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Predicting religious character: The role of parenting, spiritual intelligence, and intrinsic motivation

Heny Perbowosari^{1*}, Kadek Aria Prima Dewi PF², Putu Santi Oktarina³

^{1,2,3}Universitas Hindu Negeri I Gusti Bagus Sugriwa, Denpasar, Bali, Indonesia.

Corresponding author: Heny Perbowosari (Email: henysari74@uhnsugriwa.ac.id)

Abstract

This study explores how family parenting styles, spiritual intelligence, and intrinsic religious motivation influence the religious character of junior high school students in Bali, Indonesia, in response to growing concerns over adolescents' moral development amid digital-era challenges. Using a quantitative correlational approach, data were collected from 177 seventh-grade students selected through random sampling. Validated instruments with strong reliability (Cronbach's Alpha = 0.864) measured democratic parenting, spiritual intelligence, intrinsic religious motivation, and students' religious character. Data analysis using Pearson correlation and multiple regression revealed that all three variables were significantly and positively related to religious character. Intrinsic religious motivation emerged as the most influential predictor ($\beta = 0.334$), followed by spiritual intelligence ($\beta = 0.277$) and parenting styles ($\beta = 0.235$), together explaining 52.1% of the variance in students' religious character ($R^2 = 0.521$). These findings suggest that both external factors (such as parenting practices) and internal dispositions (such as spiritual and motivational factors) play vital roles in shaping students' religious values and behaviors. The study concludes that strengthening adolescents' intrinsic motivation and spiritual awareness, alongside supportive family environments, is essential for fostering religious character. The results offer practical implications for designing character education programs that actively involve parents and promote students' inner development to address contemporary moral challenges.

Keywords: Adolescent students, democratic parenting, intrinsic religious motivation, religious character, spiritual intelligence.

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1. Introduction

The importance of religious traits for schooling in the 21st century is being given greater emphasis to assist in tackling the complex problems faced by adolescents today. In this era of globalization, where social media is at an all-time high and there is a general dearth of values, students often face situations that compromise their moral and religious principles. Studies show that social media overuse is linked to increased materialistic behavior along with decreased interest in spirituality among teenagers, which leads to a disconnect with fundamental religious values [1, 2]. As teenagers navigate their way through the online realm filled with distracting ideals that stand in direct opposition to religious teachings, the need for a more modern character education with policy guidance becomes evident [3]. In recent years, policies that advance character education to include religious values are gaining popularity, as such values are believed to strengthen teenage moral integrity, mental fortitude, and ethical judgment skills in a diversifying and non-religious society.

Numerous studies have demonstrated that familial parenting significantly influences the development of children's religious character. Baumrind posits that democratic parenting, defined by warmth, love, and respect for children's individuality, fosters enhanced moral growth and religious engagement. Researchers discovered that democratic parenting enhances the internalization of religious values and cultivates virtuous morals [2, 4]. Moreover, supportive parenting diminishes the propensity for extremism and intolerance [5] while transparent communication within the family enables children to comprehend and honestly engage with religious teachings, Kotera et al. [6]. Ester et al. [7] assert that democratic parenting not only fosters religiosity but also promotes the cultivation of spiritual intelligence and intrinsic motivation. Spiritual intelligence is a crucial personal element in the cultivation of moral ideals and religiosity.

Zarra III [8] asserts that spiritual intelligence encompasses cognitive flexibility, self-awareness, and a commitment to transcendental principles. Individuals possessing elevated spiritual intelligence generally experience enhanced life satisfaction and exhibit the capacity to address moral challenges with empathy and profound comprehension. Söylemez and Koç [9] and Otabil et al. [10]. Javadi Nejad et al. [11] asserted that instilling religious beliefs from an early age effectively enhances children's spiritual intelligence. Moreover, intrinsic religious motivation, as delineated in the Self-Determination Theory by Shield [12], significantly influences religious engagement rooted in personal devotion. Kelly et al. [13] showed that intrinsic motivation enhances the comprehension of religious ideals and the consistency of religious conduct. Additional research has correlated intrinsic motivation with spiritual well-being, autonomy, and robust social interactions [14, 15].

Numerous studies have investigated the impact of parenting, spiritual intelligence, and intrinsic religious drive on religious character; however, most of these studies have analyzed the variables in isolation or utilized restricted sample sizes [16, 17]. Research concurrently analyzing these three aspects is few, particularly with junior high school pupils in Indonesia, especially in Bali, which possesses a diverse and pluralistic cultural milieu. Most prior research has concentrated on the correlation between parenting and religiosity [5, 17] or the influence of spiritual intelligence on moral development [10], whereas investigations into intrinsic motivation frequently overlook its association with environmental factors, including familial parenting [13]. These limitations emphasize the necessity of a thorough study capable of elucidating the holistic interaction of the three components in creating the religious identity of teenagers in contemporary society. The research offers both theoretical and practical contributions. This research theoretically enhances the comprehension of the interplay between familial environmental factors and individual factors in the development of religious character, while integrating parenting theory, spiritual intelligence, and Self-Determination Theory within the framework of religious character education. The results of this research offer guidance for parents, educators, and policymakers to formulate parenting and educational strategies that enhance intrinsic religious motivation and spiritual intelligence while reinforcing democratic parenting within the familial context.

This study aims to analyze the relationship between family parenting patterns, spiritual intelligence, and intrinsic religious motivation with the religious character of junior high school students. Specifically, this study evaluates the relative contribution of each factor and identifies the dominant predictors in the formation of religious character. Based on the findings, intrinsic religious motivation is estimated to have the greatest influence, followed by spiritual intelligence and family parenting patterns. To answer these objectives, this study poses the following research questions:

1. To what extent is family parenting correlated with students' religious character?
2. How does spiritual intelligence influence students' religious character?
3. Is intrinsic religious motivation the main predictor in the formation of students' religious character?
4. How do the three factors simultaneously contribute to explaining the variability of religious character?

2. Literature Review

2.1. Family Parenting, Spiritual Intelligence, and Intrinsic Religious Motivation as Predictors of Religious Character Formation

Research on familial parenting styles, spiritual intelligence, and innate religious desire has emerged as a significant focus in comprehending the development of religious character. Democratic parenting styles, defined by warmth, love, and respect for children's autonomy, have been demonstrated to foster religious engagement, alongside children's moral development and spiritual well-being [18, 19]. Empirical evidence indicates that supportive family dynamics facilitate the authentic absorption of religious ideals rather than through coercion [18]. Spiritual intelligence is crucial for harmonizing moral principles with religious ideas, allowing individuals to cultivate significant interactions with themselves, others, and their spiritual perspectives. Elevated spiritual intelligence correlates with life happiness, a sense of purpose, and the capacity to confront moral challenges with empathy [9]. Intrinsic religious drive has been recognized as a significant predictor of behavior aligned with religious principles. Individuals motivated by intrinsic factors participate in religious activities due to personal commitment rather than external incentives, hence reinforcing moral convictions and social connections [20, 21]. Research

indicates a synergistic link among the three elements. Children nurtured in supportive familial settings, possessing elevated spiritual intelligence and intrinsic desire, are more inclined to assimilate religious principles and cultivate a robust moral compass [22, 23]. The integration of democratic parenting, spiritual intelligence, and intrinsic religious drive fosters the development of religious character and enhances moral and spiritual identity. The amalgamation of these three elements yields significant insights for the advancement of character education rooted in religious beliefs.

Character education itself requires integration between personal and socio-contextual factors, which requires collaboration between schools, families, and communities [24]. Family values such as respect, empathy, and responsibility are central elements [25]. Integration of character education into the curriculum has been shown to improve the learning environment, encourage prosocial behavior, and improve academic outcomes [4]. An integrative approach that combines personal involvement and socio-contextual factors is key to encouraging optimal moral and academic development [26, 27]. However, although studies on these three factors have developed, research that simultaneously examines the influence of family parenting patterns, spiritual intelligence, and intrinsic religious motivation on the formation of religious character, especially in junior high school students in a diverse cultural context such as Bali, is still very limited. This gap emphasizes the importance of this study to provide empirical evidence regarding the relationship between these three factors.

2.2. Empirical Evidence on the Synergistic Effects of Family and Personal Factors in Shaping Religious Character

Numerous studies in Indonesia and globally have investigated the factors that affect personal and character development. Family parenting styles have been demonstrated to affect children's empathy via family communication patterns [28]. Spiritual intelligence correlates with reduced hazardous sexual behavior in adolescents [29] and enhanced employee performance in Islamic microfinance organizations. Intrinsic motivation in students correlates positively with resilience [6], and in the realm of language acquisition, intrinsic motivation and international orientation are significant factors [30]. Spiritual leadership and motivation enhance organizational civic behavior and religious performance in Islamic educational institutions. Moreover, parental styles and genetic predispositions significantly impact the development of student character [31]. Empirical data indicate that parenting styles, spiritual intelligence, and intrinsic motivation intricately influence the development of religious character. Democratic parenting as practiced in Indonesia has a considerable impact on the growth of the children's religious character since it positively stimulates their spiritual intelligence and intrinsic motivation, in turn facilitating the moral development of the students and their attachment to religion [7].

Nonetheless, most of the earlier studies have gaps. Many studies focus on one of the two variables or ignore the wide cultural context. Some studies examine the relationship between parenting and intrinsic motivation, but do not consider the role of spiritual intelligence in shaping a religious character [32]. In addition, studies conducted in specific cultural settings often lack broader applicability [17]. This gap illustrates the need for focused research that addresses all three factors in different populations and cultures. This gap illustrates the need for more focused research on the interaction between family and personal influences on religious character. Understanding the interplay of parenting, spiritual intelligence, and intrinsic motivation can provide useful insights into developing culturally relevant religious educational programs designed to nurture healthy character development among adolescents [33, 34].

3. Theoretical Framework

The development of religious character arises from a dynamic interplay between familial contextual influences and individual elements. Baumrind's family parenting theory serves as the primary basis for comprehending the impact of the familial environment, particularly democratic parenting, which is defined by warmth, support, and respect for children's autonomy. This method has demonstrated an enhancement in moral growth and religious engagement [5]. Transparent and receptive communication within the family facilitates the genuine assimilation of religious ideals [24]. Spiritual intelligence, as defined by Zarra III [8], embodies a personal aspect that enables individuals to amalgamate moral principles with religious convictions. This intelligence encompasses cognitive flexibility, self-awareness, and an orientation towards transcendent values. Individuals possessing elevated spiritual intelligence exhibit enhanced life happiness, the capacity to confront moral challenges with empathy, and profound comprehension [9, 10]. Intrinsic religious motivation is elucidated by Self-Determination Theory, which underscores the satisfaction of fundamental psychological needs: autonomy, competence, and relatedness. Individuals with intrinsic motivation engage in religious rituals due to personal convictions rather than external influences [14, 35].

Theory of character education emphasizes the amalgamation of individual and societal elements in cultivating healthy attitudes and actions. Cooperation among family, school, and community is essential for effective character education [24]. Values such as empathy, respect, and responsibility, cultivated within the familial and educational contexts, serve as essential foundations for a robust religious character [25, 36]. Based on the theoretical basis and previous research, a conceptual framework is formulated that maps the relationship between variables: democratic family parenting is hypothesized to have a positive effect on spiritual intelligence and intrinsic religious motivation, which then contributes to the formation of students' religious character. Empirical studies support this model, showing that supportive parenting, high spiritual intelligence, and intrinsic motivation together strengthen moral development and religiosity [22]. This model emphasizes the importance of synergy between family and personal factors in forming a complete and sustainable religious character. Figure 1 illustrates the theoretical framework model of several variables that will be studied in this research.

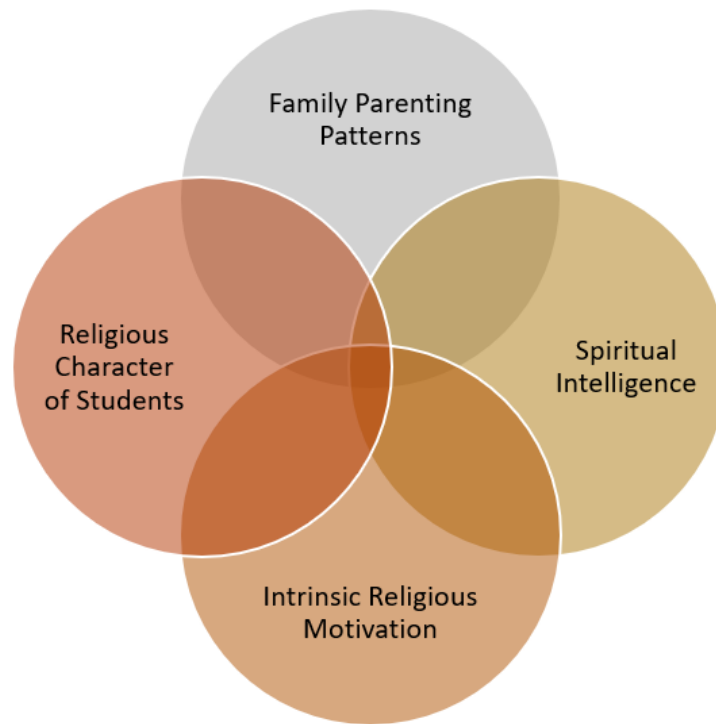


Figure 1.
Theoretical framework of the research.

4. Materials and Methods

4.1. Research Design

This study uses a quantitative approach with a correlational design to analyze the strength and direction of the relationship between the independent variables, namely family parenting patterns, spiritual intelligence, and intrinsic religious motivation, with the dependent variable, namely students' religious character [37]. The correlational design was chosen because it is in accordance with the objectives of the study, which focuses on identifying associations between variables without testing cause-and-effect relationships. This approach provides an appropriate framework for understanding the contribution of family and personal factors in the formation of students' religious character.

4.2. Population and Sample

The study population comprised all seventh-grade pupils enrolled in public junior high schools (SMP) within Bangli Regency, Bali Province. The seventh-grade students were chosen due to their stage in early adolescent development, a crucial time for character formation, particularly religious character. This demographic was chosen to reflect the range of familial and social backgrounds in the region. A total of 177 students were identified as the research sample. The sample selection employed a random sampling technique to ensure that each member of the population had an equal chance of being selected as a respondent [12]. The selected sample size considered the minimum requirements for correlational and regression statistical analysis, ensuring that the research findings are credible and possess sufficient external validity.

4.3. Data Collection Techniques and Instruments

The data in this study were collected by distributing structured questionnaires to respondents. The questionnaire was compiled based on a 5-point Likert scale, ranging from "strongly disagree" to "strongly agree" [37]. This research questionnaire was designed to measure four main variables: family parenting patterns, spiritual intelligence, intrinsic religious motivation, and students' religious character. The preparation of the instrument was based on a strong theoretical foundation. Family parenting patterns refer to Betakore et al. [33] theory (authoritarian, democratic, permissive), spiritual intelligence follows the concept of Zarra III [8] intrinsic religious motivation refers to the Self-Determination theory Singh et al. [14] and religious character integrates moral values and religious practices according to character education literature. The instrument was tested for validity and reliability before being used. The validity results showed that all items had a significant item-total correlation. The reliability of the instrument was indicated by the Cronbach's Alpha value of 0.864, which reflects high internal consistency. Table 1 presents the results of the validity and reliability tests, while Table 2 contains the instrument grid that includes the aspects, indicators, and theoretical foundations used.

Table 1.

Results of Instrument Validity and Reliability Tests.

Variables	Number of Items	Cronbach's Alpha	Description
Family Parenting Patterns	10	0.847	Reliable
Spiritual Intelligence	12	0.861	Reliable
Intrinsic Religious Motivation	10	0.839	Reliable
Religious Character	12	0.872	Reliable
Total Item	44	0.864	Reliable overall

Table 2.

Research Instrument Grid.

Aspects	Indicators	Theoretical Framework / Relevant Research Results
Family Parenting Patterns	Rules, communication, role models, consistency	Surikova and González [24] and Abdullah and Salim [28]
Spiritual Intelligence	Flexibility, self-awareness, facing suffering, awareness of relationship with God	Huda and Salem [38] and Tirri [39]
Intrinsic Religious Motivation	Desire to worship, increasing faith, religious involvement	Kelly, et al. [13] and Vishkin, et al. [22]
Religious Character	Worship, tolerance, honesty, social concern	Awan and Hussain [18] and Shodiq [40]

4.4. Data Analysis Techniques

The analysis of data was conducted utilizing SPSS software version 24. A normality test was conducted using the Kolmogorov-Smirnov method to verify the normal distribution of the data [12]. The linearity test was employed to ascertain the linear relationship between independent and dependent variables. A multicollinearity test was conducted to identify potential strong correlations among independent variables that may influence the analysis outcomes. The correlation between variables was examined by Pearson correlation, and the concurrent impact of independent factors on the dependent variable was assessed using multiple regression analysis [41].

4.5. Data Collection Procedure

The data collection process was conducted in multiple phases. The researcher initially secured legal authorization from the school and ethical consent from the students' parents. The researcher subsequently devised a data collection timetable in conjunction with educators and the school to streamline the dissemination of the questionnaire. The questionnaire was administered directly to participants at the school. Prior to completion, the researcher offered a concise overview of the study's objectives and guidance on responding to the questions to ensure students comprehended the instrument effectively. The researcher and teacher monitored the completion of the questionnaire to guarantee clarity, veracity of responses, and data comprehensiveness. The completed questionnaires were promptly gathered post-completion to prevent data loss and reduce bias. The following Table 3 provides a summary.

Table 3.

Data Collection Procedures

Stages	Main Activities	Description
Preparation of ethical permission and approval	Obtaining permission from the school and parental consent	Guarantee ethical aspects of research
Coordination	Preparing a schedule and working with the school	Determine the time and place of data collection
Distribution of questionnaires	Distributing questionnaires to respondents	Researchers explain the purpose and method of filling in
Filling out questionnaires	Respondents fill out the questionnaires under the supervision of researchers and teachers	Ensure clarity and honesty of answers
Collection & checking	Collecting and checking the completeness of data	Avoid incomplete or damaged data

5. Results

5.1. Profile of Parenting Patterns, Spiritual Intelligence, Religious Motivation, and Students' Religious Character

The descriptive analysis results indicated that the mean score of all variables fell within the high group. The average scores for students were as follows: religious character ($M = 4.02$), intrinsic religious motivation ($M = 3.93$), spiritual intelligence ($M = 3.89$), and family parenting styles ($M = 3.76$). The data suggest a favorable trend in the four examined variables. A majority of pupils indicated a democratic family parenting style (65.5%), elevated spiritual intelligence (72.3%), robust intrinsic religious motivation (78.2%), and commendable religious character (81.4%). The mean value nearing the maximum score on the 5-point Likert scale indicates that seventh-grade junior high school pupils in Bangli Regency exhibit predominantly good qualities across all examined criteria as shown in Table 4.

Table 4.

Descriptive Statistics of Research Variables.

Variables	N	Min.	Max.	Mean	SD	Category
Family Parenting Patterns	177	2.40	4.90	3.76	0.63	High
Spiritual Intelligence	177	2.25	5.00	3.89	0.72	High
Intrinsic Religious Motivation	177	2.10	5.00	3.93	0.65	High
Religious Character	177	2.33	5.00	4.02	0.68	High

5.2. Data Suitability for Analysis: Normality and Homogeneity

The Kolmogorov-Smirnov normality test results indicated that all variables exhibited a significance value (p) over 0.05, signifying that the data were normally distributed. Levene's Test for homogeneity indicated a p value over 0.05 for all variables, signifying that the variation among groups is homogeneous. Both results satisfy the requirements for parametric analysis, allowing the study to proceed with the Pearson correlation test and multiple regression as outlined in the data analysis plan as shown in Table 5.

Table 5.

Results of Normality and Homogeneity Tests.

Variable	Kolmogorov-Smirnov	p	Levene's Test	p
	Statistics		Statistics	
Family Parenting Patterns	0.061	0.200*	1.433	0.214
Spiritual Intelligence	0.064	0.073	1.527	0.182
Intrinsic Religious Motivation	0.059	0.200*	1.378	0.235
Religious Character	0.062	0.097	1.461	0.197

Note: *p > 0.05 = normal distribution.

5.3. Fulfillment of Classical Assumptions: Linear Relationship and Unrelatedness of Independent Variables

The outcomes of the classical assumption test demonstrate that the study data satisfy the criteria for regression analysis. The linearity test verifies a significant linear relationship between each independent variable and the dependent variable (p linearity < 0.05) with no substantial deviation (p deviation > 0.05). Simultaneously, the multicollinearity assessment, with a tolerance value exceeding 0.1 (0.695-0.763) and a VIF below 10 (1.310-1.439), demonstrates the absence of a significant correlation among the independent variables. The correlation among the independent variables remains beneath the crucial threshold of 0.800, with the maximum value of 0.467 observed between spiritual intelligence and intrinsic religious drive. This condition signifies that the assumption of non-multicollinearity is satisfied, ensuring that the parameter estimations in the regression model remain stable and efficient. The test findings shown in Table 6 validate the data's appropriateness for correlational and multiple regression analysis as per the defined research design.

Table 6.

Linearity and Multicollinearity Test Results.

Variable	Linearity		Deviation from Linearity		Collinearity Statistics	
	F	p	F	p	Tolerance	VIF
Family Parenting Pattern (X1) → Y	76.325	0.000	1.437	0.103	0.763	1.310
Spiritual Intelligence (X2) → Y	84.716	0.000	1.293	0.167	0.695	1.439
Intrinsic Religious Motivation (X3) → Y	91.243	0.000	1.186	0.257	0.712	1.404

Y = Religious Character

5.4. Strength of Relationship Between Variables: Correlation of Parenting Patterns, Spiritual Intelligence, and Religious Motivation with Religious Character

The results of Pearson correlation analysis show that the three independent variables have a significant positive relationship with students' religious character (p < 0.05). Intrinsic religious motivation has the strongest correlation with religious character (r = 0.612), followed by spiritual intelligence (r = 0.573) and family parenting patterns (r = 0.531). All correlation coefficients are included in the strong category (r ≥ 0.50), as can be seen in Table 7, indicating that the three independent variables have an important role in the formation of students' religious character.

Table 7.

Pearson Correlation Analysis Results.

Variable	Religious Character (Y)		Interpretation
	r	p	
Family Parenting Pattern (X1)	0.531	0.000	Kuat
Spiritual Intelligence (X2)	0.573	0.000	Kuat
Intrinsic Religious Motivation (X3)	0.612	0.000	Kuat

5.5. Prediction of Religious Character Formation: Regression Model of Parenting Patterns, Spiritual Intelligence, and Intrinsic Religious Motivation

The outcomes of the multiple regression analysis indicate that the research model is very significant ($F = 62.839$, $p < 0.001$), with a coefficient of determination (R^2) of 0.521. This indicates that 52.1% of the diversity in students' religious character is attributable to the interplay of three independent variables in this research. An R value of 0.722 suggests a robust correlation between the independent factors and religious character concurrently. All independent variables significantly contribute ($p < 0.05$) to religious character, with standardized beta coefficients between 0.235 and 0.334. Intrinsic religious motivation contributes the most effectively at 20.4%, followed by spiritual intelligence at 15.9% and family parenting styles at 12.5%, as shown in Table 8.

Table 8.

Multiple Regression Analysis Results.

Variable	Unstandardized Coefficients		Standardized Coefficients	t	p	Effective Contribution (%)
	B	Std. Error	Beta			
(Constant)	0.452	0.274		1.649	0.101	
Family Parenting Patterns (X1)	0.253	0.072	0.235	3.514	0.001	12.5
Spiritual Intelligence (X2)	0.261	0.067	0.277	3.896	0.000	15.9
Intrinsic Religious Motivation (X3)	0.348	0.073	0.334	4.767	0.000	20.4

Note: $R = 0.722$, $R^2 = 0.521$, Adjusted $R^2 = 0.513$, $F = 62.839$, $p = 0.000$.

Overall, the results of the study indicate a significant relationship between the three independent variables, namely family parenting patterns, spiritual intelligence, and intrinsic religious motivation, with the religious character of grade VII junior high school students in Bangli Regency. Democratic family parenting patterns, high spiritual intelligence, and strong intrinsic religious motivation contribute positively to the development of students' religious character. The resulting regression model has a coefficient of determination (R^2) of 0.521, indicating that more than half of the variation in students' religious character can be explained by the combination of the three independent variables. This finding confirms the important role of family environmental factors (parenting patterns) and personal factors (spiritual intelligence and intrinsic religious motivation) in shaping religious character in junior high school students. Empirically, intrinsic religious motivation was identified as the most dominant predictor, indicating that students' internal drive to engage in religious activities has a greater influence than external factors, such as family parenting patterns. These results have important implications for the development of character education programs in schools, especially in designing strategies that foster and strengthen students' intrinsic religious motivation.

6. Discussion

This study shows that the three independent variables, family parenting practices, spiritual intelligence, and intrinsic religious motivation have positively and significantly influenced the development of religious character among seventh-grade junior high school students in Bangli Regency, Bali. The comprehensive research model accounted for 52.1% of the variance in students' religious character ($R^2 = 0.521$, $F = 62.839$, $p < 0.001$), with intrinsic religious motivation identified as the most significant predictor ($\beta = 0.334$, effective contribution 20.4%), followed by spiritual intelligence ($\beta = 0.277$, effective contribution 15.9%), and family parenting patterns ($\beta = 0.235$, effective contribution 12.5%). The findings suggest that students' internal factors, specifically intrinsic motivation and spiritual intelligence, play a more significant role than external factors, such as family parenting patterns, in shaping religious character.

The results of this study reveal that the family's parenting style has a profound impact on the cultivation of students' religious values. The correlation analysis shows a substantial relationship ($r = 0.531$, $p < 0.001$), which explains 12.5% of the variance in the regression model. This impact is realized through four key ways: relegating participants to parental role models during religious practices, teaching them religious principles, supervising participation of the child in daily worship, and creating a blissful family atmosphere. This supports the findings of researchers that stated why the family's influence towards the cultivation of morality and virtuous character in children [8, 27]. Furthermore, warm, friendly, and responsive interactions as cited by Sugianti et al. [42], contribute to the process of value internalization. Spirit-to-spirit conversations between parents improve qualities of honesty, critical analysis, and openness as children, according to Abdullah and Salim

[28], who researched growing religious awareness in children using the family context. Those findings are supported by international research. Research suggests that authoritative or democratic forms of parenting are associated with the development of a positive religious personality while reducing the risk of extremism and intolerance [5]. Furthermore, effective parenting fosters self-efficacy among students [43] and together with Islamic religious education, contributes significantly to character formation [44]. Intense religion correlates with the enhancement of teenagers' self-confidence and self-efficacy [40]. The religious ethics instructional methodology in Islamic education has demonstrated efficacy in enhancing students' religious character [45]. Alongside the family, educational institutions like Islamic boarding schools significantly contribute to the development of children's religious character [28]; however, the predominant effect remains rooted in the parenting styles used inside the home.

Alongside parenting styles, spiritual intelligence plays a crucial role in shaping pupils' religious character. The correlation analysis results indicated a robust relationship ($r = 0.573$, $p < 0.001$), with a moderate contribution of 15.9% to the regression model. Students with elevated spiritual intelligence not only engage in ritualistic religious practices but also acquire virtuous characteristics such as honesty, empathy, patience, and responsibility in their everyday conduct. The influence of spiritual intelligence on the development of moral ideals and religious conduct has been extensively examined in scholarly literature. Encompassed within spiritual intelligence is the foundational basis for cultivating moral and religious ideals as well as behavior corresponding with these values. Andrei [46] claimed that religious teachings are more effectively provided by those with higher levels of spiritual intelligence, while Harisa [47], along with Fajri and Biantoro [48], showed that this type of intelligence aids in forming an Islamic personality and nurturing virtuous morals. Furthermore, spiritual intelligence is linked to responsible social and organizational civic conduct [49, 50]. It has been shown that the training of spiritual intelligence increases academic resilience and sense of responsibility among students. This therefore, expands on the importance of integrating spiritual intelligence into the educational framework in order to encourage positive attributes and ethical behavior among students while aiding their holistic development.

Intrinsic religious motivation has been shown to be the strongest predictor in shaping students' religious character. The correlation results show a strong relationship ($r = 0.612$, $p < 0.001$), while the regression analysis identified a high contribution of 20.4%. Intrinsic motivation not only encourages theoretical understanding of religious teachings but also facilitates the internalization of religious values into daily behavior. Students with strong internal motivation are encouraged to reflect and practice religious teachings consistently, so that the religious character formed is intact and sustainable. This finding is in line with Eker et al. [23], who emphasized that intrinsic motivation increases deep understanding of religious values and encourages active involvement in religious activities.

Self-Determination Theory (SDT) posits that human motivation is shaped by the satisfaction of three fundamental psychological needs: autonomy, competence, and relatedness. This theory offers a conceptual framework for comprehending the religious disposition of Hindu students, wherein the pursuit of personal satisfaction and spiritual enlightenment corresponds with the tenets of Self-Determination Theory (SDT). In Hinduism, the pursuit of dharma (moral obligation) and the attainment of self-realization foster spiritual well-being, augmenting a sense of autonomy and competence [14, 35]. Spiritual practices like yoga and meditation enhance students' self-awareness and equanimity, satisfying intrinsic motivational elements as outlined in Self-Determination Theory [15]. The concept of karma underscores the significance of individual activities in the spiritual path, which influence agency and resilience [51, 52].

The diverse spiritual pathways in Hinduism, *bhakti*, *jnana*, and *karma*, allow followers to find personal meaning within the folds of their faith. Religious festivals and other rituals serve to accentuate the need for communion and solidarity among adherents, as well as unify practices of religion across sociological contexts [53, 54]. The three predictors like family parenting style, spiritual intelligence, and intrinsic religious motivation that explained 52.1% of the variance in students' religious character ($R^2 = 0.521$), suggesting a significant impact. This model shows that there is, besides the contribution each element makes independently, an interdependent influence toward the enhancement of religious character development. The findings of this study are consistent with other studies that have documented the impact of parenting, spiritual intelligence, and intrinsic religious motivation on students' religious character. It has been reported that democratic family parenting contributes to the development of positive religious character. Surikova and González [24] highlighted the strong influence of family on the development of children's moral and character. Studies from around the world have found that authoritative parenting tends to reduce extremism and intolerant attitudes [5] while promoting children's self-efficacy [43].

Nonetheless, some studies indicated that the development of one's religious character does not rest exclusively upon personal family dynamics. Sugiarti et al. [42] found that, along with the family, schools and social structures are also significant contributors to the development of an adolescent's religious character. Mahfud et al. [55] reported that religious-based educational institutions, such as Islamic boarding schools, have a significant influence on the formation of children's religious character. This study does not reject the role of these external factors, but shows that the dominant contribution still comes from family parenting, spiritual intelligence, and intrinsic motivation. In addition, the results of this study broaden understanding by confirming the simultaneous contribution of these three factors in shaping the religious character of junior high school students in the Indonesian context, especially in Bali.

Theoretically, the results of this study significantly contribute to the advancement of theories on parenting practices, spiritual intelligence, and innate religious motivation. The discovery that democratic parenting styles, spiritual intelligence, and intrinsic religious motivation collectively account for 52.1% of the variance in students' religious character ($R^2 = 0.521$) reinforces theories highlighting the interplay between environmental and personal factors in the development of religious character [28]. These findings suggest that parents use democratic parenting styles that prioritize role modeling, open communication, and the instillation of religious beliefs [7, 32]. Educators and educational institutions are anticipated to

incorporate religious character education by enhancing religious culture and fostering spiritual intelligence within the classroom.

Educational techniques must prioritize the cultivation of intrinsic religious motivation via learning experiences that promote autonomy, augment competence, and reinforce social connectivity, in accordance with the concepts of Self-Determination Theory [14, 35]. This study's quantitative technique has limitations that preclude a comprehensive examination of additional psychosocial elements potentially affecting students' religious character. The sample was restricted to junior high school pupils in Bangli Regency; hence, generalizing the findings to a broader population should be approached with caution. External variables, including peer influence and social media, were not examined despite their possible impact on the outcomes.

7. Conclusion

This study effectively addressed all the research goals, including examining the relationship and impact of family parenting practices, spiritual intelligence, and intrinsic religious drive on the religious character of junior high school students. The findings indicated that the three criteria had a positive and significant correlation with students' religious character. Intrinsic religious drive emerged as the most significant predictor, followed by spiritual intelligence and familial parenting styles. The regression model accounted for 52.1% of the variability in religious character, affirming the significant influence of the interplay between familial contextual influences and individual characteristics in shaping adolescent religious character. It is advised that subsequent studies employ a mixed techniques or qualitative approach to thoroughly investigate the psychosocial dynamics that shape the development of religious character. Subsequent studies must encompass a broader and more diverse demographic, taking into account additional variables such as peer impact, social media, and the school environment, to yield a more thorough understanding of the elements that determine religious character in adolescents.

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