

COLLABORATIVE STRATEGIES OF ISLAMIC RELIGIOUS EDUCATION TEACHERS AND PARENTS IN STRENGTHENING STUDENTS' ISLAMIC MORAL CHARACTER IN THE DIGITAL ERA

Salahudin Al Ayyubi, Mahariah

Universitas Islam Negeri Sumatera Utara Medan

Jl. Williem Iskandar Pasar V Medan Estate, Deli Serdang, Sumatera Utara

Email: salahudin0301191059@uinsu.ac.id, mahariah@uinsu.ac.id

Abstract: This study analyzes the collaboration between Islamic Religious Education teachers and parents in developing students' morality at SMA Muhammadiyah 18 Sunggal. Using a qualitative descriptive approach, data were collected through observation, in-depth interviews, and documentation involving the principal, homeroom teachers, Islamic Religious Education teachers, and parents. Data were analyzed using the Miles, Huberman, and Saldaña interactive model through data condensation, data display, and conclusion drawing, with source and technique triangulation used to ensure data credibility. The findings indicate that collaboration is implemented through student activity reporting books, WhatsApp groups, home visits, parenting guidance, and parent-teacher meetings during report-card distribution. These mechanisms facilitate communication, monitoring, evaluation, and reinforcement of Islamic values between school and family environments. However, collaboration faces challenges related to parents' limited time, digital communication barriers, and differences in perceptions regarding educational responsibilities. The study concludes that strengthening flexible communication, clarifying responsibilities, and developing sustainable parenting programs are essential for establishing an integrated school-family partnership in students' moral development.

Keywords: Islamic Education, Parent-Teacher Collaboration, Moral Development

Abstrak: Penelitian ini menganalisis kerja sama guru Islamic Religious Education dan orang tua dalam pembinaan akhlak siswa di SMA Muhammadiyah 18 Sunggal. Penelitian menggunakan pendekatan kualitatif deskriptif dengan pengumpulan data melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan kepala sekolah, wali kelas, guru Islamic Religious Education, dan orang tua siswa. Data dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña melalui kondensasi data, penyajian data, dan penarikan kesimpulan, sedangkan keabsahan data diuji melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa kerja sama dilaksanakan melalui buku pelaporan kegiatan siswa, grup WhatsApp, kunjungan rumah, penguatan pola asuh, serta pertemuan guru dan orang tua pada pembagian rapor. Berbagai mekanisme tersebut mendukung komunikasi, pemantauan, evaluasi, dan penguatan nilai-nilai Islam antara lingkungan sekolah dan keluarga. Namun, kerja sama masih menghadapi kendala berupa keterbatasan waktu orang tua, hambatan komunikasi digital, dan perbedaan persepsi mengenai tanggung jawab pendidikan. Penelitian menyimpulkan bahwa penguatan komunikasi fleksibel, pembagian tanggung jawab yang jelas, dan program parenting berkelanjutan diperlukan untuk membangun kemitraan sekolah-keluarga dalam pembinaan akhlak siswa.

Kata Kunci: Pendidikan Islam, Kolaborasi Guru dan Orang Tua, Perkembangan Moral

INTRODUCTION

Education is a conscious and planned process aimed not only at developing students' intellectual abilities but also at fostering their spiritual, emotional, social, and moral dimensions. From the perspective of Islamic education, educational success cannot be measured solely by academic achievement but also by students' ability to internalize the values of faith, worship, and noble character and to actualize these values in their daily lives (Sidik, 2021; Isrofuzain & Subando, 2025). This orientation places moral development as a fundamental component of Islamic education because morality reflects the extent to which religious values have been internalized and serves as an important indicator of the success of Muslim character formation (Fadhilah & Mardianto, 2023). Accordingly, moral development should not be positioned as a complementary component of the learning process but rather as an integral orientation within the entire educational ecosystem.

Within this context, Islamic Religious Education teachers occupy a strategic position in developing students' morality through learning, exemplary conduct, habituation, supervision, and continuous guidance (Mardiansyah et al., 2023; Haq & Kosasih, 2021). Islamic Religious Education teachers do not merely function as transmitters of religious knowledge but also as role models who transform Islamic values into students' actual behavior. Nevertheless, the responsibility for moral development cannot be placed entirely on schools. Students live within various social environments that continuously interact with one another, particularly the family,

school, and wider community. Therefore, the success of moral development is strongly determined by the consistency of values, exemplary behavior, habituation, and supervision that students experience across these environments.

The urgency of moral development is firmly grounded in the objectives of national education. Article 3 of Law Number 20 of 2003 concerning the National Education System stipulates that national education functions to develop abilities and shape the character and civilization of a dignified nation, enabling students to become individuals who are faithful, devoted to God Almighty, morally upright, healthy, knowledgeable, competent, creative, independent, democratic, and responsible (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, n.d.). This provision demonstrates that character and moral formation constitute a substantive mandate of national education. The Islamic perspective likewise emphasizes the collective nature of educational responsibility through the saying of the Prophet Muhammad (peace be upon him), "Each of you is a shepherd, and each of you is responsible for those under your care" (Narrated by al-Bukhari and Muslim). This hadith provides a normative foundation that teachers and parents have complementary responsibilities in guiding students' development. Therefore, moral development requires a systematic, communicative, and sustainable partnership between schools and families.

The need for such a partnership has become increasingly important amid social changes and the rapid development of digital technology, which have created an increasingly complex educational environment. Intensive social media use, changing patterns of communication, peer influence, and parents' limited time due to occupational demands may affect the process of value internalization among students. Under these circumstances, discrepancies may emerge between the values cultivated at school and the behaviors that develop at home or within students' broader social environments. Weak communication between schools and families may also prevent information concerning students' development from being communicated effectively and may reduce the consistency of moral guidance. Therefore, the competence of Islamic Religious Education teachers needs to be supported by active parental involvement so that moral development does not end in the classroom but receives continuous reinforcement within the family environment.

Previous studies have demonstrated the importance of school-family collaboration in supporting students' development. Collaboration between teachers and parents has been found to be relevant to character formation, improved learning outcomes, and the strengthening of religious education (Arafat & Astuti, 2020). Such involvement can be facilitated through digital communication, regular meetings, and parental participation in school programs (Muliadi et al., 2024). Family

involvement also contributes to students' discipline, learning motivation, and religious behavior (Salsabila, 2022). However, these studies have generally examined school-family partnerships within the broader framework of education. Studies that specifically position Islamic Religious Education teachers as strategic actors in moral development while simultaneously examining the patterns of interaction between Islamic Religious Education teachers and parents remain relatively limited. Furthermore, research on such partnerships within Muhammadiyah schools, particularly concerning communication challenges, the distribution of educational responsibilities, and the continuity of moral development between home and school, remains insufficiently explored.

This research gap is particularly significant in the context of SMA Muhammadiyah 18 Sunggal. Based on preliminary observations, the school has established several mechanisms for communication and collaboration between Islamic Religious Education teachers and parents, including student development report books, WhatsApp groups, home visits, individual consultations, and meetings during report-card distribution. The existence of these mechanisms demonstrates the institution's commitment to involving families in the educational process. However, their implementation continues to face several challenges, including parents' limited availability due to work commitments, miscommunication in the delivery of information, low levels of

participation among some parents, and the perception that moral development is primarily the responsibility of the school. These conditions may create discontinuity between the habituation of Islamic values at school and the reinforcement of those values within the family environment.

Based on this context, this study aims to analyze the pattern of collaboration between Islamic Religious Education teachers and parents in developing students' morality at SMA Muhammadiyah 18 Sunggal and to identify the various challenges affecting its implementation. The novelty of this study lies in its specific focus on the partnership between Islamic Religious Education teachers and parents as two principal actors in moral development by integrating the normative perspective of Islamic education with the empirical realities of educational practices in a Muhammadiyah school. This study does not merely map the forms of collaboration that have been implemented but also analyzes communication dynamics, the distribution of educational responsibilities, parental involvement, and the factors that hinder the continuity of moral development. Theoretically, this study is expected to enrich Islamic education scholarship concerning school-family partnerships in character and moral formation. Practically, its findings are expected to provide a basis for schools and Islamic Religious Education teachers to strengthen collaborative strategies with parents, while also offering a reference for families and other Islamic educational institutions in developing a consistent, integrative, and responsive

moral education ecosystem capable of addressing the challenges of contemporary life.

METHOD

This study employed a qualitative approach with a descriptive research design. This approach was selected because the study sought to obtain an in-depth understanding of the collaboration between Islamic Religious Education teachers and parents in developing students' morality rather than statistically measuring relationships between variables. A qualitative approach enables the researchers to explore the forms, processes, experiences, communication dynamics, challenges, and meanings underlying the collaboration between the school and students' families. This approach is particularly relevant for examining how moral development is implemented through the interaction of educational responsibilities between the school and the family within the context of Islamic education (Ahyar, H., Andriani, H., Sukmana, D. J., Hardani, Auliya, N. H., Fardani, R. A., Ustiawaty, J., Utami, E. F., & Istiqomah, 2020).

The research was conducted at SMA Muhammadiyah 18 Sunggal. The research informants consisted of the principal, homeroom teachers, Islamic Religious Education teachers, and parents of students. Informants were selected purposively based on their direct involvement in students' moral development and in communication and collaborative activities between the school and families. The

selection of these informants was intended to obtain diverse perspectives concerning the implementation of collaboration, including the institutional perspective of the school, the pedagogical perspective of teachers, and the experiences and perceptions of parents. This composition of informants also allowed the study to examine the distribution of educational responsibilities and the continuity of moral development between the school and family environments.

Data were collected through observation, in-depth interviews, and documentation. Observation was conducted to identify directly the practices of moral development and the forms of communication and interaction established between Islamic Religious Education teachers, the school, and parents. Particular attention was given to activities that reflected habituation, religious guidance, student supervision, parental involvement, and communication concerning students' moral development. In-depth interviews were conducted with selected informants to explore their experiences, perceptions, expectations, and challenges concerning the collaboration between Islamic Religious Education teachers and parents. The interviews focused on the forms and mechanisms of collaboration, communication patterns, division of educational responsibilities, parental participation, continuity of moral guidance between school and home, and factors that hinder effective collaboration. Documentation was used to complement observational and interview data through

relevant school documents, student development reports, records of school activities, communication records, and documents related to programs for students' moral development.

Data analysis followed the interactive model developed by Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification (Miles, M. B., Huberman, A. M., & Saldaña, n.d.). Data condensation involved selecting, focusing, simplifying, abstracting, and organizing information obtained from observations, interviews, and documentation according to the research focus. The condensed data were then organized and displayed in a systematic narrative form to identify patterns of collaboration, communication practices, forms of parental involvement, and obstacles encountered in the implementation of moral development. The process of conclusion drawing was conducted continuously by interpreting emerging patterns and comparing information obtained from different informants and data collection techniques. Conclusions were subsequently verified by examining the consistency of findings throughout the research process.

To ensure the credibility and trustworthiness of the findings, this study employed source and technique triangulation. Source triangulation was conducted by comparing information obtained from the principal, homeroom teachers, Islamic Religious Education teachers, and parents. Technique triangulation was conducted by comparing

findings derived from observations, interviews, and documentation. Through this process, the study sought to minimize subjective interpretation and ensure that the findings accurately represented the actual dynamics of collaboration between Islamic Religious Education teachers and parents in developing students' morality at SMA Muhammadiyah 18 Sunggal. This methodological framework was designed to provide a comprehensive understanding of not only the forms of collaboration that have been implemented but also the communication dynamics, distribution of educational responsibilities, parental participation, and challenges that influence the continuity and effectiveness of students' moral development.

RESULTS AND DISCUSSION

Student Activity Reporting Book and WhatsApp Group as Instruments of School-Family Communication

The findings indicate that collaboration between Islamic Religious Education teachers and parents at SMA Muhammadiyah 18 Sunggal is implemented through several communication mechanisms designed to maintain continuity between moral development at school and the reinforcement of Islamic values within the family. Two of the most prominent mechanisms are the use of student activity reporting books and WhatsApp groups. Although these two instruments differ in form and intensity, both function as channels through which teachers and parents exchange information, monitor student development, and

coordinate moral guidance. Their use demonstrates that school-family partnership in moral education is not limited to face-to-face interaction but has developed into a combination of administrative, interpersonal, and digital communication.

The student activity reporting book is primarily used to monitor students' religious activities and moral behavior outside school, particularly during Ramadan and other Islamic religious occasions. Through this mechanism, teachers can obtain information regarding students' participation in religious activities at home, while parents or religious instructors in the local environment can confirm whether the assigned activities have actually been performed. The reporting book therefore functions not merely as an administrative document but as an instrument of educational supervision connecting the school and family environments. This finding is consistent with A'liyah (2021), who emphasizes the function of reporting instruments as media for control and evaluation. At the same time, the reporting mechanism enables teachers to obtain information regarding students' involvement in religious activities at home (Diana et al., 2021), while encouraging parents to participate in supervising and ensuring that students fulfill responsibilities assigned by the school (Muliadi et al., 2024).

From the perspective of Islamic education, this mechanism reflects the principle of habituation as an important strategy for developing religious discipline

and moral responsibility. Moral values become more meaningful when students repeatedly practice them in real-life contexts rather than merely receiving theoretical explanations in the classroom. Monitoring prayer, Qur'an reading, helping parents, maintaining discipline, demonstrating honesty, and practicing appropriate social behavior can therefore become concrete indicators of moral internalization. Nevertheless, the effectiveness of the reporting book depends on the clarity of its indicators and the consistency of parental involvement. A reporting system that only records whether an activity has been completed may become procedural and fail to capture the quality of students' moral development. Therefore, the instrument should be designed as a meaningful communication medium through which teachers and parents can reflect on students' progress and determine appropriate follow-up actions.

The second mechanism is the use of WhatsApp groups involving homeroom teachers, Islamic Religious Education teachers, and parents. The findings demonstrate that these groups facilitate the rapid dissemination of information concerning school activities, learning assignments, student development, discipline, and moral behavior. Parents can also communicate information about students' circumstances at home and raise questions concerning their children's development. The use of WhatsApp illustrates the adaptation of school-family collaboration to the digital environment. Digital communication enables information

to be distributed rapidly and simultaneously to a large number of parents (Isrofuzain & Subando, 2025). Within Epstein's framework of family involvement, communication constitutes one of the fundamental forms of parental engagement because sustained communication enables schools and families to develop a shared understanding of students' educational needs.

However, digital communication also presents challenges. Written messages may be interpreted differently when the context is unclear, while some parents may lack sufficient time to read and respond to messages promptly. Consequently, effective digital communication requires clear messages, appropriate communication norms, and follow-up through personal communication when sensitive or important matters arise. The combination of reporting books and WhatsApp groups thus reflects a complementary communication model: the reporting book provides structured monitoring, whereas WhatsApp facilitates rapid interaction. Together, these mechanisms establish an important foundation for ensuring that moral development is not fragmented between school and home.

Home Visits, Parenting Support, and Parent-Teacher Meetings in Strengthening Moral Development

Beyond routine communication, the findings reveal that collaboration between Islamic Religious Education teachers and parents is also strengthened through more personal and direct forms of engagement, particularly home visits, reinforcement of

parenting practices, and meetings between teachers and parents during report-card distribution. These mechanisms demonstrate that effective moral development requires more than the transmission of information. It requires mutual understanding of students' social and family contexts, dialogue concerning educational responsibilities, and the development of shared strategies between teachers and parents. Such collaboration is particularly important because students' moral behavior is influenced by the consistency of values and expectations across school and family environments.

Home visits represent one of the most personal forms of school-family collaboration identified in this study. Teachers or homeroom teachers conduct visits when particular student-related problems require direct discussion with parents or when teachers need more comprehensive information concerning students' habits and circumstances at home. Unlike communication through short messages, home visits enable teachers and parents to engage in direct dialogue and understand the social context underlying students' behavior. This finding is consistent with Haq and Kosasih (2021), who emphasize the strategic value of home visits in moral development because teachers can understand family conditions that influence students' behavior. Through direct interaction, teachers and parents can discuss students' development, identify difficulties, and formulate appropriate strategies for joint intervention.

The significance of home visits can also be understood through the concept of the Three Centers of Education, which emphasizes the interconnectedness of family, school, and community environments. Moral development is more likely to be effective when teachers understand the family background of students and parents understand the educational and moral development programs implemented by the school. Home visits therefore function not simply as a response to problematic behavior but also as a means of establishing shared perceptions and strengthening mutual commitment. This is important because differences in understanding between teachers and parents can lead to inconsistent approaches to discipline, religious habituation, and moral guidance.

The findings further show that Islamic Religious Education teachers attempt to strengthen parents' understanding of their role as primary educators within the family. Some parents have limited opportunities to supervise their children because they work as farmers, laborers, or workers outside the home. Such circumstances can reduce the intensity of supervision and communication between parents and children. The school therefore emphasizes that education does not end when students leave the school environment. Parents continue to have a central responsibility for reinforcing values and behaviors developed at school. This position is supported by Nafisah et al. (2023), who demonstrate the significant influence of appropriate parenting practices on children's moral development. Parents

are expected to provide exemplary behavior, establish warm communication, formulate clear rules, and supervise their children's social relationships. The prophetic teaching concerning human beings' natural disposition further emphasizes the significant influence of parents on children's developmental direction.

In practical terms, reinforcement of parenting can be implemented through teachers' advice, parent meetings, Islamic parenting programs, and individual consultations concerning students' development. This approach broadens the meaning of parental involvement beyond fulfilling children's material needs to include spiritual, moral, emotional, and social responsibilities. Meanwhile, meetings between teachers and parents during report-card distribution provide another important mechanism for evaluating students' academic and behavioral development. Such meetings enable homeroom teachers to communicate learning achievements, behavioral developments, school programs, and recommendations for moral guidance at home. Parents also have opportunities to consult regarding difficulties experienced by their children. These meetings therefore have both evaluative and preventive functions (Lutfia, 2024; Rahmawati et al., 2024). The evaluative function is reflected in the communication of students' learning and behavioral development (Daheri et al., 2023), whereas the preventive function is evident in teachers' efforts to provide guidance that enables parents to prevent

negative behaviors at home (Napitupulu, 2023). Nevertheless, such meetings should ideally extend beyond report-card distribution and be developed into periodic parenting programs, parent forums, and individual consultations so that collaboration becomes systematic and continuous rather than incidental.

Challenges, Islamic Foundations, and Strengthening the School-Family Partnership

Despite the various mechanisms of collaboration that have been implemented, the findings demonstrate that the partnership between Islamic Religious Education teachers and parents at SMA Muhammadiyah 18 Sunggal has not yet reached an optimal level. The principal challenges concern parents' limited time, communication problems, and differences in perceptions regarding educational responsibility. These challenges are significant because moral development requires consistency between the values cultivated at school and those reinforced within the family. When parental involvement is limited, students may receive different messages concerning discipline, religious practice, responsibility, and social behavior. Consequently, the effectiveness of moral development depends not only on the availability of collaboration mechanisms but also on the quality, consistency, and sustainability of parental participation.

Limited parental time constitutes one of the most prominent obstacles identified in the study. Some parents work from

morning until afternoon and therefore have limited opportunities to monitor their children's religious activities, social interactions, and daily behavior. Their inability to attend school meetings regularly may further reduce direct communication with teachers. This condition does not necessarily indicate a lack of concern for children's education but illustrates the need for a more flexible partnership model that accommodates diverse family circumstances. Schools should therefore provide alternative communication channels and flexible schedules so that parents can remain involved despite occupational constraints.

A second challenge is miscommunication, particularly in WhatsApp groups. Messages may be read late, interpreted differently, or overlooked because of the large volume of information received by parents. Digital communication is therefore effective only when accompanied by clear communication procedures. Important information concerning students' behavior should be followed up through direct communication rather than relying exclusively on group messages. The findings also reveal differences in perceptions concerning educational responsibility. Some parents tend to regard moral development as primarily the school's responsibility, even though moral education requires active family participation. This condition corresponds with Mauliza et al. (2024), who identify differences in perceptions regarding educational responsibilities as

one of the challenges in school-family collaboration.

From an Islamic perspective, the partnership between teachers and parents can be understood through the principle of *ta'āwun*, or mutual assistance in righteousness and piety. The Qur'an states:

... وَتَعَاوُنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوُنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty (QS. Al-Mā'idah [5]: 2).

Safi'i and Mahariah (2023) emphasize the significance of the Qur'anic principle of mutual assistance as a foundation for building constructive social relationships. According to Ibn Kathir, the command in QS. Al-Mā'idah [5]: 2 instructs Muslims to assist one another in all forms of righteousness and piety while avoiding cooperation in sin and hostility. *Al-birr* encompasses beneficial deeds consistent with Islamic law, whereas *al-taqwā* refers to obedience to Allah's commands and avoidance of His prohibitions (Ibnu Katsir, *Tafsir al-Qur'an al-'Azhim*, tafsir QS. Al-Mā'idah: 2) (Al-Qur'an Dan Terjemahannya, 2019).

Applied to education, this principle establishes that teachers and parents should cooperate in developing students' moral and religious character. Teachers serve as educators within the school, while parents constitute the first and primary educators within the family. Their responsibilities are therefore complementary in shaping students' character, morality, discipline, and

academic development. Communication, mutual support, information sharing, and coordinated intervention constitute practical manifestations of *ta'āwun* in education. Such collaboration is directed not merely toward academic achievement but toward producing students who possess noble character, responsibility, and Islamic character.

These findings also reinforce Epstein's theory concerning the importance of family involvement in education. Effective communication between school and family creates greater consistency and direction in students' moral development (Ajnaimah et al., 2023). Conversely, weak communication and limited parental involvement can reduce the effectiveness of moral guidance. The overall findings consequently demonstrate that the collaboration mechanisms at SMA Muhammadiyah 18 Sunggal—student activity reporting books, WhatsApp groups, home visits, parenting reinforcement, and parent-teacher meetings—already reflect the basic principles of educational partnership. Nevertheless, these mechanisms require stronger institutionalization through clear communication procedures, flexible parental engagement, explicit distribution of responsibilities, and continuous evaluation. Such strengthening is essential because moral development is a shared educational trust rather than merely a school program. The partnership between Islamic Religious Education teachers and parents should ultimately become a sustainable ecosystem in which the school

and family mutually reinforce Islamic values, enabling students to develop into individuals who are morally upright, responsible, religiously grounded, and capable of responding appropriately to the challenges of contemporary life.

CONCLUSION

This study concludes that the collaboration between Islamic Religious Education teachers and parents at SMA Muhammadiyah 18 Sunggal plays an important role in strengthening students' moral development. The collaboration is implemented through several complementary mechanisms, including student activity reporting books, WhatsApp groups, home visits, parenting guidance, and parent-teacher meetings during report-card distribution. These mechanisms facilitate continuous communication, monitoring, evaluation, and reinforcement of Islamic values across school and family environments. The findings demonstrate that the partnership is not merely administrative but represents a shared educational responsibility in developing students' religious discipline, moral behavior, responsibility, and social conduct. Nevertheless, the implementation of this collaboration continues to face several challenges, particularly parents' limited time due to occupational responsibilities, communication difficulties through digital media, and differences in perceptions regarding the distribution of educational responsibilities. These challenges indicate the need for a more flexible, systematic, and sustainable

partnership model. From the perspective of Islamic education, collaboration between teachers and parents reflects the principle of *ta'āwun* in righteousness and piety as articulated in QS. Al-Mā'idah [5]: 2. Strengthening communication, clarifying responsibilities, expanding parenting programs, and developing continuous evaluation are therefore essential. Effective school-family collaboration can establish a more consistent educational environment and contribute significantly to the formation of students who possess noble character, religious commitment, responsibility, and resilience in facing contemporary challenges.

REFERENCES

- A'liyah, N. (2021). Kerjasama Orang Tua Dan Guru Dalam Pembinaan Praktik Ibadah Harian Anak Berkebutuhan Khusus Di Sekolah Luar Biasa Negeri Pidie Jaya. *Tadabbur: Jurnal Peradaban Islam*, 3(2), 532–549. <https://doi.org/10.22373/tadabbur.v3i2.395>
- Ahyar, H., Andriani, H., Sukmana, D. J., Hardani, Auliya, N. H., Fardani, R. A., Ustiawaty, J., Utami, E. F., & Istiqomah, R. R. (2020). *Metode penelitian kualitatif dan kuantitatif*. Pustaka Ilmu.
- Ajnaimah, S., Ibrahim, D., & Oviyanti, F. (2023). Kerjasama Orang Tua dan Guru dalam Memotivasi Anak Menghafal Al-Qur'an di Rumah Tahfidz Nurul Qur'ani. *Kamaya: Jurnal Ilmu Agama*, 6(4), 534–545. <https://doi.org/10.37329/kamaya.v6i4.2803>
- Al-Bukhari. (2002). *Sahih al-Bukhari*. Dar Ibn Kathir.
- Al-Qur'an dan Terjemahannya. (2019). Kementerian Agama Republik Indonesia.
- Arafat, Y., & Astuti, M. (2020). Kerjasama Guru dan Orang Tua dalam Pemecahan Masalah Akademik Siswa di SMK Muhammadiyah 2 Palembang. *Muaddib: Islamic Education Journal*, 3(2), 89–98. <https://doi.org/10.19109/muaddib.v3i2.7842>
- Daheri, M., Aniza, A., Aspira, A., Candra, C., & Kuncoro, A. N. (2023). Kolaborasi Guru PAI Dan Orang Tua Dalam Pembentukan Akhlak Siswa SMP Aisyiyah Talang Rimbo Baru. *Ta'limDiniyah: Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 4(1), 178–187. <https://doi.org/10.53515/tdjpai.v4i1.96>
- Diana, R., Darmawan, I. P. A., & Simamora, E. S. B. (2021). Kerjasama Orang Tua Dan Guru Dalam Pembelajaran Paud Di Masa Pandemi Covid-19. *Vox Dei: Jurnal Teologi Dan Pastoral*, 2(1), 1–16. <https://doi.org/10.46408/vxd.v2i1.42>
- Fadhilah, A., & Mardianto, M. (2023). Kerja Sama Guru PAI dengan Orang Tua dalam Membina Akhlak Siswa pada Generasi Alpha di Sekolah Menengah Pertama. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4(4), 805–814. <https://doi.org/10.31538/munaddhomah.v4i4.682>
- Haq, R., & Kosasih, A. (2021). Kerja Sama Guru dan Orang Tua dalam Membina Akhlak Siswa. *An-Nuha*, 1(4), 609–616. <https://doi.org/10.24036/annuha.v1i4.116>
- Isrofuzain, I., & Subando, J. (2025). Kolaborasi Guru PAI dan Orang Tua dalam Membina Sikap Spiritual Siswa di Era Modern. *Tsaqofah*, 6(1), 1074–1082. <https://doi.org/10.58578/tsaqofah.v6i1.8459>

- Lutfia, L. (2024). Pola Asuh Orang Tua Dalam Menanamkan Kedisiplinan Siswa Mata Pelajaran Aqidah Akhlak Di Mdta Baiturrahman Kota Cirebon. *Hawalah: Kajian Ilmu Ekonomi Syariah*, 3(2), 68–81. <https://doi.org/10.57096/hawalah.v3i2.62>
- Mardiansyah, M., Ifnaldi, I., Sutarto, S., & Siswanto, S. (2023). Analisis Kerjasama Guru Pai Dan Orangtua Dalam Membina Akhlak Siswa Di Sd Negeri 46 Seluma. *Al-Mau'izhoh*, 5(1), 64. <https://doi.org/10.31949/am.v5i1.4792>
- Mauliza, A. P., Sukmawati, A., & Mustafa, P. S. (2024). Kerjasama Guru dan Orang Tua dalam Membentuk Sikap Disiplin Siswa Kelas I Madrasah Ibtidaiyah. *Journal of Science and Education Research*, 3(1), 30–39. <https://doi.org/10.62759/jser.v3i1.72>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (n.d.). *Qualitative data analysis: A methods sourcebook (3rd ed.)*. SAGE Publications.
- Muliadi, M., Hafsah, H., & Nasution, Z. (2024). Kerjasama Guru PAI dan Orang Tua dalam Meningkatkan Baca Tulis Al-Qur'an Siswa SMP Muhammadiyah 1 Medan. *Jurnal Ilmiah Pendidikan Kebudayaan Dan Agama*, 2(4), 96–110. <https://doi.org/10.59024/jipa.v2i4.938>
- Nafisah, Sobry, M., & Huda, K. (2023). Sinergitas Peran Guru dan Orang Tua Dalam Meningkatkan Kedisiplinan Siswa Melalui Mata Pelajaran Akidah Akhlak Kelas III MIN 1 Kota Mataram. *SEMESTA: Jurnal Ilmu Pendidikan Dan Pengajaran*, 1(1), 55–65. <https://doi.org/10.70115/semesta.v1i1.4>
- Napitupulu, P. (2023). Pola Asuh Orang Tua dan Keteladanan Guru PAK dalam Pembentukan Karakter Siswa Kelas VIII SMP Negeri 1 Laguboti. *Jurnal Christian Humaniora*, 7(2), 110–131. <https://doi.org/10.46965/jch.v7i2.2355>
- Rahmawati, E., Susilawati, & Astari, Z. (2024). Kerjasama Guru Dan Orang Tua Dalam Menangani Anak yang Masih Ditunggu Pada Jam Belajar di Paud Harapan Orang Tua Dalam Menangani Anak Yang Masih Ditunggu Pada Jam Belajar Di Paud Harapan Kita Di Desa Saing Rambli Tahun Pelajaran 2021-2022. *Tarbiya Islamica*, 12(1), 1–9. <https://doi.org/10.37567/ti.v12i1.2658>
- Diana, D., & Setiawan, D. (2022). Kerjasama Antara Guru Dan Orang Tua Dalam Menangani Anak Disabilitas Intelektual Di Tk Mambaul Huda. *Jurnal Pendidikan*, 31(1), 63–74. <https://doi.org/10.32585/jp.v31i1.2050>
- Safi'i, A., & Mahariah, M. (2023). Learning To Read Al-Qur'an for Adults: an Analysis of the Implementation of the Griya Al-Qur'an Method in Taklim Council. *Jurnal Pendidikan Glasser*, 7(2), 329. <https://doi.org/10.32529/glasser.v7i2.2711>
- Salsabila, P. H. (2022). Pola Kerjasama Guru Dan Orang Tua Dalam Meningkatkan Hafalan Suratan Pendek Siswa. *Jurnal Warna*, 6(2), 72–77. <https://doi.org/10.52802/warna.v6i2.863>
- Sidik, H. (2021). Kerjasama Guru dan Orang Tua Dalam Membina Akhlak Peserta Didik. *Tanzhimuna: Jurnal Manajemen Pendidikan Islam*, 1(2), 146–154. <https://doi.org/10.54213/tanzhimuna.v1i2.102>
- Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.