



SELF-CONTROL MEDIATION: THE INFLUENCE OF ISLAMIC LEARNING AND PARENT'S SUPPORT ON STUDENT'S RELIGIOUS CHARACTER

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Abstract: This research aimed to determine the influence of Islamic learning and parent's support on religious character and the role of self-control in mediating the relationship between these two variables. The research method used was a quantitative approach with a survey method, involving 126 MTs Al-Istiqomah Dungus students as participants. The data collection technique used a Likert scale. Data analysis was carried out using PLS-SEM. The results of the analysis showed that Islamic learning β -value = 0.211 and ρ -value = 0.029 had a positive and significant influence on improving students' religious character, while parent's support β -value = 0.011 and ρ -value = 0.913 has a positive and insignificant influence. Self-control as a mediator of the relationship between Islamic learning and religious character obtained β -value = 0.158 and ρ -value = 0.000 which shows that self-control has partial mediation. Meanwhile, self-control in the relationship between parent's support and religious character obtained β -value = 0.184 and ρ -value = 0.000 which shows that self-control has a full mediation. The implications of this research finding highlight the importance of self-control in the development of children's religious character. The suggestions given include improving the learning system by compiling an Islamic curriculum that can actualize religious values so that students can identify good and bad actions as a form of self-control. Parents needed to communicate intensively with their children to create comfort and confidence in carrying out correct actions as a manifestation of their ability to control themselves from disgraceful behavior.

INTRODUCTION

Education is always a topic of long discussion. This is actually because education is part of the basic needs of humans who have not known anything since being born into the world. Education is a forum that facilitates individuals to develop all their potential as a form of grace from Allah SWT. Currently, education in Indonesia is facing a situation full of challenges. On the one hand, the influence of information has shaken the education system in Indonesia and created complex problems (Nuryanto & Badaruddin, 2019). Every day, teenagers are exposed to cruel shows. Globalization and freedom bring them to free

behavior without rules. However, this is far from the values of Eastern and Islamic culture which should be upheld in everyday life. If this continues it will have an impact on the loss of national culture.

Religious character is considered the right solution to deal with education problems in Indonesia. Religious character is a trait or behavior that is reflected in religious beliefs, values, and practices. The importance of the religious character in this era is an effort and solution to counteract the increasingly worrying moral decline of the nation's children. A strong character will save and build a national identity starting from the current generation (Abqoriy et al., 2023; Hayati et al., 2022; Muassomah et al., 2020). However, it turns out that the application of religious character is still relatively low. This can be seen from the low level of awareness in doing good deeds, the ease in committing various mischief without considering the fear of ruining life and damaging the good name of the family and society (Nasution & Usman, 2021). In 2017 alone, at least 46 children were involved in drugs, while in 2018 there were 1,434 cases of children in conflict with the law, including premarital sex among teenagers which reached 63%, with 21% of abortion cases (Rahmawati et al., 2021). This was confirmed by Arofah *et al.* (2021) research which stated that based on preliminary studies conducted at vocational schools, it was found that there were still many students who had low religious character. Strengthened by Rifai & Nurhaliza (2024) that there are cases of intolerance and low levels of religion among students. Adolescence is a transitional period to find one's identity by trying new things that one does not even realize are contrary to existing norms, so it is not uncommon for students to behave aggressively, critically, stubbornly, and easily emotionally with a percentage of 40%.

Based on the results of interviews conducted by researchers with MTs Al-Istiqomah teachers, information was obtained that there were still many students who had low religious character. For example, lying, being reluctant to attend congregational prayers, speaking rudely to teachers, wasting time in class, not wearing uniforms according to the rules, often making fun of friends by mentioning their parents, and so on. This action was caused by a lack of awareness among students of the importance of implementing religious character in everyday life. This clearly shows that Shiva's religious character is still low as one of the problems in education today. So, a solution is needed to overcome this problem. The solution in question is to instill good religious values obtained from external factors, namely the environment around the child. When children are at school they need to be instilled with religious character through learning, while at home they need parent's support.

Islamic learning is considered suitable learning related to cultivating students' religious character (Fitri, 2018). Islamic religious learning has a contextual urgency, namely that it is directly related to daily life and the form of implementation is in the form of actions/behavior. Morals are not enough to just be understood in material terms but must be realized in the form of actions and carried out repeatedly so that they become a habit of noble character or good character. Strengthened by Arinda *et al.* (2023) "Dimensions of Religiosity and

Their Influence on Organizational Citizenship" stated that there was an influence of Islamic learning on students' religious behavior of 11.7% while the remaining 88.3% was influenced by other factors.

Parent's support at home is also an important factor in shaping a child's religious character. A person's morals are the result of the influence of their parents' or guardians' parenting patterns, from childhood to adulthood (Valavi et al., 2022). Parents have a bigger role in influencing children's character compared to school. Because children spend more time at home than at school. Children will see in full how their parents act, and from there the child will take notes, and then duplicate their parents' actions as an example. Strengthened by research by Lestari (2024) "the urgency of Islamic parenting" that the influence of Islamic parenting can increase religious character by 19%.

Apart from external factors, there are internal factors in children in the form of self-control which influence the formation of their religious character. Self-control is self-control as impulsive behavior to regulate or direct forms of behavior toward more positive consequences. Supported by research by Solikhah *et al.* (2022) that states that the percentage of influence of self-control on students' religiosity is 34.2% while the remaining 65.8% is influenced or explained by other variables.

Based on several kinds of literature, Islamic learning, parent support, and self-control are believed to influence children's religious character. In this research, there is a novelty, namely that this research integrated three important components in forming students' religious character: Islamic learning, the role of parents, and self-control. The combination of these three factors in one analytical model provided a more comprehensive understanding than previous research which may only focus on one or two factors. This research also emphasized the role of self-control as a mediator. The use of this mediation model provided a more dynamic and in-depth view of the interactions between variables. This offered new insight into how self-control can strengthen or weaken the influence of Islamic learning and the role of parents on students' religious character. Therefore, researchers wanted to focus on these four variables, namely Islamic learning, parent's support, self-control, and religious character. These variables raised questions for researchers to conduct research regarding the influence of Islamic learning and parent's support on students' religious character through self-control at MTs Al-Istiqomah.

RESEARCH METHOD

This research used a quantitative approach with survey research methods. The survey method was chosen because this research aims to retrospectively examine students' character construction variables. This research design used an explanatory and correlational approach using PLS-SEM, which is an approach used to explore the relationship between variables in a conceptual model. PLS-SEM is a multivariate statistical method used to analyze the relationship between latent variables or measured variables in a structural model. By using this approach, combines explanatory and correlational elements to better understand

the complexity of the relationships between variables in a conceptual model. PLS-SEM allows researchers to test models holistically, including identifying cause and effect relationships and correlation relationships between variables, thereby providing a deeper understanding of the observed phenomena. This research used probability sampling with random sampling techniques. The sample in this study was 126 students at MTs Al-Istiqomah Dungus. The data collection technique used a questionnaire with four variables. The independent variables include Islamic Religious Learning (X_1) and Parent's support (X_2), the mediator variable was Self-Control (Z), and the dependent variable was Religious Character (Y). This research used a Likert scale consisting of 4 alternative answers from never (1) to always (4) (Daryono et al., 2020; Widyastuti et al., 2023). Data collection was carried out using a survey method via Google Forms. Research instrument variables are shown in Table 1.

Table 1. The Construct of the Research Variables

No	Variable	Indicator	Constructs	References
1	Islamic Learning (X_1)	Understanding	LMB1	(Amirudin, 2019; Amri et al., 2019; Tolchah & Mu'ammam, 2019)
2		Relevance of learning	LMB2	
3		Implementation	LMB3	
4		Motivation to learn	LMB4	
5		Learning comfort	LMB5	
6		Positive change	LMB6	
7		Teacher feedback	LMB7	
8	Parent's Support (X_2)	Educate	PR1	(Harahap, 2023; M. Hasanah, 2021; Nudin, 2020; Paul et al., 2022)
9		Guide	PR2	
10		Role model	PR3	
11		Facilitate	PR4	
12		Motivating	PR5	
13		Effective communication	PR6	
14		Provides comfort	PR7	
15	Self-Control (Z)	Delayed gratification.	SC1	(Adlya et al., 2020; Fauzi et al., 2023; Muassomah et al., 2020)
16		controlled emotions	SC2	
17		Good decision-making	SC3	
18		Temptation resistance.	SC4	
19		Controlled bad habits	SC5	
20		Self-reflection	SC6	
21		Considering consequences	SC7	
22	Religious Character (Y)	Honest	RC1	(Fuad & Masuwd, 2023; Muharom, 2023; Nuryanto & Badaruddin, 2019; Taja, 2021)
23		Obedient	RC2	
24		Polite	RC3	
25		Trustworthy	RC4	
26		Discipline	RC5	
27		Tolerance	RC6	
28		Patient	RC7	
29		Responsible	RC8	

Statistical analysis of this research used the PLS-SEM measurement technique. The outer model testing stage was a measurement model testing stage that aimed to prove the validity and estimate the reliability of indicators and constructs. Several requirements that must be met are the indicator loading factor ($\lambda > 0.70$), and the reflective construct AVE (> 0.50) (Daryono et al., 2024; Fauzan et al., 2023; Supriyanto et al., 2022). Reliability estimates use Cronbach Alpha, Rho_A, and CR values (> 0.70). The goodness of fit model testing stage aimed to test the predictive power of the model and the feasibility of the model. The criteria that must be met include predictive relevance to see the predictive power of the model on the blindfolding output (Daryono et al., 2023; Hariyanto et al., 2022). The inner model testing stage was to test the significance of the direct (H-DIR₁₋₅) and indirect effects (the mediating role of H-IND₁₋₂). In this research, seven hypotheses will be tested. The hypothesis proposed as follows:

H-DIR1: Islamic religious learning influences religious character.

H-DIR2: Islamic learning influences self-control.

H-DIR3: Parent's support influences religious character.

H-DIR4: Parent's support influences self-control.

H-DIR5: Self-control influences students' religious character.

H-IND1: Self-control mediation influences Islamic learning on students' religious character.

H-IND2: Self-control mediation influences parent's support on students' religious character.

RESULT AND DISCUSSION

PLS-SEM Analysis: Evaluation of Structural Model (Inner Model)

Evaluation of measurement models is very important to ensure that the indicators used to measure latent constructs or variables are by the research objectives and have good quality. Examining construct validity is the primary goal of measuring model evaluation. Analyzing the relationship between the indicator and the measured construct can ensure that the indicator truly reflects the intended aspect of the construct. By analyzing factor loadings, reliability, and discriminant validity, researchers can decide which indicators should be included in the analysis and which should be omitted. Figure 1 visualizes the results of testing the outer model on the PLS-Algorithm.

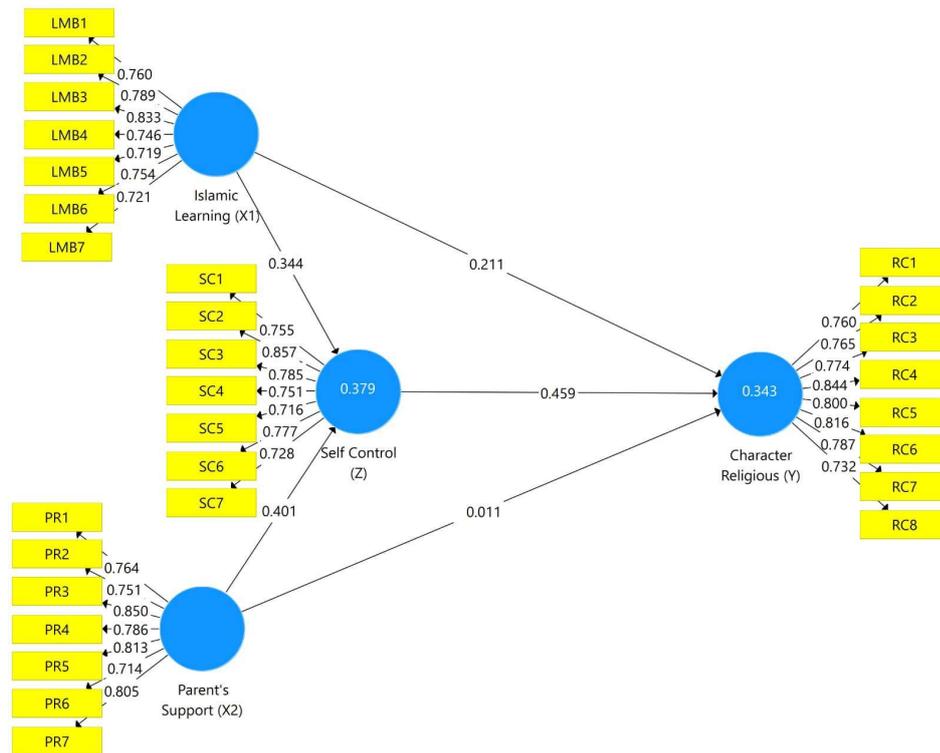


Figure 1. Evaluation of the Measurement Model

Based on Table 2, the overall loading factor value for each sub-variable was >0.70 (0.714 – Role Model (PR6) to 0.857 – Ability to control emotions (SC2)). This can be interpreted as meaning that the level of correlation between sub-variables and variables that can be explained is 71.40% to 85.70%. The Average Extracted Variance (AVE) value for each variable had a value of >0.50 (0.579 – Islamic Learning (X_1) to 0.617 – Religious Character (Y)). So, it can be concluded that each sub-variable and variable in the instrument in the research model supports the requirements for convergent validity. Based on the factor loading coefficient value, the most dominant statement item in measuring Religious Character was Trustworthiness (RC4) of 0.844. This can be interpreted as meaning that the Trusted construct can measure religious character by 84.40%. Meanwhile, the weakest item is the Responsible construct was 0.732.

Table 2. Outer Model: Convergent Validity and Reliability

No	Variables	Constructs	Conver Validity		Consistency Reliability		
			FL (0,70)	AVE (0,50)	CA (0,70)	rho_A (0,70)	CR (0,70)
1	Islamic	LMB1	0.760	0,579	0.880	0.886	0.906
2	Learning (X_1)	LMB2	0.789				
3		LMB3	0.833				
4		LMB4	0.746				
5		LMB5	0.746				
6		LMB6	0.754				
7		LMB7	0.721				

No	Variables	Constructs	Conver Validity		Consistency Reliability		
			FL (0,70)	AVE (0,50)	CA (0,70)	rho_A (0,70)	CR (0,70)
8	Parent's Support (X ₂)	PR1	0.764	0.615	0.896	0.901	0.615
9		PR2	0.751				
10		PR3	0.850				
11		PR4	0.786				
12		PR5	0.813				
13		PR6	0.714				
14		PR7	0.805				
15	Self-Control (Z)	SC1	0.755	0.590	0.884	0.889	0.909
16		SC2	0.857				
17		SC3	0.785				
18		SC4	0.751				
19		SC5	0.716				
20		SC6	0.777				
21		SC7	0.728				
22	Religious Character (Y)	RC1	0.760	0.617	0.911	0.917	0.928
23		RC2	0.765				
24		RC3	0.774				
25		RC4	0.844				
26		RC5	0.800				
27		RC6	0.816				
28.		RC7	0.787				
29.	RC8	0.732					

The Fornell-Larcker test is one of the methods used in PLS-SEM to evaluate the discriminant validity of the constructs in a model. This test aims to ensure that the different constructs in the model can be distinguished from each other. This was done by comparing the variance explained by the construct with the variance explained by other constructs in the model. If the variance explained by a construct is greater than the variance explained by another construct, then the construct has good discriminant validity. Based on the table below, the correlation value of Religious Character (Y) → Religious Character has a value of 0.785 which is greater than the correlation value of Religious Character (Y) with other Islamic learning variables (X₁) → 0.432; Parent's Support (X₂) → 0.307; dan Self-Control (Z) → 0.557. And so on to assess the correlation with other variables.

Table 3. Discriminant Validity: The Fornell Larcker

Variables	X ₂	Y	Z	X ₁
Y. Religious Character	0.785			
X ₁ . Islamic learning	0.432	0.761		
X ₂ . Parent's Support	0.307	0.362	0.784	
Z. Self-Control	0.557	0.489	0.526	0.768

Table 4. Discriminant Validity: The HTMT

Variables	X ₂	Y	Z	X ₁
Y. Religious Character				
X ₁ . Islamic learning	0.464			
X ₂ . Parent's Support	0.329	0.397		
Z. Self-Control	0.610	0.531	0.576	

Based on Table 4, one of the main goals of HTMT testing is to measure discriminant validity in the model. HTMT is used to test the extent to which constructs measured by different indicators represent the same or different constructs in the model. HTMT is also useful for assessing multicollinearity between constructs in the model. Multicollinearity can occur when constructs are closely related to each other, which can cause problems in estimating and interpreting analysis results in SEM. Based on Table 4, the HTMT test for all research variables has a value of <0.90 (0.464 to 0.610). So, it can be concluded that Fornell-Larcker and HTMT for all variable correlations in this research data instrument fulfill the discriminant validity test in measuring the increase in religious character.

PLS-SEM Analysis: Structural Model Evaluation (Inner Model)

Structural evaluation in testing on PLS-SEM has the main objective, namely assessing the accuracy of the proposed prediction model. This is done by the extent to which the model can explain variations in empirical data and predict endogenous variables well. Overall, structural evaluation aims to increase understanding of the phenomenon under study in the research context. By analyzing the relationships between variables, researchers can identify the factors that contribute to the phenomenon and develop further insight into the dynamics involved.

Table 5. Measurement of Structural Model: R², f², Q²

Variable	R ²		f ²		Construct Cross-Validated (Q ²)				
	Value	Decision	Value	Decision	Redundancy		Communality		Predictive Power
					SSE	Q ²	SSE	Q ²	
Y. RC	0.343	Moderate	-	-	813.679	0.193	503.296	0.501	Strong
X ₁ . LMB	-	-	0.050	Small	882.000	-	503.352	0.429	Strong
X ₂ . PR	-	-	0.000	Small	882.000	-	481.966	0.454	Strong
Z. SC	0.379	Moderate	0.199	Medium	695.155	0.212	514.102	0.417	Strong

Based on Table 5, the R² coefficient for the Self Control variable is obtained at a value of 0.379. This can be interpreted as Islamic Learning, Parent support, and Religious Character influencing the Self Control variable by 37.90% and the remaining 62.10% is influenced by other variables outside the research model. So, the output effect size shows that the most dominant variable in influencing Religious Character is Self-Control (f² = 0.199 in the strong category and the weakest variable is Parent's support (f² = 0.000) in the small category.

The next test by looking at the predictive relevance value (Q²) aims to validate the ability of the predictive model according to the reality in the field. Based on the table above, all Q² values exceed the cut point (greater than zero).

The results of calculating the predictive relevance of Q^2 obtained values of 0.212 to 0.193 on the Redundancy Construct Cross-validated and 0.417 to 0.501 on the Communality Construct Cross-validated. So, the Religious Character measurement model as a whole can explain the analytical model by 41.70% to 50.10% of the phenomenon studied. The results of these two procedures show that students' religious character has strong predictive power.

Path Analysis and Hypothesis Testing

One of the main goals of hypothesis testing is to test the relationships between variables in a proposed model. This is done by analyzing the strength and significance of the relationships between the variables identified in the model. Direct impact evaluation allows researchers to test the consistency between empirical findings and the theory supporting the model. In addition, this test analyzes the significance of the mediation effect in the research model. It is important to understand the mechanisms underlying the relationships between variables and how certain variables can mediate or change the relationships between other variables.

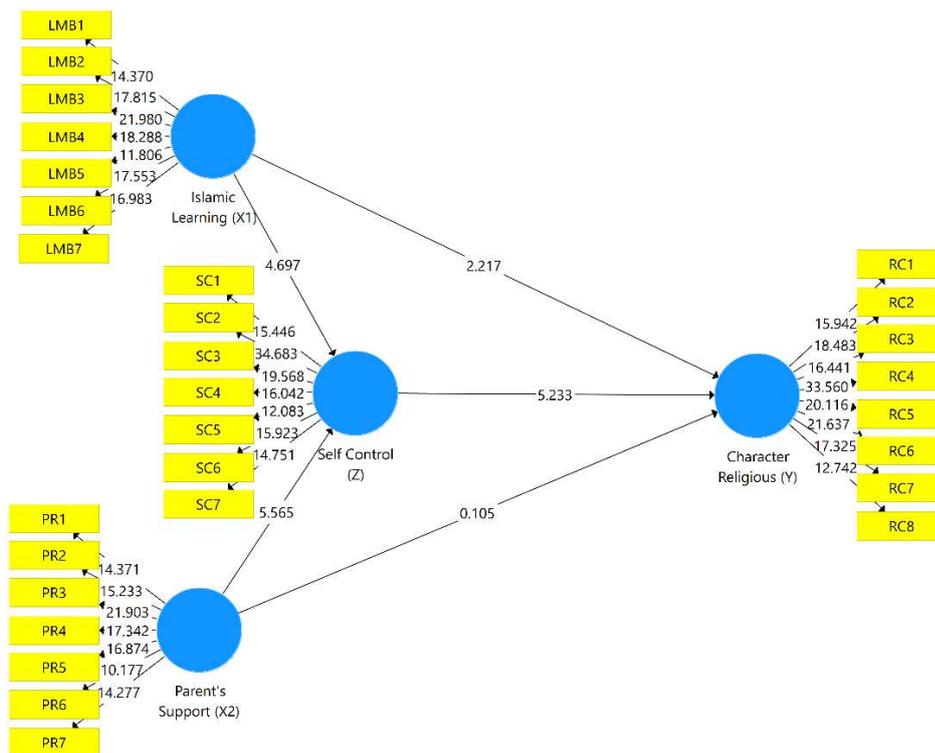


Figure 2. Evaluation of Structural Model

A hypothesis can be accepted with significant criteria if it has a T-statistic value above 1.96. Meanwhile, the hypothesis can be accepted that there is a positive or negative influence if the β -coefficient value indicates the direction of the influence is positive or negative. Based on Table 6, the H-DIR₁ hypothesis (Islamic Religious Learning (X₁) → Religious Character (Y)) obtained β -value = 0.211 and ρ -value = 0.029 (<0.05). This shows that the variable Islamic Religious Learning (X₁) has a positive and significant effect on Religious Character (Y), this

can be interpreted as that when the Islamic Religion learning variable (X_1) increases, the Religious Character variable will also increase significantly.

Table 6. Results of Path Coefficient: Direct Effects

Hyp.	Path Analysis	β -Values (+/-)	SDV	T-Statistics (>1,96)	ρ -Values (<0,05)	Decision
H-DIR ₁	LMB → RC	0.211	0.098	2.132	0.029	Accepted
H-DIR ₂	LMB → SC	0.344	0.076	4.548	0.000	Accepted
H-DIR ₃	PS → RC	0.011	0.103	0.103	0.913	Rejected
H-DIR ₄	PS → SC	0.401	0.076	5.252	0.000	Accepted
H-DIR ₅	SC → RC	0.459	0.093	4.956	0.000	Accepted

In the H-DIR₂ hypothesis (Islamic Religious Learning (X_1) → Self-Control (Z)) the β -value = 0.344 and ρ -value = 0.000 (<0.05). This shows that the Islamic Religious Learning variable (X_1) has a significant positive effect on Self-Control (Z), this can be interpreted that when the Islamic learning variable (X_1) increases, the Self-Control variable (Z) will also increase significantly. In the H-DIR₃ hypothesis (Parent's support (X_2) → Religious Character (Y)) obtained β -value = 0.011 and a value of ρ = 0.913 (>0.05). This shows that Parent's support (X_2) has a positive but not significant effect on Religious Character, if Parenthood (X_2) increases, the Religious Character variable (Y) will also increase and vice versa. In the H-DIR₄ hypothesis (Parent's support (X_2) → Self-Control (Z)) obtained β -value = 0.401 and ρ -value = 0.000 (<0.05). This shows that Parent's support (X_2) has a positive and significant effect on Self Control (Z) This can be interpreted that when the Parent's support variable (X_2) increases, the Self Control variable will also increase and vice versa. In the H-DIR₅ hypothesis (Self Control (Z) → Religious Character (Y)) β -value = 0.459 and ρ -value = 0.000 (<0.05), this shows that Self-Control (Z) has a positive and significant effect on Religious Character (Y), this can be interpreted that when the Control variable increases, the Religious Character variable increases, will also increase and vice versa.

Table 7. Results of Path Coefficient: Indirect Effects

Hyp.	Path Analysis	β -Values (+/-)	SDV	T-Statistics (>1,96)	ρ -values	Decision	Mediating Role
H-IND ₁	LMB →SC →RC	0.158	0.044	3.602	0.000	Accepted	Partial Mediation
H-IND ₂	PS →SC →RC	0.184	0.052	3.557	0.000	Accepted	Full Mediation

Based on Table 7 in the H-IND₁ hypothesis, the results of testing the mediating influence of the Self-Control variable (Z) can be concluded that there is a positive (β -Values= 0.158) and significant (T-statistic 3.602 > 1.96 and ρ value 0.000 < 0.05) influence between Islamic learning factors (X_1) and Religious Character (Y). So, H-IND₁ states "There is a positive and significant influence on the role of

Self-Control in mediating Islamic learning on Religious Character". In the H-IND₂ hypothesis, the results of testing the mediating influence of the Self-Control (Z) variable can be concluded that there is a positive (β -values = 0.184) and significant (T -statistic 3,557 > 1.96 and ρ -value 0.000 < 0.05) influence between factors Parent's support (X₂) for Religious Character (Y). So, H-IND₂ states "There is a positive and significant influence on the role of Self-Control in mediating Parent's support for Religious Character".

The measurement of Islamic learning on religious character includes several indicators that can provide an idea of how effective the impact of student participation in Islamic learning is. The research results show that the most important indicator in measuring Islamic learning on students' religious character is the Implementation of Moral Values (LMB3) of 0.833. This indicator shows that the religious values that underlie beliefs include an emphasis on moral principles, ethics, and religious teachings that are relevant to a particular society or group. It is important to set a good example for students. Teachers can be good examples of instilling religious values in everyday life. Through this example, students can see how religious values are applied in real action (Azizah et al., 2023; Pike et al., 2021). So, it can help students to understand abstract concepts in a more concrete and relevant context.

This research highlights the importance of learning relevance indicators in Islamic religious learning in improving religious character. Consistent with research conducted by Susilawati (2020) which states that applying learning that is relevant to life can improve religious character. By knowing the relevance of indicators, teachers can direct the focus of learning on aspects of faith and morals that are important to develop to improve students' religious character (Asman et al., 2021; Japar & Fadhillah, 2018; Tsoraya et al., 2022). When students realize the relevance of learning material to their daily lives and spiritual needs, they tend to be more enthusiastic about being involved in learning. Relevance indicators help connect learning about faith and morals with students' daily lives, thereby increasing their involvement in the learning process. By understanding the relationship between learning about faith and morals and their lives, students can be more aware of spiritual values in every aspect of their lives (Aristyasari, 2019; Huda et al., 2022; Nabila et al., 2023; Tolchah & Mu'ammam, 2019). This strengthens their religious character and helps them in developing themselves into better individuals.

Parent's support also has an impact on the formation of children's religious character. To measure parent's support for children's religious character, there are several indicators. In this study, the results obtained show that an important indicator as a measure of parent's support for religious character is the Role Model (PR3) of 0.850. Parents who show exemplary religious practices and moral behavior tend to motivate their children to follow in the same footsteps. When children see their parents consistently carrying out religious practices, such as prayer, fasting, or other religious activities, they tend to internalize these values. Through parental example, children also learn about a strong relationship with God or other spiritual forces (Amin et al., 2021; Harahap, 2023). When they see

their parents consistently praying, praying, and upholding religious teachings, they tend to develop a deeper sense of connectedness to the spiritual dimensions of their own lives. Parental examples can also influence children's social attitudes and behavior in society. Parents who demonstrate values such as tolerance, humility, and devotion to others in the context of their religion can inspire children to become better individuals and make positive contributions to society (Nurhidin, 2023; Tan & Yasin, 2020).

Another indicator of parent's support that has a high influence is the motivation of parents who convey religious values to their children because they believe it will help them become good individuals. Parents may want their children to understand and accept their religious heritage as part of the family's identity (Gray & Geraghty, 2023; Khoirunas & Rahman, 2023). This can provide a strong sense of pride and belonging to the family's cultural and religious heritage. They believe that religious character development can help children have a deeper understanding of themselves, the meaning of life, and their relationships with each other and with the universe (Amin et al., 2021). Religion often provides a clear moral and ethical framework. Parents want their children to understand the difference between right and wrong, and to have a strong moral foundation in making good decisions in their lives. Religion also provides perspective on life, death, and existential meaning. Parents often want to guide their children to have a meaningful outlook on life and how to face it with meaning and hope.

Measuring religious character through the self-control variable, in this study it was found that an important indicator for measuring self-control of religious character is the ability to control emotions with a factor loading value of 0.857. The ability to control emotions is an important factor in the formation of religious character because uncontrolled emotions can interfere with a person's spiritual practices and hinder the development of religious values. Controlling emotions helps one achieve inner peace, which is something that is highly valued in many religious traditions. Consistent with research conducted by Cummins & Stille (2021) which states the ability to control emotions also helps a person become more tolerant and compassionate towards others. In the context of religious character, forgiveness is an important value taught by many religions. When someone can control emotions such as anger or hatred, they will more easily forgive and tolerate others. Emotional control is the ability to manage and direct emotions positively (Kakauhe, 2022; Solikhah et al., 2022). Uncontrolled emotions can push someone to take actions that are contrary to their religious values. The ability to control emotions also contributes to a person's mental and emotional well-being. When a person can overcome negative emotions such as anxiety or depression, he will tend to feel happy and satisfied with his life, thereby strengthening his connection with spiritual values.

Other research conducted by Muassomah *et al.*(2020) highlighted that another indicator that measures self-control of religious character is the ability to make good decisions. The ability to make good decisions can help someone understand and apply religious values in everyday life. Except for wisdom in

dealing with situations that require ethical and moral considerations by the teachings of the religion adhered to. The ability to make good decisions allows individuals to find a balance between rational considerations and religious beliefs. This can help them live a spiritually and practically cohesive life. Being able to make morally and ethically sound decisions can develop a person's religious character by increasing responsibility for their actions and their impact on others. The ability to make good decisions is also related to the ability to control oneself and avoid actions that are contrary to religious teachings.

CONCLUSION

Based on data analysis, it can be concluded that the Islamic learning variable (X1) obtained $\beta_{\text{-value}} = 0.211$ and $\rho_{\text{-value}} = 0.029$ (<0.05) which shows positive and significant influences on students' religious character (Y). Then self-control variable (Z) obtained $\beta_{\text{-value}} = 0.158$ and $\rho_{\text{-value}} = 0.000$ (<0.05), this shows partial mediation in this relationship. Besides that, parent's support (X2) obtained $\beta_{\text{-value}} = 0.011$ and $\rho_{\text{-value}} = 0.913$ (>0.05) which shows that parent's support has a positive but not significant effect on religious character (Y). Then self-control variable (Z) obtained $\beta_{\text{-value}} = 0.184$ and $\rho_{\text{-value}} = 0.000$ (<0.05). This showed that self-control had a full mediation in mediating the relationship between parent's support (X2) and religious character (Y).

The implications of this research finding highlight the importance of self-control in the development of children's religious character. The suggestions given include improving the learning system by compiling an Islamic curriculum that can actualize religious values so that students can identify good and bad actions as a form of self-control. Parents needed to communicate intensively with their children to create a sense of comfort and confidence in carrying out correct actions as a manifestation of their ability to control themselves from disgraceful behavior.

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