

Mechanisms and Dynamics of Parent–School Collaboration in Cultivating Qur'anic Morals: A Case Study at TAUD SaQu **Zidna Ilma**

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Abstract

Cultivating Qur'anic morals in early childhood requires sustained collaboration between schools and families to ensure consistent moral habituation across learning environments. This study aims to analyze the implementation and dynamics of parent–school collaboration in cultivating Qur'anic morals through the *At-Tibyan Curriculum* at TAUD SaQu Zidna Ilma. A qualitative case study design was employed using semi-structured interviews, non-participant observation, and document analysis. Data were analyzed using the Miles model through four stages: data collection, data condensation, data display, and conclusion drawing and verification. The findings reveal that collaboration is built through continuous communication, shared understanding developed through parenting programs, collaborative monitoring using *adab* journals and *mutaba'ah* books, and a clear division of roles between schools and families. The dynamics of collaboration are influenced by parental involvement, teacher responsiveness, monitoring systems, and institutional support. This study demonstrates that the effective cultivation of Qur'anic morals depends on the integration of collaborative mechanisms that sustain moral habituation across school and home environments.

Keywords: Parent–School Collaboration, Qur'anic Morals, *At-Tibyan Curriculum*, Early Childhood Education, Character Education.

Abstrak

Penanaman akhlak Qur'ani pada anak usia dini memerlukan kolaborasi yang berkesinambungan antara sekolah dan keluarga agar pembiasaan nilai berlangsung secara konsisten. Penelitian ini bertujuan menganalisis pelaksanaan serta dinamika kolaborasi orang tua dan sekolah dalam penanaman akhlak Qur'ani berbasis *Kurikulum At-Tibyan* di TAUD SaQu Zidna Ilma. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus melalui wawancara semi-terstruktur, observasi nonpartisipatif, dan dokumentasi. Data dianalisis menggunakan model Miles melalui empat tahapan, yaitu pengumpulan data, kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa kolaborasi dibangun melalui komunikasi berkelanjutan, penyamaan persepsi melalui program

parenting, monitoring menggunakan *jurnal adab* dan *buku mutabaah*, serta pembagian peran yang jelas antara sekolah dan keluarga. Dinamika kolaborasi dipengaruhi oleh keterlibatan orang tua, responsivitas guru, sistem monitoring, dan dukungan kelembagaan. Penelitian ini menunjukkan bahwa efektivitas penanaman akhlak Qur'ani ditentukan oleh integrasi mekanisme kolaborasi yang membentuk kesinambungan pembiasaan antara sekolah dan rumah.

Kata Kunci: Kolaborasi Orang Tua, Akhlak Qur'ani, *Kurikulum At-Tibyan*, Pendidikan Anak Usia Dini, Pendidikan Karakter.

A. Introduction

Early childhood education constitutes a fundamental stage in the formation of children's character, morality, and spiritual development. During this period, children begin to develop basic behaviors, habits, and values that will influence their subsequent development.¹ Early childhood education is not solely oriented toward academic preparation but also emphasizes the balanced development of moral character and religious values. In Indonesia, attention to early childhood education has continued to increase, as reflected in the *Statistics of Early Childhood Education (PAUD) 2024/2025*.² However, improving the quality of early childhood education is determined not only by the accessibility of educational services but also by the quality of educational processes, particularly in fostering children's character and moral development.³ Therefore, moral education should be implemented through continuous habituation, exemplary role modeling, guidance, and behavioral reinforcement so that moral values become internalized as an integral part of children's daily lives.

From the perspective of Islamic education, character formation is realized through the cultivation of *Qur'anic morality (akhlak Qur'ani)*, namely the process of internalizing the values of the Qur'an into one's attitudes, speech, and daily behavior.⁴ During early childhood, this process is more effectively achieved through concrete experiences, habituation, and consistent role modeling provided by the child's immediate environment.⁵ The cultivation of *Qur'anic morality* cannot rely solely on religious instruction, Qur'anic reading lessons, or memorization; rather, it requires continuity between educational processes at school and parenting practices within the

¹ A Afnan, A Aswir, and H Haidir, "Pendidikan Karakter Pada Anak Usia Dini," *Jurnal Literasiologi* 12, no. 5 (2024), <https://doi.org/10.47783/literasiologi.v12i5.865>.

² Kementerian Pendidikan Dasar dan Menengah Republik Indonesia, *Statistik Pendidikan Anak Usia Dini (PAUD) Tahun 2024/2025* (Pusat Data dan Teknologi Informasi, 2025).

³ U Hasanah and N Fajri, "Konsep Pendidikan Karakter Anak Usia Dini," *EDUKIDS: Jurnal Inovasi Pendidikan Anak Usia Dini* 2, no. 2 (2022): 116–26, <https://doi.org/10.51878/edukids.v2i2.1775>.

⁴ A N Qowim, "Internalisasi Karakter Qurani Dengan Tartil Al-Qur'an," *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 2, no. 1 (2019): 17–29, <https://doi.org/10.37542/mmtvqz19>; S Syarifah and M S Nurul Falah, "Implementasi Gharsul Qiyam Dalam Pendidikan Akhlak Qur'ani Pada Anak Usia Dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 10, no. 3 (2026): 1709–18, <https://doi.org/10.31004/obsesi.v10i2.8391>.

⁵ A N Ulwan, *Pendidikan Anak Dalam Islam* (Insan Kamil, 2024); D Meilasari and I Ichsan, "Metode Penanaman Nilai Agama Dan Moral Pada Anak Usia Dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 8, no. 4 (2024): 789–95, <https://doi.org/10.31004/obsesi.v8i4.3820>.

family.⁶ Consequently, the success of moral education is strongly influenced by the consistency of the environments that shape children's daily learning experiences.

Character development in early childhood cannot be accomplished by schools alone. Children interact within two primary environments, namely the home and the school, both of which play equally important roles in shaping their behavior. Salwiah emphasized that parents play a highly significant role in developing the character of young children because of their emotional closeness and the intensity of their interactions compared with other environments.⁷ Therefore, collaboration between parents and schools becomes a crucial element in the success of early childhood education, as the values children acquire at school are more readily internalized when they are consistently reinforced at home.⁸ Recent studies further indicate that family involvement encompasses participation at home, engagement in school, and continuous interaction between these two environments.⁹ Such collaboration extends beyond parents' attendance at school activities; it also includes intensive communication, shared understanding, support for moral habituation, and sustained involvement in children's educational processes.

Although many educational institutions have developed character education programs and moral habituation practices, their implementation continues to face challenges in maintaining continuity between school and family environments. Differences in the level of parental involvement, limited time available for accompanying children at home, and variations in communication patterns between teachers and families often result in the moral habituation practiced at school not being consistently reinforced at home. Consequently, discontinuities may arise in the process of value internalization, leading to differences in children's moral development despite their having relatively similar learning experiences at school. This condition indicates that the successful cultivation of *Qur'anic morality* depends not only on the quality of learning provided at school but also on the effectiveness of collaboration that connects formal education with sustainable parenting practices within the family.¹⁰

One example of such collaborative implementation is found in the *At-Tibyan Curriculum* at TAUD SaQu Zidna Ilma. Liana and Asyari explained that *At-Tibyan* is a structured method for teaching Qur'anic reading through systematic stages of

⁶ Meilasari and Ichsan, "Metode Penanaman Nilai Agama Dan Moral Pada Anak Usia Dini."

⁷ Salwiah and Asmuddin, "Membentuk Karakter Anak Usia Dini Melalui Peran Orang Tua," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 4 (2022): 2929–35, <https://doi.org/10.31004/obsesi.v6i4.1945>.

⁸ D Rahmawati and Muhroji, "Implementasi Pendidikan Karakter Pada Peserta Didik Usia 6-8 Tahun," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 6 (2022): 5790–98, <https://doi.org/10.31004/obsesi.v6i6.3140>.

⁹ A Otero-Mayer et al., "Family Involvement in Early Childhood Education: A Systematic Review of Its Measurement," *Early Childhood Education Journal*, 2025, <https://doi.org/10.1007/s10643-025-02024-4>.

¹⁰ S Afia and L R Malik, "Kolaborasi Antara Orang Tua Dan Guru Dalam Model Pengasuhan Berbasis Pendidikan Di PAUD," *EDUCASIA* 9, no. 1 (2024): 65–74, <https://doi.org/10.21462/educasia.v9i1.267>.

instruction.¹¹ In its implementation at TAUD SaQu, the curriculum is not limited to developing Qur'anic reading proficiency but also integrates the cultivation of *Qur'anic morality* through the concept of *ghars al-qiyam*, a gradual process consisting of *tayaqquz*, *ta'aqqul*, *takhalluq*, and *tamaththul*.¹² The implementation of this curriculum is strengthened through systematic collaboration between teachers and parents in planning, implementing, monitoring, and evaluating children's development.¹³ This collaboration is realized through regular communication, parenting programs, monitoring children's progress, and ensuring the continuity of moral habituation between home and school.¹⁴ Izzah also demonstrated that the implementation of the *At-Tibyan* method at TAUD SaQu received active support from both teachers and parents, indicating that its success largely depends on the quality of collaboration between these two parties.¹⁵

Previous studies have examined character education in early childhood, collaboration between schools and families, and teacher–parent collaboration in literacy, parenting, and disciplinary practices.¹⁶ Other studies have shown that intensive communication enhances parental involvement in children's education; however, they primarily focus on the effectiveness of communication media rather than on the continuity of moral habituation between school and home.¹⁷ Research on parenting programs has also demonstrated their contribution to improving parents' understanding of parenting practices, yet it has not sufficiently explained how such programs establish alignment between educational practices implemented by teachers and those practiced within families.¹⁸ Furthermore, studies on school–family partnerships generally remain limited to identifying supporting and inhibiting factors separately without explaining the collaborative mechanisms that sustain the cultivation

¹¹ N Liana and A Asyari, "Metode At-Tibyan Dalam Pembelajaran Membaca Al-Qur'an Di Taman Pendidikan Al-Qur'an," *El-Hikmah: Jurnal Kajian Dan Penelitian Pendidikan Islam* 17, no. 2 (2023): 146–55, <https://doi.org/10.20414/elhikmah.v17i2.8718>.

¹² Syarifah and Nurul Falah, "Implementasi Gharsul Qiyam Dalam Pendidikan Akhlak Qur'ani Pada Anak Usia Dini."

¹³ Joyce L Epstein et al., *School, Family, and Community Partnerships: Your Handbook for Action* (Corwin press, 2018); N D Fauziah, H Djoehaeni, and Rudiyanto, "Bentuk Kolaborasi Guru Dan Orang Tua Anak Pada Satuan PAUD," *Edukids: Jurnal Pertumbuhan, Perkembangan, Dan Pendidikan Anak Usia Dini* 19, no. 2 (2022), <https://ejournal.upi.edu/index.php/edukid>.

¹⁴ M A Latif et al., "Kolaborasi Strategis Lembaga PAUD Dan Orang Tua Di Era Digital Melalui Program Parenting," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 7, no. 3 (2023): 3169–80, <https://doi.org/10.31004/obsesi.v7i3.4485>; L Z Yani, Darmiany, and I Handika, "Kolaborasi Orang Tua Dan Guru Dalam Pengembangan Karakter Disiplin Anak Usia Dini," *Murhum: Jurnal Pendidikan Anak Usia Dini* 6, no. 2 (2025): 779–91, <https://doi.org/10.3785/murhum.v6i2.1639>.

¹⁵ N Izzah, F Oviyanti, and N Atika, "Implementasi Metode At-Tibyan Dalam Pembelajaran Membaca Al-Qur'an Anak Usia Dini Di TAUD SaQu Delta Sriwijaya Palembang," *Innovative: Journal of Social Science Research* 3, no. 6 (2023): 7502–13.

¹⁶ Fauziah, Djoehaeni, and Rudiyanto, "Bentuk Kolaborasi Guru Dan Orang Tua Anak Pada Satuan PAUD"; Latif et al., "Kolaborasi Strategis Lembaga PAUD Dan Orang Tua Di Era Digital Melalui Program Parenting"; Yani, Darmiany, and Handika, "Kolaborasi Orang Tua Dan Guru Dalam Pengembangan Karakter Disiplin Anak Usia Dini."

¹⁷ Hasanah and Fajri, "Konsep Pendidikan Karakter Anak Usia Dini."

¹⁸ Rahmawati and Muhroji, "Implementasi Pendidikan Karakter Pada Peserta Didik Usia 6-8 Tahun."

of *Qur'anic morality*. Syarifah's study conceptually examined the *ghars al-qiyam* framework but did not empirically explain how collaboration between parents and schools serves as the primary mechanism for implementing this concept in educational practice.¹⁹ Dengan demikian, masih terdapat kesenjangan penelitian mengenai bagaimana komunikasi, penyamaan persepsi, monitoring, dan pembagian peran antara sekolah dan keluarga saling berinteraksi dalam membangun kesinambungan penanaman akhlak Qur'ani pada anak usia dini.

Based on this research gap, the present study was conducted at TAUD SaQu Zidna Ilma as a case study to analyze the implementation of parent–school collaboration in cultivating *Qur'anic morality* through the *At-Tibyan Curriculum* and to identify the factors supporting and constraining its implementation. The study focuses on how collaborative processes are established through communication, shared understanding, role distribution, and monitoring between schools and families in maintaining the continuity of *Qur'anic moral* habituation among young children. The findings are expected to contribute conceptually to the development of scholarship on school–family collaboration in early childhood education while also providing practical recommendations for educational institutions in designing more integrated collaborative systems to strengthen the sustainable cultivation of *Qur'anic morality*.

B. Literature Review

Parent–school collaboration has increasingly been recognized as a fundamental component of early childhood education because children's learning and development occur across both school and family environments. Epstein et al. conceptualizes parent–school collaboration as an educational partnership built upon shared responsibilities, mutual communication, and common educational goals that support children's holistic development.²⁰ Rather than representing occasional interactions between teachers and parents, collaboration involves continuous cooperation that enables both parties to coordinate educational practices across different settings. Previous studies have similarly demonstrated that effective collaboration facilitates information exchange, strengthens mutual trust, and creates consistency between educational experiences at school and at home. Consequently, parent–school collaboration should be understood as an integrated educational partnership in which schools and families work together to support children's comprehensive development rather than as a collection of isolated communication activities.

The importance of collaboration becomes even more evident in early childhood education because this developmental stage is characterized by rapid cognitive, emotional, social, and moral growth. Bronfenbrenner's Ecological Systems

¹⁹ Syarifah and Nurul Falah, "Implementasi Gharsul Qiyam Dalam Pendidikan Akhlak Qur'ani Pada Anak Usia Dini."

²⁰ Epstein et al., *School, Family, and Community Partnerships: Your Handbook for Action*.

Theory explains that children's development is shaped through interactions among multiple environmental systems, particularly the reciprocal relationship between the family and the school.²¹ Educational practices implemented at school therefore require reinforcement within the family environment to ensure that values introduced in one setting continue to be practiced in another. Previous research has consistently shown that active parental involvement contributes positively to children's academic achievement, socio-emotional development, and character formation. Nevertheless, variations in parental participation, communication quality, and educational commitment frequently create inconsistencies between school-based learning and home-based parenting, thereby limiting the effectiveness of collaborative educational practices.

Within Islamic education, the cultivation of Qur'anic morals represents a continuous process of shaping children's character through habituation, exemplary behavior, and the internalization of values derived from the Qur'an and Sunnah.²² Moral education is not limited to introducing ethical concepts but aims to transform these values into consistent daily practices. In the context of the *At-Tibyan Curriculum*, the cultivation of Qur'anic morals is integrated into routine educational activities through structured habituation and the implementation of *gharsul qiyam*. This approach emphasizes that moral development should occur progressively through repeated educational experiences supported jointly by teachers and parents. Consequently, schools function as facilitators of moral learning, while families reinforce and sustain these values within children's everyday lives, ensuring continuity between educational settings.

Although previous studies have examined communication, parenting programs, parental involvement, and school–family partnerships, these components have generally been investigated separately. Existing research has shown that communication facilitates information exchange, parenting programs strengthen parents' educational competence, and parental involvement supports children's development.²³ However, relatively limited attention has been devoted to explaining how these components operate collectively as an integrated collaborative system. As a result, the current literature provides only a partial understanding of how communication, shared understanding, collaborative monitoring, and complementary educational responsibilities interact to sustain children's moral habituation across school and home environments. This conceptual limitation indicates the need for a

²¹ Urie Bronfenbrenner, *The Ecology of Human Development: Experiments by Nature and Design* (Harvard university press, 1979).

²² Hamdi Hamdi, "The Internalization of Moral Values in Enhancing Students' Awareness of Learning Facility Maintenance at MA Zainul Hafidz At-Taufig Buwun Mas," *ISLAMIKA* 8, no. 1 (January 1, 2026): 216–52, <https://doi.org/10.36088/islamika.v8i1.6027>.

²³ Pasha Shaheen, Shah Shakeela, and Ijaz Maimona, "Need for Parents Training on Educational Aspects for Improving Parental Involvement in Their Child's Education," *Journal of Business and Social Review in Emerging Economies* 7, no. 1 (March 31, 2021): 183–94, <https://doi.org/10.26710/jbsee.v7i1.1595>.

more comprehensive analytical perspective capable of explaining collaboration as an interconnected educational mechanism rather than a series of independent activities.

Building upon these considerations, this study adopts an integrated perspective in examining parent–school collaboration in cultivating Qur'anic morals. Rather than treating communication, parenting programs, monitoring, and role allocation as separate variables, this research conceptualizes them as complementary mechanisms operating simultaneously within a collaborative educational system.²⁴ Furthermore, the study examines how the effectiveness of these mechanisms is influenced by parental involvement, teacher responsiveness, and institutional support during implementation. Through this conceptual framework, the research seeks not only to describe collaborative practices but also to explain the mechanisms through which collaboration is established and the dynamics that determine its sustainability. This perspective provides the theoretical foundation for interpreting the empirical findings presented in the subsequent sections.

C. Method

This study employed a qualitative approach using a case study design to obtain an in-depth understanding of the implementation of parent–school collaboration in cultivating Qur'anic morals through the *At-Tibyan Curriculum*.²⁵ The study was conducted at TAUD SaQu Zidna Ilma, which was purposively selected because it consistently implements the *At-Tibyan Curriculum* and has developed various collaborative programs involving both the school and parents. The research focused on the implementation of parent–school collaboration, the factors influencing its implementation, and the dynamics that support the habituation of Qur'anic morals among young children. The research was carried out systematically, beginning with determining the research focus, followed by data collection, data analysis, and the development of findings based on empirical evidence obtained from the field.

Participants were selected through purposive sampling based on their involvement in parent–school collaboration and the cultivation of Qur'anic morals.²⁶ The participants consisted of one principal (KS-01), three teachers (GR-01, GR-02, and GR-03), two parents (OT-01, representing an actively involved parent, and OT-02, representing a parent with more limited involvement), and one school committee member (KM-01). Data were collected through semi-structured interviews, non-participant observations, and document analysis. Observations focused on *morning activities*, *tahfidz* learning sessions, mealtime habituation, play activities, *tarbiyah* lessons, and teacher–parent interactions during student pick-up. The documents

²⁴ Vinasti Ilahiyani et al., “Child Care Pattern Model: A Nursing Science and Islamic Education Perspective,” *AL-WJJDĀN Journal of Islamic Education Studies* 10, no. 2 (May 20, 2025): 479–98, <https://doi.org/10.58788/alwijdn.v10i2.7122>.

²⁵ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (4th Ed.), Sage Publications, 2014.

²⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan RD*, Cet. ke 23 (Bandung: Penerbit Alfabeta, 2016).

analyzed included *adab* journals, *mutaba'ah* books, *muraja'ah* reports, parenting program documentation, *Parent Teacher Conference* (PTC) records, parent-teaching program documentation, parent guidebooks, and students' developmental report cards.

Data were analyzed through four stages: data collection, data condensation, data display, and conclusion drawing and verification. Interview transcripts, observation notes, and documentary evidence were first compiled, then selected, coded, and categorized according to shared meanings to generate the research themes. These themes were subsequently presented in narrative and tabular forms to facilitate the interpretation of relationships among the data before drawing conclusions. The trustworthiness of the findings was ensured through source triangulation, methodological triangulation, and *member checking* by confirming the interpretation of the findings with several participants. These procedures were conducted iteratively to ensure the consistency of the findings and enhance the credibility of the study.

D. Results and Discussion

Implementation of Parent–School Collaboration in Cultivating Qur'anic Morals

Parent–school collaboration in cultivating Qur'anic morals at TAUD SaQu Zidna Ilma is implemented through various forms of cooperation that connect school-based learning activities with moral habituation at home. Based on interviews with KS-01, GR-01, GR-02, GR-03, OT-01, OT-02, and KM-01, this collaboration is realized through continuous communication, parenting programs, mechanisms for monitoring children's development, and a clear division of responsibilities between the school and families. Observational findings indicate that interactions between teachers and parents occur not only during formal activities but also in everyday situations, such as student pick-up. Documentary evidence further demonstrates the use of *mutaba'ah* books, *adab* journals, and children's developmental reports as collaborative tools connecting the school and the family.

Communication emerged as the most frequently practiced form of collaboration between the school and parents. KS-01 explained that communication is conducted through *mutaba'ah* books, WhatsApp groups, private WhatsApp messages, face-to-face interactions during student pick-up, and meetings organized through *parent coaching*. According to KS-01, “*In addition to using communication books or journals, we also communicate through WhatsApp and face-to-face meetings, either on an incidental basis or through scheduled meetings such as parent coaching sessions.*”²⁷ Communication methods also vary among teachers. GR-01 prefers direct communication during student pick-up, GR-02 uses WhatsApp or telephone calls for

²⁷ Interview with KS-01 (Principal of TAUD SaQu Zidna Ilma), interviewed by the author, March 15, 2026.

urgent matters, while GR-03 relies on WhatsApp groups to coordinate classroom activities.²⁸ OT-01 perceived communication as regular and effective, whereas OT-02 expected teachers to be more proactive in providing updates on children's development and acknowledging their children's achievements. Observational and documentary findings confirmed that this communication was maintained consistently through multiple communication channels.

In addition to routine communication, the school actively engages parents through various collaborative programs. Interview findings revealed that these initiatives include weekly parenting brainstorming sessions, *Parent Teacher Conferences* (PTC) held every three months, parenting seminars, parent education classes, and parent-teaching programs. KS-01 explained that all of these activities were designed to align the moral habituation practiced at school with that implemented at home. KM-01 added that the school committee contributes by supporting program implementation, providing recommendations, and serving as a liaison between the school and parents.²⁹ OT-01 reported actively participating in these programs because they helped improve understanding of how to assist children's *muraja'ah* activities at home.³⁰ In contrast, OT-02 acknowledged being unable to participate consistently due to time constraints.³¹ Documentary evidence further showed that parenting programs were conducted regularly with the involvement of teachers, the school committee, and parents.

The implementation of collaboration is further strengthened through monitoring mechanisms that connect moral habituation at school with children's activities at home. According to the interview findings, the school utilizes *adab* journals, *mutaba'ah* books, *muraja'ah* reports shared through WhatsApp groups, and personal communication whenever particular developmental issues require follow-up. OT-01 explained that supporting *muraja'ah* through voice-note submissions facilitated children's learning at home, while OT-02 reported consistently continuing daily prayers, *muraja'ah*, and the practice of *adab* together with family members. Observations showed that teachers routinely reminded children to review their memorization with their parents after returning home from school. Documentary evidence also revealed the use of *adab* journals, parent guidebooks, and children's developmental reports as collaborative monitoring instruments shared between the school and families.

The division of responsibilities between the school and parents constitutes another essential component of collaboration. KS-01 emphasized that parents are

²⁸ Interview with GR 01-03 (Teacher at TAUD SaQu Zidna Ilma), interviewed by the author, March 17, 2026.

²⁹ Interview with KM-01 (School Committee Member at TAUD SaQu Zidna Ilma), interviewed by the author, March 20, 2026.

³⁰ Interview with OT-01 (Parent of a student at TAUD SaQu Zidna Ilma), interviewed by the author, March 18, 2026.

³¹ Interview with OT-02 (Parent of a student at TAUD SaQu Zidna Ilma), interviewed by the author, March 18, 2026.

positioned as the primary educators from the very beginning, while the school serves as a supporting institution through its educational system and curriculum. According to KS-01, *"Parents are the primary educators, while the school supports them through its educational system and curriculum. We have communicated this to parents since their children first enrolled."*³² Observations demonstrated that the cultivation of Qur'anic morals is integrated into daily activities, including *morning activities*, prayer habituation, queuing before meals, sharing with peers, maintaining discipline during play, *tarbiyah* lessons, and greeting teachers upon arrival and departure. These practices are subsequently reinforced by parents through continued guidance at home. Documentary evidence from developmental report cards and *adab* journals further indicates that the process of moral habituation is continuously monitored through collaborative efforts between the school and families.

Implementation of Parent–School Collaboration in Cultivating Qur'anic Morals

Parent–school collaboration in cultivating Qur'anic morals at TAUD SaQu Zidna Ilma is systematically implemented through continuous communication, collaborative programs, monitoring mechanisms, and a clear division of responsibilities between the school and families. Based on interviews with the principal, teachers, parents, and the school committee, collaboration extends beyond classroom learning and continues through parental guidance at home. Observational and documentary evidence further indicates that these components are interconnected in supporting children's moral habituation, ensuring that the values cultivated at school are continuously reinforced within the family environment.

Communication represents the most frequently practiced form of collaboration between the school and parents. KS-01 explained that communication is conducted through *mutaba'ah* books, WhatsApp groups, private WhatsApp messages, face-to-face interactions during student pick-up, and scheduled *parent coaching* sessions. According to KS-01, *"In addition to using communication books or journals, we also communicate through WhatsApp and face-to-face meetings, either on an incidental basis or through scheduled meetings such as parent coaching sessions."*³³ Teachers also select communication channels according to specific needs. GR-01 prefers discussing children's progress directly during student pick-up to avoid misunderstandings, whereas GR-02 relies on WhatsApp or telephone calls when immediate responses are required. Meanwhile, GR-03 uses the class WhatsApp group to share information regarding school activities and coordinate daily *muraja'ah*. Observations revealed that several parents engaged in direct discussions with teachers about their children's behavioral development during pick-up, while WhatsApp group documentation demonstrated the regular dissemination of school information and

³² Interview with KS-01 (Principal of TAUD SaQu Zidna Ilma), interviewed by the author, March 15, 2026.

³³ Interview with KS-01 (Principal of TAUD SaQu Zidna Ilma), interviewed by the author, March 15, 2026.

muraja'ah reports. OT-01 perceived this communication as helpful for monitoring children's development, whereas OT-02 expected communication to extend beyond addressing problems by also recognizing children's achievements at home. These findings indicate that communication is maintained through multiple complementary channels that accommodate the needs of both the school and families.

Beyond routine communication, the school actively involves parents through various collaborative programs. Interview findings revealed that these initiatives include weekly parenting brainstorming sessions, *Parent Teacher Conferences* (PTC) every three months, parenting seminars, parent education classes, and parent-teaching programs. KS-01 explained that these activities were designed to establish a shared understanding between the school and parents regarding children's moral development. KM-01 stated that the school committee supports these programs by providing recommendations, assisting with implementation, and facilitating communication between the school and parents. Documentary evidence showed the implementation of parenting seminars, *At-Tibyan* classes for parents, parent-teaching activities, and PTC meetings discussing students' academic progress and moral development. OT-01 reported actively participating in these activities because they enhanced confidence in assisting children's *muraja'ah* at home. In contrast, OT-02 acknowledged being unable to attend all programs consistently due to time constraints, although still recognizing their value for parenting.³⁴ Observations during parenting activities also revealed two-way discussions between teachers and parents concerning their experiences in guiding children at home. These findings demonstrate that collaboration is strengthened not only through communication but also through structured programs that actively encourage parental engagement.

The implementation of collaboration is further reinforced through monitoring mechanisms that connect moral habituation at school with children's activities at home. Interview findings revealed that the school employs *adab* journals, *mutaba'ah* books, *muraja'ah* reports shared through WhatsApp groups, and personal communication whenever particular developmental issues require follow-up. KS-01 explained that these instruments are used to monitor children's moral development continuously. OT-01 stated that supporting *muraja'ah* through voice-note submissions facilitated parental guidance at home, whereas OT-02 reported consistently continuing daily prayers, *muraja'ah*, and the practice of *adab*, although not always being able to provide full assistance. Observations showed that teachers consistently reminded students to review their memorization with their parents after returning home from school. Documentary evidence also included *adab* journals, parent guidebooks, *mutaba'ah* books, and children's developmental reports, all of which functioned as communication and monitoring instruments shared between the school and families. These findings indicate that the monitoring process serves as an essential link

³⁴ Interview with OT-02 (Parent of a student at TAUD SaQu Zidna Ilma), interviewed by the author, March 18, 2026.

connecting school-based moral habituation with its continued implementation at home.

The division of responsibilities between the school and parents constitutes another essential component of collaboration. KS-01 explained that from the beginning, parents are encouraged to understand their role as the primary educators, while the school supports this responsibility through its educational system and curriculum. According to KS-01, *“Parents are the primary educators, while the school supports them through its educational system and curriculum. We have communicated this to parents since their children first enrolled.”*³⁵ Observations demonstrated that the cultivation of Qur'anic morals is embedded in daily activities, including *morning activities*, prayer habituation, queuing before meals, sharing with peers, maintaining discipline during play, *tarbiyah* lessons, and greeting teachers upon arrival and departure. Parents subsequently reinforced these practices at home by assisting with *muraja'ah*, encouraging daily prayers, and modeling *adab* in everyday life. Documentary evidence from *adab* journals and students' developmental report cards further indicated that home-based habituation formed an integral part of monitoring children's moral development. Overall, the findings demonstrate that parent–school collaboration is built upon continuous communication, active parental involvement in school programs, monitoring mechanisms linking school and home, and complementary roles that collectively support the cultivation of Qur'anic morals.

Mechanisms of Parent–School Collaboration in Cultivating Qur'anic Morals

The successful cultivation of Qur'anic morals at TAUD SaQu Zidna Ilma is not determined by a single form of collaboration but by the integration of four key mechanisms: continuous communication, shared understanding, collaborative monitoring, and a clear division of responsibilities between the school and families. These four mechanisms operate simultaneously to ensure the continuity of moral habituation from the school environment to the home. The findings indicate that communication serves only as the entry point to collaboration, whereas the success of moral cultivation depends on the ability of schools and parents to establish a system that sustains consistent educational practices across both settings. To illustrate the relationship among these mechanisms, a synthesis of the research findings is presented in Table 1.

Table 1. Mechanisms of Parent–School Collaboration in Cultivating Qur'anic Morals

³⁵ Interview with KS-01 (Principal of TAUD SaQu Zidna Ilma), interviewed by the author, March 15, 2026.

Collaboration Mechanism	Empirical Evidence	Analytical Meaning
Continuous communication	<i>Mutaba'ah</i> books, WhatsApp, face-to-face communication, <i>parent coaching</i>	Aligns information and maintains continuous communication between the school and families.
Shared understanding	Parenting brainstorming sessions, <i>Parent Teacher Conferences</i> (PTC), parenting seminars, parent education classes	Aligns goals, values, and strategies for cultivating Qur'anic morals.
Collaborative monitoring	<i>Adab</i> journals, <i>mutaba'ah</i> books, <i>muraja'ah</i> reports, voice-note submissions	Ensures that school-based moral habituation is consistently reinforced at home.
Division of responsibilities	Teachers as facilitators and parents as primary educators	Sustains moral education through complementary educational responsibilities.

Source: Synthesized from interviews, observations, and documentary evidence (processed by the researchers, 2026).

Table I demonstrates that each mechanism serves a distinct function, yet none can operate effectively in isolation. Communication facilitates the exchange of information, shared understanding establishes common educational goals, collaborative monitoring ensures that moral habituation continues at home, while the division of responsibilities maintains continuity between the educational roles of schools and families. These findings suggest that the effectiveness of collaboration is determined not by the number of programs implemented but by the interconnectedness of these mechanisms in forming an integrated collaborative system. This synthesis further highlights that the quality of the relationship between schools and families is more influential than merely increasing the frequency of interactions.

The findings also indicate that communication does not function as the primary objective of collaboration but rather as a mechanism for aligning the actions of teachers and parents. *Mutaba'ah* books, WhatsApp groups, *parent coaching*, and face-to-face communication enable both parties to develop a shared understanding of children's development and the follow-up actions required at home. These findings are consistent with Study reported that intensive communication enhances parental involvement in children's education.³⁶ Study also emphasized that open communication

³⁶ Noel E. Keltz and Tomoko Wakabayashi, "Family Engagement in Schools: Parent, Educator, and Community Perspectives," *Sage Open* 10, no. 4 (October 12, 2020), <https://doi.org/10.1177/2158244020973024>.

strengthens relationships between schools and families.³⁷ However, the present study extends these findings by demonstrating that intensive communication alone does not necessarily lead to effective collaboration unless it is accompanied by a shared understanding of educational goals and moral habituation practices. In this context, communication functions primarily as a coordination mechanism rather than merely a medium for information exchange.

Beyond communication, this study found that developing a shared understanding through parenting programs serves as a key mechanism for strengthening educational consistency between school and home. Parenting brainstorming sessions, *Parent Teacher Conferences*, parenting seminars, and parent education classes not only enhance parents' knowledge of child-rearing practices but also establish mutual agreement regarding the forms of moral habituation that should be consistently implemented. Previous research has found that parenting programs improve parents' competence in supporting children's development.³⁸ Research has also shown that regular meetings between teachers and parents strengthen educational partnerships.³⁹ However, this study provides a different perspective by demonstrating that the primary function of parenting programs extends beyond knowledge transfer to the alignment of educational values and practices. Therefore, the success of collaboration is determined more by the consistency of educational practices implemented at school and at home than by the number of parenting activities conducted.

The findings further reveal that collaborative monitoring and the division of responsibilities constitute the mechanisms that sustain the continuity of cultivating Qur'anic morals. *Adab* journals, *mutaba'ah* books, *muraja'ah* reports, and voice-note submissions function not merely as evaluation tools but also as links connecting moral habituation practiced by teachers at school with parental guidance provided at home. At the same time, positioning parents as primary educators and the school as a facilitator establishes a clear distribution of educational responsibilities, ensuring that the educational process continues beyond the school environment. Previous research has emphasized the importance of parental involvement in children's character development.⁴⁰ Other studies have highlighted the necessity of collaborative

³⁷ Tyler E. Smith et al., "The Effects of Family-School Partnership Interventions on Academic and Social-Emotional Functioning: A Meta-Analysis Exploring What Works for Whom," *Educational Psychology Review* 32, no. 2 (June 13, 2020): 511–44, <https://doi.org/10.1007/s10648-019-09509-w>.

³⁸ Jane Barlow and Esther Coren, "The Effectiveness of Parenting Programs," *Research on Social Work Practice* 28, no. 1 (January 22, 2018): 99–102, <https://doi.org/10.1177/1049731517725184>.

³⁹ Smith et al., "The Effects of Family-School Partnership Interventions on Academic and Social-Emotional Functioning: A Meta-Analysis Exploring What Works for Whom."

⁴⁰ Liman Cai, Peishan Huang, and Yuanfang Guo, "Relationship between Parental Involvement and Children's Positive Mental Character during Early Years: The Moderating Role of Parent-Teacher Relationship and Teacher-Parent Relationship," *Frontiers in Psychology* 15 (December 3, 2024), <https://doi.org/10.3389/fpsyg.2024.1438784>.

monitoring in early childhood education.⁴¹ However, this study offers a more specific contribution by demonstrating that monitoring and role division are effective only when implemented in an integrated manner. Monitoring without clearly defined responsibilities merely produces developmental reports, whereas role division without monitoring increases the risk of inconsistent moral habituation at home.

Overall, this study confirms that the success of parent–school collaboration in cultivating Qur'anic morals is determined not by a single program or a particular form of communication but by the integration of four complementary mechanisms operating simultaneously. The findings make a conceptual contribution by demonstrating that continuous communication, shared understanding, collaborative monitoring, and a clear division of responsibilities collectively form an integrated system that sustains moral habituation across school and home environments. Accordingly, the primary contribution of this study lies not only in identifying the forms of collaboration but also in explaining how these mechanisms reinforce one another to create a more consistent and sustainable process of cultivating Qur'anic morals.

Dynamics of Parent–School Collaboration in Cultivating Qur'anic Morals

The findings of this study indicate that the implementation of parent–school collaboration is dynamic because it is shaped by the interaction between factors that strengthen and those that weaken its implementation. Although the school has established various communication channels, parenting programs, and monitoring systems, the effectiveness of collaboration ultimately depends on the level of parental involvement, teacher responsiveness, and the availability of institutional support. These findings suggest that the successful cultivation of Qur'anic morals cannot be explained solely by the existence of collaborative programs but also by the ability of all stakeholders to sustain consistent engagement in children's everyday educational experiences. A synthesis of these collaborative dynamics is presented in Table 2.

Table 2. Dynamics of Parent–School Collaboration in Cultivating Qur'anic Morals

Collaboration Aspect	Strengthening Conditions	Weakening Conditions	Implications for the Cultivation of Qur'anic Morals
Parental involvement	Parents actively participate in parenting programs, supervise <i>muraja'ah</i> , and continue moral habituation at home	Work commitments, having multiple children, and limited	Determines the consistency of moral habituation within the family environment

⁴¹ Bonnie R. W. Riley et al., "Interprofessional Collaborations in Child Developmental Monitoring and Screening: A Scoping Review," *Early Child Development and Care* 195, no. 12 (September 10, 2025): 1194–1209, <https://doi.org/10.1080/03004430.2025.2559260>.

Collaboration Aspect	Strengthening Conditions	Weakening Conditions	Implications for the Cultivation of Qur'anic Morals
		participation in school activities	
Parent–school communication	Regular communication through <i>mutaba'ah</i> books, WhatsApp, and <i>parent coaching</i>	Communication occurs only when problems arise or depends on individual teacher initiative	Influences the continuity of information regarding children's development
Monitoring of moral habituation	Continuous use of <i>adab</i> journals, <i>mutaba'ah</i> books, and <i>muraja'ah</i> reports	Home-based guidance is not implemented consistently	Influences the continuity of moral practices between school and home
Institutional support	Active involvement of the school committee and the availability of parenting programs	Absence of formal written standard operating procedures (SOPs) for collaboration	Results in inconsistent implementation of collaboration across families

Source: Synthesized from interviews, observations, and documentary evidence (processed by the researchers, 2026).

Table 2 demonstrates that the dynamics of collaboration are shaped not by supporting and inhibiting factors independently, but by the interaction between them. Parental involvement, communication, monitoring, and institutional support reinforce one another when implemented simultaneously. Conversely, parents' work commitments, inconsistent communication, inadequate follow-up monitoring, and the absence of formal operational guidelines contribute to variations in the quality of collaboration across families. These findings suggest that successful collaboration depends more on the school's ability to balance strengthening and weakening conditions than on simply increasing the number of collaborative programs offered.

The findings further indicate that parental involvement is the most influential factor in determining the success of collaboration. Parents who actively participate in parenting programs, supervise their children's *muraja'ah*, and continue moral habituation at home demonstrate greater continuity in their children's education than those whose involvement is constrained by time limitations. Previous research has shown that active parental participation positively influences children's character

development.⁴² Research has also found that family involvement enhances the effectiveness of school-based education.⁴³ However, the present study offers a different perspective by demonstrating that parental involvement should not be measured merely by attendance at school activities but by the consistency with which parents reinforce moral habituation in everyday family life. Therefore, the quality of parental involvement is more significant than the quantity of participation.

In addition to parental involvement, this study found that communication, monitoring, and institutional support collectively determine the sustainability of collaboration. Routine communication becomes more meaningful when reinforced through monitoring mechanisms such as *adab* journals and *mutaba'ah* books, while the active involvement of the school committee strengthens coordination between the school and families. Conversely, the absence of formal written standard operating procedures (SOPs) means that collaborative practices still depend largely on the initiative of individual teachers, resulting in inconsistencies in communication and parental support. Previous research has emphasized the importance of institutional support systems in strengthening school–family partnerships.⁴⁴ Other studies have also demonstrated that monitoring contributes to the sustainability of character education.⁴⁵ However, the present study demonstrates that institutional support is equally as important as communication because it determines the consistency of collaborative implementation at the institutional level.

The findings obtained from the analysis of the lesson planning documents revealed that the Qur'anic moral values taught at TAUD SaQu Zidna Ilma encompass the following:

Table 3. Qur'anic Moral Values Internalized in Learning

Qur'anic Moral Value	Conceptual Foundation	General Indicators
Love for Allah	Tawhid education	Habit of praying and performing acts of worship
Respect for Parents and Teachers	Islamic etiquette (Adab) education	Politeness, obedience, and respect

⁴² Alma Yulia Utami, "The Role of Parental Involvement in Student Academic Outcomes," *Journal of Education Review Provision* 2, no. 1 (December 30, 2022): 17–21, <https://doi.org/10.55885/jerp.v2i1.156>.

⁴³ Rosa Sze Man Wong et al., "Parental Involvement in Primary School Education: Its Relationship with Children's Academic Performance and Psychosocial Competence through Engaging Children with School," *Journal of Child and Family Studies* 27, no. 5 (May 10, 2018): 1544–55, <https://doi.org/10.1007/s10826-017-1011-2>.

⁴⁴ Martin T Hall and Gerald Wurf, "Strengthening School–Family Collaboration: An Evaluation of the Family Referral Service in Four Australian Schools," *Australian Journal of Education* 62, no. 1 (April 20, 2018): 21–35, <https://doi.org/10.1177/0004944118758738>.

⁴⁵ Naresh Giangrande et al., "A Competency Framework to Assess and Activate Education for Sustainable Development: Addressing the UN Sustainable Development Goals 4.7 Challenge," *Sustainability* 11, no. 10 (May 17, 2019): 2832, <https://doi.org/10.3390/su11102832>.

Qur'anic Moral Value	Conceptual Foundation	General Indicators
Respect for the Qur'an	Qur'anic education	Enthusiasm for memorizing and reviewing the Qur'an (<i>murāja'ah</i>)
Compassion toward Others	Social morality	Sharing, empathy, and care for others
Personal Responsibility	Personal morality	Discipline, honesty, and enthusiasm

Table 3 presents the sequence of Qur'anic moral values internalized through the learning process at TAUD SaQu Zidna Ilma. These values include moral conduct toward Allah, reflected in children's love for Allah, as indicated by their habitual practice of praying before and after activities. Respect for parents and teachers is demonstrated through children's obedience, courtesy, and respectful behavior toward them. Respect for the Qur'an is reflected in the children's enthusiasm for learning to read, memorize, and regularly review (*murāja'ah*) the Qur'an. Compassion toward others is indicated by children's willingness to share, show empathy, and care for others. Finally, personal responsibility is demonstrated through attitudes of honesty, discipline, and enthusiasm.

Overall, the findings demonstrate that the dynamics of parent–school collaboration are not static but are shaped by the interaction among family commitment, teacher responsiveness, monitoring mechanisms, and institutional support. These four aspects can either strengthen or weaken the cultivation of Qur'anic morals depending on how consistently they are implemented. This study contributes by demonstrating that successful collaboration cannot be achieved solely through parenting programs or communication channels but requires an integrated system capable of sustaining the active engagement of all stakeholders. Therefore, strengthening the governance of parent–school collaboration is essential to ensure that the cultivation of Qur'anic morals is consistently maintained across both school and family environments.

Conclusion

This study demonstrates that parent–school collaboration in cultivating Qur'anic morals through the *At-Tibyan Curriculum* is not achieved through a single activity but through the integration of continuous communication, shared understanding, collaborative monitoring, and a clear division of responsibilities between the school and families. The findings reveal that the effectiveness of cultivating Qur'anic morals depends not on the intensity of communication or the number of parenting programs implemented, but on the extent to which these mechanisms collectively sustain moral habituation across school and home environments. Accordingly, successful collaboration lies in establishing an integrated educational system that connects formal schooling with family-based parenting practices, enabling Qur'anic moral values to be consistently practiced in children's everyday lives. This study makes a conceptual contribution by demonstrating that parent–school collaboration can be understood as an integrated system comprising communication, shared understanding, monitoring, and complementary role allocation in supporting the cultivation of Qur'anic morals. These findings extend the literature on school–family partnerships by emphasizing the importance of integrating collaborative mechanisms rather than implementing individual programs in isolation. Nevertheless, this study is limited to a single early childhood education institution implementing the *At-Tibyan Curriculum*, and therefore the findings cannot be readily generalized to other educational contexts. Future research is recommended to involve multiple institutions with different curricular characteristics or adopt a *mixed-methods* approach to examine more comprehensively the relationship between collaborative mechanisms and children's moral development.

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