

The Dynamics of Family Education Models in Developing Children's Spirituality and Creativity

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Abstract

The family education model serves as a crucial foundation for shaping children's spirituality and creativity; however, its implementation varies even among highly educated parents. Therefore, a contextual family education model is needed that fosters spirituality and creativity while supporting children's optimal development. The objectives of this study were as follows: (1) to analyse and identify the family education model employed by university graduate families in fostering their children's spirituality and creativity in North Metro, Lampung; (2) to analyse and identify the parenting styles employed by university graduate families to support the development of their children's spirituality and creativity in North Metro, Lampung; and (3) to analyse and identify the implications of implementing the family education model for the development of children's spirituality and creativity in North Metro, Lampung. The research approach employed in this study was qualitative, with the research design being a phenomenological study involving university graduate families in North Metro, Lampung. The results of the study revealed that: (1) the first-category family education model combined spiritual values, discipline, affection, and an understanding of children's psychological development. The second category, meanwhile, balanced spiritual, emotional, character-building, and adaptive aspects; (2) the parenting style in the first category was authoritative, whereas the second category combined authoritative and authoritarian parenting styles; and (3) the implications indicated that the first category emphasised the role of the family, positive role modelling, consistency, and holistic guidance based guidance on children's interests. The second category demonstrated emotional closeness, support for children's interests, and positive role modelling in shaping children's spirituality and creativity in a balanced manner.

Keywords: Family Education Model, Children's Spirituality, Creativity

INTRODUCTION

Family education has become a strategic issue in human resource development because the family serves as the primary educational environment that shapes children's character, spirituality, and creativity (Sudirman et al., 2022). Various national reports indicate that shifts in social structures, advancements in digital technology, and altered interaction patterns within the family have significantly influenced the quality of parenting and child education in Indonesia (Daniel et al., 2024). The increasing intensity of children's device utilization [gadget use], reduced face-to-face communication between parents and children, and shifting home-learning patterns present novel challenges for families in fulfilling their educational functions (Dellenborg & Enstedt, 2023). These conditions demonstrate that the family no longer merely functions as a social institution; rather, it acts as a primary agent determining the successful cultivation of children's character, spirituality, and creativity in the digital era (Fadjaritha et al., 2022).

From a scientific perspective, family education is understood as a continuous educational process occurring through daily interactions between parents and children (Huang & Ma, 2024). Bronfenbrenner's Ecological Systems Theory positions the family as a microsystem that exerts the most immediate influence on individual development (Huliyah, 2021). Meanwhile, Erikson's psychosocial development theory posits that identity formation, self-confidence, and moral values develop through the quality of relationships established within the family (Hidayatulloh, 2021). On the other hand, Bourdieu's theory of habitus explains that parents' educational experiences and social environments shape their mindsets, value systems, and parenting practices, which are subsequently reproduced within family life (Filimonau et al., 2022). An Islamic educational perspective complements these three theories by positioning the family as the primary institution for instilling values of tawhid (monotheism) [divine oneness], akhlak (morality/ethics), and moral responsibility, as emphasized in Surah At-Tahrim, verse 6 (Jailani, 2021). Consequently, the development of children's spirituality and creativity cannot be understood through a single lens; rather, it results from the interaction among the family environment, parents' educational backgrounds, psychosocial processes, and the internalization of religious values (Riyono, 2022).

Rapid social transformations require families to possess the capacity to integrate spiritual education with the development of children's creativity (Muttaqin et al., 2024). Nevertheless, various studies indicate that higher levels of parental formal education do not always correlate positively with the quality of parenting practices or the success of family education (Narmaditya et al., 2023). Highly educated parents often possess adequate academic knowledge, yet they are not necessarily capable of translating this knowledge into parenting strategies that are consistent, dialogic, and responsive to the child's developmental needs (Fitria & Mustika, 2024). This phenomenon demonstrates that while formal education constitutes an essential form of capital, it is not the sole determinant of successful family education (Wan et al., 2024).

This trend is also observable among university-educated families in North Metro District, Lampung Province. Based on preliminary observations and initial interviews, variations were found in family education practices aimed at shaping children's spirituality and creativity. Some families successfully integrated religious rituals [habitual worship], moral modeling, dialogic communication, and the provision of space for children to explore their creativity through warm and authoritative [democratic] parenting styles. Conversely, other families still encounter obstacles in maintaining consistent spiritual nurturing while simultaneously stimulating their children's creativity due to time constraints, work demands, or sub-optimal parental understanding of child development needs. These preliminary findings indicate that a higher education background does not automatically yield an effective family education model. Therefore, a deeper investigation into the factors shaping family education practices is warranted.

A review of prior literature reveals that discussions on family education remain fragmented [partial]. Some studies focus on developing children's creativity through learning strategies, educational games, or learning environments (Suratno et al., 2021). Another body of research examines parenting styles and parental roles in supporting child development across educational, literacy, and religious dimensions (Panggabean et al., 2022). Meanwhile, research on family spirituality predominantly addresses the internalization of religious values and character building (Pedersen et al., 2022). Despite making significant contributions, most of these studies have failed to integrate the dimensions of spirituality, creativity, parenting styles, and parental educational backgrounds into a single, comprehensive family education model. In other words, the relationships among these components are still conceptualized in isolation, thereby failing to explain how the process of family education simultaneously shapes children's spirituality and creativity.

Based on the synthesis of these theories and prior research, three distinct research gaps underpin this study. First, previous studies have predominantly examined spirituality, creativity, and parenting styles as

independent, standalone variables. Second, few studies have developed a family education model that integrates these three aspects into a single conceptual framework. Third, there is a paucity of research comparing family education practices among university graduates with Islamic versus secular [general] educational backgrounds as distinct forms of educational habitus. Crucially, educational experiences are expected to influence value orientations, parenting strategies, and the subsequent cultivation of children's spirituality and creativity.

Conceptually, this study posits that parental educational backgrounds shape a parenting habitus that influences the family education model. This family education model, in turn, determines the internalization of spiritual values, communication patterns, habitual practices, and the stimulation provided for children's creativity. Consequently, spirituality and creativity are positioned as outcomes of a dynamic interaction among the parents' educational habitus, parenting practices, and the family environment. This conceptual framework serves as the foundation for formulating a family education model tailored to the context of Indonesian society.

The novelty of the family education model developed in this study lies in its dual-pathway, convergent, and dynamic conceptual structure. It presents two pathways of family education namely, families with an Islamic educational background and those with a general educational background. Although each pathway possesses distinct value constructions, parenting patterns, and familial roles, they operate in parallel and converge toward the same outcome: the cultivation of children's spirituality and creativity. Furthermore, a core novelty lies in the inclusion of a feedback loop mechanism, demonstrating that children are not merely passive recipients [objects] of education, but active agents [subjects] who provide feedback regarding the family's educational process. This dynamic continually reinforces, adjusts, and transforms parenting practices. As a result, this model is not merely linear but also circular and adaptive, reinforcing the notion that family education is an evolving, interactive process that balances children's spirituality and creativity.

Based on the aforementioned rationale, this study aims to analyze and identify the construction of the family education model implemented by university-educated families to shape children's spirituality and creativity in North Metro District, Lampung. Additionally, it aims to analyze and uncover the parenting styles employed by university-educated families to support the development of children's spirituality and creativity in North Metro District, Lampung. Furthermore, this study seeks to analyze and determine the implications of implementing this family education model on the spiritual and creative development of children in North Metro District, Lampung.

METHOD

This study employs a qualitative approach with a transcendental phenomenological design, as developed by Clark E. Moustakas. This approach was selected because the study aims not merely to describe family education practices, but to uncover the meaning of the lived experiences of university-educated families in shaping children's spirituality and creativity. Through a phenomenological lens, this study seeks to understand how parents make sense of their roles, how spiritual values are transformed within family life, and how children's creativity is nurtured through naturally occurring educational practices. The ultimate outcome of this research extends beyond a mere description of participants' experiences; it is synthesized into a conceptual model of family education rooted in the empirical experiences of the participants.

The study was conducted in North Metro District, Metro City, Lampung Province. This location was selected purposively based on several considerations. First, the region is characterized by a relatively diverse educational demographic, including families where both parents are university graduates. Second, North Metro District provides adequate access to formal educational institutions, religious activities, and social

endeavors that support the development of children's spirituality and creativity. Third, based on the preliminary study, variations in family education practices influenced by parents' educational backgrounds were observed, rendering this location representative for exploring the phenomenon under investigation.

Research participants were selected using a purposive sampling technique based on the following criteria: (1) the father and/or mother must be university graduates; (2) they have children aged from elementary to junior high school who reside with them; (3) they are actively involved in the child's education and parenting process; and (4) they consent to participate in the entire research process. To obtain rich and in-depth data, the study involved seven families. Within each family, the primary informants were the father and mother, while the children served as supporting informants to corroborate the educational practices implemented in daily life.

In phenomenological research, the researcher serves as the primary instrument responsible for collecting, interpreting, and making sense of the data (Yulianti & Putri, 2022). Consequently, the researcher maintained continuous reflexivity by documenting assumptions, experiences, and personal views that could potentially influence data interpretation within a reflexive journal (Hadi et al., 2021). Prior to and during the data collection process, the researcher applied the principle of epoche (bracketing) by temporarily suspending personal beliefs, experiences, and pre-existing knowledge regarding family education. This ensured that the meanings of the experiences shared by the participants could be understood purely from their own perspectives (Duta et al., 2024). The researcher's role in this study was that of an observer-as-participant, being present in the family environment to conduct observations and interviews without intervening in the participants' decision-making or parenting activities (Dewi, 2024).

The data sources consisted of primary and secondary data. Primary data were obtained directly through in-depth interviews, limited participant observations, and documentation within the participant families (Safarudin et al., 2023). Secondary data were retrieved from academic books, reputable journal articles, government documents, and other records relevant to family education, spirituality, child creativity, and child development (Fitri & Haryanti, 2020).

Data collection was executed through three complementary techniques. First, in-depth interviews were conducted using a semi-structured interview guide, allowing the researcher to flexibly explore the participants' experiences (Tinentang et al., 2023). The interviews lasted between 60 to 90 minutes for each informant, and follow-up interviews were conducted if necessary to clarify incomplete information (Suwendra, 2018). The interviews focused on the values instilled within the family, habitual religious practices [worship habits], moral education strategies, forms of support for children's creativity, parental challenges, and the meaning parents attribute to the success of family education (Umrati & Wijaya, 2020).

Second, limited participant observation was conducted within natural family environments to observe parent-child interactions, communication patterns, role modeling, habitual religious practices, disciplinary measures, family decision-making, and activities that support the development of children's creativity. All observation findings were recorded in field notes containing detailed descriptions of events, context, behaviors, and the researcher's initial reflections (Budiarto, 2019).

Third, documentation was utilized as supporting data, including family activity photographs, children's daily schedules, achievement books, children's artwork, developmental notes, activity videos, and other documents demonstrating family education practices. These documents were analyzed to strengthen and corroborate the data obtained from interviews and observations (Purwanto, 2022).

Data analysis was performed simultaneously alongside the data collection process, following the stages of Moustakas's transcendental phenomenology. The first stage was epoche, wherein the researcher documented personal reflections regarding pre-existing assumptions and experiences related to family

education, then consciously suspended these assumptions during the analysis process (Abadi, 2020). The second stage, phenomenological reduction, involved verbatim transcription of all interview data, repeated readings, identification of significant statements, a process of horizontalization by assigning equal weight to each participant's experience, and the clustering of statements into essential themes (Agustina & PS, 2019). The third stage, imaginative variation, was conducted by interpreting the various conditions and social, cultural, educational, and religious contexts that enabled these experiences to emerge, thereby revealing the structural underpinnings of family education practices. The final stage, the synthesis of meanings and essences, was achieved by integrating the textural description (what the participants experienced) and the structural description (how the experience was constructed) into the overarching essence of the phenomenon (Syafii et al., 2022). Based on this synthesis, a conceptual model of family education for shaping children's spirituality and creativity was constructed, representing the collective experience of all participants (Arifuddin & Wekke, 2015).

Data validity [trustworthiness] was maintained by applying the four criteria of trustworthiness established by Lincoln and Guba (Yusuf, 2019). Credibility was established through source triangulation (comparing information from fathers, mothers, and children), technical triangulation (comparing data from interviews, observations, and documentation), and member checking (providing summaries of interviews and thematic interpretations to participants to confirm that the researcher's interpretations aligned with their actual experiences) (Hamzah, 2018). Dependability was maintained through an audit trail, which involved documenting the entire research process from the formulation of interview guides, data collection, transcription, coding, and theme development, to the final formulation of the conceptual model ensuring that all stages of the study are fully traceable (Roosinda et al., 2021). Additionally, peer debriefing was conducted through periodic discussions with the primary advisor [promotor], co-advisors (kopromotor), and peers well-versed in qualitative research methodology to test the consistency of interpretations, identify potential biases, and strengthen the analytical arguments (Faiz & Purwati, 2023). Transferability was achieved by providing a thick description of participant characteristics, socio-cultural contexts, family education processes, and the research setting, thereby allowing readers to assess the applicability of the findings to other contexts with similar characteristics (Hardani et al., 2020). Confirmability was ensured by maintaining a clear audit trail linking raw data, coding results, themes, interpretations, and the resulting conceptual model, supplemented by direct participant quotations as empirical evidence supporting each research finding (Adlini et al., 2022).

RESULTS AND DISCUSSION

Results

Construction of the Family Education Model Implemented by University-Educated Families in Shaping Children's Spirituality and Creativity in North Metro, Lampung

Among university-educated families whose parents work as educators with an Islamic educational background (alumni of Islamic boarding schools (*pesantren*)), all three families generally exhibited similar family education patterns. These patterns are characterized by the reinforcement of parental roles, role modeling, the habituation of spiritual values, and careful attention to children's psychological well-being and creativity. The primary variance lies in their implementation styles, which range from structured discipline and creative-spiritual approaches to a firm yet flexible methodology. The family education models emerging from these three cases demonstrate that parenting success is heavily influenced by the synergy between the parents' educational background, their ability to integrate spiritual values with psychological approaches, and consistency in habituation and role modeling. Thus, an ideal family education model can be conceptualized

as a balanced process involving discipline, affection, spirituality, and adaptive flexibility responsive to children's needs.

Among university-educated families working as educators with a general [secular] educational background, all four families consistently emphasized the integration of spiritual values, character building, communication, and discipline within their educational patterns, albeit with differing structural emphases during implementation. Specifically, the CH–DS family prioritized a balance between open communication, religious discipline, and creativity; the TR–MZ family emphasized warmth, value-driven dialogue, and empathy; the ST–JA family stressed adaptive discipline and responsibility; and the AT–GA family adopted a more reflective stance, emphasizing religious values, experiential learning, and the surrounding social context. Consequently, it can be inferred that successful parenting within these four families is significantly determined by the parents' capacity to balance role modeling, communication, discipline, and spiritual values. Parental education emerges as a critical factor shaping parenting mindsets, enabling the family to function not merely as a social unit, but as a holistic center for the development of children's character, spirituality, and creativity.

These findings demonstrate that the construction of family education models among university graduates is not shaped solely by formal educational credentials, but also by the parents' capacity to internalize pedagogical knowledge into daily parenting practices. In families with an Islamic educational background, the internalization of spiritual values occurs more systematically through habitual worship [religious rituals], role modeling, and the reinforcement of religious discipline, which has become deeply embedded in the family culture. Conversely, families with a general educational background tend to develop dialogic, reflective, and contextual educational models, while maintaining religious values as their core foundation. This analysis reveals that differing educational backgrounds do not lead to divergent parenting goals; rather, they result in distinct implementation strategies. Hence, the family education model identified in this study is integrative, simultaneously combining spiritual, psychological, communicative, and creative development dimensions to foster an adaptive learning environment for children.

Parenting Styles Implemented by University-Educated Families in Supporting the Development of Children's Spirituality and Creativity in North Metro, Lampung

Regarding university-educated families working as educators with an Islamic background (alumni of Islamic boarding schools), all three families generally exhibited parenting styles that balance discipline, autonomy [freedom], role modeling, and the cultivation of children's potential. The MA–AZ family distinguished themselves through dialogue-based parenting, responsiveness, and a naturalistic approach; the LA–EP family emphasized differentiation, religious habituation, and creative stimulation; while the SJ–AM family prioritized awareness-based discipline, regular worship, and potential development through guided autonomy. In conclusion, parenting efficacy in these three families is heavily determined by the parents' capacity to balance firmness with flexibility, alongside integrating role modeling, communication, and responsiveness to children's needs. Such adaptive, potential-focused parenting styles are shown to cultivate children who are not only disciplined and religious, but also creative, independent, and capable of developing optimally according to their respective characters.

Among university-educated families working as educators with a general educational background, the four families displayed a spectrum of parenting styles ranging from authoritative and moderate authoritarian to flexible-adaptive. The CH–DS family excelled in a dialogic parenting style centered on responsibility and creativity; the TR–MZ family emphasized a balance of spirituality and creativity through a warm, authoritative approach; the ST–JA family leaned more heavily toward discipline and control with limited room for independence; conversely, the AT–GA family exhibited flexibility between firmness and freedom within play-based learning. Thus, the effectiveness of parenting across these four families depends

on the parents' ability to balance role modeling, communication, discipline, and creative stimulation. An adaptive, responsive, and child-needs-centered parenting style is demonstrated to produce children who are not only religious and disciplined, but also creative, autonomous, and capable of thriving optimally according to their individual potentials.

Based on the research findings, the parenting styles implemented across all studied families generally aligned with authoritative parenting characteristics, albeit with varying degrees of firmness and flexibility. This alignment is evident in the balance maintained between rule enforcement, bidirectional [two-way] communication, respect for children's needs, and the provision of space for personal potential development. The researcher interprets these variations not as parenting inconsistencies, but rather as deliberate parental adaptations to the distinct characteristics of each child. In other words, parenting success is not determined by the rigid application of a single style, but by the parents' capacity to adjust their strategies to the child's developmental trajectory without compromising spiritual values as the core foundation.

Implications of Family Education Model Implementation on Children's Spiritual and Creative Development in North Metro, Lampung

Among university-educated families working as educators with an Islamic background (alumni of Islamic boarding schools), all three cases indicate that the development of children's religious discipline [worship discipline] is heavily influenced by parental role modeling and consistent daily habituation. The MA–AZ family demonstrated excellence in interest-based flexibility and adaptation to concentration and technological challenges; the LA–EP family prioritized an equilibrium among spirituality, creativity, and academic achievement; whereas the SJ–AM family exhibited consistent religious habituation paired with external activities supporting social and academic development. Consequently, it can be concluded that parenting success in these three families is heavily dictated by the parents' ability to integrate role modeling, regular worship, creative support, and the management of modern challenges, such as gadget use and busy schedules. Consistent, adaptive, and awareness-based parenting patterns are proven capable of shaping children who are religious, creative, independent, and well-balanced in their social and academic progression.

Regarding university-educated families working as educators with a general educational background, all four families demonstrated that children's spiritual, moral, and creative development is deeply influenced by habitual worship, parental role modeling, and active family engagement as the primary foundation of child education. The CH–DS family emphasized independent worship and creative expression despite facing time and concentration constraints; the TR–MZ family prioritized a gradual approach, appreciation for creativity, and managing technological challenges; the ST–JA family excelled in spiritual reinforcement through external activities and balanced discipline; meanwhile, the AT–GA family demonstrated progress in independent worship and creativity via consistent habituation and stimulation. Thus, parenting success within these four families is governed by the parents' capacity to integrate role modeling, regular religious practices, support for creativity, and adaptation to modern challenges including time constraints, technology, and emotional dynamics. Consistent, reflective, and affection-based parenting styles are shown to successfully cultivate children who are religious, independent, creative, and well-balanced across cognitive, social, and emotional spectrums.

The research findings indicate that the development of children's spirituality and creativity occurs through deeply interconnected processes. Spirituality cultivated via role modeling and habitual worship fosters discipline, responsibility, and self-regulation [self-control] in children. These character traits subsequently serve as psychological capital that supports creative flourishing, as children gain a sense of security, self-confidence, and guided autonomy to explore their potential. Conversely, families that exclusively emphasize

discipline without providing expressive avenues tend to hinder or decelerate creative development. Consequently, the researcher conceptualizes the relationship between spirituality and creativity not as two independent dimensions, but as mutually reinforcing components within the family education process. Parents fulfill the role of facilitators who maintain an equilibrium among value formation, role modeling, and the stimulation of the child's innate potential.

RESEARCH FINDINGS

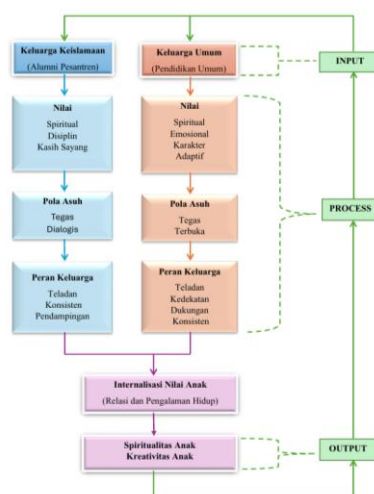
The findings of this study demonstrate both similarities and unique characteristics within the family education models implemented by university graduates working as educators, encompassing those with Islamic and general educational backgrounds. In terms of the construction of the family education model, families with an Islamic educational background (alumni of Islamic boarding schools (*pesantren*) tend to emphasize the integration of spiritual values, discipline, affection, and a psychological understanding of the child. Meanwhile, families with a general [secular] educational background place greater emphasis on balancing the spiritual, emotional, character-building, and adaptive capacities of the child. Both groups exhibit a profound commitment to holistic child development, albeit with distinct points of emphasis.

Regarding parenting styles, families with an Islamic educational background tend to implement an authoritative style, characterized by firm control that remains open to dialogue and responsive to the child's needs. On the other hand, families with a general educational background blend authoritative and authoritarian approaches, indicating that despite a structural tendency toward strict regulations, this approach is balanced with openness and guided autonomy [directed freedom].

Concerning the implications of the family education model, both groups underscore the importance of role modeling, consistency, and interest-based parental support. Families with an Islamic background prominently highlight the central role of the family unit, flexible approaches, and continuous active guidance. Conversely, families with a general educational background emphasize emotional proximity and adaptation to contemporary challenges in shaping children's spirituality and creativity.

Based on these results, it can be concluded that both Islamic and general-background families display a strong commitment to fostering children's spirituality and creativity, utilizing adaptive approaches aligned with their core values and respective life contexts. The integration of role modeling, consistency, and support for children's interests serves as the common thread underpinning successful family education across both cohorts. Figure 1 illustrates the family education model for cultivating children's spirituality and creativity, constructed by the researcher based on the empirical findings.

Figure 1. The Family Education Model in Fostering Children's Spirituality and Creativity.



The family education model for shaping children's spirituality and creativity is not merely linear but also circular, wherein the educational outcomes namely, the child's spirituality and creativity provide a feedback loop into the family's educational process. This feedback loop reinforces core values, refines parenting styles, and deepens parent-child relationships, thereby rendering the family education model dynamic and continuously evolving.

DISCUSSION

Construction of the Family Education Model Implemented by University-Educated Families in Shaping Children's Spirituality and Creativity in North Metro, Lampung

The research results indicate that differences in familial value backgrounds do not alter parents' primary orientation toward shaping children's spirituality and creativity. Both Islamic and general-background families position the family as the primary educational environment crucial for character building. The distinction lies in the parenting strategies and value internalization methods, which are tailored to each family's respective value systems.

In university-educated families with an Islamic background, family education is established through the integration of religious values, psychological approaches, and parenting characterized by exemplary role modeling. Children's spirituality is nurtured through habitual worship [religious rituals], religious communication, and consistent parental guidance. Meanwhile, children's creativity flourishes when they are granted opportunities to explore their environment within a framework grounded in Islamic values. This finding demonstrates that family education functions not merely as a process of knowledge transmission but also as a daily internalization of values.

The researcher's analysis indicates that the success of this educational model is influenced not only by the intensity of religious education but also by parental consistency in providing meaningful learning experiences within the household environment. The role modeling provided by parents facilitates the internalization of spiritual values by the child, while warm communication and continuous guidance provide a nurturing space for creative development. Consequently, spirituality and creativity develop concurrently through positive family interactions.

This finding aligns with various prior studies asserting that the quality of parent-child interaction is a primary determinant of character building and creative development. However, this study offers a novel insight: differences in familial value systems do not result in divergent educational objectives; rather, they merely influence how families operationalize the educational process. In other words, both religious and universal values can serve as a robust foundation for cultivating spirituality and creativity if applied consistently.

The results of this study also support Bronfenbrenner's theory, which positions the family as the microsystem environment with the most profound influence on child development (Sibarani, 2024). Furthermore, Vygotsky's theory explains that parental interaction and guidance constitute a form of scaffolding that progressively assists children in developing cognitive capacities and creativity (Saleem et al., 2024). Concurrently, Hurlock's theory asserts that warm, consistent, and supportive parenting fosters optimal personality development (Margaretha & Sudibjo, 2024). These three theories reinforce the finding that the family environment serves as the vital foundation for shaping children's spirituality and creativity.

In university-educated families with a general background, the family education model places greater emphasis on strengthening emotional intelligence, fostering open communication, and providing space for children's exploration. Spirituality is cultivated by instilling universal values such as honesty, responsibility,

empathy, and respect for others, whereas creativity is encouraged through freedom of expression accompanied by parental guidance. This approach indicates that family education remains oriented toward character building, even when it does not explicitly employ a religious framework.

Overall, this study demonstrates that the family education models implemented by university-educated families share a common orientation: cultivating spirituality, creativity, and character in children. Differences in value backgrounds merely affect the structural implementation of parenting, rather than the ultimate educational goals. Therefore, the success of family education is dictated more by parental consistency in integrating values, role modeling, communication, and guidance into daily life than by differences in educational credentials or familial value systems.

Parenting Styles Implemented by University-Educated Families in Supporting the Development of Children's Spirituality and Creativity in North Metro, Lampung

The findings reveal that university-educated families, from both Islamic and general backgrounds, tend to adopt authoritative parenting styles to support the development of children's spirituality and creativity. This parenting style is characterized by an equilibrium between affection, discipline, open communication, and granting autonomy for children to develop their innate potential. Nevertheless, distinct emphases exist in accordance with the value systems held by each family.

In families of educators with an Islamic background, authoritative parenting is manifested through the integration of role modeling, habitual worship, warm dialogue, and the reinforcement of religious values in daily life. Parents act not merely as supervisors but as exemplary figures who continuously accompany the child's developmental process. This approach creates a family environment conducive to spiritual growth while providing sufficient room for children to expand their creativity according to their interests and talents.

Analytical results indicate that the success of this parenting style is not solely attributable to the enforcement of clear regulations, but also to the quality of the emotional bond between parents and children. Relationships forged through open communication, respect for the child's perspectives, and consistent role modeling reinforce the value internalization process. This condition allows children to develop creativity without losing the moral and spiritual orientation underpinning their behavior.

This finding supports the research by Wahyuni, as well as Hanifah and Kurniati, which concluded that parenting styles combining discipline with emotional warmth contribute positively to child character development. However, this study underscores that the success of authoritative parenting is also influenced by the parents' capacity to integrate religious values into daily parenting practices. Thus, parenting not only shapes child behavior but simultaneously builds spiritual awareness and creative thinking skills.

The research results align with Baumrind's theory, which positions authoritative parenting as the most effective approach for supporting child development due to its combination of proportional control and emotional warmth (Ramón & Chacón-López, 2021). This finding is also congruent with the views of Imam Al-Ghazali, who emphasized the importance of role modeling, habituation, affection, and spiritual education (*tarbiyah ruhiyyah*) as the foundations of child character building (Mardhiyah & Imran, 2019). The dialogue between these two perspectives demonstrates that effective parenting is oriented not merely toward behavioral control but toward the cultivation of values and holistic personality development.

Among university-educated families with a general background, authoritative parenting also serves as the dominant approach. Parents build open relationships with their children through intensive communication, trust, and support for interest and talent exploration. Spirituality is nurtured by instilling universal values such as responsibility, honesty, and empathy, while creativity flourishes through opportunities for critical thinking, independent problem-solving, and the free expression of ideas. Nevertheless, this study

also reveals that some families still exhibit a tendency to employ authoritarian parenting when confronting work pressures or children's academic demands, thereby restricting the space for dialogue.

Overall, this study demonstrates that authoritative parenting is the most effective approach for fostering children's spirituality and creativity within university-educated families. Differences in value backgrounds do not alter the fundamental parenting orientation, but they do influence how parents internalize values within their children. Consequently, parenting success is determined primarily by the quality of interaction, role modeling, communication, and parental consistency in guiding child development, rather than merely by educational backgrounds or family value systems.

Implications of Family Education Model Implementation on Children's Spiritual and Creative Development in North Metro, Lampung

The research findings show that the implementation of the family education model yields positive implications for children's spiritual and creative development across both Islamic and general-background university-educated families. Although the two groups employ different approaches, they share the identical objective of cultivating children with strong character, robust spirituality, and the capacity to develop creativity according to their potential. The variance manifests in the value emphasis applied during the parenting and educational processes within the domestic sphere.

In families with an Islamic background, the implications of the family education model are evident in the formation of regular worship habits, heightened moral awareness, and the flourishing of children's creativity within an environment anchored in religious values. Parental role modeling, continuous guidance, and the habituation of religious behaviors serve as factors that reinforce value internalization. This condition indicates that the family functions not merely as a nurturing space but as an educational ecosystem that shapes the child's character and spiritual identity from an early age.

Analytical results indicate that spiritual and creative developments do not occur as isolated processes; instead, they develop complementarily. Children raised in warm, dialogic, and consistent family environments tend to possess the courage to explore while maintaining a solid moral foundation for decision-making. Thus, family education acts as an ecosystem that simultaneously integrates value formation, cognitive development, and emotional maturity.

This finding supports prior research stating that active parental involvement is a primary determinant of child character development. However, this study extends previous findings by showing that the success of family education is dictated not only by the intensity of guidance but also by the parents' ability to integrate spiritual values into daily activities. In other words, the quality of family interaction is a more decisive factor than the mere frequency of parental surveillance.

The results of this study also align with Fowler's Stages of Faith theory, which posits that a child's spiritual development is influenced by the experiences and interactions gained within the family environment (Maguire, 2023). Additionally, Guilford's Divergent Thinking theory emphasizes that creativity flourishes when children are given opportunities to think freely, explore ideas, and solve problems (Mestre et al., 2024). The findings of this study illustrate that both processes can develop optimally if parents can foster a supportive, communicative family environment rich in learning experiences.

In university-educated families with a general background, the implications of the family education model are evident in the development of independence, critical thinking skills, responsibility, and children's creativity through open communication and the provision of exploratory space. Spirituality is constructed by instilling universal values such as honesty, empathy, responsibility, and altruism [concern for others]. This

finding suggests that the cultivation of spirituality is not exclusively achieved through formal religious activities but also through the consistent practice of moral values within family life.

Overall, this research demonstrates that the family education model has significant implications for children's spiritual and creative development. Differences in value backgrounds affect the implementation strategies of family education but do not alter the primary objectives. Therefore, the core contribution of this study is demonstrating that successful family education is determined more by the quality of role modeling, communication, guidance, and parental consistency in internalizing values than by differences in educational credentials or family value systems. Concurrently, this finding enriches the literature on family education by proposing a conceptual model that positions spirituality and creativity as two mutually reinforcing developmental dimensions within the parenting process.

CONCLUSION

This study demonstrates that the family education models implemented by university-educated families in North Metro, Lampung regardless of their Islamic or general educational backgrounds share the same goal: fostering children's spirituality and creativity holistically. The distinction lies in the approach used; families with an Islamic background place greater emphasis on the integration of spiritual and psychological values, whereas families with a general background prioritize an equilibrium among universal spirituality, character, emotion, and the child's adaptability. Both models are proven effective in cultivating children who possess spirituality, creativity, resilience, and the capacity to adapt to contemporary developments.

The parenting styles implemented generally align with the authoritative approach, balancing affection, communication, and discipline. In families with an Islamic background, parenting is reinforced through exemplary role modeling, habitual worship, and spiritual education, whereas families with a general educational background combine characteristics of both authoritative and authoritarian styles, with a particular emphasis on responsibility and structural order. These parenting patterns are proven to support the development of moral, independent, intelligent, and creative children in accordance with the values embraced by the family.

The implications of implementing these family education models manifest in the development of children's spirituality and creativity through parental role modeling, interest-based support, and active parental engagement. Families with an Islamic background place greater emphasis on the cultivation of faith (*iman*) and morality (*akhlak*), whereas general-background families prioritize emotional proximity, open communication, and a balance between discipline and freedom of expression. Universally, a supportive, consistent, and value-based family environment successfully cultivates a generation that is spiritually mature, creative, and intellectually superior.

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