

The Influence of Parents' Educational Communication Patterns and Religious Family Environment on the Character of SMA Negeri 20 Batam City Students in the Digital Era

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ABSTRACT

This study aims to examine the influence of parental educational communication patterns and the religious family environment on the character of students at SMA Negeri 20 Batam in the digital era. A quantitative survey method was used with 89 tenth-grade students selected through purposive sampling. Data were collected using a Likert-scale questionnaire and analyzed through validity, reliability, descriptive, and multiple linear regression tests. The findings show that all research instruments were valid and reliable. Both parental educational communication patterns and the religious family environment had a positive and significant effect on student character, both individually and simultaneously. The regression results indicate that the religious family environment has a stronger influence than parental educational communication patterns. The coefficient of determination ($R^2 = 0.559$) shows that 55.9% of the variation in student character is explained by these two variables, while the remaining 44.1% is influenced by other factors. The study concludes that parental educational communication and a religious family environment play an important role in developing student character in the digital era.

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1. INTRODUCTION

The development of information and communication technology has brought very significant changes in various aspects of people's lives, including in the pattern of family interaction and the process of forming adolescent character. The advancement of the internet, social media, artificial intelligence, and various digital platforms has made it easier to obtain information, communicate, and develop one's potential. However, on the other hand, these developments also present various new challenges to the moral, social, and spiritual development of the younger generation. Adolescents as the age group that are most active in using digital technology have a greater chance of being exposed to various negative influences, such as social media addiction, *cyberbullying*, pornography, the spread of hoaxes, a decline in the quality of family communication, and a weakened internalization of religious and moral values (Rosyad, 2025; Adib, 2025).

The Digital 2025 Global Overview Report shows that the average Indonesian people spend more

than 7 hours per day using the internet, while the age group of 13–24 years is the most active social media user. This condition has resulted in a change in family interaction patterns, where face-to-face communication is decreasing and shifting to communication through digital devices (*We Are Social & Meltwater*, 2025). This phenomenon requires families to build more adaptive communication patterns so that digital technology does not reduce the quality of emotional relationships between parents and children.

Various studies show that the use of digital media that is not accompanied by parental assistance has the potential to cause various psychosocial and moral problems in adolescents. Twenge and Campbell (2023) found that high intensity of social media use correlated with increased anxiety, low empathy, decreased quality of family relationships, and weak adolescent self-control. In line with that, Haidt (2024) explained that the dominance of the digital world has changed the pattern of social development of adolescents so that they are more vulnerable to experiencing identity crises, decreased direct interaction, and reduced opportunities to learn moral values through social experiences in the family environment.

From the perspective of Islamic education, the family is the first and main educational environment that has the responsibility of shaping the child's personality as a whole. Parents are not only tasked with meeting the physical needs of their children, but also are obliged to instill the values of faith, worship, morals, and social responsibility through an educational process that takes place continuously in family life. The inculcation of these values is carried out through example (*uswah hasanah*), habituation, advice, supervision, and consistent communication so that Islamic values can be internalized into part of the child's personality (Safitri & Diana, 2023).

Research by Muchtar, Fernandes, and Sumiati (2024) emphasizes that character education in Muslim families is not enough to be done through the delivery of religious knowledge alone, but must be realized in the form of example, worship habits, intensive communication, and strengthening moral values in daily life. The results of the study show that the quality of interaction between parents and children is an important predictor in the formation of adolescents' religious character.

The results of Munasir's (2023) research also show that families that consistently implement religious culture have a positive influence on the development of children's morals, responsibilities, and discipline. Habituation of worship, recitation of the Qur'an, family deliberation, and affectionate communication are the main factors in forming a strong Islamic character.

One of the factors that has a great contribution to the formation of children's character is the educational communication pattern of parents. Educational communication is the process of delivering messages that contain elements of education, guidance, motivation, direction, supervision, and example that are carried out consciously to form positive behavior of children. From the perspective of Islamic education, communication that takes place in an open, dialogical, persuasive, and compassionate manner allows for a more effective internalization of the values of faith, worship, morals, and social responsibility (Widodo et al., 2024).

Research by Rindiani, Razzaq, and Imron (2024) shows that dialogical family communication is able to increase openness, emotional closeness, and adolescents' adherence to religious values. Similarly, research by Al Mufarrij et al. (2025) found that educational communication carried out through dialogue, example, and habituation consistently has a significant influence on the religiosity and character of students.

In addition to educational communication patterns, the religious family environment is a very decisive factor in the formation of adolescents' Islamic character. The religious family environment is characterized by worship habits, religious culture, parental examples, spiritual atmosphere at home, and supervision of children's digital activities. Siregar's research (2025) shows that a religious family environment is able to strengthen adolescents' self-control in using digital media and increase their awareness to utilize technology productively and in accordance with Islamic values.

Various studies show that effective communication between parents and children makes a significant contribution to the development of morality, religiosity, and social behavior of adolescents. Communication that takes place in a warm, open, dialogical, and empathetic manner creates interpersonal relationships that are conducive to the process of internalizing religious values so that adolescents can more easily understand, accept, and practice Islamic teachings in their daily lives. On

the other hand, authoritarian, one-way, and minimal interaction communication patterns tend to inhibit adolescents' openness, reduce emotional closeness with parents, and reduce the effectiveness of instilling educational values in the family (Widodo et al., 2024). These findings are in line with research by Rindiani et al. (2024) which concluded that dialogical family communication is able to increase openness, emotional closeness, and adolescents' adherence to religious values. Similarly, Al Mufarrij et al. (2025) found that educational communication carried out consistently through dialogue, example, and habituation has a positive influence on the development of students' religiosity and character. In the international context, Coyne et al. (2022) explained that the quality of communication between parents and children is one of the protective factors that can reduce the negative impact of digital media use on adolescent psychosocial development.

In addition to parental educational communication, the religious family environment also has a strategic role in the formation of adolescents' Islamic character. The religious family environment is manifested through the habit of worship, the example of parents, religious culture in the family, and a home atmosphere that supports the consistent practice of Islamic teachings. According to Lickona (2013), a strong character is formed through *habit of the good* which is carried out continuously in the immediate social environment, especially the family. In the context of Muslim families, the habit of praying in congregation, reading the Qur'an, praying together, family deliberations, and advising each other in kindness is an effective medium in shaping children's Islamic character from an early age.

The results of the research of Safitri and Diana (2023) show that families that consistently implement religious culture have a positive relationship with the development of religiosity, self-control, and social character of children. Research by Muchtar et al. (2024) also proves that worship habits, educational communication, and parental role models are the main predictors in the formation of adolescents' Islamic character. In line with that, Munasir (2023) concluded that the religious family environment contributes significantly to the formation of responsibility, discipline, and noble morals for children. At the international level, King et al. (2023) found that religious practices in the family are positively related to the moral development, resilience, and psychological well-being of adolescents.

In the digital era, the challenges faced by families in shaping children's characters are increasingly complex. Many teens spend more time using gadgets than interacting directly with family members. This condition results in a reduction in the intensity of interpersonal communication so that the process of internalizing religious values becomes less optimal. In addition, unrestricted access to various digital content has the potential to affect adolescents' mindsets, attitudes, and behaviors if it is not balanced with adequate supervision, mentoring, and digital literacy from parents (Ministry of Education and Culture of the Republic of Indonesia, 2016). Haidt (2024) explained that excessive use of social media has changed the social development patterns of adolescents, increasing the risk of loneliness, anxiety, decreased empathy, and weakening family relationships. Research by Twenge and Campbell (2023) also shows that the high intensity of social media use correlates with a decrease in the quality of family communication and an increase in various psychosocial problems in adolescents.

The Islamic character in adolescents is not only reflected in the implementation of worship, but is also manifested in daily behaviors such as honesty, responsibility, discipline, social concern, politeness, self-control, and ethics in using digital media. According to Siregar (2025), the formation of Islamic character in the digital era requires the active involvement of the family as the main socialization agent who not only instills religious values, but also guides adolescents to be able to use technology wisely, responsibly, and in accordance with the principles of Islamic teachings. The results of Rosyad's research (2025) further confirm that the success of the formation of Islamic character in the digital generation is greatly influenced by the synergy between family communication, religious environment, and assistance in the use of digital media.

Although various studies have addressed family communication, religiosity, and character education, most studies still examine these three variables partially. Research on family communication generally only focuses on the relationship between communication and adolescent behavior, while research on the religious family environment focuses more on the aspect of religiosity without integrating it with parents' educational communication patterns. In addition, most studies

use a qualitative approach so that they have not been able to explain the magnitude of the contribution of each variable to the formation of adolescent Islamic character through a comprehensive statistical model. Quantitative research that simultaneously examines the influence of parents' educational communication patterns and religious family environment on the Islamic character of adolescents in the digital era, especially in SMA Negeri 20 Batam students, is still very limited. Therefore, this research is important to produce an empirical model of family factors that affect the formation of adolescents' Islamic character in the digital era and contribute to the development of Islamic education studies, family communication, and character education.

Based on the literature review, there is still a research *gap*, namely there has not been much research that has simultaneously tested the influence of parents' educational communication patterns and religious family environment on the Islamic character of adolescents in the digital era using a quantitative approach. This research also offers novelty by including the dimension of Islamic *digital ethics* as part of the indicator of adolescent Islamic character, so that it is expected to be able to provide a more comprehensive empirical model regarding the formation of the character of the young generation of Muslims in the digital era. This study aims to analyze the influence of parents' educational communication patterns and religious family environment on the Islamic character of adolescents in the digital era. The results of the research are expected to make a theoretical contribution to the development of Islamic family communication studies and character education, as well as practical input for parents, schools, and policy makers in designing programs to strengthen the character of the young generation of Muslims.

2. METHODS

This study uses a quantitative approach with an *explanatory survey design*. According to Creswell (2018), quantitative research is used to test theories through variable measurement and numerical data analysis using statistical procedures. The research was carried out on grade XI students of SMA Negeri 20 Batam City, Riau Islands Province. The sample was determined using *the proportional random sampling* technique, which is random sampling based on the proportion of the number of students in class X which amounted to 600 people, with a sample of 89 students. This study consists of three variables, namely the *independent variable*, namely X_1 = Parents' Educational Communication Patterns, X_2 = Religious Family Environment, while the *dependent variable* is Y = Islamic Character of Adolescents in the Digital Era. The data collection technique was carried out using a closed questionnaire (questionnaire) which was compiled based on the indicators of each research variable. The data was analyzed using the help of SPSS version 26 and SmartPLS 4 programs. Descriptive analysis was used to describe the characteristics of respondents and the distribution of answers to each research variable through mean values, standard deviation, frequency, and percentage.

3. RESULTS AND DISCUSSION

3.1. Research Results

The respondents of the study were 89 students in class X of SMA Negeri 20 Batam City consisting of 66.3% female students, and 33.7% male students. Based on the data of filling out the questionnaire from the respondents, the following analysis results were obtained.

3.1.1 Descriptive Statistics

Since variables are measured by the sum of the item's scores, the following values are the total scores of each variable.

Variabel	Number of Items	Red	SD
Parent's Educational Communication Patterns (X_1)	16	63,89	7,63
Religious Family Environment (X_2)	16	62,60	9,21

Islamic Character of Adolescents (Y)	20	83,43	9,20
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If converted to flat per item:

Variable	Mean per item
X ₁	3,99
X ₂	3,91
Y	4,71

Interpretasi:

X₁ is in the High category

X₂ is in the High category

Y is in the High category

3.1.2 Instrument Validity Test

The validity test is carried out to find out the extent to which each statement item is able to measure the variables being studied. The test used *the Pearson Product Moment (Corrected Item-Total Correlation)* correlation with a total of 89 students.

The degree of freedom (df) is calculated as follows:

$$df = n - 2 = 89 - 2 = 87$$

At the significance level of $\alpha = 0.05$, the value r of the table = 0.208 was obtained.

Variabel	Range		Remarks
	R Count	R Table	
Parent's Educational Communication Patterns (X ₁)	0,462–0,728	0,208	Valid
Religious Family Environment (X ₂)	0,518–0,801	0,208	Valid
Islamic Character of Adolescents (Y)	0,460–0,736	0,208	Valid

Table 3.1 Instrument Validity Test Results

Based on the results of the validity test, it was known that all statement items in the variables of Parental Educational Communication Pattern (X₁), Religious Family Environment (X₂), and Islamic Character of Adolescents (Y) had a value of r calculated $< r$ table (0.208). Thus, all instrument items are declared valid and suitable for use as a research data collection tool.

3.1.3 Reliability Test

The reliability test aims to determine the level of consistency of the research instrument. The test was carried out using the Cronbach Alpha coefficient, with the criterion that the instrument is declared reliable if the Alpha value is greater than 0.70 (Hair et al., 2022).

Variabel	Cronbach's Alpha	Criteria
Parent's Educational Communication Patterns (X ₁)	0,872	Highly Reliable
Religious Family Environment (X ₂)	0,918	Highly Reliable

Islamic Character of Adolescents (Y)	0,922	Highly Reliable
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Table 3.2 Reliability Test Results

The results of the reliability test showed that all variables had a Cronbach's Alpha value above 0.70, so that all research instruments were declared to have an excellent level of internal consistency and were suitable for use in the study.

3.1.4 Multiple Linear Regression Analysis

Multiple linear regression analysis was used to determine the magnitude of the influence of Parental Educational Communication Patterns (X_1) and Religious Family Environment (X_2) on the Islamic Character of Adolescents (Y). The results of the analysis produced the following regression equations: $Y = 29.522 + 0.329X_1 + 0.526X_2$

The equation shows that the constant value of 29.522 indicates the value of the Islamic character of adolescents when the variables X_1 and X_2 are considered constant. The regression coefficient of 0.329 in the Parental Educational Communication Pattern (X_1) variable shows that every one unit increase in the variable will increase the Islamic character of adolescents by 0.329 points, assuming the other variables are fixed.

Meanwhile, a regression coefficient of 0.526 on the Religious Family Environment (X_2) variable showed that every one unit increase in the variable would increase the Islamic character of adolescents by 0.526 points. The value of the regression coefficient of the Religious Family Environment variable is greater than the Parental Educational Communication Pattern, so it can be concluded that the religious family environment is the most dominant variable on the formation of adolescent Islamic character.

3.1.5 T test (Partial)

The t-test was carried out to determine the influence of each independent variable on the dependent variable partially. At the significance level $\alpha = 0.05$ with the degree of freedom $df = 86$, the value of t table = 1.988 is obtained.

Variable	t count	Sig.	Verdict
Parent's Educational Communication Patterns (X_1)	2,618	0,010	H_1 Accepted
Religious Family Environment (X_2)	5,057	0,000	H_2 Accepted

Table 3.3 Results of the t test

The test results showed that the variable Parental Educational Communication Pattern (X_1) had a value of t calculated = 2.618 > t table = 1.988 with a significance value of 0.010 < 0.05. Thus, H_1 is accepted, which means that parents' educational communication patterns have a positive and significant effect on the Islamic character of adolescents. Furthermore, the variable Religious Family Environment (X_2) obtained a value t calculated = 5.057 > t table = 1.988 with a significance value of 0.000 < 0.05. Therefore, H_2 is accepted, so it can be concluded that the religious family environment has a positive and significant effect on the Islamic character of adolescents.

3.1.6 F Test (Simultaneous)

The F test is used to determine the influence of independent variables simultaneously on dependent variables.

F count	F Table	Sig.	Stuttgart
54,575	3,10	0,000	H_3 Accepted

Table 3.4 F Test Results

The results of the analysis showed that the F value was calculated as 54.575, greater than the F table of 3.10, with a significance value of 0.000 < 0.05. Thus, H_3 is accepted, which means that the Educational Communication Pattern of Parents and the Religious Family Environment simultaneously has a positive and significant effect on the Islamic Character of Adolescents.

3.1.7 Coefficient of Determination (R^2)

The determination coefficient is used to determine the extent of the ability of independent variables to explain the variation of dependent variables.

R	R^2	Percentage
0,748	0,559	55,93%

Table 3.5 Coefficient of Determination

The results of the analysis showed that the value of the determination coefficient (R^2) was 0.559 or 55.93%. This means that 55.93% of the variation in Adolescent Islamic Character can be explained by the variables of Parental Educational Communication Patterns and Religious Family Environment. Meanwhile, the remaining 44.07% were influenced by other factors outside the research model, such as the school environment, peers, social media use, community culture, religious education in schools, and individual psychological factors that were not analyzed in this study.

Yes	Analysis	Results	Criteria	Conclusion
1	Validity Test	r count = 0.460–0.801	r count/ R Table (0.208)	All items are valid
2	Reliability Test	$\alpha X_1 = 0.872$ $\alpha X_2 = 0.918$ $\alpha Y = 0.922$	Cronbach Alpha > 0,70	All instruments are very reliable
3	Regression equations	$Y = 29.522 + 0.329X_1 + 0.526X_2$	Positive coefficient	X_1 and X_2 have a positive effect on Y
4	Variable t-test X_1	t = 2.618 sig = 0.010	t > 1,988 Sig < 0.05	H_1 Accepted
5	Variable t-test X_2	t = 5.057 sig = 0.000	t > 1,988 Sig < 0.05	H_2 Accepted
6	Test F	F = 54.575 sig = 0.000	F > 3.10 Sig < 0.05	H_3 Accepted
7	Coefficient of Determination	$R^2 = 0.559$ (55.93%)	The bigger the better	The model is able to explain 55.93% of the Y variation

Source: Data processing results using SPSS Version XX (2026)

Table 3.6 Summary of Research Analysis Results

3.2 Discussion

3.2.1 The Influence of Parents' Educational Communication Patterns on Adolescents' Islamic Character

The results of the study showed that parents' educational communication patterns had a positive and significant effect on the Islamic character of adolescents with a t-count value of 2.618 and a significance value of 0.010 (<0.05). These findings show that the better the communication built by parents through dialogue, advice, motivation, openness, and mentoring, the better the Islamic character that develops in adolescents. Communication that takes place in an educational manner allows the process of internalizing religious values gradually so that adolescents not only understand Islamic teachings at the cognitive level, but are also able to implement them in their daily attitudes and behaviors.

This finding is in line with the opinion of Yunita (2021) who stated that family communication is

the main means of transmitting religious and moral values to children. Through educational communication, parents can build religious awareness and develop attitudes and behaviors in accordance with Islamic teachings. Communication that is carried out openly and dialogically allows for a process of internalizing values that is more effective than authoritarian communication (Yunita, 2021).

The results of this study also reinforce the findings of Rindiani, Razzaq, and Imron (2024) who concluded that dialogical parental communication patterns in Muslim families are able to increase emotional closeness, openness, and adolescents' adherence to religious values. The study emphasizes that communication based on compassion, deliberation, and respect for children's opinions will facilitate the process of forming religious character in the midst of the challenges of digital technology development (Rindiani et al., 2024).

Research by Widodo et al. (2024) also shows that educational communication carried out through motivation, guidance, exemplary, and mentoring in an ongoing manner has a significant effect on the formation of students' character. According to them, effective communication is not only conveying information, but also building interpersonal relationships that are able to foster children's moral awareness and social responsibility.

The findings of this study are further strengthened by the results of research by Al Mufarriju, Tobroni, and Humaidi (2025) which found that educational communication in Muslim families has a positive effect on children's religiosity through the process of dialogue, worship habits, parental examples, and supervision that is carried out consistently. The study shows that effective family communication is able to increase children's obedience to religious teachings while strengthening religious character in the midst of the rapid flow of digitalization.

Furthermore, research by Anisa et al. (2025) shows that family communication has a strategic role in shaping the character of the younger generation in the digital era. Communication that takes place openly, warmly, and dialogically is able to strengthen the emotional closeness between parents and children so that the process of instilling religious, moral, and ethical values becomes more effective. The study also explains that active parental involvement through educational communication, assistance in the use of digital media, worship habits, and example has been proven to be able to strengthen children's religious character while minimizing the negative impact of the use of digital technology (Anisa et al., 2025).

From the perspective of interpersonal communication theory, the success of communication is determined by *openness*, *empathy*, *supportiveness*, *positivity*, and *equality* in communication relationships (DeVito, 2019). These five elements allow two-way communication that encourages children to express opinions, discuss, and accept the values conveyed by parents without feeling pressured. Therefore, parents who are able to build warm, educational, and dialogical communication tend to be more successful in forming the Islamic character of adolescents.

Overall, the results of this study show that parents' educational communication patterns not only function as a medium for delivering information, but also as an educational process that shapes religiosity, morals, responsibility, and the ability of adolescents to face the challenges of life in the digital era. These findings also strengthen the theory of interpersonal communication and various previous empirical studies that the quality of family communication is one of the main determinants in the formation of adolescent Islamic character.

3.2..2 The Influence of the Religious Family Environment on the Islamic Character of Adolescents

The results showed that the religious family environment had a positive and significant effect on the Islamic character of adolescents, with a t-count value of 5.057 and a significance value of 0.000002 (<0.05). In addition, the regression coefficient value of 0.526 shows that the religious family environment is the most dominant variable in shaping the Islamic character of adolescents compared to other variables in this study.

The findings show that worship habits, parental examples, family religious culture, and supervision of digital activities make a significant contribution to the development of adolescents' Islamic character. Families that consistently apply religious values in daily life tend to produce children who have a better level of religiosity, responsibility, self-control, and social concern. A religious family atmosphere not only shapes worship habits, but also fosters moral awareness so that

adolescents are able to face the challenges of life in the digital era more wisely.

The results of this study are in line with the research of Safitri and Diana (2023) which concluded that worship habits, parental examples, and religious culture in the family have a significant effect on the formation of children's religious character. The study showed that families that consistently built religious traditions, such as congregational prayers, reading the Qur'an, praying together, and family deliberations, were able to form stronger religious behaviors than families that did not practice these habits.

This finding also strengthens the results of Munasir (2023) research which states that the religious family environment has a positive relationship with the development of morals, responsibility, discipline, and self-control of adolescents. According to Munasir (2023), a family atmosphere filled with Islamic values is the main foundation in shaping children's personalities because the educational process takes place through example, habituation, and daily interaction.

The results of this study are consistent with the research of Muchtar, Fernandes, and Sumiati (2024) who found that the family is the first and main educational environment in shaping Islamic character. The study explained that the success of character education is not only determined by the delivery of religious materials, but also by the consistency of parents in setting examples, building religious culture, making worship habits, and supervising children's development.

Research by Al Mufarrij, Tobroni, and Humaidi (2025) also shows that family religious culture manifested through educational communication, example, worship habits, and continuous supervision has a positive effect on the religiosity and character of students. They emphasized that the internalization of Islamic values will be more effective if children gain direct religious experience in family life.

The findings of this study are also supported by international studies. Zammit, I., & Taylor, L. K. (2023) in a systematic review of family religiosity explained that religious practices carried out consistently in the family environment are positively related to moral development, psychological well-being, empathy, and adolescent resilience. Similarly, Hardy et al. (2022) found that parental involvement in family religious activities is able to strengthen adolescents' moral identities and improve their ability to cope with social pressures and negative influences of the digital environment.

The results of this study support the *Social Learning Theory* put forward by Bandura (1986), which explains that individuals learn through the process of observation, imitation, and imitation of model behavior that is considered important in their lives. In the family context, parents are the main models that become role models for children in carrying out religious values, social norms, and life ethics. When parents consistently show religious behavior, such as carrying out worship, speaking honestly, being polite, and using digital media responsibly, children will tend to imitate these behaviors through the social learning process.

In addition, the findings of this study strengthen the concept of character education stated by Lickona (2013) that good character is formed through a habit of *the good*, example, and a supportive environment in a sustainable manner. In Muslim families, the religious environment becomes the main space for the process of internalizing Islamic values so that religious character is not only understood as knowledge, but also manifested in real behavior. Therefore, the stronger the religious culture built in the family, the higher the chance of forming adolescents' Islamic character which is reflected in honesty, responsibility, discipline, social concern, and the ability to control themselves in facing various challenges of life in the digital era.

Overall, the results of this study confirm that the religious family environment is the main foundation in the formation of adolescent Islamic character. These findings imply that strengthening religious culture in the family, through parental examples, worship habits, educational communication, and assistance in the use of digital technology, is an effective strategy in shaping the young generation of Muslims who are noble, responsible, and adaptive to the times.

3.2.3 The Influence of Parents' Educational Communication Patterns and Religious Family Environment on Adolescents' Islamic Character

The results of the simultaneous test showed that the educational communication patterns of parents and the religious family environment together had a positive and significant effect on the Islamic character of adolescents, with an F-count value of 54.575 and a significance value of 0.001

(<0.05). In addition, the determination coefficient value (R^2) of 0.559 showed that the two variables were able to explain 55.9% of the variation in adolescent Islamic character, while the remaining 44.1% were influenced by other factors outside the research model, such as the school environment, peers, digital media, psychological conditions, and sociocultural factors.

These findings indicate that the formation of adolescent Islamic character is not only determined by effective communication between parents and children, but is also influenced by a religious family environment. These two factors complement each other in the process of internalizing Islamic values. Educational communication functions as a medium for conveying values, providing direction, motivation, and forming moral awareness, while the religious family environment is a space for habituation, example, and strengthening of these values in daily life. The synergy of these two factors creates an educational environment that is conducive to the formation of Islamic character of adolescents.

The results of this study are in line with the research of Muchtar, Fernandes, and Sumiati (2024) which concluded that the formation of Islamic character will be more effective if the family integrates educational communication with religious culture in daily life. The research shows that parental examples, worship habits, intensive communication, and supervision of children's development are a unit that supports each other in forming religious character.

These findings also strengthen the results of the research of Safitri and Diana (2023) who stated that character education in the family does not only depend on verbal transmission of religious values, but also on the consistency of parents in creating a religious environment that supports the habituation of Islamic behavior. According to them, families that are able to combine open communication with religious culture in a sustainable manner tend to produce children who have better levels of religiosity, responsibility, and self-control.

Research by Rindiani, Razzaq, and Imron (2024) also shows that dialogical family communication will have a more optimal impact if supported by a religious family environment. Warm interaction, openness in discussion, worship habits, and parental example have proven to be able to increase emotional closeness while strengthening the internalization of Islamic values in adolescents.

The results of this study are further strengthened by the research of Al Mufarriju, Tobroni, and Humaidi (2025) who found that educational communication, family religious culture, and worship habits are complementary factors in shaping the religiosity and character of students. They emphasized that the success of character education will be more optimal if communication carried out by parents is followed by real practice through example and religious culture in family life.

The findings of this study are also in line with international studies. King, Boyatzis, and Wagener (2023) in their systematic review showed that the combination of family religiosity, the quality of parent-child relationships, and parental involvement in adolescent life was positively related to moral development, psychological well-being, and prosocial behavior. Meanwhile, Coyne, Padilla-Walker, and Stockdale (2022) explained that quality family communication and a supportive family environment are protective factors that are able to reduce the negative impact of digital media use on adolescents' social and moral development.

According to Lickona (2013), character is formed through three main components, namely *moral knowing*, *moral feeling*, and *moral action*. These three components develop optimally if individuals receive consistent moral education from the family environment. In the context of this study, parental educational communication contributes to the development of *moral knowing* through the delivery of values, advice, and dialogue that builds children's understanding of Islamic teachings. Meanwhile, the religious family environment plays a role in shaping *moral feelings* through example, worship habits, and a religious atmosphere that fosters love for Islamic values. The combination of these two aspects ultimately encourages the formation of *moral action*, which is real behavior that reflects the Islamic character in daily life.

In the digital era, the challenges of character formation have become increasingly complex as teenagers face various influences of social media, artificial intelligence, and the very fast flow of information. Therefore, the family not only functions as a primary socialization agent, but also as a digital literacy agent that guides adolescents to use technology responsibly and in accordance with Islamic values (Ministry of Education and Culture of the Republic of Indonesia, 2016). This view is

strengthened by Haidt (2024) who explains that the active involvement of parents in accompanying children's digital activities is an important factor to prevent a decline in the quality of family interaction and a weakening of adolescent moral development.

Overall, the results of this study confirm that the formation of adolescents' Islamic character requires synergy between parents' educational communication patterns and the religious family environment. Effective communication without the support of a conducive religious environment is not enough to form the Islamic character optimally. In contrast, a religious environment without open and educational communication will also reduce the effectiveness of the process of internalizing values. Therefore, the integration of educational communication, family religious culture, parental examples, worship habits, and assistance in the use of digital technology is an effective strategy in forming a generation of Muslims who are noble, responsible, and able to face the challenges of life in the digital era.

4. CONCLUSION

Based on the results of research and discussion, it can be concluded that parents' educational communication patterns have a positive and significant effect on the Islamic character of adolescents in the digital era. Communication built through openness, dialogue, guidance, motivation, and continuous mentoring is able to strengthen the internalization of Islamic values in adolescents. The more effective the educational communication applied by parents, the better the Islamic character shown by adolescents in daily life. The religious family environment also has a positive and significant effect on the Islamic character of adolescents. Worship habits, parental examples, religious culture in the family, and supervision of the use of digital technology have proven to be important factors in shaping adolescents' religious attitudes, responsibility, noble morals, and self-control. The results of the study show that the religious family environment is the most dominant variable in the formation of adolescents' Islamic character. Simultaneously, the educational communication patterns of parents and the religious family environment have a significant effect on the Islamic character of adolescents in the digital era.

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