, which normatively categorization places the role of the family in the implementation of children's religious tolerance in the High Category.

DISCUSSION

Empirical findings show that the role of the family in the implementation of religious tolerance in children at Kindergarten Muslimat NU 8 Panggungrejo is in the high category (84.6%). This figure reflects that students' parents have actualized their educational, social, and religious functions in guiding children to appreciate diversity optimally from an early age.

These findings suggest that families have an excellent involvement in instilling the values of tolerance in children from an early age. The high role of the family shows that parents have carried out educational, social, and religious functions in shaping the child's character optimally. The family as the first and main environment for children has a great influence on the development of children's attitudes, behaviors, and mindsets in social life.

The results of this study are in line with the primary socialization theory

which states that the family is a primary socialization agent that plays a role in shaping children's values, norms, and behaviors from an early age (Berns, 2023). According to Berns, the family is the first place for children to learn about social relationships, empathy, respect for others, and moral values that apply in society. Children will learn through the process of observation and imitation of parental behavior in daily life.

The high role of the family in this study is also seen from the parenting style applied by parents. Based on the results of the study, parents tend to apply a democratic parenting style, which is a parenting style that provides opportunities for children to express opinions, dialogue, and learn to respect differences. Democratic parenting provides space for children to develop better social and emotional skills. These results are in line with research (Pranawati & Hidayah, 2024) which states that the family has an important contribution in instilling tolerance in children through positive communication and education on the value of diversity.

In addition to parenting, parental example is also an important factor in forming a tolerant attitude in children. Parents who show respectful behavior of religion, culture, and opinion will be a real example for children. Children tend to imitate behaviors that are often seen in the family environment. This is in accordance with the *social learning* theory from Bandura which explains that children learn through observation and imitation of the surrounding models. When parents show tolerance, respect for others, and avoid discriminatory behavior, then children will internalize these values in their daily lives.

The results of this study also show that open communication in the family has an influence on the implementation of religious tolerance in children. Parents who give children the opportunity to ask questions and discuss religious differences help children understand diversity in a positive way. Open communication can build empathy, respect for others' opinions, and reduce the appearance of intolerance. These findings are supported by research (Dwistia et al., 2025) which explains that positive family communication contributes to the social and emotional development of children.

The average score of the total score of 169.27 out of a maximum score of 200 indicates that most respondents have an excellent perception of family involvement in instilling tolerance. In addition, the standard deviation value of 0.56 indicates that respondents' answers are relatively homogeneous. This means that most respondents have almost the same view on the importance of the role of the family in shaping children's tolerance attitudes.

In the context of religious moderation, the results of this study show that the family has a strategic position in preventing the development of intolerant attitudes in children. Through the habit of respecting differences, children can grow up to be individuals who are able to coexist peacefully in a multicultural society. Research (Juhri, 2024) explains that the family as *Madrasatul Ula* has the main responsibility in instilling the value of religious moderation and tolerance from an early age through habituation and example.

Although the results of the study show a high category, families still need to improve the quality of character education at home. The development of

technology and social media can affect children's mindsets, including the emergence of information that contains intolerance and hate speech. Therefore, parents need to supervise the use of digital media and provide a correct understanding of diversity and the importance of living tolerantly.

Overall, the results of this study confirm that the family has a very important role in the implementation of religious tolerance in children. The family is not only a place to meet physical needs, but it is also the main foundation in the formation of children's character, morals, and social attitudes. The better the role of the family, the better the child's ability to appreciate differences and maintain harmony in social life.

CONCLUSION

Based on the results of the analysis of descriptive statistical data, it can be concluded that the role of the family in the implementation of religious tolerance in early childhood at Kindergarten Muslimat NU 8 Panggungrejo, Kepanjen, Malang is in the high category. This empirical finding was validated by the acquisition of a mean score of 4.23 with a standard deviation of 0.56 which indicates that parents' perceptions are homogeneous or relatively uniform. Cumulatively, the average total score of the questionnaire touched 169.27 out of a maximum score of 200, or equivalent to 84.6%, which proves the strong involvement of parents in instilling the values of respecting differences from an early age.

The high contribution of families in building tolerant character in early childhood is driven by four factors of internal parenting that run synergistically. These factors include the implementation of a democratic parenting style that provides space for children to dialogue, real role *models* (*parental role modeling*) adopted by children through the observation process, habituation of open communication about the meaning of religious diversity, and active involvement of children in various inclusive social activities in the community.

Theoretically and theologically, this study reaffirms the strategic position of the family as the primary socialization agent as well as the *Madrasatul Ula* (first school). The inclusive character internalized by parents in the home not only serves as the fulfillment of moral obligations, but also acts as the main foundation for strengthening religious moderation. This sturdy character is an instrument of *cognitive resilience* for children to be able to filter out narratives of intolerance and hate speech in the digital era, while maintaining the harmony of social life in the future.

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