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Religion in Personal Space: Religious Practices and Dynamics of Family Harmony in Padang City

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ABSTRACT

This study discusses religious practices in harmonious families by focusing on religious practices carried out by harmonious families in Padang City. This study aims to analyze religious practices carried out by harmonious families in Padang City and factors that support family harmony through religious practices. The theory used in this study is the structuring of Giddens. This research uses a qualitative approach with a descriptive-interpretive method. The selection of informants was carried out by purposive sampling, and data was collected through in-depth interviews, and participatory observation. The results of this study found that religious practices carried out by harmonious families in Padang City are divided into two categories, namely: compulsory worship and sunnah worship with their implementation carried out individually and collectively. Factors that support family harmony through religious practices are: religious obedience and faith, sincere affection and sacrifice, openness and effective communication, patience and tawakal.

Keywords: *Family; Religious Practice; Harmony; Sociology Of The Family; Sociology Of Religion;*

INTRODUCTION

Family harmony is the main pillar in building social stability in society. In Islamic teachings, a harmonious household is described as a family that achieves *Sakinah* (tranquility), *Mawaddah* (affection), and *Rahmah* (tenderness), However, social reality shows that many families face serious challenges, such as prolonged conflicts, domestic violence (domestic violence), and divorce, which threaten the sustainability of this harmony. The city of Padang, as the center of Minangkabau culture that is thick with Islamic values and customs, is inseparable from this phenomenon. This research aims to explore religious practices in building and maintaining family harmony in the midst of modern social dynamics [1].

Data from the Central Statistics Agency (BPS) of Padang City, as the provincial capital and the center of socio-economic activities, shows that most divorce cases in this region come from BPS.

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The main factors causing divorce, according to BPS data, include prolonged disputes (about 60% of cases), economic problems, and in some cases, domestic violence. Data from the Padang Religious Court strengthens this finding. In 2024, the Padang Religious Court handled 1,823 divorce cases, with 75% of them being divorce lawsuits from the wife. Although specific data for 2023 and 2024 are not yet fully available, this trend suggests that family disharmony remains an important issue in Padang City [1]. This data is strengthened by the report of the Padang Religious Court, which in 2024 handled 1,823 divorce cases, with the majority being divorce lawsuits from the wife [2]. This phenomenon reflects the instability of family institutions, which can have an impact on the social stability of society. Therefore, this study reveals religious practices as a potential solution in reducing the rate of divorce and violence in the family, while strengthening the foundation of the family in the midst of modernization pressures.

The phenomenon of divorce and family disharmony reflects not only individual problems, but also broader social dynamics. The Minangkabau people are known for their traditional philosophy *Adat basandi syarak, syarak basandi Kitabullah* (adat based on sharia, sharia based on the Qur'an), which places Islamic values as the basis of life, including in the family. Religious practices, such as congregational prayer, the recitation of the Qur'an by family members, and Islamic moral education, are traditionally considered to be the glue of family harmony. However, modernization, urbanization, and lifestyle changes have affected the intensity of religious practices in the family. Many modern families tend to set aside religious routines in favor of the demands of work or lifestyle, which has the potential to weaken the emotional and spiritual bonds between family members [3], [4], [5].

The assumption of this study is that the lack of religious practices contributes to family disharmony. This is in contrast to previous research that found that worship together can improve communication and togetherness between family members [6], [7]. Therefore, this study seeks to explore effective forms of religious practice in local contexts, so that it can be recommended as a family conflict prevention strategy.

Academically, this research has urgency because it fills a gap in the literature regarding the relationship between religious practices and household harmony, especially with modern sociological approaches. Many previous studies on divorce in West Sumatra have focused on economic or social factors, such as poverty and marital strivism [2], [8]. However, few have specifically examined the role of religion as a protective factor using a robust theoretical framework, such as Anthony's structural theory It is Giddens who explains that social structures, such as religious values, and individual actions, such as religious practices, influence each other through structural processes. In the context of this study, religious practices are seen as routines that reproduce the structure of Islamic values, while allowing the family to create harmony. The lack of research integrating Giddens' approach in a local context makes this research important to enrich the discourse on family sociology [9].

In-depth studies on family harmony and the role of religion have been widely conducted in the last decade, covering a wide range of cultural contexts and disciplines, such as psychology, communication, and economics. In the Indonesian context, particularly the Minangkabau community in West Sumatra, several studies have highlighted factors that affect family harmony, such as religious values, indigenous culture, and modernization challenges. However, this study specifically examines religious practices and domestic harmony from a sociological perspective is still limited. This review summarizes relevant research in the last 10 years (2015-2025), identifies gaps, and confirms the position of this research.

One of the relevant local studies is a study by Ernawati and Setiyati that analyzed the perception of the Minangkabau community towards divorce in the Religious Court in Padang Pariaman Regency, West Sumatra. The study found that the main factors of divorce include marital disputes, economic pressure, and lack of communication. Although the study alluded to Islamic

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values as part of Minangkabau culture, the role of religious practices, such as congregational prayer or the reading of family prayers, was not analyzed in depth as a protective factor of family harmony. The study provides insight into the dynamics of divorce but does not link it to religious routines that can prevent domestic conflict [2].

At the national level, Manna et al. examined the causes of divorce lawsuits in Indonesia, focusing on social and cultural factors. The study found that family disharmony is often triggered by changes in gender roles, economic pressures, and a lack of emotional communication. Although the study mentions the importance of religious values in some cases, the analysis focuses more on external factors than religious practices as an internal mechanism for building harmony. These findings are relevant for understanding the general context of disharmony, but do not specifically examine how religious practices can be a solution, especially in Minangkabau culture [10].

Internationally, Wilcox and Dew examined the relationship between religiosity and marital harmony in the United States. The study found that couples who regularly engage in religious practices together, such as praying or attending religious activities, tend to have higher levels of marital satisfaction and better communication. The study confirms that religious practices can strengthen emotional bonds and prevent conflict. However, because it was conducted in the context of a predominantly Christian Western culture, these findings need to be adapted to the context of Islam and the Minangkabau matrilineal culture, where family structure and gender dynamics have unique characteristics [6].

In the context of Minangkabau culture, Syafrial researched family education according to Islam in traditional Minangkabau culture. This research highlights the importance of teaching Islamic values, such as noble morals and responsibility, in shaping children's character. Although this research is relevant for understanding the role of religion in the family, the focus is more on the education of the child than on the overall harmony of the family [11]. Moreover, this study does not use the framework of modern sociological theories to analyze social dynamics, thus highlighting the reciprocal relationship between religious practices and family structures [12].

Another relevant study is research by Mahoney & Cano (2014) and Fauziah et al. (2024) and Raesi et al. (2025) that examined the role of spirituality in family resilience in different cultures. These studies have found that spiritual practices, including shared worship and discussions about religious values, can increase family resilience to external pressures, such as economic problems or conflicts. Although these findings support the hypothesis that religious practices contribute to harmony, the study is general and not specific to the context of family sociology. In addition, the methodological approach is more quantitative, so it does not explore the subjective meaning of religious practices in everyday life [12], [13], [14].

Research gaps From previous studies is the lack of studies that specifically integrate religious practices as the main variable in building family harmony, especially with modern sociological approaches such as Giddens' structural theory which explains that individual actions (religious practices) and social structures (Islamic values) influence each other through social routines, a concept that has not been widely applied in family studies in Indonesia. In addition, the lack of research focusing on the urban context of Padang City, with the dynamics of Minangkabau culture and modernization challenges, confirms the urgency of this research. By examining religious practices as social routines that strengthen harmony, this research contributes to the literature on family sociology and provides contextual insights for the Minangkabau people [9].

The analysis of this study uses the structuring theory of Anthony Giddens, which emphasizes the reciprocal relationship between agents (individuals in the household) and structures (religious values and social norms). Giddens argues that social structures allow for and limit individual actions, while individual actions reproduce structures through social routines. This theory also explains that social structures (such as religious values) and individual actions (such as religious practices) influence each other through the process of structuring. In this study, religious practices are seen as social routines that reproduce the structure of Islamic values, such

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as patience, mutual respect, and responsibility that support family harmony while allowing family members to act in accordance with the spiritual values they adhere to [9].

RESEARCH METHODS

To understand the meaning and dynamics of religious practices in building family harmony in Padang City, a qualitative approach is used. The qualitative approach was chosen because of its flexibility and depth in exploring subjective experiences, social contexts, and interactions between family members, which is the focus of this research. According to Afrizal, a qualitative approach is a social science research method that collects data in the form of words (spoken and written) and human actions [15]. The researcher did not attempt to calculate or quantify qualitative data into numbers. The type of research used in this study is descriptive. Informants are obtained using the *purposive sampling*, namely by looking for informants who meet the predetermined criteria. The informants in this study are fathers, mothers and children from harmonious families.

The data used in this study consisted of primary data and secondary data. Primary data was obtained directly by researchers in the field, while secondary data included population data and data on the number of families experiencing divorce in Padang City. The data collection techniques used were in-depth interviews and observations. The unit of analysis in this study is a harmonious family as a social group. This research was carried out in Padang City. The selection of this area is based on the characteristics of Minangkabau culture which integrates Islamic teachings and customs through the principle of *adat basandi syarak, syarak basandi Kitabullah*, thus giving a distinctive dimension to religious practices in family life [3], [16], [17].

RESULTS AND DISCUSSION

1. Religious Practices in a Harmonious Family in Padang City

A harmonious family is the dream of every family [18], [19]. This harmony is characterized by affection, mutual support, respect for differences, and good communication so that all family members feel happy, safe, and comfortable [20]. In addition, a harmonious family is also characterized by low conflict, honesty, and the ability to solve problems together and wisely [21], [22].

In the context of family life, religious practices have an important role in building and maintaining household harmony. Religious values not only serve as moral guidelines, but also as a source of emotional and spiritual strengthening for family members. Through religious practices such as worship together, instilling moral values, and internalizing religious teachings in daily life, family members can build relationships that are more respectful, understanding, and supportive of each other. Thus, religious practices can be one of the important factors that strengthen the creation of family harmony [23], [24], [25].

Based on the results of an in-depth study of informants, religious practices carried out by harmonious family members include several types, including;

1.1. Obligatory Worship (Obligation)

Compulsory worship is interpreted as worship that is mandatory and routinely carried out by every harmonious family. The results of in-depth interviews with the informants showed that the most consistent religious practice in a harmonious family was the implementation of obligatory worship, especially the five-time prayer. This worship is not only understood as an individual obligation, but also as a collective practice that is the foundation of religious life in the family. The majority of informants emphasized that prayer is the most routine religious activity and is often a moment of interaction between family members.

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Some families place congregational prayer as the main practice that brings family members together in daily life. The Aisyatul Ummah informant (23) explained that his father had an important role in maintaining the discipline of family worship, such as waking up early to perform tahajud prayers and waking up family members for Fajr prayers. A similar pattern was also found in the family of Fiki Zulviani (22), where congregational prayers are mainly carried out at Maghrib time because it is a time when all family members are usually at home. In this context, Maghrib time is not only a time for worship, but also a space for family togetherness

Similar findings were also seen in the families of Fitri Yasmine (22) and Hafiz Anandita (21). In Yasmine's family, congregational prayers are performed both at home and in a mosque located near where they live. The presence of mosques in the home environment also affects the intensity of the implementation of congregational worship in the family. Meanwhile, Hafiz emphasized that congregational prayers at Maghrib time are the most possible moment to be done together because of the limited time of family members due to their respective activities. This shows that the practice of worship in the family often adjusts to the dynamics of daily life, but is still maintained as an important part of family life

In addition to congregational prayers, some families have also developed additional religious practices that support compulsory worship, such as reading the Qur'an after Maghrib prayers and performing sunnah fasts. In the family of Jumita Rahmi (27), for example, reading the Qur'an together after Maghrib has become a routine led by parents. The home environment is also designed to support religious activities, such as a special room for prayer and a collection of religious books that strengthen the spiritual atmosphere in the family. The background of parents who work as religious teachers also strengthens the process of internalizing religious values in family life.

More diverse religious practices are found in the family of Silvi (25), who have a strong religious education background. In this family, activities such as congregational prayers, reading the Qur'an together, fasting, and dhikr are carried out regularly. Worship activities are often initiated by mothers at home, while fathers often carry out congregational prayers in mosques. This division of roles shows the existence of a collaborative pattern between father and mother in building the family's religious life.

In older families like the family of Mrs. Jusni (70), religious practices have even become an integral part of the family education process since children are still young. Children are accustomed to praying, reading the Qur'an, and praying before carrying out daily activities. The process of religious education takes place gradually, starting from the introduction of basic reading to the habit of more complex worship such as fasting. In addition, values such as manners, cleanliness, and discipline are also taught as part of religious practice. For Mrs. Jusni, a clean and tidy house is part of religious values because it is believed to be a place that angels like.

The central role of religious practice is also seen in the family of Mr. Seprizal (62). In his family, congregational prayers are carried out consistently both at home and in mosques, and are strengthened by collective activities such as breaking the fast together during the month of Ramadan. According to him, these activities are not just a worship routine, but also serve as a means of strengthening emotional relationships between family members and strengthening relationships with extended family

In addition to collective worship practices, some informants also emphasized the importance of habituating religious practices in daily life. Muhammad Zikri (24) explained that the habit of reciting prayers before eating, before going to bed, and greeting when meeting or visiting has become a spontaneous practice in his family because it has been instilled since childhood by parents. These customs show that religious practices are not only carried out in the form of formal rituals, but are also integrated into daily activities.

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Overall, the findings of this study suggest that compulsory worship serves as the main foundation of religious practice in a harmonious family. Practices such as congregational prayer, reading the Qur'an, fasting, and daily prayer are not only understood as religious obligations, but also as social mechanisms that strengthen interaction, emotional closeness, and the values of togetherness in the family. Thus, compulsory worship not only forms spiritual discipline, but also plays a role in building harmony and solidarity between family members.

Based on the findings of the study, religious practices in harmonious families are not singular, but appear in several different patterns. This variation is influenced by factors such as the role of parents, religious education background, family structure, and daily life dynamics. Despite its various forms, all of these practices still contribute to the formation of a religious atmosphere and family harmony. Furthermore, family religious practices in this study can be grouped into four main typologies, namely: (1) religious practices based on parental examples, (2) religious practices based on family togetherness, (3) religious practices based on religious moments, and (4) religious practices based on value habituation. The relationship can be summarized as follows:

Figure 1. The Relationship of Family Harmony with Religious Practices

Through this model, it is shown that family harmony is not only formed through one type of religious practice, but through a combination of worship rituals, parental examples, family togetherness, and the internalization of religious values in daily life.

Furthermore, through Giddens' structuring theory, the practice of compulsory worship in a harmonious family can be understood as the result of dynamic interaction between agents (social actors) and structures that are continuously reproduced through daily social practices. In the context of this study, family members—especially parents—act as agents who carry out and reproduce religious structures through regular worship practices.

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1.2. Sunnah Worship

Sunnah worship is defined as worship that is not required to be carried out regularly by family members. If it is done, it will increase the faith and obedience of the members to Allah Subhanahu Taala and increase family harmony [26], [27], [28], [29]. The results of an in-depth study of the informants showed that in addition to compulsory worship, harmonious families also carried out various sunnah worship as part of religious practices in daily life. Sunnah worship in the context of this study is understood as a religious activity that is not mandatory, but if done can strengthen faith while deepening spiritual relationships between family members. The findings of the study show that the practice of sunnah worship is carried out in two main forms, namely individual worship and family collective worship, both of which contribute to building a religious atmosphere and strengthening emotional relationships in the family.

1.2.1 Sunnah Worship as an Individual Practice

Some informants emphasized that sunnah worship is often carried out individually as a form of spiritual discipline built in the family. This practice includes sunnah fasting, reading the Qur'an after Maghrib prayers, daily prayers, and the habit of dhikr.

In the family of Mr. Amirul (45), for example, fasting Monday-Thursday and the habit of reading the Qur'an after Maghrib became part of a personal routine that also set an example for his children. He explained that this habit is accompanied by the habit of daily prayers such as reading prayers before going to bed and saying greetings when entering or leaving the house. A similar practice was also found in the family of Zikra Zahara (21), where family members used to recite the Qur'an after Maghrib and observe sunnah fasting on Mondays and Thursdays. In addition, daily religious habits such as reading prayers before bed, praying before eating, and greeting when meeting are also part of family religious practices.

Other findings also suggest that personal religious practices often evolve into spiritual habits that reinforce an individual's religious consciousness. Pegi Aulia (28), for example, explained that she has a habit of doing dhikr and istighfar when doing daily activities such as knitting. This practice shows that sunnah worship is not always carried out in the form of formal rituals, but can also be integrated into the daily activities of family members.

1.2.2 Sunnah Worship as a Family Collective Practice

In addition to individual practice, sunnah worship is also carried out in the form of collective activities that bring together family members in a religious atmosphere. This activity includes reading the Qur'an together, breaking the fast together, discussing religious values, and family self-reflection.

In Mr. Amirul's family, for example, the activity of reading the Qur'an together after the Maghrib prayer has become a routine that involves all family members. The same thing was also found in the family of Silvi (25), where joint tadarus activities and discussions about worship targets during the month of Ramadan became a means to strengthen the relationship between parents and children. This activity is usually led by the father as the head of the family who has a religious education background.

In other families, this collective practice appears more often in certain religious moments. Syuref Mahasra (26) explained that breaking the fast together during the month of Ramadan is the most routine activity carried out in his family. This moment is an opportunity for all family members to gather in the midst of their respective busyness. The same thing was also conveyed by Astrid Fiza (21) and Ilham Fakhriansyah (20), who stated that family togetherness is often built through joint iftar activities, congregational prayers, and casual conversations after breaking the fast.

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In addition, collective religious practices can also take the form of family moral reflection. Fitri Yasmine (22) explained that her family has a habit of doing self-reflection together when mistakes occur in the family. In these activities, fathers lead discussions and give advice to children about responsibilities and moral values. This practice of reflection shows that sunnah worship in the family is not only in the form of rituals, but also a means of moral education and character building.

1.2.3 Integration of Religious Practices with Family Traditions

The findings of the study also show that the practice of sunnah worship is often integrated with family traditions and social activities that have religious meaning. Some families, for example, have a tradition of pilgrimage to the grave together ahead of Ramadan or Eid al-Fitr, eating together before entering the fasting month, as well as prayer activities with extended family.

In the family of Lingga Prasetyo (21), activities such as breaking the fast together, praying in congregation at the commemoration of death, and large family gatherings ahead of Ramadan are a means of strengthening family empathy and solidarity. A similar practice was also found in the family of Mayni Wesnedi (23), where collective religious activities more often appeared at certain moments such as Ramadan, tarawih prayers together, and breaking the fast with family.

This integration between religious practices and family traditions shows that sunnah worship is not only a spiritual activity, but also serves as a social mechanism that strengthens the network of family relationships. The relationship between religious practice and family harmony can be seen in the following figure:

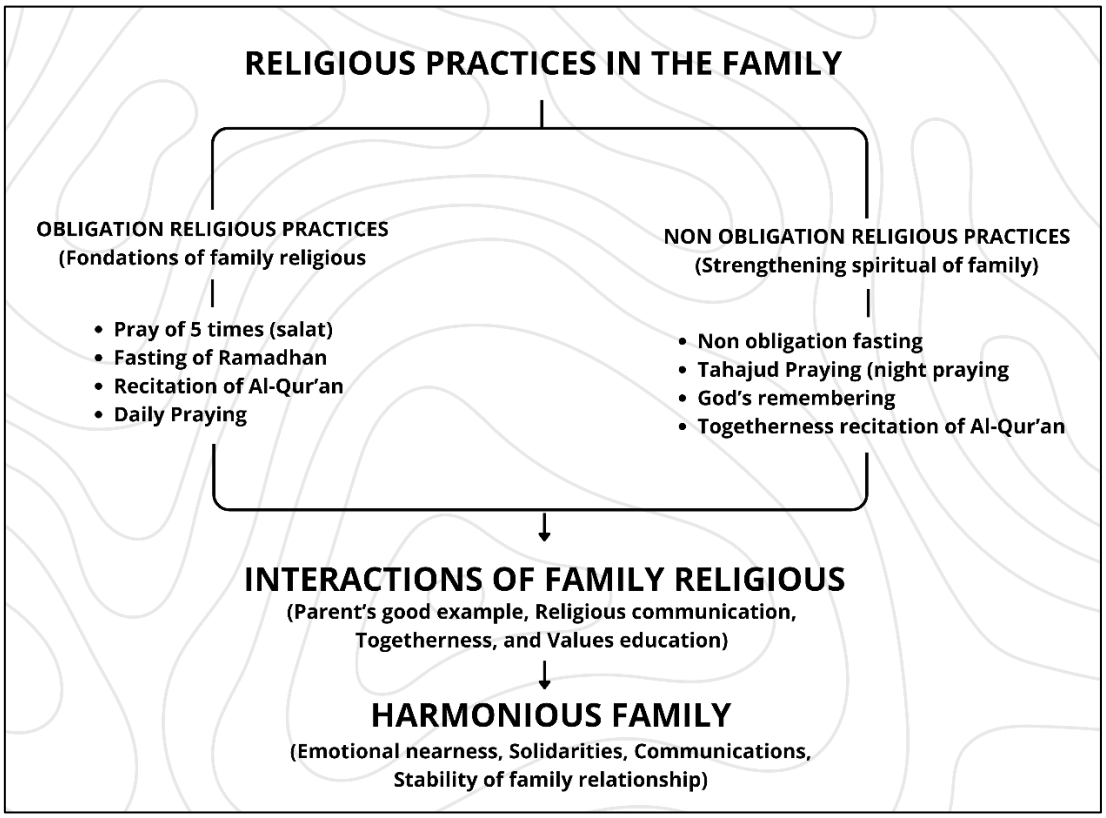

Figure 2 Religious Practices in the Family

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The above scheme illustrates that family harmony is not formed directly from the practice of worship, but through the process of religious interaction in the family. Compulsory worship and sunnah worship are sources of values and practices that then affect the pattern of relationships in the family. Furthermore, the practice of compulsory worship and sunnah worship carried out by the informant's family can be understood as a form of socio-religious practice that repeatedly forms and maintains the structure of family life. When such practices are carried out consistently, they not only strengthen the spiritual dimension of the individual, but also reproduce the religious values that govern interactions in the family

2. Factors Supporting Family Harmony Through Religious Practices

In order for religious practices to run well in the family, there needs to be factors that affect them. The factors are as follows:

2.1. Religious Obedience and Faith

One of the main factors that supports the sustainability of religious practices in the family is religious obedience based on faith. Religious obedience is a form of obedience that is reflected in the implementation of worship and daily behavior based on belief in Allah. In family life, faith serves as a spiritual foundation that encourages family members to carry out various religious practices consistently [30], [31], [32], [33], [34].

Thus, the relationship between faith and obedience is complementary and inseparable [35]. Faith is the mental foundation that gives birth to obedience, while obedience is a tangible manifestation of that belief in the form of worship and religious behavior. Without faith, the practice of worship would only become a formal routine that loses spiritual meaning. On the other hand, faith that is not manifested in the form of obedience will be difficult to see in social life.

The results of in-depth interviews with several informants show that religious obedience is one of the factors that encourage them to carry out religious practices, both mandatory and sunnah. Informants such as Aisyatul Ummah (23), Mr. Masril (53), Ajo Syuref Mahasra (26), Hafiz Anandita (21), and Pegi Aulia (28) emphasized that the practice of worship carried out in their families departs from the awareness of faith that has been instilled from an early age in the family environment.

In the view of the informants, religious practices such as prayer, reading the Qur'an, fasting, and various other forms of worship are forms of practicing the faith they believe in. Faith is not only a personal belief, but also a value inherited in the family through worship habits, parental advice, and examples of religious behavior in daily life. Meanwhile, in Islamic teachings according to Hamka [36], that faith has a broad dimension and includes belief in six basic principles known as pillars of faith, namely faith in Allah, in His angels, in His books, in His prophets and messengers, in the Last Day, and in qadha and qadar. Belief in these principles forms the theological foundation that encourages Muslims to carry out various forms of worship as a form of devotion to Allah.

In the context of the family, religious practices carried out by family members can be understood as a form of practicing the faith. Worship is not only a form of spiritual relationship between humans and God, but also serves as a means of strengthening relationships between family members. When religious practices are carried out together, such as congregational prayers, reading the Qur'an together, or breaking the fast together, they not only strengthen the religious dimension of the family, but also strengthen social interaction and emotional closeness among family members.

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Thus, religious obedience rooted in faith can be understood as one of the important factors that support the formation of religious practices in a harmonious family. Strong faith encourages family members to worship consistently, while the practice of worship ultimately contributes to building a religious atmosphere that strengthens harmony and solidarity in family life.

2.2. Genuine Love and Sacrifice

In addition to religious observance and faith, another factor that supports the formation of religious practices in a harmonious family is genuine affection and sacrifice between family members. In the perspective of the religious family, the value of affection is not only interpreted as a mere emotional feeling, but also as an attitude embodied in real actions oriented towards the common good.

From the perspective of family sociology, the concept of affection in the family can be understood as a social mechanism that forms cohesion, solidarity, and sustainability of relationships between family members [20], [37]. The values that in the Islamic tradition are known as *mawaddah* and *rahmah* can be seen as a form of emotional and moral capital that strengthens family stability [38], [39], [40]. *Mawaddah* represents a strong commitment between family members to maintain an ongoing relationship through responsibility, cooperation, and a willingness to support each other. Meanwhile, *rahmah* reflects the dimensions of empathy, care, and emotional warmth that allow for the creation of a more humane and caring relationship, as seen in the parenting relationship between parent and child [41], [42], [43]. In the framework of family sociology, the two values function as social norms that govern the pattern of interaction in the family, so that family relationships are not only based on biological ties alone, but also on the process of internalizing values, social responsibility, and collective commitment to maintaining common well-being [43], [44]. The value of affection is reflected in various forms of social practices in the family, such as mutual respect, mutual understanding, and willingness to sacrifice for mutual happiness [42], [45], [46]. In family life, sacrifice is often seen in the form of parents' willingness to give attention, time, and energy for the well-being of their children, as well as the willingness of family members to help each other in facing life's challenges. Thus, affection and sacrifice are not only moral values, but also a force that maintains family stability and harmony [39], [41].

The results of in-depth interviews with the informants showed that the value of compassion and sacrifice is one of the important factors that support religious practices in the family. Informants such as Fitri Yasmine (22), Astrid Fiza Nabila (21), Ilham Fakhriansyah (20), Silvi (25), Mayni Wesnedi (23), and Zikra Zahara (21) stated that their family harmony is not only built through the implementation of worship, but also through mutual care and attention between family members.

According to these informants, religious practices are often a medium to express affection in the family. For example, parents who remind their children to perform prayers, teach them to read the Qur'an, or pray for other family members are understood as a form of care and concern based on religious values. In this context, religious practices serve not only as a spiritual obligation, but also as a means to show compassion and moral responsibility towards family members.

Some informants also emphasized that without love and sacrifice, families will have difficulty maintaining harmony. This is because family relationships are not only supported by rules or obligations, but also by strong emotional bonds. Therefore, parents often set an example for their children through concrete actions, such as getting used to praying for the good of family members, inviting them to worship together, and showing mutual respect in daily life.

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Thus, the value of genuine compassion and sacrifice can be understood as a factor that strengthens religious practices in the family. When these values are embedded in the relationships between family members, the practice of worship is not only a ritual activity, but also a means to strengthen emotional relationships, strengthen family solidarity, and maintain harmony in domestic life.

2.3. Openness and effective communication

In addition to the factors of religious obedience, affection, and patience in dealing with various dynamics of family life, openness and effective communication are also important elements in building a harmonious and religious family. In religious families, communication not only functions as a means of conveying information, but also as a medium to strengthen emotional relationships and strengthen religious values in daily life. Previous research has shown that a harmonious religious family emphasizes the importance of open and effective communication between family members so that every problem can be resolved wisely without causing prolonged conflicts [47].

Effective communication in the family requires mutual respect, non-imposing will, and a willingness to listen to each other's opinions. With good communication, each family member has the opportunity to express their feelings, views, and problems. This helps reduce the potential for misunderstandings that can damage family harmony. In addition, openness in communication also indicates a high level of trust among family members. When family members are open to each other, they can find solutions together to various problems without damaging the emotional bonds that have been built.

From the perspective of family sociology, good communication in the family is not only understood as a process of conveying messages between individuals, but also as a social mechanism that regulates patterns of interaction, role distribution, and norm formation in the family. Communication that takes place in a fair, thoughtful, and respectful manner reflects a balanced relationship structure among family members, where each individual has room to express their opinions, feelings, and needs. This type of communication pattern encourages the creation of more egalitarian relationships and minimizes the potential for conflict that can arise due to misunderstanding or domination of one of the parties. Thus, effective communication in the family is not only related to message delivery techniques, but also functions as a means of socializing values, forming behavioral norms, and maintaining family solidarity as a social unit [48].

Field findings in this study show that openness and effective communication are one of the important factors in maintaining family harmony through religious practices. Based on the results of interviews with several informants, such as Mr. Amirul (45), Ajo Syuref Mahasra (26), Astrid Fiza Nabila (21), and Pegi Aulia (28), it is known that they have family communication patterns that are routinely carried out in different ways according to the character of each family. This communication pattern is considered effective in helping family members to understand each other and maintain emotional closeness.

The informants also stated that religious practices are often spaces of interaction that allow family communication to take place more intensively. For example, when performing congregational prayers, discussing religious values, or reminding each other about the obligation of worship, family members indirectly build open and honest communication. In this context, religious practice serves not only as a spiritual obligation, but also as a means that strengthens interpersonal relationships within the family.

In addition, openness in the family is also built through trust between family members. The informants revealed that they are used to being honest about the implementation of worship and other personal issues. This honesty helps to create a more comfortable family atmosphere, so that each family member feels valued and accepted. Thus, religious practice

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not only strengthens the vertical relationship between man and God, but also strengthens the horizontal relationship between family members.

In the teachings of Islam, open communication and mutual counseling in kindness is a highly recommended value. This is reflected in the concept of advising each other in truth and patience, as mentioned in the Qur'an. This value emphasizes that relationships between individuals, including in the family, should be built through communication that leads to goodness and self-improvement. Through good communication, family members can remind each other, provide moral support, and strengthen their commitment to practicing religious teachings [39], [43].

It is important for families to understand the boundaries between public space and private space in family life. Openness does not mean that all family problems must be conveyed to outsiders, but rather honesty and trust among the family members themselves. By understanding these boundaries, families can maintain the honor and dignity of the family while avoiding conflicts caused by lack of communication or mistrust .

Thus, openness and effective communication can be understood as one of the factors that support the creation of family harmony. When communication takes place honestly, openly, and based on religious values, the relationship between family members will become stronger, so that religious practices carried out together can serve as a means to strengthen emotional bonds while strengthening the spiritual life of the family [14], [33], [49], [50].

2.4. Patience and Tawakkal

Patience (*Sabr*) and *Tawakal* (surrender to God) are essential religious values, especially in the face of difficulties. In the context of Indonesian working families, for example, these two things become the main foundation in maintaining family resilience and enabling them to survive difficult situations [29]. Patience allows family members to overcome daily challenges and obstacles with calmness, while *tawakkal* provides peace of mind and peace of mind because of the assurance that God will give the best [51].

Patience is one of the characters taught in Islamic teachings and means calm, not careless and able to control oneself. As for *tawakkal* is surrendering and surrendering to the provisions of Allah after making efforts or efforts aimed at achieving a certain target, both patience and tawakkal do not mean that it encourages humans to lose and give up, but rather to give capital to the soul of a Muslim to be ready for all consequences, whether it leads to according to the plan and achieves the target or even not in accordance with the preparation of the plan and instead experiences failure .

In addition, there are also two types of factors seen in terms of internal and external sources, factors that also support family harmony through religious practices, namely intrinsic factors and extrinsic factors. The intrinsic factors that support family harmony through religious practices can be deduced from the results of in-depth interviews with several informants, including Aisyatul Ummah (22), Fitri Yasmine (22), Jumita Rahmi (27), Silvi (25), Ibu Jusni (70), Lingga (21) and Seprizal (62). These factors are internal factors, namely good religious understanding or literacy among family members, both fathers, mothers and children, then support or influence of extended families who are already strong as religious families or have a high trace of religiosity. In addition, the Minangkabau customary factor also has the phrase "*adat basandi syara, syara' basandi kitabullah*". The last is the routine of religious activities and the division of good roles in carrying out/practicing worship by family members fairly. From there, the intrinsic inhibiting factor is the opposite, such as the lack of religious understanding or literacy in the family.

The extrinsic factors that support family harmony through religious practices can be deduced from the results of in-depth interviews with several informants, including Ajo Syuref Mahasra (26), Fikri Zulviani (22), Silvi (25), and Pegi Aulia (28). These factors are external

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factors or external elements that support family harmony. Among them are worship facilities at home, the influence of the extended family, religious education methods, and sacred time that has become a habit, namely dawn time. The worship facility in question is a resource that supports religious practices, namely prayer rooms, but at the same time a space that maintains household harmony. Then there are adequate resources in the form of time, costs in terms of economy, and logistics for family prayer activities, as well as the division of roles between fathers and mothers that complement each other in educating children. The next factor is the religious norms and customs of the Minang people that run harmoniously, for example deliberation and maintaining family honor. In addition, there is also support from extended families, especially in joint prayer events and traditional religious activities, as well as collective religious routines such as breaking the fast together and family prayers that strengthen household cohesion.

CONCLUSION

Religious practices are an important foundation in building loving family relationships, togetherness, good communication, and the ability to solve problems wisely. This practice is divided into two main forms, namely compulsory worship and sunnah worship. Compulsory worship—such as the five-hour prayer, Ramadan fasting, Qur'anic reading, and daily prayer—are the basis of the family's religious life and are often carried out in congregations, thus strengthening the interaction and emotional closeness between family members. Meanwhile, sunnah worship serves as a spiritual reinforcement of the family and is carried out in two forms: individual practices (such as fasting Monday-Thursday, dhikr, and reading the Qur'an) and collective practices (such as joint tadarus, breaking the fast together, discussion of religious values, and family reflection). This practice is often integrated with family traditions and religious moments, thus strengthening solidarity and social relationships within the family. Overall, religious practices in a harmonious family are formed through four main patterns, namely parental example, family togetherness, religious moments, and habituation of religious values. The combination of these practices creates religious interactions that strengthen emotional closeness, communication, and stability in family relationships, thus supporting the creation of family harmony.

The factors that support the formation of family harmony through religious practices are not only influenced by the implementation of worship, but also by various values and conditions that support religious practices in family life. **First**, religious obedience and faith are the main foundations that encourage family members to carry out worship consistently. Strong faith produces obedience in the form of performing worship such as prayer, reading the Qur'an, and fasting. The practice of worship not only strengthens the spiritual relationship with God, but also strengthens the interaction and emotional closeness between family members. **Second**, love and sincere sacrifice are important values in maintaining family harmony. The values of mawaddah and rahmah are reflected in the attitude of caring for each other, appreciating, and being willing to sacrifice for the sake of common welfare. In religious families, religious practices are often a means of expressing care, responsibility, and concern between family members. **Third**, openness and effective communication play a role in creating harmonious family relationships. Honest, respectful, and religiously motivated communication helps family members resolve problems wisely and strengthen trust and emotional closeness. **Fourth**, patience and tawakal are spiritual values that help families face various life challenges. Patience allows family members to control themselves in difficult situations, while tawakal provides peace because of the confidence in God's provisions after making efforts.

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