

REEXAMINING THE ROLES OF PARENTS AND TEACHERS IN ISLAMIC EDUCATION

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Abstract

The transformation of social environments and the rapid development of digital technology have significantly influenced children's character formation and Islamic educational development. These changes require stronger collaboration between parents and teachers because the responsibility for children's education cannot be effectively fulfilled by either family or school independently. This study aims to analyze the roles of parents and teachers in Islamic education and examine how collaborative practices between both parties contribute to the formation of students' religious character, moral values, and adaptive competencies. This study employed a qualitative approach with a descriptive interpretive design. Data were obtained through interviews, observations, and relevant documentation concerning parental involvement, teacher roles, communication patterns, and collaborative educational practices. The findings indicate that effective collaboration between parents and teachers is manifested through four interconnected dimensions: value reinforcement at home, continuity of Islamic character education at school, reciprocal communication, and joint monitoring of students' social and digital behavior. The findings further demonstrate that collaboration becomes increasingly important in responding to changes in children's social environments, particularly the influence of digital media and virtual interaction. Parents primarily provide foundational religious values and emotional support, while teachers strengthen, systematize, and develop these values through educational processes. Therefore, sustainable collaboration between families and schools represents a strategic mechanism for maintaining the continuity of Islamic education and strengthening students' moral and spiritual development.

Keywords: Islamic education, parents, teachers, family school collaboration, character education, student development.

Abstrak

Transformasi lingkungan sosial dan perkembangan pesat teknologi digital telah memberikan pengaruh yang signifikan terhadap pembentukan karakter anak-anak serta perkembangan pendidikan Islam. Perubahan-perubahan ini menuntut kolaborasi yang lebih erat antara orang tua dan guru, karena tanggung jawab terhadap pendidikan anak-anak tidak dapat dipenuhi secara efektif baik oleh keluarga maupun sekolah secara terpisah. Penelitian ini bertujuan untuk menganalisis peran orang tua dan guru dalam pendidikan Islam serta mengkaji bagaimana praktik kolaboratif antara kedua pihak tersebut berkontribusi terhadap pembentukan karakter keagamaan, nilai-nilai moral, dan kompetensi adaptif siswa. Penelitian ini menggunakan pendekatan kualitatif dengan desain

deskriptif-interpretatif. Data diperoleh melalui wawancara, observasi, dan dokumentasi yang relevan mengenai keterlibatan orang tua, peran guru, pola komunikasi, serta praktik pendidikan kolaboratif. Temuan menunjukkan bahwa kolaborasi yang efektif antara orang tua dan guru terwujud melalui empat dimensi yang saling terkait: penguatan nilai-nilai di rumah, kelanjutan pendidikan karakter Islam di sekolah, komunikasi timbal balik, serta pemantauan bersama terhadap perilaku sosial dan digital siswa. Temuan tersebut lebih lanjut menunjukkan bahwa kolaborasi menjadi semakin penting dalam merespons perubahan di lingkungan sosial anak-anak, terutama pengaruh media digital dan interaksi virtual. Orang tua terutama memberikan nilai-nilai keagamaan dasar dan dukungan emosional, sementara guru memperkuat, mensistematisasikan, dan mengembangkan nilai-nilai tersebut melalui proses pendidikan. Oleh karena itu, kolaborasi berkelanjutan antara keluarga dan sekolah merupakan mekanisme strategis untuk menjaga kelangsungan pendidikan Islam serta memperkuat perkembangan moral dan spiritual siswa.

Kata kunci: pendidikan Islam, orang tua, guru, kolaborasi keluarga sekolah, pendidikan karakter, perkembangan siswa

INTRODUCTION

Education is, at its core, a process of humanization aimed at developing the whole person—intellectually, emotionally, socially, morally, and spiritually. Education is not only directed toward producing students with academic abilities but also toward shaping individuals who are mature, independent, of good character, socially responsible, and capable of facing and resolving life's challenges constructively. From the perspective of character education, educational success cannot be measured solely by mastery of knowledge but also by students' ability to internalize values and embody them in their daily behavior (Suprayitno & Wahyudi, 2020). Therefore, education must be understood as an ongoing process involving various educational environments, particularly the family and school.

The family is the first and most fundamental educational environment for a student's development. Before encountering school and teachers, children gain educational experiences through interactions with their parents and family members. Within the family environment, children first learn about love, responsibility, honesty, discipline, patience, respect for others, and religious values. Parental role modeling serves as a crucial educational tool because children learn not only through verbal advice but also by observing the behavior of those closest to them. Thus, the family cannot be viewed merely as a place of residence but as an educational space that shapes the foundation of a child's personality and character.

From an Islamic perspective, the family's responsibility for a child's education has a strong theological basis. The Qur'an states in Surah At-Tahrim [66]: 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

"O you who believe! Protect yourselves and your families from the Fire whose fuel is people and stones; over it are angels who are stern and severe, who do not disobey Allah in what He commands them, and they always do as they are commanded."

This verse establishes that the responsibility to care for one's family extends beyond merely fulfilling material needs; it also encompasses moral, spiritual, and religious guidance. Family education from an Islamic perspective is thus a form of parental responsibility to preserve children's innate nature (fitrah) and develop their potential so they may grow into individuals

of faith, good character, knowledge, and social responsibility. Students should be viewed as human beings with potential and innate nature that must be developed through a conducive educational environment, not merely as passive recipients of knowledge (Assingkily, 2021).

Nevertheless, the responsibility for education does not end with the family environment. When children enter formal educational institutions, teachers play a strategic role in continuing, reinforcing, and developing the values introduced within the family. Teachers do not merely function as conveyors of learning material but also as educators, mentors, role models, and facilitators of students' development. In Islamic education, the teacher's role even encompasses moral and spiritual dimensions, as the learning process aims not only to educate students intellectually but also to shape their character and guide their personal development based on Islamic values. Thus, family education and school education should not operate in two separate spheres but rather complement and reinforce one another.

Issues arise when advancements in information and communication technology have altered the patterns of interaction between students and their families, schools, and social environments. The prevalence of smartphones, social media, video platforms, and various forms of digital communication offers significant benefits for access to information and learning, but simultaneously presents new challenges in character education and Islamic education. Children can be exposed to various values, lifestyles, and cultures without always receiving adequate guidance from parents or teachers. These changes can expand children's learning horizons but also have the potential to foster consumerist, individualistic, and hedonistic tendencies, as well as dependence on digital devices, if not accompanied by digital literacy and appropriate guidance.

This situation indicates that the challenges of education in the digital age lie not only in schools' ability to provide learning technology but also in the ability of families and schools to build a consistent educational ecosystem. Face-to-face interactions between children and parents may decrease due to the use of digital devices. Similarly, interactions between teachers and students are increasingly likely to take place in digital spaces. While these changes do open up opportunities for flexible learning, if not balanced by adequate interpersonal communication, educational relationships may lose some of their emotional, social, and spiritual dimensions. Suprayitno and Wahyudi (2020) note that technological advancements and shifts in social interaction patterns can pose challenges for character education as interpersonal relationships become increasingly individualistic and face-to-face interactions grow more limited.

In this context, Islamic education faces more complex challenges because the process of internalizing values cannot be achieved solely through the transfer of religious knowledge. Islamic values must be brought to life through habit formation, exemplary behavior, dialogue, guidance, and daily life practices. A child who learns about honesty at school, for example, needs a family environment that also instills honesty. Similarly, values such as discipline, responsibility, politeness, compassion, worship, and respect for others will be more easily internalized if the educational messages conveyed by teachers are reinforced through family life practices. Inconsistencies between the values taught at school and the behavior children observe at home can lead to normative confusion and weaken the process of value internalization.

Therefore, the relationship between parents and teachers must shift from an informative model toward a collaborative partnership. Parents should not be positioned merely as recipients of information regarding their child's academic progress, while teachers should not be positioned as the sole bearers of educational responsibility once the child is at school. Both are educational actors with distinct yet interconnected roles. Parents have an emotional closeness and a high level of interaction with their children, whereas teachers possess pedagogical competencies and professional experience in developing students' abilities. Collaboration between the two parties enables continuity between the values instilled at home and those developed at school.

The importance of this collaboration is even more pronounced in the context of character education. Research by Aziz et al. (2021) indicates that the development of social concern as a character trait during the learning process faces challenges when schools and families are unable to jointly address educational needs. The study emphasizes that collaboration between schools and families is a crucial component in building students' character. These findings are relevant to Islamic education because the internalization of moral conduct and religious values also requires consistency between the family and school environments.

Broader studies also indicate that family and community involvement in education can yield benefits not only related to learning outcomes but also to interpersonal relationships and the strengthening of family engagement in the educational process (Morlà-Folch et al., 2022). However, collaboration between families and schools does not automatically yield positive outcomes. Baxter and Kilderry (2022) point out that the concept of parental involvement must be distinguished from mere formal participation. Schools must also avoid a perspective that evaluates families solely based on the forms of involvement the school desires, as families' experiences, social circumstances, and forms of contribution vary greatly. This underscores that collaboration between parents and teachers must be built on two-way communication, respect for family circumstances, a shared understanding of educational goals, and a proportional division of responsibilities.

In Islamic education, this collaboration can be developed through several concrete forms, such as regular communication regarding students' progress, aligning perceptions about the values to be instilled, guidance in religious practices and the cultivation of moral character, supervision of digital media use, parental involvement in educational activities, and the joint resolution of students' issues. Collaboration can also be achieved through digital communication, which is not merely used to convey school announcements but serves as a space for dialogue between teachers and parents regarding students' academic, social, emotional, and spiritual development. Thus, technology is not viewed solely as a source of problems but can be reimagined as a tool that strengthens the educational relationship between families and schools.

The urgency of such collaboration is increasingly relevant in the context of Indonesia's evolving education policies. The Ministry of Primary and Secondary Education positions families, schools, the community, and the media as part of an educational ecosystem that must work synergistically to strengthen character. Character-building policies and programs also emphasize that fostering good habits in children requires consistent involvement from both parents and schools. Indeed, in the context of the growing use of social media, the

government reiterates that synergy between home and school is necessary to address the overwhelming flow of information children are exposed to. Thus, the issue of collaboration between families and schools is not merely a pedagogical matter but also a strategic necessity in building an educational ecosystem capable of responding to social and technological changes.

However, there is a fundamental issue that still requires examination. Educational practices often still treat families and schools as two institutions operating in parallel. Schools are responsible for the formal learning process, while families are considered responsible for children's lives outside of school. This division can lead to educational fragmentation, especially when the values instilled at school are not reinforced at home—or vice versa. In the context of Islamic education, this fragmentation becomes even more problematic because Islamic education, by its very nature, demands continuity between knowledge, belief, habit formation, and behavior.

This gap indicates that studies on the roles of parents and teachers need to shift from an individual-role perspective toward a relational and collaborative perspective. Research on parents often focuses on parenting styles, academic support, or family involvement, whereas research on teachers largely emphasizes pedagogical competencies, professionalism, or teaching strategies. In reality, the challenges of educating students in the digital age cannot be addressed in a sectoral manner. What is needed is an understanding of how parents and teachers establish communication, align values, share information, divide responsibilities, and jointly support children's development.

The novelty of this research lies in its effort to position parent-teacher collaboration as the primary mechanism in the implementation of Islamic education, rather than merely as an additional form of parental involvement. This perspective shifts the focus of the study from questions such as “What is the role of parents?” and “What is the role of teachers?” toward a more integrative inquiry into how these two actors construct sustainable educational collaboration to foster students' academic, moral, social, and spiritual development. This novelty becomes increasingly relevant because today's educational environment consists not only of the physical spaces of home and school but also of digital spaces that expose students to diverse values, information, and social influences.

Furthermore, this study offers the perspective that collaboration between parents and teachers in Islamic education is not only oriented toward improving academic achievement but also toward the sustained internalization of Islamic values. Collaboration is understood as a process of building a shared educational vision, two-way communication, setting a good example, fostering habits, providing guidance, monitoring students' development, and jointly resolving students' issues. Within this framework, the family and the school are positioned as two educational environments with distinct functions but a shared goal: to help students develop into individuals who are faithful, virtuous, knowledgeable, independent, and capable of adapting to the changing times.

This new approach is also relevant to the development of digital education. The use of technology need not be viewed as a threat to be kept away from students, but rather as an educational reality that must be managed through collaboration. Parents play a role in

establishing habits and setting boundaries for technology use at home, while teachers can strengthen digital literacy, critical thinking skills, media ethics, and the productive use of technology at school. Collaboration between the two can foster consistency in education, ensuring that students receive a relatively aligned message regarding how technology should be used responsibly and in accordance with Islamic values.

Based on this discussion, it is clear that social and technological changes have created new challenges for Islamic education, particularly in maintaining the continuity of character development and the instillation of religious values in students. The family remains the first and primary educational environment, while teachers serve as professional educators who continue and develop this educational process within the school setting. The two cannot be separated because the success of Islamic education depends heavily on the continuity of values, communication, exemplary behavior, and habits instilled in students across their various life environments.

Thus, research on the collaborative roles of parents and teachers in Islamic education is essential to understand the forms, patterns, mechanisms, and challenges of their cooperation in addressing changes in the educational environment. This study aims to analyze how parents and teachers collaboratively fulfill their roles in instilling Islamic values, shaping character, guiding students' development, and responding to the influence of the digital environment. The research findings are expected to provide a theoretical contribution to the development of Islamic education studies and a practical contribution to parents, teachers, schools, and policymakers in building a family–school partnership model that is more participatory, sustainable, and aligned with the needs of Islamic education in the digital age.

METHOD

This study employs a qualitative approach using a case study design to gain an in-depth understanding of the roles of parents and teachers in fostering collaboration in Islamic education. The qualitative approach was chosen because the study is oriented toward exploring the experiences, perceptions, practices, and meanings constructed by educational actors in real-life contexts (Creswell & Poth, 2018). The case study approach allows the phenomenon of family–school collaboration to be analyzed contextually, taking into account the interactions among actors, the educational environment, and the surrounding social dynamics.

Research participants were selected through purposive sampling based on their direct involvement in the students' educational process, including parents/guardians, Islamic Religious Education teachers, homeroom teachers, and school administrators. The selection of informants took into account their experiences in communication, mentoring, character building, instilling Islamic values, and monitoring the use of digital media. Data collection was conducted through semi-structured interviews, observations, and document analysis. Interviews were used to explore informants' experiences and perceptions regarding the forms, mechanisms, benefits, and barriers to collaboration; observations were used to identify collaborative practices in natural settings; while documents served as a source of triangulation. Data were analyzed using reflexive thematic analysis through the stages of data familiarization, preliminary coding, theme construction, theme review,

theme definition and naming, and the preparation of an analytical report (Braun & Clarke, 2021). The analysis was conducted iteratively by comparing data across participants and sources to identify both convergent and divergent patterns. The credibility of the research was strengthened through triangulation of sources and techniques, researcher reflection, an audit trail, and the researcher's reflexive positioning. Ethical procedures included participant consent, confidentiality of identity, use of data solely for research purposes, and the participants' right to withdraw from the study at any time.

RESULTS AND DISCUSSION

Research Findings: Parent–Teacher Collaboration in Islamic Education

The research findings indicate that the success of Islamic education cannot be understood as the sole responsibility of schools, but rather as the outcome of continuous interaction between families and educational institutions. Based on thematic analysis, four major themes were identified: (1) the distribution of educational responsibilities, (2) parent–teacher communication and coordination, (3) role modeling and consistency of Islamic values, and (4) adaptation of collaboration to the digital environment. These four themes demonstrate that the relationship between parents and teachers needs to move beyond an administrative pattern toward a pedagogical partnership oriented toward students' academic, moral, social, and spiritual development.

The study involved 20 informants, consisting of parents and teachers. The distribution of findings can be presented based on the frequency with which informants referred to particular themes. The first theme, the distribution of educational responsibilities, emerged among approximately 17 informants (85%). Informants generally understood that the family represents the first educational environment, while schools function to reinforce, expand, and develop values initially introduced within the family. This finding demonstrates an awareness that Islamic education requires continuity between habituation at home and learning at school.

From the informants' perspective, parents occupy a strategic position because children spend a substantial amount of their time within the family environment. Parents are responsible not only for meeting children's material needs but also for modeling behavior, monitoring social interactions, developing religious practices, and providing moral reinforcement. Teachers subsequently continue this process through systematic and structured educational activities. Thus, Islamic education operates through a mechanism of continuity of values, whereby values introduced at home are reinforced at school.

One interviewee stated:

“Religious education is not enough when it is provided only when children are at school. What teachers teach needs to be continued by parents at home, especially through daily habits and behavioral examples.”

This statement indicates that the informant viewed education as an uninterrupted process connecting the domestic and institutional spheres. This finding is consistent with Epstein's (2018) view that family and school involvement constitutes an important component in supporting students' comprehensive development. In Islamic education, this continuity

acquires an additional dimension because educational objectives are not limited to academic achievement but also include character development and the internalization of religious values.

The second theme concerns communication and coordination between parents and teachers, which was identified among approximately 16 of the 20 informants (80%). Informants emphasized that collaboration would not be effective if communication occurred only when students experienced problems. Communication needs to take place regularly to discuss students' academic development, behavior, religious practices, social relationships, and psychological conditions.

This finding indicates a paradigm shift in the parent–teacher relationship. A relationship that was previously characterized by one-way communication—where teachers conveyed information and parents received it—needs to develop into two-way communication. Within this pattern, teachers do not merely report students' development but also receive information from parents concerning children's conditions at home. Conversely, parents do not simply expect schools to resolve problems but participate actively in identifying solutions.

One informant explained:

“Sometimes teachers see children differently at school, while parents see them differently at home. Therefore, communication is necessary so that teachers and parents can understand the child’s condition more completely.”

This finding has important implications because students' behavior is contextual. Children may display different behaviors in family, school, and peer environments. Therefore, communication between these two primary environments enables parents and teachers to develop a shared understanding of students' characteristics and needs.

The third theme concerns role modeling and consistency of Islamic values, which was identified among approximately 15 informants (75%). This finding is particularly important because Islamic education cannot be reduced to the transmission of religious knowledge. Values such as honesty, responsibility, discipline, patience, compassion, and respect for others need to be demonstrated through the actual behavior of adults who serve as models for students.

Informants tended to position both parents and teachers as role models. When teachers teach honesty but demonstrate behavior that contradicts this value, the process of value internalization becomes less effective. Likewise, when parents ask children to perform religious practices but fail to provide examples in everyday life, the educational process may lose its effectiveness. Thus, the effectiveness of Islamic education is strongly influenced by the consistency between what adults teach and what adults practice.

One interviewee stated:

“Children are more likely to follow what they see than what they only hear. If parents and teachers provide the same examples, children can more easily develop those values as habits.”

This finding reinforces the idea that character development occurs through modeling and habituation. Bandura (1986) explained that individuals learn behavior through observing social models. In the context of Islamic education, this process can be integrated with the concept of *uswah hasanah*, or exemplary conduct, as an important mechanism for character development.

The fourth theme concerns the adaptation of parent–teacher collaboration to the digital environment, which was identified among approximately 14 informants (70%). Informants identified digital technology as an ambivalent phenomenon. On the one hand, technology provides opportunities for parents and teachers to communicate more quickly through WhatsApp, learning platforms, and other digital media. On the other hand, uncontrolled use of digital devices may create problems, including reduced face-to-face interaction, gadget dependence, exposure to inappropriate content, and weakened parental supervision.

This finding demonstrates that technology should not be positioned solely as a threat to Islamic education. The central issues involve digital parenting, digital literacy, and the capacity of parents and teachers to establish appropriate rules for technology use. Livingstone and Helsper (2008) highlighted the importance of parental mediation in helping children navigate the risks and opportunities of the digital environment.

One informant stated:

“Teachers and parents can communicate more easily through WhatsApp now, but children still need to be supervised directly. We should not allow communication between parents and teachers to become active while communication between parents and children actually decreases.”

This statement illustrates the paradox of education in the digital era. Technology can strengthen communication between parents and teachers but does not automatically strengthen parent–child relationships. Therefore, educational digitalization should be positioned as a supporting mechanism, rather than a substitute for direct pedagogical and emotional interaction.

Overall, based on the 20 informants, the distribution of themes can be summarized as follows.

Table 1. Distribution of Research Themes

MAIN THEME	INFORMANTS MENTIONING THE THEME	PERCENTAGE
DISTRIBUTION OF EDUCATIONAL RESPONSIBILITIES	17	85%
PARENT–TEACHER COMMUNICATION AND COORDINATION	16	80%
ROLE MODELING AND CONSISTENCY OF ISLAMIC VALUES	15	75%
ADAPTATION OF	14	70%

The percentages do not represent population proportions and are not intended for statistical generalization. Rather, they indicate the proportion of informants who referred to a particular theme within the qualitative data. In qualitative research, the frequency of theme occurrence should be treated as supporting information, while interpretation should remain grounded in the depth, context, and patterns of meaning identified within the data (Braun & Clarke, 2021).

The synthesis of findings demonstrates that parent–teacher collaboration in Islamic education is relational, integrative, and continuous. It is relational because collaboration is built through communication and trust; integrative because family and school education are directed toward mutually reinforcing values; and continuous because education does not end with classroom learning but continues within the family and students’ broader social environments.

The principal finding of this study, therefore, is not merely that parents and teachers both have roles in Islamic education, but that the effectiveness of these roles depends substantially on the consistency and integration of their actions. When families teach values that differ from those promoted at school, students may experience normative inconsistency. Conversely, when parents and teachers establish shared understandings regarding values, rules, habituation, and mentoring strategies, the educational environment becomes more coherent.

Accordingly, the collaboration model identified in this study can be understood as an ecological partnership of Islamic education, namely an educational partnership that connects family, school, and the digital environment within a single ecosystem for student development. The conceptual novelty of this finding lies in emphasizing that collaboration is not sufficiently realized through administrative communication alone but must be manifested through shared values, role modeling, habituation, supervision, and adaptive responses to changes in the digital environment. This perspective extends the understanding of Islamic education from a teacher-centered approach toward an ecological approach that positions parents and teachers as co-educators.

DISCUSSION

The findings demonstrate that collaboration between parents and teachers is a fundamental element in developing Islamic education oriented toward students’ holistic development. The four themes identified—distribution of educational responsibilities, communication and coordination, role modeling and consistency of Islamic values, and adaptation of collaboration to the digital environment—demonstrate that Islamic education does not occur within an institutional space isolated from family life. Instead, students’ development results from interactions among family, school, and the social-digital environment. This finding reinforces an ecological perspective on education that views child development as the product of reciprocal relationships between individuals and the multiple environmental systems surrounding them. Within Islamic education, this perspective acquires an additional dimension because education is directed not only toward

academic competence but also toward character formation, moral responsibility, and spiritual orientation.

The first theme, concerning the distribution of educational responsibilities, was the most dominant finding, with 17 of the 20 informants, or approximately 85%, referring to this theme in the distribution of the research data. The dominance of this theme demonstrates an awareness that Islamic education is a shared responsibility between families and schools. Parents are positioned as children's first educators who provide foundational values, habits, and moral orientations, whereas teachers are responsible for developing and institutionalizing these values through systematic educational processes. This finding demonstrates that family and school should not be regarded as two institutions operating independently. Rather, they constitute two complementary educational environments.

This finding is strongly relevant to the concept of school–family partnership developed in educational scholarship. Epstein (2018) explains that family and school involvement can establish partnerships that support students' academic, social, and personal development. Such partnerships become effective when responsibilities are clearly distributed while both parties recognize that children's education represents a shared responsibility. Within the context of this study, this concept can be extended into an Islamic educational partnership, namely a partnership between families and schools that is directed not only toward academic achievement but also toward continuity of Islamic values in students' lives.

This finding also reinforces the concept of family education in Islam. The family is not merely a place for fulfilling biological and material needs but the first environment in which children experience values, norms, social relationships, responsibility, and religious practices. Therefore, when schools teach honesty, discipline, responsibility, politeness, and social concern, these values are more likely to become internalized when they receive consistent reinforcement at home. Conversely, classroom learning may lose effectiveness when the family environment provides behavioral models that contradict the values taught at school.

The second finding demonstrates the importance of communication and coordination between parents and teachers. Approximately 16 of the 20 informants, or 80%, emphasized the importance of communication as the foundation of collaboration. This finding indicates that collaboration cannot be reduced to parents' attendance at school activities or administrative communication regarding students' grades and attendance. Meaningful collaboration requires two-way information exchange concerning students' development in academic, social, emotional, and moral domains.

From the perspective of educational partnership, two-way communication enables parents and teachers to develop a more comprehensive understanding of students. Teachers gain information concerning children's habits, characteristics, and circumstances at home, while parents gain insight into children's behavior in learning contexts and social interactions at school. Communication therefore functions as a mechanism for integrating information, enabling both parties to avoid partial judgments about students. Epstein (2018) identifies communication as one of the primary forms of family involvement through which schools and families can work toward shared educational goals.

This finding becomes increasingly important because students' behavior can be contextual. A child may demonstrate compliance at home but experience difficulties with discipline at school, or the reverse may occur. When parents and teachers rely solely on observations from one environment, their interpretation of student behavior may be incomplete. Collaboration through intensive communication enables both parties to compare information, identify behavioral patterns, and formulate more appropriate support strategies. Communication, therefore, is not merely an exchange of messages but part of the pedagogical process and educational decision-making.

The third theme, role modeling and consistency of Islamic values, was identified among approximately 15 of the 20 informants, or 75%. This finding is significant because Islamic education fundamentally extends beyond the transmission of religious knowledge. Islamic values need to be embodied in behaviors that students can observe. In this regard, parents and teachers function as significant models for students' behavioral development. Through social cognitive theory, Bandura (1986) explains that individuals learn not only through direct experience but also through observing the behavior of others and the consequences associated with that behavior.

In Islamic education, this process can be associated with the principle of *uswah hasanah*, or exemplary conduct. Role modeling is important because students do not merely listen to what adults say but also observe the consistency between their words and actions. Teachers who teach honesty but fail to demonstrate integrity, or parents who ask children to maintain religious practices but do not demonstrate similar habits, may create normative inconsistencies in the educational process. Conversely, consistency in the behavior of parents and teachers strengthens value internalization.

This finding indicates that parent–teacher collaboration needs to move from shared responsibility toward shared modeling. What needs to be established is not only shared responsibility but also shared behavioral examples. Such consistency is particularly important in character education because moral values are more likely to develop when students encounter relatively consistent behavioral patterns across different environments. Thus, character development requires an educational ecosystem that conveys coherent moral messages.

The fourth theme involves the adaptation of parent–teacher collaboration to the digital environment, identified among approximately 14 of the 20 informants, or 70%. This finding indicates that digital technology occupies an ambivalent position in relationships among parents, teachers, and students. On the one hand, technology enables communication to occur rapidly, flexibly, and without spatial limitations. Parents and teachers can exchange information regarding assignments, attendance, behavior, and student development more efficiently. On the other hand, the digital environment introduces new challenges, including exposure to inappropriate content, excessive gadget use, reduced face-to-face interaction, and difficulties in monitoring students' digital activities.

This finding is consistent with Livingstone and Helsper's (2008) study of parental mediation in children's Internet use. They demonstrate that parents employ various

strategies to manage children's online activities, including interaction rules and active engagement. However, mediation strategies do not always produce identical effects, and supervision needs to be adapted to children's characteristics and needs. Thus, Islamic education in the digital era should not rely exclusively on restriction or prohibition. Parents and teachers need to develop digital literacy, dialogic skills, and mentoring practices that enable students to understand the moral implications of their digital activities.

In this context, technology should be positioned as enabling infrastructure for collaboration rather than a replacement for pedagogical relationships. The use of WhatsApp, learning platforms, or digital media can accelerate coordination, but it cannot fully replace the emotional closeness and role modeling developed through direct interaction. The findings reveal a paradox: technology may increase the frequency of communication between parents and teachers while simultaneously reducing the quality of direct parent-child interaction when its use is not managed proportionately.

Taken together, the four themes generate an understanding that parent-teacher collaboration needs to be developed through three interconnected layers: shared responsibility, shared values, and shared action. Shared responsibility ensures that parents and teachers recognize their respective positions as educators. Shared values ensure that the moral messages received by students do not contradict one another. Shared action ensures that these values are translated into concrete everyday practices.

These findings contribute to the development of a more ecological understanding of Islamic education. Education should not be understood solely as a process occurring in classrooms but as a process of human development shaped through interactions among family, school, community, and the digital environment. Within this framework, parents and teachers can be positioned as co-educators, rather than as actors working independently. Teachers possess pedagogical and professional expertise, whereas parents possess contextual knowledge concerning children's lives outside school. Integrating these two sources of knowledge can produce a more comprehensive understanding of students.

The theoretical implication of this study lies in strengthening the concept of family-school partnership by incorporating Islamic values and digital transformation. The study demonstrates not only that collaboration is necessary but also that the quality of collaboration is determined by value consistency, two-way communication, role modeling, and the capacity to adapt to environmental changes. These findings provide a foundation for developing a more contextually appropriate collaboration model for Islamic educational institutions.

Practically, schools need to establish systematic communication mechanisms with parents rather than contacting them only when problems arise. Regular meetings, student-development consultations, parenting forums, and structured digital communication can serve as instruments for strengthening partnerships. At the same time, parents need opportunities to communicate information concerning children's development at home. Islamic education programs should also strengthen awareness that character development is a process requiring continuity between what is taught at school and what is practiced at home.

Thus, the findings confirm that the success of Islamic education amid social change and technological development depends substantially on the capacity of families and schools to build a coherent educational ecosystem. Collaboration should not be understood merely as an administrative relationship between parents and teachers but as a pedagogical, moral, and social relationship through which both parties work together to develop students. The conceptual novelty of the findings lies in defining collaboration as an ecological partnership of Islamic education, a partnership integrating family responsibility, school expertise, value modeling, two-way communication, and digital literacy within a single educational ecosystem. Through this approach, Islamic education has greater potential to preserve the fundamental values of the Qur'an and Sunnah while responding adaptively to social and technological change.

CONCLUSION

This study demonstrates that Islamic education in the context of social change and technological development requires stronger collaboration between parents and teachers. Education cannot be fully delegated to schools because the family represents the first educational environment and plays an essential role in shaping students' values, character, habits, and spiritual orientation. Conversely, teachers have a professional responsibility to develop students' potential through systematic, purposeful, and continuous learning processes. Therefore, the relationship between families and schools needs to be constructed as a complementary educational partnership.

Four major themes were identified: the distribution of educational responsibilities, parent–teacher communication and coordination, role modeling and consistency of Islamic values, and adaptation of collaboration to the digital environment. These findings demonstrate that the effectiveness of Islamic education is determined not only by the quality of classroom instruction but also by the continuity of educational values and practices within the family environment. Two-way communication between parents and teachers serves as an important mechanism for understanding students' development more comprehensively and formulating appropriate support strategies.

The study also demonstrates that digital technology has an ambivalent character: it can strengthen communication and coordination while simultaneously creating challenges for direct interaction and student supervision. Therefore, parent–teacher collaboration needs to be developed as an ecological partnership of Islamic education that integrates shared responsibility, role modeling, communication, and digital literacy. This approach enables Islamic education to remain relevant to changing times without losing its moral and spiritual orientation.

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