

Beyond Formal Instruction: Family-Based Qur'anic Literacy as a Site of Informal Religious Governance in Rural Muslim Communities

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Abstract

Purpose: This study examines family-based Qur'anic literacy practices as a form of informal religious governance within a rural Muslim community. Rather than focusing on formal religious instruction, the article explores how parental involvement, delegation to informal religious actors, and everyday household norms shape children's engagement with Qur'anic reading.

Method: The research employed a qualitative field-based approach conducted in a rural Muslim village in Indonesia. Data were collected through in-depth interviews with parents and children, participant observation of daily religious practices, and documentation of community religious activities. The data were analyzed thematically to identify patterns of parental responsibility, modes of religious transmission, and mechanisms of informal regulation within the family setting.

Findings: The findings reveal that Qur'anic literacy within families is governed less by structured instruction and more by informal arrangements rooted in moral obligation and social expectations. While parents acknowledge religious responsibility, practical involvement is often limited due to occupational demands and reliance on external religious figures such as Qur'anic teachers. This delegation produces a fragmented model of religious governance in which authority, responsibility, and practice are dispersed rather than centrally coordinated within the household.

Significance: This study contributes to international religious studies by reframing family-based Qur'anic education as a site of informal religious governance rather than merely a pedagogical process. By highlighting how everyday religious practices are regulated through informal norms and delegated authority, the article offers a novel analytical lens for understanding lived religion in rural Muslim contexts. The findings extend discussions on religious governance beyond formal institutions and provide comparative insights for scholars examining faith transmission in non-institutional settings.

INTRODUCTION

Religious education within the family has long been recognized as a foundational space for transmitting belief, practice, and moral orientation across generations, particularly in Muslim societies where religious learning often begins at home. In studies of lived religion, everyday religious practice is shaped not only by doctrine but also by informal routines and meaning-making in ordinary life, as emphasized by Ulfat, (2025) in her discussion of religion as practice rather than merely affiliation. In rural Muslim communities, Qur'anic literacy is frequently introduced outside formal educational

institutions and relies on parental initiative, household routines, and local religious actors. Research on informal institutions suggests that social rules and expectations can structure behavior even when formal enforcement is weak, which aligns with the idea of governance operating beyond official structures as discussed by (Aparicio et al., 2025; Hodgson, 2025). Existing studies on Islamic education tend to privilege formal instruction and institutional settings, leaving family-based practices analytically underexplored. Classic socialization perspectives highlight that the family functions simultaneously as a moral authority and a site where values are negotiated under everyday constraints, a point consistent with Babacan,(2025) account of social reality being produced through repeated interaction. This condition becomes particularly visible when parents acknowledge religious responsibility but lack the time, resources, or pedagogical confidence to sustain consistent Qur'anic instruction. Understanding these processes is increasingly urgent as informal religious practices continue to shape children's religious experiences in contexts where institutional reach is limited.

Recent discussions in religious studies have shifted attention toward governance perspectives that examine how religious norms are regulated, delegated, and reproduced beyond formal institutions. Studies show that religious culture can shape governance outcomes through informal mechanisms, as illustrated by Yang, Wang, and Geng (2025) in their evidence on religious culture influencing governance practices. In Muslim settings, religious values have also been examined as interacting with formal governance rules, for instance in the work of Almarayeh and Aibar-Guzmán (2025) on how religious values relate to governance outcomes in Islamic contexts. In rural communities, Qur'anic literacy practices frequently involve a combination of parental encouragement, reliance on Qur'anic teachers, and social expectations reinforced by the community. This creates a hybrid system in which families remain morally accountable while instructional authority is partially transferred to external religious figures. The dispersion of authority resembles patterns of informal influence within organizations where regulation happens through subtle mechanisms rather than explicit commands, as discussed by (Kahl, 2025; Shende, 2025). However, empirical research rarely conceptualizes Qur'anic literacy through this governance lens at the household level. Addressing this gap allows religious studies to move beyond institutional analyses and engage more deeply with lived religious regulation. This study responds to that need by examining family-based Qur'anic literacy as an informal governance practice grounded in daily social realities.

The rationale of this study lies in the need to reconceptualize family-based Qur'anic education beyond normative assumptions of parental duty and religious obligation. Much existing work treats the family as a transmitter of values, yet governance-related decisions are often implicitly attributed to formal institutions rather than traced within households. Evidence from Indonesia shows that religiously grounded practices can structure household management and daily conduct, as Hasmin and Nurung (2025) demonstrate in their study of religion-based family management. A governance framing is useful because it clarifies how responsibility, authority, and practical delegation operate under constraints rather than assuming consistent parental instruction. Research on faith-driven leadership in non-theocratic settings also indicates

that religious values can be internalized and enacted through informal arrangements rather than formal religious authority, as shown by (Riskawati et al., 2025). The rural setting strengthens the rationale because limited institutional infrastructure often amplifies the role of community-based religious actors and household routines. Qur'anic literacy becomes a strategic site where authority, responsibility, and practice intersect within the family and surrounding religious networks. Examining this process allows a critical understanding of how religious norms are sustained without formal enforcement mechanisms. Consequently, the study offers a theoretically meaningful rationale that extends beyond descriptive accounts of religious education.

Research on religion and governance has increasingly shown that religious values can shape governance outcomes in ways that go beyond formal rules, as suggested in empirical evidence on governance and religious culture by (Yang et al., 2025). In Islamic contexts, the relationship between religious values and governance mechanisms has also been studied through how religiosity interacts with governance rules and accountability outcomes, as discussed by (Almarayeh & Aibar-Guzmán, 2025). At the local level, studies of faith-driven leaders illustrate how religious values become embedded in governance through internalization rather than formal theocratic authority, with Riskawati et al., (2025) offering a clear example. Informal influence research further demonstrates that governance often operates through subtle, non-codified mechanisms and impression-based practices, as explained by (van der Steen & Trapp, 2025). Beyond governance in political or organizational settings, work on religion and everyday social systems indicates that household practices can function as informal regulation through routine and moral expectation, which aligns with Hasmin & Nurung, (2025) findings on family management shaped by religious values. Studies using networked perspectives in religious contexts also show how religious practices are mediated through actor relations rather than centralized authority, as indicated in the actor-network analysis of religious tourism by (Wang & Lin, 2025). Research on religion in constrained institutional settings reveals how governance logics shape lived religious outcomes, with Pereira Arena, (2025) illustrating how religion operates within prison governance as a negotiated practice. These studies collectively suggest that religious governance is often dispersed across actors, norms, and informal arrangements rather than contained within official institutions. However, household-based Qur'anic literacy remains rarely analyzed as a governance process, even though it involves delegation, accountability, and normative regulation. This article builds on these insights by locating Qur'anic literacy within the family as a site of informal religious governance.

A second strand of literature emphasizes that religious transmission is produced through everyday interaction and repeated practice rather than solely through formal teaching, a foundational idea consistent with Berger et al., (2025) social construction approach. Lived religion scholars argue that the home is a primary arena where religious meaning is performed, negotiated, and stabilized through routine, as discussed by (Perez-Vela, 2023). Governance scholarship also underscores that informal institutions can constrain or enable behavior through norms, expectations, and social sanctions, which aligns with Murtazashvili & Murtazashvili, (2024) emphasis on the power of informality.

Empirical studies in Indonesia further reinforce that religious values can become operationalized in household conduct and consumption patterns through informal family management, as evidenced by (Hasmin & Nurung, 2025). In parallel, research on local governance influenced by religious values shows that internalization can produce governance effects without formal religious structures, supporting the relevance of (Riskawati et al., 2025). Studies of informal influence inside organizations show that responsibility and compliance can be shaped through subtle social processes rather than direct supervision, a logic comparable to van der Steen and Trapp (2025). In network-based religious settings, governance emerges through relations among actors and practices, which resonates with the analytical approach used by (Wang and Lin 2025). Despite these advances, the family is still frequently framed as a moral unit rather than a governance arena where authority and responsibility are distributed and negotiated. The limited integration of Qur'anic literacy into governance-oriented religious studies leaves a conceptual gap in understanding household religious regulation. This study addresses that gap by synthesizing lived religion and informal governance perspectives to analyze family-based Qur'anic literacy.

Although existing studies acknowledge the importance of family involvement in religious education, they rarely conceptualize the family as an active site of informal religious governance. Prior research often describes parental roles normatively without examining how responsibility, authority, and practice are negotiated under everyday constraints. Governance-oriented religious studies focus predominantly on institutions, organizations, or state-related structures, leaving household religious practices analytically marginalized. Research on Qur'anic literacy tends to emphasize pedagogical outcomes rather than regulatory processes embedded in family life. Consequently, there is limited understanding of how informal delegation to religious teachers reshapes parental authority and accountability. This absence restricts broader theoretical discussions on lived religion and governance. This study addresses the gap by integrating governance analysis into the study of family-based Qur'anic literacy. In doing so, it offers a contribution that bridges religious education and governance scholarship.

The purpose of this study is to examine family-based Qur'anic literacy as a form of informal religious governance within a rural Muslim community. The study analyzes how parents negotiate religious responsibility through everyday practices rather than relying on formal instruction. It explores how authority is delegated to informal religious actors while moral accountability remains attached to the household. The research investigates how occupational demands and community expectations shape parental involvement and the continuity of Qur'anic learning. By focusing on lived practices, the study moves beyond normative descriptions of religious obligation and highlights regulation as a social process. It provides an empirical account of how religious norms are sustained through informal arrangements and delegated authority. The analysis contributes to broader discussions on informal governance in religious life by locating regulation within family routines. Ultimately, the study offers an analytical lens for understanding Qur'anic literacy as governance embedded in everyday family contexts.

METHODS

Research Design

This study employed a qualitative research design grounded in an interpretive approach to examine family-based Qur'anic literacy as a form of informal religious governance. Qualitative design was selected because the study aimed to understand lived religious practices, negotiated authority, and everyday regulation rather than to measure instructional outcomes. The research was positioned within the tradition of lived religion studies, which emphasizes practice, meaning, and social context as analytical entry points, as discussed by Smith et al., (2024) in her methodological reflections. The design also aligns with informal governance scholarship that examines how norms and responsibilities operate outside formal institutional arrangements, as highlighted in Murtazashvili & Murtazashvili, (2024) work on informality. Field-based inquiry allowed the researcher to capture how religious responsibility is enacted and delegated within family life. The study focused on everyday interactions rather than formal religious programs or curricula. This approach enabled the analysis of governance processes embedded in routine religious practices. The design was therefore suitable for exploring how Qur'anic literacy functions as a socially regulated practice within households.

Participants

Participants were selected using purposive sampling to ensure relevance to the research focus on family-based Qur'anic literacy practices. The primary participants consisted of parents and children residing in a rural Muslim community where Qur'anic learning occurs predominantly outside formal educational institutions. Parents were included because they hold moral responsibility for religious education, while children represented the recipients of everyday religious practice. Sampling prioritized households actively engaged in Qur'anic reading routines or delegation to local Qur'anic teachers. The selection strategy reflects qualitative research principles that emphasize information-rich cases rather than representativeness, as articulated in qualitative inquiry frameworks by (Samuel & Merkebu, 2025). Community religious figures were not treated as main participants but were considered contextual actors shaping household practices. Participant diversity in occupation and daily routines was considered to capture variations in parental involvement. This sampling strategy allowed examination of how governance arrangements differ across family contexts. The final participant group provided sufficient depth to explore negotiated authority and responsibility within family-based religious practices.

Instruments

Data were collected using qualitative instruments designed to capture lived religious practices and informal governance mechanisms within family life. The primary instrument was semi-structured interviews with parents and children, allowing participants to articulate experiences, responsibilities, and daily routines in their own terms. Interview guides were developed to explore themes of religious responsibility, delegation, and household practice rather than instructional technique. Participant observation was employed to document everyday Qur'anic reading activities and

interactions within the household environment. Field notes were used to record contextual details, including timing, setting, and relational dynamics surrounding religious practice. Documentation of community religious activities complemented interview and observation data to enhance contextual understanding. The use of multiple instruments supported data triangulation, which is widely recognized as essential for qualitative credibility, as noted by (Bellido-García et al., 2022; Yoon & Uliassi, 2022). These instruments collectively enabled an in-depth examination of informal religious governance embedded in family routines.

Data Analysis Plan

Data analysis followed a thematic analysis approach to identify patterns related to authority, responsibility, and regulation in family-based Qur’anic literacy practices. Interview transcripts, observation notes, and documentation were first read iteratively to develop familiarity with the data corpus. Initial coding focused on descriptive categories such as parental obligation, delegation to Qur’anic teachers, and routine religious practice. These codes were then analytically grouped into broader themes reflecting informal governance mechanisms within the household. Thematic development followed an inductive logic while remaining theoretically informed by governance and lived religion perspectives, consistent with the analytic flexibility outlined by (Khurshid et al., 2026; Wilson, 2025). Attention was given to how moral accountability and instructional authority were distributed rather than centralized. Reflexive memo-writing was used throughout analysis to examine researcher interpretation and positionality. This analytic process allowed Qur’anic literacy to be interpreted as a governance practice rather than merely an educational activity.

Trustworthiness and Ethical Considerations

Trustworthiness was established through credibility, dependability, and confirmability in line with qualitative research standards. Credibility was supported by data triangulation across interviews, observations, and documentation, following criteria proposed by (Schlunegger et al., 2024). Prolonged engagement in the field enabled the researcher to gain contextual understanding of family religious routines. Analytic decisions were documented to ensure dependability and transparency throughout the research process. Reflexivity was maintained by critically examining the researcher’s role and assumptions during data interpretation. Ethical considerations were integral given the involvement of families and children in religious contexts. Informed consent was obtained from adult participants, and assent was secured for child participants with parental approval, consistent with ethical guidance in qualitative research outlined by (Munung et al., 2022; Nkosi et al., 2022). Participant anonymity and confidentiality were maintained to protect privacy and religious sensitivity.

Table 1. Overview of Data Sources and Analytical Focus

Data Source	Purpose of Use	Analytical Focus
Parent interviews	Explore responsibility and delegation	Moral obligation and authority distribution
Child interviews	Capture lived religious experience	Practice and routine engagement

Participant observation	Document everyday Qur'anic practices	Informal regulation and interaction
Documentation	Contextualize community religious life	Social norms and external influence

Table 1 summarizes the relationship between data sources and analytical focus to enhance methodological transparency. This table clarifies how each data source contributed to identifying informal religious governance mechanisms within family-based Qur'anic literacy. Including this table aligns with international journal expectations for methodological clarity without over-quantification.

RESULTS AND DISCUSSION

Result

The findings show that family-based Qur'anic literacy in the studied rural Muslim community is organized through informal and adaptive arrangements rather than systematic household instruction. Parents consistently articulated a sense of moral responsibility for introducing Qur'anic reading to their children. However, this responsibility was rarely translated into regular, structured instructional practice within the home. Daily Qur'anic learning was frequently interrupted by occupational demands and domestic priorities. As a result, instructional continuity was commonly delegated to local Qur'anic teachers. This delegation did not remove parental accountability but reshaped how responsibility was exercised. Parents positioned themselves as moral supervisors rather than primary instructors. Qur'anic literacy therefore emerged as a socially regulated practice rather than a family-centered pedagogical activity.

Household routines further revealed that Qur'anic literacy followed informal temporal patterns instead of fixed schedules. Learning activities typically occurred after evening prayers or during moments of parental availability. These practices were governed by shared expectations rather than explicit household rules. When routines were disrupted, Qur'anic learning was postponed without compensatory strategies. Parents rarely employed corrective mechanisms to enforce consistency. Instead, reliance on external religious instruction functioned as an informal solution. This reliance redistributed instructional authority while preserving symbolic parental responsibility. The household thus remained a moral reference point despite limited direct engagement.

Children's experiences reflected the fragmented governance of Qur'anic literacy within the family. Many children associated Qur'anic reading primarily with attendance at Qur'anic learning centers rather than household practice. Parental involvement was commonly limited to reminders rather than shared participation. This reduced the visibility of Qur'anic literacy as a collective family routine. Children perceived Qur'anic learning as obligatory but externally managed. Such perceptions reinforced a separation between moral expectation and instructional practice. Compliance was achieved through routine attendance rather than internalized family engagement. These patterns indicate how informal governance arrangements shape children's understanding of religious authority.

Table 2. Distribution of Qur'anic Literacy Responsibility

Actor	Primary Role	Mode of Engagement
Parents	Moral responsibility	Supervision and encouragement
Qur'anic teachers	Instructional authority	Structured learning sessions
Children	Learners	Compliance with expectations

Table 2 clarifies how responsibility for Qur'anic literacy is distributed across actors. The table demonstrates a separation between moral accountability and instructional authority, indicating the presence of informal governance within family-based religious practice.

Variation across households revealed that family-based Qur'anic literacy did not operate through a single governance pattern. Some families maintained direct supervision despite limited time, while others relied almost entirely on delegated instruction. Hybrid arrangements were also observed, combining occasional parental involvement with external teaching. These variations were shaped by parental availability, work schedules, and proximity to Qur'anic teachers. Governance stability differed across patterns, with delegation offering consistency at the expense of family participation. Hybrid arrangements provided flexibility but produced fragmented practice. Children's perceptions varied according to the dominant pattern within the household. These variations indicate that Qur'anic literacy governance is negotiated rather than uniform.

Table 3. Variations of Family-Based Qur'anic Literacy Governance Across Households

Governance Aspect	Direct Supervision	Delegated Instruction	Hybrid Arrangement
Parental involvement	Active	Minimal	Occasional
Instructional authority	Parents	Qur'anic teacher	Shared
Learning regularity	Relatively stable	Schedule-dependent	Situational
Child perception	Family-centered	Externally managed	Mixed
Governance stability	High, time-intensive	Stable, delegated	Flexible, fragmented

Table 3 highlights variations in informal governance arrangements across households. The table shows that Qur'anic literacy is governed through adaptive strategies rather than standardized family practices.

To synthesize these findings, Qur'anic literacy within families operates through a relational governance structure involving parents, children, and external religious actors. Moral authority remains symbolically anchored in the family, while instructional authority is often delegated. Children navigate this structure through compliance shaped by routine and expectation. Governance is maintained through relational balance rather than formal enforcement. These relationships form a stable yet fragmented system of religious regulation. The structure persists despite limited direct parental instruction. Qur'anic literacy thus functions as a lived governance process embedded in everyday life. This relational structure underpins the empirical findings.



Figure 1. Informal Religious Governance in Family-Based Qur'anic Literacy

Figure 1 illustrates the cyclical governance process sustaining Qur'anic literacy. The diagram emphasizes how responsibility is preserved symbolically while instruction is delegated, producing a stable informal governance arrangement.

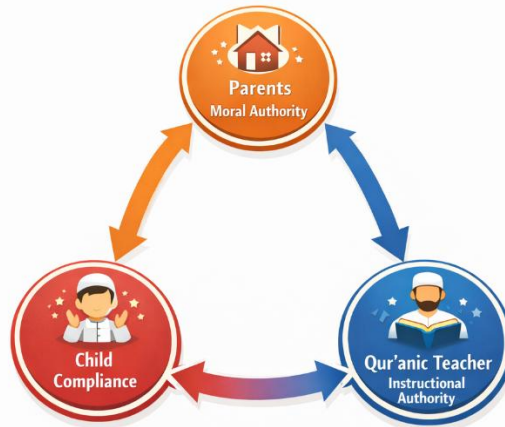


Figure 2. Actor–Authority–Practice Triangle in Qur'anic Literacy Governance

Figure 2 visualizes the relational distribution of authority and practice among parents, Qur'anic teachers, and children. The diagram reinforces the argument that Qur'anic literacy governance is relational rather than hierarchical.

Discussion

The results confirm that family-based Qur'anic literacy operates as an informal religious governance system rather than a purely instructional process. This finding aligns with lived religion perspectives emphasizing that religious practice is regulated through routine and expectation rather than formal pedagogy, as articulated by (Marshall, 2024). The dispersion of authority observed in this study reflects informal governance mechanisms discussed by (HosseiniNasab, 2025). Parents retained moral accountability while transferring instructional authority, producing a hybrid governance arrangement. This challenges assumptions that family religious education requires continuous parental instruction. Instead, governance emerges through negotiated responsibility shaped by practical constraints. Qur'anic literacy becomes a regulated social practice rather than a didactic activity. This reframing extends governance analysis into the domestic religious sphere.

Delegation to Qur'anic teachers mirrors broader patterns of informal institutional substitution identified in governance scholarship. Similar dynamics are observed in studies of informal influence and delegated authority, as discussed by (van der Steen and Trapp 2025). In this study, delegation functioned as an adaptive strategy rather than disengagement. Parents compensated for limited availability by relying on trusted religious actors. This aligns with research showing how religious values shape household strategies without direct supervision, as noted by (Hasmin and Nurung 2025). Authority was redistributed but not relinquished. Moral expectations remained firmly embedded within the family. This finding complicates binary distinctions between formal and informal religious education.

Children's perceptions further illuminate how governance arrangements shape religious subjectivity. Socialization theory suggests that authority structures are internalized through repeated interaction, as explained by (Berger et al., 2025). In this study, repeated delegation normalized the association between Qur'anic learning and external authority. Compliance was achieved through routine participation rather than shared family practice. This did not weaken religious obligation but altered its experiential form. Similar patterns are observed in studies of dispersed governance where regulation operates symbolically. Authority functioned through expectation rather than direct enforcement. These findings highlight the importance of examining governance mechanisms rather than instructional outcomes.

The study also contributes to broader debates on religious governance beyond institutional settings. Governance research often focuses on state or organizational contexts, as shown by (Yang et al. 2025 and Almarayeh and Aibar-Guzmán 2025). By contrast, this study demonstrates that governance operates at the household level through informal norms and delegated authority. The family functions as a regulatory arena where responsibility is symbolically centralized but practically dispersed. This insight aligns with actor-network perspectives emphasizing relational governance, as discussed by (Wang and Lin 2025). Religious practice is sustained through networks rather than hierarchy. Such findings broaden the analytical scope of religious governance studies.

Finally, the rural context plays a critical role in shaping informal religious governance. Limited institutional access amplifies reliance on community-based religious actors. Governance scholarship suggests that informality becomes dominant under institutional constraint, as noted by (HosseiniNasab, 2025). Rural families adapt by balancing moral obligation with practical feasibility. Qur'anic literacy becomes a shared responsibility distributed across social actors. This distribution stabilizes religious practice while accommodating everyday constraints. The study therefore provides a context-sensitive contribution to comparative religious studies. It positions rural Muslim families as active regulators of religious life.

Implications

The findings of this study have important implications for the study of religion as a lived and regulated practice rather than a solely instructional domain. Conceptually, the study demonstrates that family-based Qur'anic literacy can be understood as a form of

informal religious governance embedded in everyday life. This perspective expands existing religious governance frameworks by locating regulatory processes at the household level. For religious studies scholarship, the findings encourage greater attention to informal authority, delegation, and moral accountability within families. Practically, the study suggests that efforts to strengthen Qur'anic literacy should consider the relational dynamics between households and external religious actors. Treating religious education as a governance process highlights the importance of coordination rather than mere instructional provision. The findings also imply that parental involvement should be understood in terms of moral supervision rather than continuous instruction. These implications contribute to broader discussions on how religion is sustained outside formal institutions.

Limitations

This study has several limitations that should be acknowledged to contextualize its findings. First, the research was conducted in a single rural Muslim community, which limits the transferability of the findings to other social or cultural contexts. Second, the qualitative design prioritized depth of understanding over breadth of coverage, which restricts comparative generalization. Third, parental narratives may have been influenced by normative expectations regarding religious responsibility. Fourth, children's perspectives were shaped by ethical and situational constraints that limited prolonged engagement. Fifth, the study did not assess levels of Qur'anic proficiency or learning outcomes. Sixth, temporal changes in family governance arrangements were not captured due to the cross-sectional nature of the research. Seventh, community religious actors were examined contextually rather than as primary participants. These limitations do not undermine the analytical contribution but define the scope within which the findings should be interpreted.

Suggestions

Future research could extend this study by examining family-based Qur'anic literacy governance in urban or semi-urban contexts. Comparative studies across regions or religious traditions would help assess the broader applicability of the informal governance framework. Longitudinal research could capture how governance arrangements evolve as children grow older. Further studies might explore gendered dimensions of parental responsibility within religious governance. Incorporating children's agency more explicitly could enrich understanding of compliance and internalization processes. Mixed-method approaches may complement qualitative insights with broader pattern identification. Research focusing on coordination between families and religious institutions could offer policy-relevant insights. Such directions would deepen theoretical and empirical understanding of religion as a lived and governed practice.

CONCLUSIONS

This study demonstrates that family-based Qur'anic literacy operates as a form of informal religious governance embedded in everyday household practices. Rather than

functioning through continuous instruction, governance is sustained through moral obligation, delegated authority, and symbolic reinforcement. The findings reveal that families maintain religious responsibility even when instructional roles are transferred to external actors. Children's compliance emerges not from constant supervision but from the internalization of normative expectations. This governance process is cyclical, adaptive, and relational rather than linear or institutional. By conceptualizing Qur'anic literacy as governance, the study moves beyond pedagogical interpretations of religious learning. The proposed processual and relational models clarify how authority, practice, and morality are negotiated within families. Overall, the study contributes a novel analytical framework that strengthens the understanding of lived religion in non-formal contexts.

AUTHOR CONTRIBUTIONS STATEMENT

Ayu Purnama Sari conceived the research idea, designed the study framework, conducted field data collection, and led the data analysis and manuscript drafting. Alfauzan Amin contributed to the theoretical development, supported the interpretation of findings, and critically revised the manuscript for conceptual clarity and academic rigor. Fatrica Syafri assisted in data organization, contributed to methodological refinement, and reviewed the manuscript for coherence and consistency. All authors approved the final version of the manuscript and agreed to be accountable for all aspects of the work.

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