

The Significance of Islamic Creed in Family-Based Education: Empirical Evidence from Muslim Communities in Jember

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ABSTRACT

This study aims to measure the extent of the influence of Islamic creed understanding on child education in Islamic families. Recent moral and social problems among Muslim families, such as weakening religious values, juvenile misconduct, and declining parental supervision, indicate the importance of strengthening Islamic creed understanding within the family environment. Although many studies have examined Islamic creed in formal educational settings, limited research has specifically explored its influence on child education within Muslim families. In rural Muslim communities such as Jelbuk Subdistrict, Jember, several social deviations and moral issues highlight the need to examine how parents' understanding of Islamic creed contributes to children's education and character formation. The research was conducted in Jelbuk Subdistrict, Jember. This study employs a quantitative approach, using correlational research that aims to analyze the relationship between two variables through regression techniques. The instrument used to collect data is a questionnaire employing a Likert scale. A total of 36 Muslim parents with children served as respondents in this study. The data analysis technique utilized simple linear regression with the aid of the free statistical application JASP version 0.19.3.0. The analysis results indicate that Islamic creed understanding contributes 20.8% to child education in Islamic families, while 79.2% of child education in Islamic families is influenced by other factors outside the scope of this study, such as parenting patterns, social environment, parental education, digital media, school environment, and children's peer associations.

Keywords: Islamic Creed, Children's Education, Islamic Family

INTRODUCTION

In the era of globalization, humankind, especially Muslim society, will face enormous challenges in life within the scope of household life, a life that aims to obtain abundant goodness and benefits both in worldly life and in the hereafter. (Pranata et al., 2024). A father, as the head of the family, must be capable of leading his household toward salvation and happiness both in this world and the hereafter; likewise, a housewife, who serves as a leader and school for her children at home, must be a good role model for her children and equip them with life values so as to produce outstanding generations in the future.

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The role of parents is very important in the continuity of education for the ummah in the future through educating their children within the family scope. Therefore, it is fitting for parents to truly prepare themselves and equip themselves with matters that can enhance the quality of educating their children toward a better future in the era of globalization and modernization, one of which is by instilling knowledge in children to worship Allah alone (QS. Adh-Dhāriyāt : 56); this constitutes one of the essences of a Muslim's *aqidah* and one of the objectives of education in Islam. (Bamualim, 2021). The Islamic creed holds such high value for a Muslim, as it constitutes the foundation of their religion and the condition for the acceptance or rejection of the virtuous deeds they perform (Zaen et al., 2023).

The knowledge and understanding of a servant regarding the correct Islamic creed will guide them toward profound knowledge of their Lord. With a sound Islamic creed, a good personality will be formed in the servant. Allah links the correct understanding of the Islamic creed in a person with establishing good relations between themselves and their family as well as with society (QS. An-Nisā (4): 36); this aligns with the command of the Prophet *ṣallallāhu ‘alaihi wa sallam* for those who believe in Allah and the Last Day to honor neighbors and guests and to always speak truthfully (al-Bukhārī, 1419). This demonstrates that Islam consistently emphasizes and educates its ummah to do good to fellow human beings. The Islamic creed not only encompasses the relationship between humans and their Lord but is broader than that, encompassing relationships among fellow humans as well as between humans and their surrounding environment. (Arsyad & Risnawan, 2023).

The methodology of education based on the Islamic creed is regarded as the highest form of obedience and practice that brings a servant closer to their Lord, because the Islamic creed has a broad scope encompassing education and teaching, conveying advice and guidance, as well as calling to Islam (*da'wah*). These matters constitute noble affairs recommended by Allah and His Messenger to provide abundant benefits both to individuals and society (‘Abdullāh, 2021). Education itself aims to perfect the personality of a student by providing guidance and direction. (Ghanim Zulhilmi & Maryono, 2025). Therefore, it is fitting for parents to truly understand the essence of the Islamic creed and how to apply it in educating their children, so that the best methodology in this regard is created, just as the Prophet *ṣallallāhu ‘alaihi wa sallam* applied in educating the Muslim ummah during his time, thereby producing the best of ummahs.

In Islamic teachings, parents, especially fathers are commanded to truly pay attention to the education of their children and family; with good education, good morals will be formed, both

toward their Lord and society, which will protect them from the punishment of the Hellfire (QS. At-Tahrim (66): 6). Shaikh Şālīḥ bin Fauzān states: "*Good fathers and mothers constitute one of the primary causes supporting children's education, because they serve as good role models for their children, as boys mostly imitate their fathers and girls imitate their mothers*" (as-Sulaimān, 2010). However, in practice, not a few children raised in Muslim families fall into moral and spiritual crises; among them, many belittle the five daily prayers, devotion to parents, honesty, responsibility, and other virtuous deeds. This contradicts Islamic teachings that are based on the Islamic creed.

In Jelbuk Subdistrict, which is the location of several Islamic boarding schools (pondok pesantren) and is a rural area far from urban centers, this becomes a distinctive characteristic that results in a still-strong religious atmosphere among its society. This subdistrict directly borders Bondowoso Regency, which is another regency, thus having an influence from cultural differences between one region and another. Although the majority of Jelbuk Subdistrict's residents are Muslim, the understanding of the surrounding community regarding Islamic religious values remains low, as evidenced by the occurrence of several deviations from noble moral norms taught by Islam, particularly in the local community, including baby dumping (Mulyono, 2024). This incident does not occur only once; in fact, over the past 5 years, there have been 5 recorded cases of baby deaths due to abandonment in Jelbuk Subdistrict, Jember (Tohari & Supriono, 2022). Additionally, criminal acts still occur, such as slashings caused by perpetrators who refuse to pay their debts when demanded (Arta, 2023).

One of the factors causing such deviations in noble moral values is the lack of understanding among local residents about the essence of educational values taught by Islam, particularly the Islamic creed, which encompasses the relationship between humans and God as well as fellow living beings. Based on the aforementioned factors, the author considers it important to conduct research on the influence of Islamic creed understanding on child education in Islamic families in this region.

Several studies indicate that the Islamic creed plays an important role in shaping various aspects of education, both in the cognitive, affective, and behavioral domains. Research conducted by Maryam Majid Abdullah proves the influence of the Islamic creed on youth education through a quantitative approach based on questionnaires (Abdullah, 2021). Similar findings are reinforced by the study of Imas and colleagues, which shows that Islamic creed and morals education significantly influences social behavior (Kurniasih et al., 2023), just as it influences students'

learning behavior in class as stated by Syamsiah and colleagues (Syamsiah, Z & Suhelayanti, 2021). Additionally, the research by Anisa and colleagues extends this context by demonstrating that Islamic creed and morals learning supported by the madrasah environment also affects the social etiquette of students (Fitri et al., 2024). Conceptually, Arsyad and Risnawan also affirm that the Islamic creed and morals have a significant influence in education (Arsyad & Risnawan, 2023), although their study is more qualitative and theoretical. On the other hand, the research by Nurul and colleagues shows that child education is not only influenced by value aspects such as the Islamic creed but also by environmental factors such as family, school, and society (Nurul Aini et al., 2024).

Although the various studies above consistently demonstrate the importance of the Islamic creed in education, several limitations are still evident. Most research tends to focus on formal education contexts, such as schools and madrasahs, as well as on student or adolescent subjects. Additionally, the dependent variables used generally relate to student behavior, both in social aspects and classroom learning activities. In terms of methodology, although there is variation in quantitative and qualitative approaches, studies that specifically link Islamic creed understanding with child education within the family scope remain relatively limited. Yet, referring to the definition of a child in Law Number 35 of 2014, which explains that a child is someone under 18 years of age, including those still in the womb (Setiawan & Fatmawati O, 2024), the scope of child education should not be limited to the school environment but should also encompass the family's role as the primary environment, this constitutes the novelty of this research, as does its research locus. Unlike previous studies oriented toward students in formal educational institutions, this research positions parents as the primary subjects with a quantitative approach. Thus, this study is expected to provide a more comprehensive perspective on the role of the Islamic creed in child education, particularly within the family environment as the initial foundation for character formation. The results of this research are expected to serve as a solution for parents who wish to educate their children with good education, thereby realizing righteous children who are beneficial to the Muslim ummah in particular and society in general.

METHOD

The author employs a quantitative approach to obtain primary data. This approach collects and analyzes numerical data using statistical analysis (Hildawati et al., 2024). The type of research used in this study is correlational research, which aims to analyze the relationship between two

variables using regression techniques (Widodo et al., 2023). It will measure the extent of the influence of Islamic creed understanding on child education in Islamic families.

In determining the sample to fill out the questionnaire for collecting research data, the researcher establishes several criteria, including: First, respondents are Muslim parents. Second, respondents have children under 18 years of age. Third, respondents are residents living throughout the Jelbuk Subdistrict area. The questionnaire distribution technique is used in this research as a means to obtain data (Sihotang, 2023). A total of 36 respondents received and completed the questionnaires. These questionnaires contain several questions related to the two variables discussed in this research, namely understanding of the Islamic creed and child education in Islamic families.

In compiling, the author summarizes several indicators to formulate questions posed to respondents in the research questionnaire. These indicators include a Muslim's understanding of the correct Islamic creed and good child education. Some indicators of a Muslim's understanding of the correct Islamic creed include: First, belief in the pillars of faith, within the first pillar encompassing faith in the Lordship of Allah (*Rubūbiyyatullāh*), meaning that Allah alone is the One who creates, sustains, and controls the universe and the Divinity of Allah (*‘Ulūhiyyatullāh*) meaning that Allah alone is worthy of worship with no partner for Him, as well as faith in the Names and Attributes of Allah as Allah has informed in the Qur'an and as the Prophet explained in his authentic hadiths, as elucidated by *Shaikh al-'Uthaimīn* (al-'Uthaimīn, 1430). Second, an indicator for those who practice *tawhīd* and believe with a correct Islamic creed is to consistently establish prayer and pay zakat (QS. Al-Mā'idah (5): 55). Third, indicators of a true believer include frequent remembrance of Allah (*dhikr*), recitation of the Qur'an, sincerity (*ikhlas*), and reliance upon Allah (*tawakkul*) (QS. Al-Anfāl (8): 2). Fourth, indicators of strong faith in a Muslim include performing righteous deeds and mutually advising one another in goodness and patience (QS. Al-'Aṣr (103): 1-3). In this surah, Allah pairs faith with those matters. This demonstrates a strong interconnection between faith, righteous deeds, and mutual advising in goodness and truth. Fifth, an indicator that a person possesses strong faith is to increase supplication to Allah and spending in the way of Allah (QS. As-Sajdah (32): 16).

Then, several indicators of good child education include: First, giving attention to the child; this can trigger positive development for that child, both in terms of learning to socialize and in discipline, especially if this attention comes from parents (Dewi et al., 2020). Second, habituating to guard the tongue so as to always speak good words, possess noble character, and stay away

from bad morals and manners (Syamsiah, Z & Suhelayanti, 2021). Third, parents consistently accompanying children in learning so that children have a strong educational foundation, both in the religious sphere within the family and in the community environment, as well as the practice of religious values by all family members both within the family scope and society (Azizah & Mastroah, 2020). Fourth, for parents to be good role models for children at home (Ayub et al., 2024).

The researcher uses a Likert scale, which is an ordinal scale that generally consists of five response levels (Mintarti Indartini & Mutmainah, 2024). All questions in the questionnaire compiled by the author feature five-point scale levels ranging from strongly agree to strongly disagree (Hardani et al., 2020). The data analysis technique employed in this research is simple linear regression analysis, a statistical method that can be used to calculate the magnitude of the influence of the independent variable (X) on the dependent variable (Y) (Machali, 2021). This is applied to determine the influence of islamic creed understanding (X) on child education in Muslim families (Y), with the assistance of JASP software version 0.19.3.0. JASP is free and open-source software which stands for Jeffrey's Amazing Statistics Program. This software was developed and is continuously updated by a group of researchers at the University of Amsterdam. The developers aim to provide free access to statistical programs, both basic and more complex techniques, presented in a simpler interface (Goss-Sampson, 2019).

In analyzing the statistical data obtained through the questionnaire, the researcher follows several data processing stages using JASP software. These stages include: First, validity testing of variables X and Y. A questionnaire is considered valid if its questions can reveal what is intended to be measured (Mintarti Indartini & Mutmainah, 2024). Second, reliability testing of variables X and Y. An instrument is deemed reliable if its test results demonstrate consistency, accuracy, stability, and precision (Machali, 2021). Third, normality testing of the data. This technique aims to assess the data distribution within a population using the Shapiro-Wilk tests (Widodo et al., 2023). Fourth, heteroscedasticity testing. This test determines whether there is an issue of unequal variance in the residuals of an instrument; thus, if such inequality exists, the instrument is said to exhibit heteroscedasticity problems (Machali, 2021). Fifth, the linearity test aims to determine the form of relationship occurring between the variables under study by examining whether there is a linear and significant relationship. Linearity is fulfilled under the assumption that the plot between standardized residual values and standardized predicted values does not form a specific pattern or is random. The linearity test is a prerequisite for using regression and correlation analysis

(Machali, 2021). Sixth, simple linear regression analysis, which is the final stage of data analysis to find the results of this research.

RESULTS AND DISCUSSION

After the researcher distributed the questionnaire sheets containing items related to the research indicators, the researcher conducted a validity testing to determine the extent to which the questionnaire items could obtain and measure respondents' data. Data validity is a mandatory step in quantitative research before proceeding to subsequent stages of data processing. In this study, the researcher utilized JASP software version 0.19.3.0. The validity test results for the items of variables X and Y, using Pearson's bivariate correlation formula, are presented in tables 1 and 2 below.

Table 1. Results of Validity Test for Variable *Correlations*

<i>Pearson's Correlations</i>											
<i>Variable</i>		X1	X2	X3	X4	X5	X6	X7	X8	X9	X10 X (the influence of islamic creed understanding)
X (the influence of islamic creed understan ding)	<i>Pearson's r</i>	0.585	0.612	0.407	0.450	0.511	0.469	0.542	0.495	0.518	0.670
	<i>p-value</i>	0.001	0.001	0.014	0.006	0.001	0.004	< 0.001	0.002	0.001	< 0.001

Based on the validity test results for Variable X (the influence of islamic creed understanding), all statement items X1 to X10 show positive Pearson correlation (r) values in the moderate to strong categories. The highest correlation value is found in item X10 at 0.670, while the lowest value is in item X3 at 0.407. All correlation coefficient values are greater than the minimum validity threshold commonly used in social research, which is 0.30, so it can be stated that each item is capable of measuring the construct of the influence of islamic creed understanding well. In addition, the significance values (p-value) for all items are below 0.05, even most are below 0.001, indicating that the relationship between each item and the total score of the variable is statistically significant.

These results indicate that the research instrument has a good level of accuracy in representing the variable being studied. Items such as X1, X2, X7, and X10 have relatively high correlations, so it can be understood that these indicators provide a stronger contribution in describing respondents' understanding of Islamic creed. Meanwhile, items with lower correlations

like X3 are still declared valid because they meet the validity testing criteria. Thus, all statement items in variable X are feasible for use in the subsequent analysis stage because they have been proven valid and capable of reflecting the aspects intended to be measured in this research.

Table 2. Results of Validity Test for Variable Y Correlations

<i>Pearson's Correlations</i>											
<i>Variable</i>	Y1	Y2	Y3	Y4	Y5	Y6	Y7	Y8	Y9	Y10	Y (Children's Education in Muslim Families)
Y (Children's Education in Muslim Families)	<i>Pearson's r</i> 0.387	0.476	0.481	0.466	0.526	0.637	0.500	0.569	0.527	0.491	
	<i>p-value</i> 0.020	0.003	0.003	0.004	0.001	0.001	0.002	0.001	0.001	0.002	

Next, the validity test results for Variable Y (Children's Education in Muslim Families) show that all statement items Y1 to Y10 have positive and significant Pearson correlation (r) values against the total variable score. The correlation values range from 0.387 to 0.637, with the highest correlation found in item Y6 at 0.637 and the lowest in item Y1 at 0.387. Although there are some items with moderate correlation values, all items still meet the validity criteria because the calculated r values are above the minimum threshold of 0.30. In addition, all significance values (p -value) are below 0.05, so it can be concluded that each statement item has a significant relationship with the variable Children's Education in Muslim Families.

These results show that the instrument for variable Y is able to measure aspects of child education in Islamic families accurately and consistently. Items such as Y5, Y6, Y8, and Y9 have higher correlation levels compared to other items, thus indicating a stronger contribution in representing the research variable. Meanwhile, item Y1, which has the lowest correlation value, is still declared valid because it remains in the feasible category for use. Thus, all items in variable Y can be retained and used in the subsequent research analysis process, as they have met the validity requirements and are able to adequately describe the construct being studied.

Reflecting on the validity test results for the values of variables X and Y above, the obtained results show that all question items can be considered valid because their significance values are below 0.05, so they have passed the validity test and can be used for the next stage of data testing, namely the reliability test.

Table 3. Results of Reliability Test for Variable X Unidimensional Reliability

<i>Frequentist Scale Reliability Statistics</i>				
			95% CI	
<i>Coefficient</i>	<i>Estimate</i>	<i>Std. Error</i>	<i>Lower</i>	<i>Upper</i>
<i>Coefficient α</i>	0.630	0.101	0.431	0.829

Note. The following item correlated negatively with the scale: X4.

Table 4. Results of Reliability Test for Variable Y Unidimensional Reliability

<i>Frequentist Scale Reliability Statistics</i>				
			95% CI	
<i>Coefficient</i>	<i>Estimate</i>	<i>Std. Error</i>	<i>Lower</i>	<i>Upper</i>
<i>Coefficient α</i>	0.631	0.111	0.414	0.848

Note. The following item correlated negatively with the scale: Y1.

In quantitative research, a questionnaire is said to be reliable if the Cronbach's Alpha value is above 0.60. Based on the reliability test results for Variable X (Influence of Understanding Islamic Creed), a Cronbach's Alpha coefficient value of 0.630 was obtained. This value indicates that the research instrument has an acceptable level of reliability or is in the acceptable category, as it has exceeded the minimum reliability threshold commonly used, which is 0.60. Thus, the items in variable X are assessed to have sufficiently good internal consistency in measuring the same construct. In addition, the confidence interval (95% CI) ranges from 0.431 to 0.829, indicating a level of stability in the instrument's reliability.

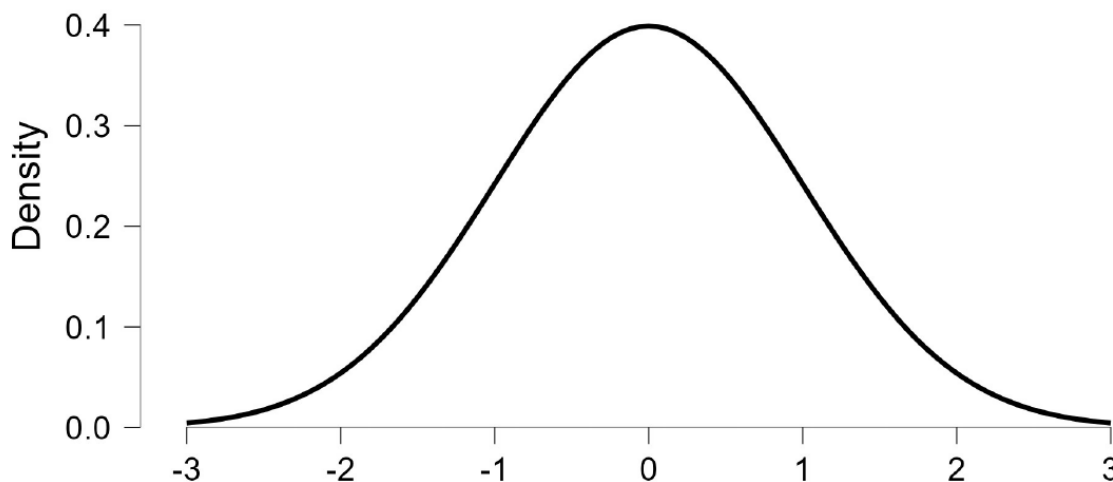
Meanwhile, the reliability test results for Variable Y (Islamic Family Child Education) show a Cronbach's Alpha value of 0.631. This value is also above the minimum reliability standard, so the instrument for variable Y can be declared reliable and feasible for use in the research. This indicates that all items in variable Y generally have consistency in measuring the concept of child

education in Islamic families. The confidence interval of 0.414 to 0.848 further shows that the instrument's reliability is at a sufficiently stable level.

Based on the reliability test results, Cronbach's Alpha values of 0.630 for variable X and 0.631 for variable Y were obtained. These values indicate that the research instrument has met the reliability criteria because they are above the minimum threshold of 0.60. Nevertheless, the obtained reliability values are still in the acceptable category, so there is a possibility of influence from differences in respondents' understanding of some statement items, especially items with negative correlations such as X4 and Y1. In addition, factors such as the clarity of statement wording and variations in respondents' interpretations can also affect response consistency. However, overall, the research instrument is still declared reliable and feasible for use in the subsequent analysis process.

Next, the normality test was conducted to determine whether the research data used is normally distributed or not. Data can be processed and regression testing performed if the data has been tested normal. In this research, the researcher tested the normality of the data using the non-parametric One Sample Kolmogorov-Smirnov and Shapiro-Wilk techniques.

Table 5. Results of Normality Test



Overview - RES

Descriptives

<i>Maximum</i>	<i>75% Quantile</i>	<i>Median</i>	<i>25% Quantile</i>	<i>Minimum</i>	<i>Std. deviation</i>	<i>Variance</i>	<i>Mean</i>	<i>n</i>	<i>Variable</i>
6.582	2.607	0.406	-1.793	-6.418	3.216	10.342	-5.556×10 ⁻⁵	36	RES

Overview - RES**Descriptives****Maximum likelihood****Estimated Parameters**

<i>Estimate</i>	<i>Parameter</i>
-5.504×10^{-5}	μ
10.054	σ^2

Fit Assessment**Fit Statistics**

<i>p</i>	<i>Statistic</i>	<i>Test</i>
0.970	0.082	<i>Kolmogorov-Smirnov</i>
0.552	0.974	<i>Shapiro-Wilk</i>

From the Kolmogorov-Smirnov normality test results above, a significance value of 0.970 was obtained, which is greater than 0.05. Meanwhile, the Shapiro-Wilk normality test results show a value of 0.552, a number greater than 0.05.

From both test results, it can be concluded that the residual data are normally distributed. Thus, the null hypothesis (H_0) stating that the data is normally distributed is accepted, while the alternative hypothesis (H_1) is rejected. These results indicate that the distribution of residual data in the research does not experience significant deviations from the normal distribution.

In addition, the descriptive statistical results show that the mean residual value is close to zero, namely -5.556×10^{-5} , with a standard deviation of 3.216. These values indicate that the residuals are evenly distributed around the mean and do not show any tendency for extreme deviations. The residual range, which is between -6.418 and 6.582, also still reflects a reasonable distribution pattern. Therefore, it can be stated that the normality assumption in this research has been fulfilled, so the data is feasible for use in subsequent statistical analysis, namely the heteroscedasticity test.

Table 6. Results of Heteroscedasticity Test

<i>Model Summary - Y (Pendidikan Anak dalam Keluarga Islam)</i>				
<i>Model</i>	<i>R</i>	<i>R²</i>	<i>Adjusted R²</i>	<i>RMSE</i>

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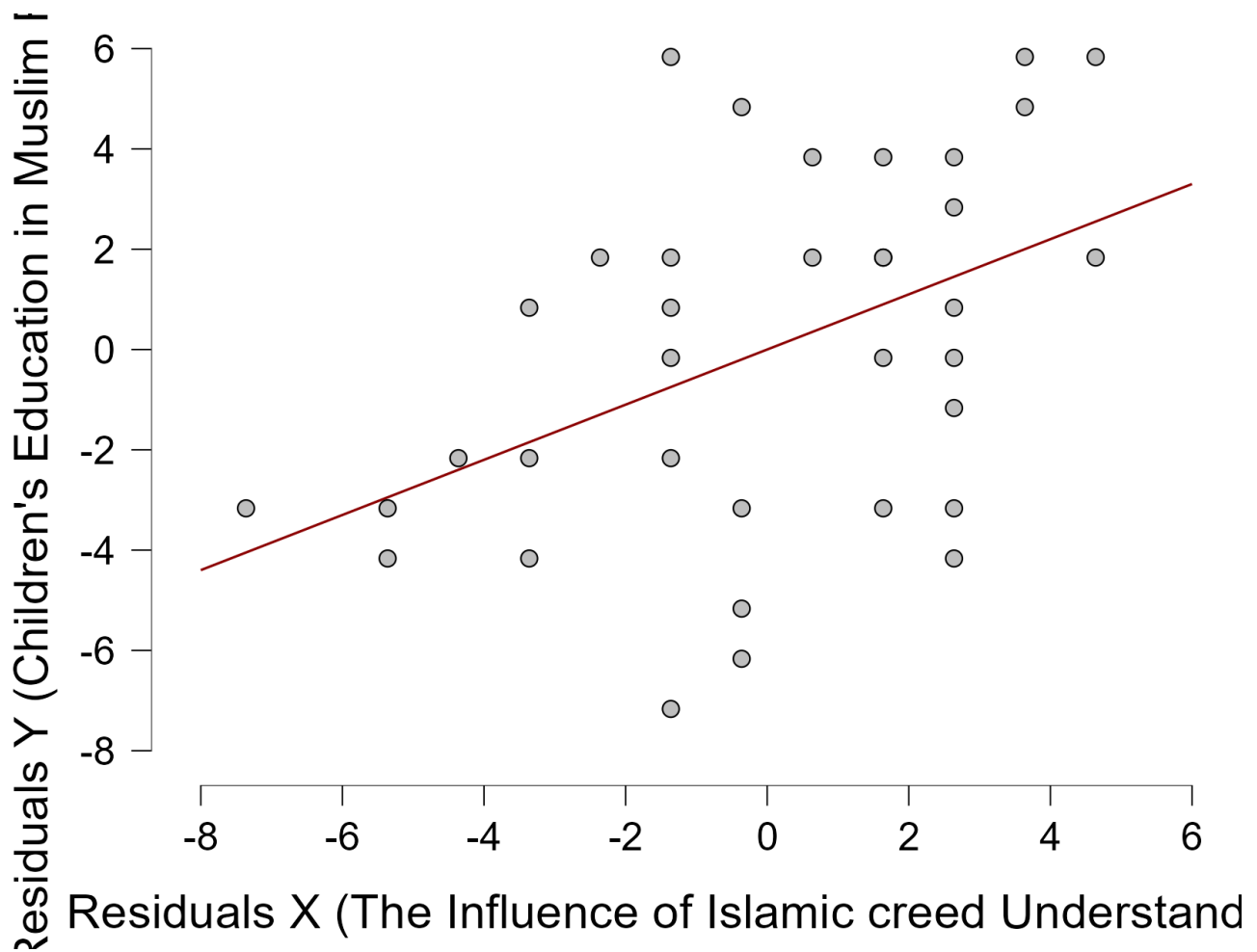
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<i>Model Summary - Y (Pendidikan Anak dalam Keluarga Islam)</i>						
<i>Model</i>	<i>R</i>	<i>R²</i>	<i>Adjusted R²</i>	<i>RMSE</i>		
M ₀	0.000	0.000	0.000	3.613		
M ₁	0.074	0.006	-0.024	3.656		
<i>Note. M₁ includes ABSRES</i>						
<i>ANOVA</i>						
Model		<i>Sum of Squares</i>	df	<i>Mean Square</i>	F	p
M ₁	<i>Regression</i>	2.523	1	2.523	0.189	0.667
	<i>Residual</i>	454.477	34	13.367		
	<i>Total</i>	457.000	35			
<i>Coefficients</i>						
<i>Model</i>		<i>Unstandardized</i>	<i>Standard Error</i>	<i>Standardized</i>	<i>t</i>	<i>p</i>
M ₀	<i>(Intercept)</i>	42.167	0.602		70.016	< .001
M ₁	<i>(Intercept)</i>	42.545	1.063		40.042	< .001
	<i>ABSRES</i>	-0.146	0.335	-0.074	-0.434	0.667

Based on the results shown in the table above, the heteroscedasticity test value obtained is a significance value of 0.667. In data testing using the heteroscedasticity test, data is said to exhibit heteroscedasticity if the obtained significance value is smaller than 0.05, and it is considered that no heteroscedasticity occurs if the significance value is above 0.05. From the results obtained in the table above, it can be concluded that the regression model used does not experience heteroscedasticity symptoms, so it can be concluded that the residual variance is constant.

The ABSRES regression coefficient value of -0.146 with a t-value of -0.434 also indicates that the relationship between the absolute residual and the independent variable is very weak and not significant. This further strengthens that the error distribution in the regression model is stable. Based on all these results, it can be concluded that the regression model in this research data fulfills one of the classical assumptions, namely no heteroscedasticity occurs, so the model is feasible for use in further regression analysis.

Table 7. Linearity Test Results Partial Regression Plots Y (Children's Education in Muslim Families) vs. X (The Influence of Islamic creed Understanding)



Based on the linearity test results presented through Partial Regression Plots between variable X (Influence of Understanding Islamic Creed) and variable Y (Islamic Family Child Education), it is evident that the pattern of the relationship between variables forms a direction that tends to follow a straight or linear line. The distribution of data points does not show a curved pattern or extreme deviations, so it can be indicated that the relationship between the two variables is linear. This condition indicates that an increase in the Influence of Understanding Islamic Creed variable tends to be followed by a proportional increase in Islamic Family Child Education.

These results indicate that the linearity assumption in the research has been fulfilled. With this assumption fulfilled, parametric statistical analysis such as simple linear regression can be used to determine the influence of variable X on variable Y.

Table 8. Simple Linear Regression Analysis

<i>ANOVA</i>						
<i>Model</i>		<i>Sum of Squares</i>	<i>df</i>	<i>Mean Square</i>	<i>F</i>	<i>p</i>
M ₁	<i>Regression</i>	95.039	1	95.039	8.927	0.005
	<i>Residual</i>	361.961	34	10.646		
	<i>Total</i>	457.000	35			

Note. M₁ includes X (The Influence of Islamic creed Understanding)

Note. The intercept model is omitted, as no meaningful information can be shown.

Coefficients

<i>Model</i>		<i>Unstandardized</i>	<i>Standard Error</i>	<i>Standardized</i>	<i>t</i>	<i>p</i>
M ₀	<i>(Intercept)</i>	42.167	0.602		70.016	< .001
M ₁	<i>(Intercept)</i>	17.223	8.366		2.059	0.047
	X (The Influence of Islamic creed Understanding)	0.550	0.184	0.456	2.988	0.005

Based on the table above, a p-value of 0.005 was obtained, which is smaller than 0.05. It can therefore be concluded that variable X, namely understanding of Islamic creed, has a positive and significant partial effect on variable Y, namely child education in Islamic families. In addition, the standardized beta value of 0.456 indicates that the level of influence of the understanding of Islamic creed variable on the child education in Islamic families variable is in the moderate category, because this value falls within the range of 0.40 to 0.599 (Mintarti Indartini & Mutmainah, 2024). Thus, the research hypothesis stating that there is an effect of Understanding Islamic Creed on child education in Islamic families can be accepted and is declared significant and feasible to be used in explaining the influence of the Understanding Islamic Creed variable on the child education in Islamic families variable.

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To determine the magnitude of the coefficient of determination of the effect of variable X on variable Y in this study, it can be seen in table 9 below.

Table 9. Coefficient of Determination Results

<i>Model Summary - Y(Children's Education in Muslim Families)</i>				
<i>Model</i>	<i>R</i>	<i>R²</i>	<i>Adjusted R²</i>	<i>RMSE</i>
M ₀	0.000	0.000	0.000	3.613
M ₁	0.456	0.208	0.185	3.263

Note. M₁ includes X (The Influence of Islamic creed Understanding)

From the test results depicted in the table above, a coefficient of determination R square value of 0.208 was obtained. This figure indicates that the influence of understanding Islamic creed on child education in Islamic families in Jelbuk District, Jember Regency, East Java, is 20.8%. Meanwhile, the remaining 79.2% is influenced by other factors outside the scope of this research.

Based on table 9 regarding the coefficient of determination results, it is known that the correlation coefficient (R) value is 0.456. This value indicates that the relationship between the Understanding Islamic Creed variable and the child education in Islamic Families variable is in the moderate category (Mintarti Indartini & Mutmainah, 2024) and is positive. This means that the better the Understanding Islamic Creed, the better the tendency for child education in Islamic Families.

Meanwhile, the coefficient of determination (R²) value of 0.208 indicates that the Understanding Islamic Creed variable is able to contribute an influence of 20.8% to the child education in Islamic Families variable. The remaining 79.2% is influenced by other factors outside the variables examined in this research. Thus, it can be understood that Understanding Islamic Creed has an influence on child education in Islamic Families, although this influence is not yet the main factor because there are still other variables that also affect it.

CONCLUSION

Based on the discussion results in this research, it can be concluded that understanding Islamic creed has a significant influence on child education in Islamic families in Jelbuk District,

Jember Regency. This is proven through the simple linear regression analysis results with a significance value of $0.005 < 0.05$. The magnitude of the influence of understanding Islamic creed on child education in Islamic families is indicated by the coefficient of determination (R^2) value of 0.208 or 20.8%. This value shows that understanding Islamic creed provides a real contribution in shaping child education, particularly in instilling Islamic values, habituating worship, and forming morals. However, this influence is not yet dominant because child education in Islamic families is not influenced solely by understanding Islamic creed. Meanwhile, 79.2% of child education in Islamic families is influenced by other factors outside the research variables. These factors include parenting patterns, family education and economic levels, social environment, peer influence, digital media, family communication, school environment, and the intensity of religious education in society.

Based on the results of this research, it is recommended to the school parties to strengthen aqidah and Islamic character education through worship habituation, moral guidance, and cooperation with parents. For da'wah institutions and preachers, this research can serve as a basis for enhancing family da'wah and Islamic parenting to strengthen parents' understanding of Islamic creed in educating children. For the community, it is hoped that they can create a religious social environment and conduct supervision of digital media influence on children. In addition, future researchers are advised to examine other more dominant variables and use a mixed-methods approach to obtain more in-depth and comprehensive research results.

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