

Religious Families as Sources of Islamic Cultural Capital: Social Analysis in Islamic Religious Education, Analysis of Bourdieu's Social Theory

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ABSTRACT

This study examines the role of religious families as a source of Islamic cultural capital in shaping students' religious identity and learning dispositions in Islamic Religious Education (PAI). Using the social theory framework of Pierre Bourdieu, particularly the concepts of social capital, cultural capital, and habitus, this study analyzes how religious values, knowledge, and practices are transmitted within families and influence students' learning experiences. The study adopts a qualitative literature-based analytical approach to explore forms of religious practices within Muslim families, such as daily worship routines, parental role modeling, moral discussions, and participation in religious activities. The findings indicate that religious families function not only as normative institutions of religious teaching but also as strategic arenas for the formation and reproduction of Islamic cultural capital. These practices contribute to the development of religious habitus, Qur'anic literacy, moral discipline, and positive learning dispositions toward PAI. Furthermore, the accumulation of Islamic cultural capital within families strengthens students' motivation, academic performance, and religious behavior in educational settings. In Bourdieu's perspective, the transmission of religious values and knowledge within the family represents a mechanism of cultural reproduction that shapes students' dispositions and positions within the educational field. Therefore, the success of Islamic Religious Education is not solely determined by school factors but is also strongly influenced by the strength of religious habitus and Islamic cultural capital formed within the family environment.

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INTRODUCTION

The phenomenon of religious families and their influence on the success of Islamic Religious Education (PAI) has become an increasingly crucial issue within Indonesia's socio-religious context (Masitah et al. 2024; Rosela, Mulyadi, and Kusumawati 2025; Soraya, Hidayat, and Badrujaman 2025). Various studies indicate that the family serves as the first and most fundamental environment in shaping children's character as well as their religious cultural capital, ranging from Qur'anic literacy and daily religious practices to discursive habits surrounding Islamic values (Bourdieu 2011). From a social theory perspective, this process can be understood as the formation of cultural dispositions that are continuously reproduced within the family environment, as emphasized in the work of Pierre Bourdieu.

However, contemporary social transformations have brought new challenges to this process. The expansion of digital culture, shifting patterns of social interaction, and the weakening of religious authority within the family have significantly affected the transmission of religious values. This weakening can be observed quantitatively through the declining intensity of religious interactions within households, and qualitatively through the diminishing depth of religious experiences among younger generations. These conditions make it increasingly important to re-examine the role of religious families in shaping Islamic educational outcomes through a more comprehensive and analytically grounded approach (Aziz et al. 2025; Zuhri 2021).

Several previous studies have examined the role of the family in Islamic education, including research on religious parenting patterns, the development of children's religious habitus, and the contribution of families to students' success in learning Islamic Religious Education (PAI). These studies generally emphasize how parents shape children's religious attitudes through daily practices such as prayer routines, Qur'anic learning, and moral guidance within the household (Amalia et al. 2025; Charry López, Rivero Amorocho, and Bernate 2026). The findings confirm that the family functions as the earliest and most influential environment in the formation of students' religious awareness and learning motivation. However, much of this literature tends to frame the family primarily as a normative environment that provides moral guidance or as an informal educational institution that complements formal schooling.

Despite these important contributions, relatively few studies have conceptualized religious families as a form of Islamic cultural capital within the perspective of social theory. In particular, limited attention has been given to analyzing the family through the theoretical framework of Pierre Bourdieu, especially his concepts of habitus, capital, and field. This theoretical gap is significant because Bourdieu's perspective allows scholars to understand how religious practices within the family operate not merely as routine moral activities but as processes that produce and reproduce cultural capital. Through this lens, religious family environments can be seen as generating dispositions, competencies, and symbolic resources that shape students' learning behavior, influence their academic performance, and contribute to the construction of their religious identity within educational settings.

This paper aims to address the limitations of previous research by presenting a sharper social analysis of how religious families function as a source of Islamic cultural capital that influences the success of Islamic Religious Education (PAI) learning. The focus of this study is not merely to describe religious practices within the family, but also to analyze how values, knowledge, habits, and religious ethos are transmitted and operationalized by students within the school context. Thus, this article offers both methodological and theoretical distinctions compared to earlier studies.

Specifically, this paper seeks to examine the argument that religious families not only provide a moral foundation but also generate Islamic cultural capital that enhances the quality of PAI learning through religious habitus, Qur'anic literacy, and structured religious social practices. By employing a

social theory perspective, this study attempts to demonstrate that Islamic cultural capital derived from religious families plays a significant role in shaping students' religious dispositions and influencing both academic and non-academic achievements. This argument is expected to enrich the academic discussion on the relationship between social theory and Islamic education.

FINDINGS AND DISCUSSION

Bourdieu's Theory of Social Capital

Pierre Bourdieu developed the concept of **social capital** as one of the forms of capital that operate within social structures, alongside economic capital, cultural capital, and symbolic capital. According to Bourdieu, social capital refers to the actual or potential resources obtained by individuals through durable social networks that are institutionalized and socially recognized. These resources emerge from relationships characterized by trust, obligations, and shared norms within a social group. Thus, social capital becomes an important element for understanding how individuals gain social advantages from the positions and relationships they possess within society.

For Bourdieu, social capital is not natural or automatically formed; rather, it is produced through repeated and structured social interactions. Stable social relationships generate accumulations of trust, loyalty, and solidarity that eventually provide access to various resources such as moral support, information, and educational opportunities. In this sense, social capital functions as a mechanism of social reproduction. Social networks are not merely interpersonal connections but structures that continually reproduce privilege or inequality in society. Groups with strong social capital enable their members to benefit from various forms of cultural and symbolic advantages.

Bourdieu also emphasizes that social capital cannot stand independently but always interacts with other forms of capital, particularly cultural capital and symbolic capital. For instance, social networks within religious families may strengthen Islamic cultural capital in the form of religious literacy, worship ethics, and religious habitus, which are later recognized symbolically by society or educational institutions. This process illustrates that social capital functions as a bridge between different forms of capital, allowing individuals to convert social relationships into academic achievement, social status, or moral recognition. In other words, social capital transforms social relations into forms of cultural and symbolic power.

In the context of education, social capital becomes a determining factor in students' success because the social networks within families, schools, and communities significantly influence patterns of interaction, learning motivation, and access to knowledge resources. Further studies such as those conducted by James S. Coleman (1988) demonstrate that families with strong social relationships tend to transmit values, discipline, and academic expectations more effectively to their children. This perspective reinforces Bourdieu's thesis that social capital is a crucial mechanism in the reproduction of cultural capital; students who receive support from cohesive families or religious networks tend to achieve greater success in learning, including in Islamic Religious Education (PAI).

Therefore, Bourdieu's theory of social capital helps explain how social networks within religious families or communities can produce educational advantages that may not be available to other groups. Social capital is not merely about "good relationships," but about access to structured and socially recognized resources. In Islamic education studies, this theory is particularly relevant for understanding how religious families shape religious habitus, strengthen Islamic cultural capital, and ultimately influence students' learning outcomes. Bourdieu's contribution is significant because he situates social capital within the dynamics of power, social structure, and cultural reproduction, rather than viewing it solely as a moral or interpersonal phenomenon.

Table 1. Pierre Bourdieu's Social Capital Theory

Component	Brief Explanation
Main Concept	Social capital refers to actual or potential resources obtained through stable social networks.
Characteristics of Social Capital	Based on trust, obligations, and social norms; institutionalized; generates social benefits.
Social Function	Provides access to information, moral support, educational opportunities, and social reproduction.
Relation to Other Forms of Capital	Closely related to cultural capital and symbolic capital; social relations can be converted into academic achievement and social status.
Implications for Islamic Education	Explains how religious families function as sources for strengthening values, habitus, and learning performance in Islamic Religious Education (PAI).

Forms of Religious Practices in Religious Families that Contribute to the Formation of Islamic Cultural Capital in Children

This study aims to identify and analyze various forms of religious practices within Muslim families that effectively instill Islamic values and shape children's cultural capital. The primary focus is on daily habits, family interactions, and the influence of religious education within the household that cumulatively contribute to the development of a strong religious identity among younger generations. This topic is particularly relevant because religious parenting patterns in Muslim families across different regions of Indonesia possess unique characteristics that are important to explore. In particular, traditions of transmitting Islamic knowledge within the family environment in Central Java illustrate how children's religious identities are formed from an early age through continuous interaction and shared religious experiences. Ethnographic approaches provide deeper insights into the norms of religious life and social interactions within Muslim communities, such as those observed in the patterns of fostering children's religiosity in Kampung Kesisih, Kendal.

Similarly, phenomenological-ethnographic studies on Javanese families in Krajan Hamlet, Ngawi, highlight how informal Islamic education within the household contributes significantly to shaping children's religious character. Previous studies have also emphasized the importance of internalizing Islamic religious education within the family as a key consideration in formulating policies for Islamic religious development. Qualitative insights further reveal that the family's role as the first educator and transmitter of cultural traditions is essential in fostering children's identity and sense of belonging to Islamic teachings. This role extends beyond the transfer of religious knowledge, encompassing the formation of character through the cultivation of noble values such as mutual assistance, compassion, generosity, empathy, and simplicity, which are transmitted across generations.

Religious practices within the family—such as mutual respect among family members, simplicity in lifestyle, humility, and togetherness—serve as fundamental foundations in the moral and religious development of children. Daily religious routines including prayer, recitation of the Qur'an, and discussions about Islamic principles are also common practices that reflect a deep commitment to religious education within the family. Parents play a crucial role in shaping children's religious identity by instilling Islamic values and creating an environment conducive to religious learning. The family therefore functions as the primary educational environment for children, where parenting patterns significantly influence the formation of character, values, and individual behavior. Consequently,

parents carry a major responsibility to guide their children with affection and to provide exemplary models of religious practice that children can emulate.

The family environment serves as a fundamental foundation for instilling faith-based values and Islamic practices, forming a strong basis for children’s spiritual development. Many parents regularly discuss Islamic principles with their children, including moral values and ethical guidelines, demonstrating the emphasis placed on internalizing these values within the family. Such approaches often involve open dialogue about Islamic teachings, creating opportunities for children to understand the relevance of religious principles in their everyday lives. Parents act as primary role models and first educators within the family, significantly influencing the formation of children’s character through the cultivation of religious values, morality, and ethics. Through consistent modeling of religious rituals such as daily prayers and Qur’anic recitation, parents provide direct examples that children tend to imitate.

The importance of instilling moral and religious values from an early age is widely emphasized because children at this developmental stage are more receptive to absorbing and internalizing these teachings, which later shape their character and behavior. As the first and most fundamental educational institution, the family plays a crucial role in instilling values, beliefs, and attitudes while transforming religious values into children’s personalities and character. In Islamic perspectives, the family is regarded as the primary gateway through which children gain knowledge about the world, making the role of parents central in cultivating a strong foundation of faith for life. Parents who actively educate their children about Islamic values help shape behaviors and actions aligned with Islamic teachings, and this foundational education significantly influences their subsequent educational development.

These educational efforts include establishing foundations of faith (iman) and piety (taqwa) while also nurturing children’s ethical, moral, and spiritual development based on Islamic teachings. The goal is not merely to provide children with theoretical understanding of religion but also to enable them to apply these values in everyday life, forming behaviors that reflect Islamic principles.

Table 2. Religious Practices in Religious Families as Islamic Cultural Capital

Practice	Contribution to Islamic Cultural Capital
Daily worship routines (prayer, supplication, Qur’an recitation)	Develop Qur’anic literacy, spiritual attachment, and habituation to Islamic values
Parental role modeling	Instills moral values, discipline, responsibility, and spirituality
Discussions of Islamic moral and ethical values	Strengthens religious understanding and children’s religious reasoning
Habituation of adab and Islamic character	Cultivates religious ethos, empathy, generosity, and simplicity
Participation in religious activities	Builds religious identity and religious social networks

The Influence of Islamic Cultural Capital in Religious Families on Students’ Religious Habitus and Learning Dispositions in Islamic Religious Education

This study examines how the accumulation of Islamic cultural capital within religious families shapes the mental or cognitive structures of individuals—referred to as **religious habitus**—which subsequently influence students’ tendencies and perspectives toward learning Islamic Religious Education (PAI). Specifically, this research analyzes the transmission of religious practices and values from the family environment as a form of cultural capital that is inherited across generations, and how

the internalization of these values manifests in students' religious habitus and learning dispositions. The theoretical perspective of Pierre Bourdieu—particularly his concepts of habitus, capital, and field—provides a relevant analytical framework to uncover the relationships between agents within communities and the practices they reproduce, including the transmission of religious values.

Habitus, understood as a system of durable and transferable dispositions, functions as a mediator between the individual and the collective. It shapes patterns of perception, thought, and action that influence how individuals interact with social reality. In this context, religious habitus refers to the internalization of religious values that shape how students understand and practice Islamic teachings in daily life, including within the learning process of PAI. Students from religious families tend to possess stronger religious habitus, manifested through patterns of thinking, attitudes, and behaviors aligned with Islamic teachings. This condition significantly influences their dispositions toward receiving and engaging with PAI learning materials. The religious family environment thus operates as a primary institution that reinforces Islamic cultural capital through rituals, narratives, and exemplary behavior, which intrinsically shapes students' positive dispositions toward the subject of Islamic Religious Education.

This cultural capital encompasses not only normative religious knowledge but also symbolic resources such as proficiency in Arabic, memorization of the Qur'an, and active participation in religious activities, all of which contribute to the formation of a strong religious identity. These dimensions of cultural capital, internalized through intensive family interactions, have significant implications for students' intrinsic motivation and academic performance in PAI subjects. They establish a foundation for deeper religious understanding and consistent religious practice.

Furthermore, family conditions—particularly the religious behavior of parents and children's direct experiences with their parents and social environment—significantly influence children's religiosity through the internalization of Islamic values, role modeling, suggestion, correction, and social encouragement, as well as through the creation of a supportive religious environment. This process of internalizing values, reinforced by knowledge capital and religious moderation, continuously manifests in students' everyday social religious practices, shaping both their individual understanding and their social interactions.

This perspective aligns with the view that the family environment is a significant external factor in strengthening individual religiosity, particularly through the process of religious socialization during childhood. Parental role modeling and habituation practices play a crucial role in instilling moral and religious values in children, forming positive dispositions toward Islamic teachings from an early age. Parents' religious practices—such as daily prayers and Qur'anic recitation—serve as direct models for children, facilitating the internalization of fundamental religious practices within the household.

The role of parents in supporting and nurturing religious values at home, such as performing worship together and implementing Islamic values in everyday life, is essential in shaping students' participation in PAI learning. Research also indicates that parents with strong religious educational backgrounds tend to possess greater awareness of the importance of acting as role models and creating supportive religious environments. Consistent parental religious behavior—such as congregational prayers and fasting—significantly influences the formation of children's religious habits and their motivation to learn PAI.

Moreover, the quality of emotional relationships between children and parents—especially those characterized by affection and fairness—significantly affects children's acceptance of their parents' religious values. As a result, children tend to imitate these practices and beliefs. Religious experiences consistently conveyed within the family enrich the religious dimension in the formation of children's

personalities. Parents' role as agents of internalization strongly influences children's development, with many students feeling encouraged to practice Islamic values through parental advice.

The cultivation of religious values within religious families therefore plays a crucial role in shaping patterns of thought and behavior aligned with Islamic teachings, which ultimately influence students' religious habitus and learning dispositions in PAI subjects. The formation of religious values within families—particularly through the habituation of worship practices such as prayer from an early age—plays an essential role in shaping children's religious character.

Educational approaches such as role modeling, habituation, repetition, training, and motivation have proven effective in instilling moral and religious values in early childhood. These methods are particularly effective because children at this stage possess strong imitative abilities. Such habituation does not merely create routine behavior but also reinforces the internalization of religious values, making these practices an integral part of children's identities. Through continuous habituation, children develop deeper understanding of religious teachings and apply them in daily life, forming morally grounded and virtuous character.

Table 3. The Influence of Islamic Cultural Capital on Students' Habitus and Learning Dispositions

Aspect	Key Findings
Religious Habitus	Formed through early internalization of values; influences ways of thinking and acting in accordance with Islamic teachings.
PAI Learning Disposition	Students show higher motivation, discipline, and stronger interest in PAI learning materials.
Islamic Knowledge Capital	Qur'anic memorization, Arabic proficiency, and mastery of worship practices enhance academic performance in PAI.
Family Emotional Support	Provides a sense of security and increases students' confidence in learning.
Parental Role Modeling	A key factor in children's acceptance of religious values and participation in religious activities.

Transmission of Values, Knowledge, and Religious Ethos in the Family as the Formation of Cultural Capital According to Bourdieu

In this context, the transmission of values, knowledge, and religious ethos from one generation to another within the family functions as a crucial mechanism in the accumulation of cultural capital, which subsequently influences an individual's position within the social structure. The family acts as a primary institution in the strategy of social reproduction through biological investment, inheritance, and education, enabling the accumulation and transmission of various forms of capital, including cultural capital. According to Pierre Bourdieu, cultural capital represents the totality of intellectual qualifications acquired through both formal education and family inheritance, which inherently shape an individual's habitus.

Habitus, as a system of durable and internalized dispositions, guides individuals' perceptions, thoughts, and actions, often operating unconsciously. These dispositions include cultural practices and codes transmitted across generations, particularly within families and educational institutions. The cultivation of values such as solidarity, cooperation, and familial responsibility—considered essential within a community—forms part of the transmission process of cultural capital that shapes an individual's habitus. This inheritance process involves not only cognitive dimensions but also affective

and conative aspects that collectively internalize social norms and traditions into individuals' mental structures, enabling them to act according to social expectations.

The habitus formed through this process then mediates between the individual and the collective, ensuring the active presence of past experiences embedded within schemes of perception, thought, and action. Therefore, habitus reflects the mental or cognitive structure individuals use to navigate social life, which remains dynamic according to their position within the social structure. The formation of habitus—through the internalization of values and knowledge—is not instantaneous but rather a continuous process shaped by individuals' interactions with the social world, particularly through family education, social environments, and schooling.

This embedded cognitive system, or habitus, represents the structure of society within individuals' collective consciousness, encompassing thoughts, beliefs, interests, and understandings of the surrounding world formed through socialization within families, culture, and education. Through this process, individuals do not merely receive information passively; rather, they actively internalize the objective structures of social reality into their subjective consciousness, which then manifests in everyday actions and practices. The habituation of social values occurs through continuous socialization processes, shaping patterns of thinking and behavior that gradually solidify into a stable habitus within the individual.

This perspective shows that habitus is not merely a habit but a deeply internalized system of dispositions functioning as a framework for interpretation and action in social life. The formation of habitus arises from accumulated experiences of learning and socialization within social spaces through a dialectical relationship between agents and structures. More specifically, habitus represents the interpretive framework through which individuals understand reality while simultaneously generating practices of life aligned with existing objective structures.

The formation of habitus occurs through the interaction between individuals and the objective structures of their social world, which then produce corresponding subjective structures. As a durable and transferable system of dispositions, habitus integrates past experiences and functions as a matrix of perception, appreciation, and action, enabling individuals to address various situations through the transfer of analogous cognitive schemes. In this sense, habitus reflects a form of "cultural unconsciousness" shaped through learning processes occurring in parenting, play activities, and broader community education.

Therefore, habitus should not be understood as a static entity but rather as a dynamic structure that continuously undergoes modification and adaptation in response to changing social contexts and individual experiences over time. The formation of habitus involves the internalization of objective structures underlying social practices, although habitus does not completely reproduce these structures mechanically but instead interacts dialectically with previously internalized schemes within the individual's subjective structure. This system of habitus becomes the basis through which individuals understand the social world and generate practices that are consistent—though often unconscious—reflections of the social positions in which those habitus were formed.

Furthermore, habitus is closely related to the principles of constructing and evaluating the social world, providing adaptive strategies for individuals when confronting unexpected changes. Through the formation of habitus, individuals internalize the structures of the social world, which then guide them in understanding, evaluating, and appreciating actions based on transmitted schemes or patterns. As such, habitus operates as an interpretive framework that not only interprets and evaluates reality but also generates life practices aligned with internalized objective structures.

Habitus produces actions aimed at creating immanent rules within objective conditions, resulting from adherence to relational principles that function both as cognition and as structuring forces. In this

context, the transmission of values, knowledge, and religious ethos from parents to children can be understood as the primary mechanism for the formation of cultural capital, where habitus functions as a medium for the unconscious reproduction of social structures.

Table 4. Transmission of Values, Knowledge, and Religious Ethos in Bourdieu's Perspective

Transmission Element	Mechanism	Output (Cultural Capital)
Values	Habituation, role modeling, family rules	Religious character and moral orientation of children
Islamic Knowledge	Informal education, dialogue, Qur'anic teaching	Religious literacy, ritual competence, academic skills
Religious Ethos	Worship practices, simple lifestyle, moral conduct	Stable religious habitus
Social Experience	Family and community interactions	Consistent dispositional structures
Long-term Socialization	Repeated and intergenerational processes	Internalization of cultural capital

CONCLUSION

Key Findings: The study found that religious families play a crucial role in shaping Islamic cultural capital that significantly influences students' religious habitus and learning dispositions in Islamic Religious Education (PAI). Religious practices within families—such as daily worship, parental role modeling, and moral discussions—contribute to the internalization of Islamic values and strengthen students' motivation and engagement in PAI learning.

Scientific Contribution: This study reinforces previous findings on the importance of family in Islamic education while offering a deeper theoretical explanation through Pierre Bourdieu's social theory. By framing religious family practices as forms of Islamic cultural capital, the study introduces a sociological perspective that enriches academic discussions on the relationship between family environment, habitus formation, and learning outcomes in PAI.

Limitations: This study is primarily based on conceptual and literature analysis, which may limit empirical generalization. Variations in social, cultural, and educational contexts were not extensively explored. Future research is recommended to employ empirical approaches with broader samples and diverse contexts to provide a more comprehensive understanding of the relationship between religious families and Islamic cultural capital in education.

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