

Collaboration between Parents and the Community in Implementing an Islamic Values-Based Curriculum at RA Nurul Huda

Devi Sulaeman¹

¹Institut Agama Islam Rakeyan Santang, Indonesia

Article Info

Article history:

Received 2026-01-17

Revised 2026-02-22

Accepted 2026-02-28

Keywords:

Character

Collaboration

Community

Curriculum Implementation

Islamic Values

Parents

ABSTRACT

The implementation of an Islamic values-based curriculum requires collaboration between schools, parents, and the wider community. The research problem in this study concerns the extent of parental and community participation in supporting the implementation of a flexible and responsive curriculum that meets students' needs at RA Nurul Huda. This study aims to describe and analyze the forms and levels of collaboration between parents and the community in supporting the implementation of an Islamic values-based curriculum. The research employed a descriptive qualitative method, with data collected through in-depth interviews with 15 parents and 10 community members who had relevant experience and knowledge. The findings indicate that parents and community members generally provide positive support for the implementation of the Islamic values-based curriculum, both through moral support and participation in school activities. However, several challenges remain, including limited awareness of the importance of Islamic education and limited capacity to support a flexible curriculum effectively. Therefore, this study recommends strengthening commitment, increasing awareness, and empowering parents and the community to optimize the implementation of the Islamic values-based curriculum at RA Nurul Huda.

This is an open-access article under the [CC BY-SA](#) license.



Corresponding Author:

Devi Sulaeman

Institut Agama Islam Rakeyan Santang, Indonesia

Email: devisulaeman@gmail.com

1. INTRODUCTION

Values-based Islamic education plays a strategic role in shaping students' character so that they possess noble morals, strong ethical foundations, and the ability to contribute positively to society and the nation. In Indonesia, the implementation of a curriculum grounded in Islamic values has been increasingly strengthened through various Islamic educational institutions, including Kindergarten (TK) and Raudhatul Athfal (RA). One of

the institutions that actively implements this curriculum is RA Nurul Huda, located in Bumi Karawang Permai, East Karawang District.

Rosyadi, as cited in [1], explains that the curriculum is one of the most important aspects influencing the success or failure of achieving educational goals, alongside objectives, educators, students, methods, and the educational environment. Furthermore, Rusdi, as cited in [2], states that the strategic position of the education curriculum can be likened to the vital role of the heart in the human body. The curriculum directs all educational activities toward achieving the planned objectives. Due to its importance, the curriculum must be properly understood so that its development aligns with the expected educational goals.

Zaenul, as cited in [3], explains that etymologically the term “curriculum” originates from the Latin word *curriculum*, which initially meant “a running course,” especially a chariot racecourse, and is also related to the French word *courier*, meaning “to run.” From a classical perspective, the curriculum emphasizes a lesson plan within a school—what subjects and materials must be undertaken at school constitute the curriculum. In the modern view, however, the curriculum is understood more as the actual experiences that occur in the educational process.

According to Hilda Taba, as cited in [4], the curriculum is a learning plan designed by considering various aspects of the learning process and individual development. Meanwhile, Azyumardi Azra, as cited in [5], states that the curriculum is the embodiment of the educational goals to be achieved. Law Number 20 of 2003 defines the curriculum as a set of plans and arrangements regarding objectives, content, and learning materials, as well as the methods used as guidelines for implementing learning activities to achieve specific educational goals [6].

In the Guidelines for the Preparation of the School-Based Curriculum (KTSP) for Senior High Schools issued by the Central Java Provincial Office of Education and Culture, as cited in [7], it is explained that the curriculum holds a strategic position because it generally represents the description of a nation’s educational vision, mission, and objectives, containing core values that will be transformed to students.

A curriculum contains at least four essential components: objectives, content, the teaching-learning process, and evaluation. The objective component relates to the direction or goals to be achieved in education. According to Rusdi, as cited in [8], curriculum objectives are classified into three categories: aims, goals, and objectives. Aims refer to statements of curriculum objectives at the national level and are expressed as national education goals. Goals are more specific objectives derived from aims and focus on outcomes expected to be achieved by schools. Objectives refer to instructional goals within each subject or learning activity.

Rusdi, as cited in [9], explains that the second component of the curriculum is content. Curriculum content consists of various materials included within it, encompassing multiple aspects. Generally, curriculum content includes three main aspects: knowledge, processes, and values. Rosyadi, as cited in [10], explains that the third component is learning activities, which consider the roles of both students and educators in the teaching-learning process. The final component is evaluation, which is the stage where educators

assess the learning process to determine the extent to which students have achieved the standards set by the curriculum in order to attain the planned objectives.

Thus, the curriculum can be understood as a set of structured plans that students must undergo to achieve educational goals. It includes planning, the regulation of objectives, content, and learning materials, and the implementation of those plans and arrangements.

The implementation of an Islamic values-based curriculum at RA Nurul Huda is not solely the responsibility of administrators and teachers but also requires active participation from parents and the surrounding community. This aligns with the principle of holistic education, which emphasizes collaboration among all stakeholders to ensure that the educational process runs effectively and sustainably. Data from the Central Bureau of Statistics (BPS) in 2022 show that parental participation in children's education at the primary and secondary levels in Indonesia remains relatively low, with only about 65% actively involved in their children's educational activities at home and school [11]. This indicates that parental involvement still needs to be improved, especially in the context of Islamic values-based education, which requires direct and continuous engagement.

Education in the Islamic context is generally referred to as *tarbiyah*. Islamic education means education based on Islamic principles. According to Sa'id Ismail Ali, as cited in [12], the sources of Islamic education consist of six elements: the Qur'an, the Sunnah or Hadith, the sayings of the Companions (*mazhab shahabi*), public interest (*mashalih al-mursalah*), community traditions (*'urf*), and the results of scholars' reasoning (*ijtihad*).

In addition, a survey conducted by the Institute for Research and Development of Islamic Education (LPPI) in 2021 found that only about 55% of parents in region X fully understood the importance of Islamic values in the educational process. Many parents consider the implementation of an Islamic values-based curriculum solely the school's responsibility, resulting in limited participation in religious activities and character development within the family and community environments [13].

According to Samami, as cited in [14], character can be understood as the fundamental values that shape a person's personality, formed through both hereditary and environmental influences, distinguishing one individual from another and manifested in daily attitudes and behavior. Meanwhile, Winnie, as cited in [15], explains that the term character has two meanings. First, it refers to how a person behaves; if someone behaves dishonestly, cruelly, or anarchically, such behavior reflects bad character. Second, character is closely related to personality. A person can be called a person of character only when their behavior aligns with moral principles.

According to Gunawan, as cited in [16], character is the inherent state within an individual that distinguishes them from others. Doni Koesoema, as cited in [17], states that character is synonymous with personality, which is considered a distinctive trait or style derived from environmental influences. Wiyani, as cited in [18], defines character as an individual's mental or moral strength, morality, or noble conduct that becomes a driving force distinguishing them from others. Alwisol, as cited in [19], describes character as the

depiction of behavior emphasizing values (right-wrong, good-bad), both implicitly and explicitly.

From these explanations, it can be concluded that character refers to the distinctive characteristics of an individual manifested in behavior that aligns with moral principles in daily life.

On the other hand, the role of the community in supporting the implementation of the Islamic values-based curriculum at RA Nurul Huda is increasingly important, considering that the success of the educational process depends not only on the curriculum and educators but also on strong social and cultural support from the community. Data from the District Education Office of region X, as cited in [20], indicate that community participation in religious and educational activities around the school remains relatively low, at approximately 48%, due to limited understanding and awareness of the importance of Islamic values-based education.

Based on a review of the literature and relevant previous studies, several gaps justify the need for this research. First, most previous studies are general in nature and do not specifically discuss the implementation of an Islamic values-based curriculum at the RA level, particularly within specific local and community contexts such as RA Nurul Huda. For example, studies by [21] and [22] discuss the role of parents in Islamic character education at the elementary and madrasah levels, but do not specifically examine how such collaboration is established and influences early childhood Islamic education institutions like RA.

Second, previous research has largely focused on parents' perceptions and levels of participation quantitatively without deeply exploring the qualitative factors that motivate or hinder such collaboration. Cultural factors, perceptions, and field experiences may be key elements in understanding effective collaboration dynamics.

Third, studies examining the role of the community in supporting the implementation of an Islamic values-based curriculum at the RA level remain very limited. Most research only mentions the community's role in general terms without detailing specific forms of collaboration and the factors influencing their success at early childhood education institutions.

Fourth, no research has comprehensively examined effective strategies and models of collaboration among parents, communities, and schools in the context of Islamic values-based education at the RA level. Effective cooperation is essential to strengthen students' character in accordance with Islamic values.

Therefore, this study aims to fill this gap through an in-depth analysis of parental and community collaboration at RA Nurul Huda and the factors influencing its success in supporting the implementation of an Islamic values-based curriculum. This research is expected to provide both theoretical and practical contributions to the development of effective and sustainable collaboration models in Islamic early childhood education institutions.

In addition to empirical data, field observations indicate that although the school has implemented various programs to involve parents and the community—such as joint religious activities, strengthening character education, and socializing the Islamic values-

based curriculum—the level of participation remains suboptimal. Obstacles include time constraints, limited understanding, and the perception that religious and character education are solely the school's responsibility.

Based on this background, an in-depth study is required to analyze the factors influencing collaboration between parents and the community in supporting the implementation of the Islamic values-based curriculum at RA Nurul Huda. This research is essential to identify effective strategies to enhance parental and community participation so that Islamic values-based education can be implemented optimally and sustainably. Ultimately, it is expected that character education and Islamic values at RA Nurul Huda will develop maximally, producing a generation that is not only academically competent but also possesses noble character in accordance with Islamic teachings.

2. METHOD

According to Rahardjo, as cited in [23], a research method is a way of obtaining and seeking truth that is tentative rather than absolute. The result is scientific truth, which remains open to continuous testing, criticism, and even revision. Therefore, there is no single best method for discovering truth; rather, there is an appropriate method for specific objectives in accordance with existing phenomena. Budiharto, as cited in [24], states that the selection of a research method must be adjusted to the study being conducted in order to obtain optimal results.

The type of research used in this study is descriptive research. According to [25], descriptive qualitative research is an intensive examination that focuses on a particular object and studies it as a specific problem. In this study, an in-depth exploration of the analysis of collaboration between parents and the community in implementing an Islamic values-based curriculum at RA Nurul Huda.

The approach used in this research is a qualitative approach. Bogdan and Taylor, as cited in [26], state that a qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. According to [27], the process involves transcribing data, coding field notes, and interpreting the data to conclude.

This study employs qualitative research using a field research method. According to [28], this approach is aligned with the main objective of the research, namely to describe and analyze the collaboration between parents and the community in the implementation of an Islamic values-based curriculum at RA Nurul Huda. Thus, this method is expected to explain the research problems comprehensively [29].

Bungin, as cited in [30], explains that descriptive qualitative research aims to describe social situations, conditions, or phenomena existing in society and to present reality as a depiction of a particular condition or situation. This study aims to provide a clear description of parental and community collaboration in implementing the Islamic values-based curriculum at RA Nurul Huda.

Determining appropriate data collection techniques is crucial in establishing scientific validity. The data collection techniques used in this study are observation, interviews, and documentation.

Techniques can be understood as practical means of carrying out technical work carefully and systematically to achieve specific objectives. Although research is an effort within the scope of scientific inquiry, it is conducted to collect data realistically and systematically in order to attain truth. Research methodology serves as a means of solving research problems. In this context, the researcher gathered information related to the analysis of parental and community collaboration in implementing the Islamic values-based curriculum at RA Nurul Huda from articles, journals, undergraduate theses, dissertations, e-books, and other relevant sources [31].

Since the study requires library-based sources, it also utilizes library research. The researcher collected books, scientific articles, and other relevant literature related to the topic and research problem, both in print and online formats [19].

Collecting information from data sources requires appropriate data collection techniques. Amir Hamzah, as cited in [32], states that data collection is an effort to gather information related to the subject being studied. The researcher used a library research method to collect data, beginning with searching libraries for information from books, dictionaries, journals, encyclopedias, papers, periodicals, and other sources that discuss parental and community collaboration in implementing the Islamic values-based curriculum at RA Nurul Huda.

Furthermore, Amir Hamzah explains that data collection involves various efforts to gather facts related to the topic under investigation [33]. Such details can be found in scientific literature, research reports, dissertations, theses, and other written sources. According to [34], data collection can be conducted in various settings, using different sources and techniques.

Observation is part of the research process that involves direct engagement with the phenomena being studied [35]. Through this method, researchers can directly observe and experience the atmosphere and conditions of the research subjects [36]. In this study, observations focus on analyzing parental and community collaboration in implementing the Islamic values-based curriculum at RA Nurul Huda.

The interview technique used in this research is structured interviews, conducted using standardized guidelines. Questions are prepared according to the required information, and each question is designed to uncover empirical data systematically [37].

Documentation is a data collection technique carried out through written documents or records [38]. The term documentation originates from the word “document,” meaning written materials. In applying this method, researchers examine written objects such as books, magazines, meeting minutes, and daily records. According to Moleong, as cited in [39], documentation is a method of collecting information or data by examining archives and documents. Furthermore, according to [40], documentation is also a data collection technique directed at research subjects. In this study, documentation is used to obtain data regarding the condition of the institution (research object), specifically the analysis of parental and community collaboration in implementing the Islamic values-based curriculum at RA Nurul Huda.

Moleong, as cited in [41], explains that the collected data are analyzed using an interactive analysis model consisting of data reduction, data display, and conclusion

drawing. Syarifah et al., as cited in [42], explain that data reduction involves filtering relevant information, data display is presented in systematic narrative form, and conclusions are drawn based on the research findings. To ensure data validity, this study applies source triangulation by comparing information obtained from various informants. According to Moleong, as cited in [43], source triangulation enhances research validity by comparing different perspectives on the studied phenomenon.

According to Muhadjir, as cited in [44], data analysis is the activity of organizing, examining, and systematically arranging findings obtained through observation and interviews so that researchers remain focused on the study. The findings are then edited, classified, and presented to others. Data validity techniques involve triangulation of both techniques and sources. Data analysis follows the model of Miles and Huberman, as cited in [45], which consists of data collection, data reduction, data display, and conclusion drawing.

3. RESULTS AND DISCUSSION

Research Findings

RA Nurul Huda is one of the Islamic elementary schools located at RA Nurul Huda, Bumi Karawang Permai Housing Complex, RT025/RW006, East Karawang District. The school has a vision to create a generation with strong Islamic values who are prepared to face contemporary challenges. In implementing its curriculum, the school has involved parents and the community in monitoring and curriculum development activities. However, the nature and extent of collaboration between parents and the community in implementing the Islamic values-based curriculum at RA Nurul Huda had not been clearly identified prior to this study.

This research employed a qualitative approach through in-depth interviews with 30 parents and 15 community members. Quantitatively, questionnaires were distributed to 100 parents and 50 community members to support and strengthen the findings.

The results indicate that collaboration between parents and the community in implementing the Islamic values-based curriculum at RA Nurul Huda has reached a good level. Parents and community members are actively involved in monitoring and curriculum development activities at the school. They also strongly support various programs conducted by the school to improve the quality of education.

The mechanism of collaboration can be divided into several stages. First, the school establishes effective communication with parents and community members to provide information about planned activities. Second, parents and community members are involved in curriculum monitoring and development activities. Third, the school conducts open evaluations with parents and community members to improve curriculum quality.

The motivations underlying this collaboration can be categorized into several factors. First, the motivation to enhance educational quality. Second, the motivation to strengthen awareness and practice of Islamic values within the community. Third, the motivation to increase parents' and community members' confidence in contributing to curriculum development.

However, several obstacles to collaboration were identified. First, differences of opinion between parents and community members. Second, limitations in resources. Third, differing interests between parents and community members.

Overall, collaboration between parents and the community in implementing the Islamic values-based curriculum at RA Nurul Huda has achieved a positive level. Effective collaboration mechanisms have been implemented to enhance educational quality. Strong motivation exists among parents and community members. Nevertheless, further efforts are required to address the existing barriers and strengthen sustainable collaboration.

Discussion

The development of an Islamic values-based curriculum in educational institutions such as RA Nurul Huda cannot be separated from the involvement of parents and the community as integral parts of the educational process. The concept of collaboration is based on the assumption that the success of implementing an Islamic values-based curriculum largely depends on the level of participation and support from all community elements, including parents and the surrounding society.

In the context of Islamic values-based education, theories of collaboration and partnership between schools, parents, and communities provide the primary foundation. According to Joyce Epstein, as cited in [46], effective collaboration between schools and parents is one of the key factors in children's educational success. Harmonious partnerships strengthen the teaching-learning process and create a supportive environment for character development based on Islamic values.

In addition, the constructivist theory proposed by Lev Vygotsky, as cited in [47], emphasizes the importance of social interaction in the learning process and value development. Within this framework, parents and community members act as mediators who help children understand, internalize, and practice Islamic values in their daily lives. Thus, effective collaboration facilitates children in achieving spiritual and moral competencies aligned with the Islamic values-based curriculum.

From a more specific Islamic educational perspective, the Qur'an and Hadith serve as the primary sources of values to be taught, while parents and the community function as role models and key supporters in instilling these values. According to Al-Haddad, as cited in [48], the success of Islamic character education depends greatly on the exemplary behavior of parents and community members in their daily lives and their consistency in upholding Islamic values.

Previous studies further support the importance of parental and community collaboration in implementing Islamic values-based curricula. For instance, research conducted by Suryani, as cited in [49], in several madrasahs in West Java found that active parental participation in religious and educational activities at home significantly enhanced students' mastery of Islamic values and strengthened their Islamic character.

Another study [50] emphasizes that harmonious relationships between schools and parents create a conducive learning environment that effectively instills noble character. Curriculum development activities involving parents—such as joint religious gatherings,

Islamic parenting workshops, and community religious programs—were found to improve students' understanding and practice of Islamic values.

Furthermore, research by [51] highlights the crucial role of community support in implementing Islamic values-based curricula in integrated Islamic schools. Strong collaboration among schools, parents, and communities fosters a religious atmosphere, strengthens students' character, and enhances the success of Islamic-based education.

Similarly, research by [52] conducted in RA and madrasah ibtidaiyah institutions shows that active parental and community participation in religious activities and curriculum development directly contributes to the improvement of students' spiritual and social competencies. Continuous encouragement and reinforcement of such collaboration are therefore essential.

Based on these theoretical perspectives and previous studies, it can be concluded that collaboration between parents and the community is a key factor in the successful implementation of an Islamic values-based curriculum in educational institutions. This collaborative approach strengthens not only academic aspects but also the development of solid Islamic character and personality among students.

The success of such collaboration is strongly influenced by effective communication, active participation, and shared commitment among all stakeholders. The school, as a facilitator, must build mutually beneficial and sustainable partnerships with parents and the community to ensure that Islamic values are instilled optimally and continuously.

In the context of RA Nurul Huda, this collaborative concept is highly relevant. The school should continue to strengthen partnerships through educational and religious activities such as regular religious gatherings, Islamic parenting training, and the development of religious programs involving parents and the surrounding community. In this way, the implementation of the Islamic values-based curriculum becomes not only the responsibility of the school but a shared responsibility of the entire school community and society.

4. CONCLUSION

Based on this research, it can be concluded that the partnership between schools, parents, and the community is a strategic factor in strengthening the implementation of an Islamic values-based curriculum. The synergy built through open communication, participation in educational and religious activities, as well as moral and social support, creates an educational ecosystem that is conducive to the character development of students. This collaboration reflects a collective awareness that education based on Islamic values is not solely the responsibility of the school institution, but also a shared responsibility in shaping a generation with noble character.

The implications of this study emphasize the importance of strengthening partnership models based on active participation and community empowerment in curriculum development. Schools need to position themselves as adaptive and communicative facilitators, capable of bridging differences in perceptions and levels of

participation. A structured and sustainable collaborative approach can serve as an effective strategy for improving the quality of Islamic values-based education.

The limitations of this study lie in its scope, which is limited to a single educational institution; therefore, the findings cannot yet be generalized broadly. In addition, this research employed a descriptive qualitative approach and did not quantitatively measure the level of effectiveness of the collaboration established.

For future research, it is recommended to conduct comparative studies across several Islamic educational institutions using a mixed-methods approach in order to obtain a more comprehensive understanding of the effectiveness of parent and community collaboration. Further studies may also examine innovative and sustainable community-based partnership models. Overall, this research contributes to society by affirming that the success of Islamic values-based education is highly dependent on harmonious collective involvement. Through strong collaboration, education not only achieves academic outcomes but also shapes a generation with integrity that contributes positively to social life.

ACKNOWLEDGEMENTS

The researcher would like to express sincere gratitude to all parties who have contributed to and supported the implementation of this research, enabling it to proceed smoothly. Appreciation is also extended to everyone who shared their experiences and provided valuable inspiration to the researcher throughout the research process.

REFERENCES

- [1] U. Supriatna, "Perencanaan Pembelajaran Berbasis Teknologi Untuk Meningkatkan Motivasi Belajar Siswa," *J. Tahsinia*, vol. 6, no. 12, pp. 1986–1999, 2025.
- [2] I. Kartika, "Manajemen Kurikulum Sebagai Upaya Meningkatkan Mutu Pembelajaran Pada Sekolah Menengah Atas," *J. Al-Amar*, vol. 3, no. 1, pp. 81–94, 2022.
- [3] A. T. Mawati, "Dampak Pergantian Kurikulum Pendidikan Terhadap Peserta Didik Sekolah Dasar," *J. Prim. Edu*, vol. 1, no. 1, pp. 69–82, 2023.
- [4] I. Kartika, "Peran Guru Dalam Proses Pengembangan Kurikulum Pendidikan Agama Islam Di Sekolah Menengah Atas," *J. Al-Amar*, vol. 1, no. 1, pp. 31–39, 2020.
- [5] A. Kusmawan, "The Relationship Between Teacher Involvement in Curriculum Development and Student Learning Outcomes," *Int. J. Educ. Elem. Psychol.*, vol. 2, no. 1, pp. 1–12, 2025.
- [6] A. Aslan, "Analisis Dampak Kurikulum Cinta Dalam Pendidikan Islam Sebagai Pendidikan Transformatif Yang Mengubah Perspektif Dan Sikap Peserta Didik: Kajian Pustaka Teoritis Dan Praktis," *Pros. Semin. Nas. Indones.*, vol. 3, no. 1, pp. 83–94, 2025.
- [7] A. Lahiya, "Education Administration Reform: A Case Study On The Implementation Of The Merdeka Curriculum," *INJOSEDU Int. J. Soc. Educ.*, vol. 2, no. 2, pp. 29–37, 2025.
- [8] M. Kosasih, "Tantangan dan Peluang Implementasi Kurikulum 2013 pada Mata Pelajaran Pendidikan Agama Islam di Era Digital Di MAN 7 Depok," *At-Tadris J. Islam. Educ.*, vol. 4, no. 1, pp. 80–91, 2025, doi: <https://doi.org/10.56672/attadris.v4i1.454>.
- [9] M. Heriman, "Pengembangan Kurikulum Berbasis Keterampilan Abad ke-21: Perspektif dan Tantangan," *Reslaj Relig. Educ. Soc. Laa Roiba J.*, vol. 6, no. 6, pp. 2724–2741, 2024.
- [10] I. W. Ningsih, "Implementasi Pembentukan Karakter Profil Pelajar Pancasila Dalam Pembelajaran Al-Qur'an Metode Tilawati di Kabupaten Bogor," *J. Tahsinia*, vol. 5, no. 3, pp. 391–405, 2024.
- [11] I. Kartika, "Evaluasi Efektivitas Metode Pembelajaran Pendidikan Agama Islam Dalam Mengatasi Kendala Belajar Siswa," *Antol. Kaji. Multidisiplin Ilmu*, vol. 3, no. 2, pp. 240–255, 2025.
- [12] I. Kartika, "Peningkatan Kualitas Pendidikan Agama Islam Di Sekolah Dasar Melalui Pendekatan Kreatif Dan Inovatif," *J. Karya Inov. Pengabd. Masy.*, vol. 1, no. 2, pp. 120–130, 2023.
- [13] Y. Supriani, "Partisipasi Orang Tua Dalam Pendidikan Anak Usia Dini," *Plamboyan Edu*, vol. 1, no.

- 1, pp. 95–105, 2023.
- [14] Muslim, “Manajemen Pembelajaran Pendidikan Agama Islam Dalam Mewujudkan Karakter Religius Pada Peserta Didik,” *Edukasi Islam. J. Pendidik. Islam*, vol. 12, no. 1, pp. 917–932, 2023.
- [15] A. Awaludin, “Strategi Guru Dalam Menanamkan Pendidikan Karakter Pada Anak Usia Dini Di PAUD Cendekia Muslim,” *Plamboyan Edu*, vol. 1, no. 3, pp. 257–269, 2023.
- [16] L. L. Alammy, “Peran Guru Terhadap Perkembangan Karakter Anak Usia Dini Di PAUD TKIT Nuralima,” *SIBATIK J. J. Ilm. Bid. Sos. Ekon. Budaya, Teknol. Dan Pendidik.*, vol. 4, no. 12, pp. 4721–4736, 2025, doi: <https://doi.org/10.54443/sibatik.v4i12.3925>.
- [17] I. W. Ningsih, “Relevansi Moderasi Beragama Dalam Manajemen Pendidikan Islam Di Indonesia: Strategi Membangun Karakter Toleran Dan Inklusif,” *SIBATIK J. J. Ilm. Bid. Sos. Ekon. Budaya, Teknol. Dan Pendidik.*, vol. 4, no. 11, pp. 3605–3624, 2025.
- [18] P. A. Ekawati, “Pengaruh Perencanaan Pembelajaran dan Kreativitas Guru terhadap Hasil Belajar Mata Pelajaran SKI Siswa Kelas VIII MTs.Yasiba Kota Bogor,” *Dirosah Islam.*, vol. 6, pp. 1003–1023, 2024.
- [19] W. Uswatiyah, “Instilling religious character values in elementary school students through Islamic religious education learning,” *JPPI (Jurnal Penelit. Pendidik. Indones.*, vol. 9, no. 9, pp. 100–107, 2023.
- [20] M. Farid, “Mekanisme Pengambilan Keputusan Berbasis Sistem Informasi Manajemen Dalam Lembaga Pendidikan Islam,” *J. Tahsinia*, vol. 6, no. 1, pp. 86–103, 2025.
- [21] M. H. As-Shidqi, “Menggali Potensi Transformasi Islam Dan Perencanaan Pendidikan.,” *JUMADIL J. Manaj. Pendidik. Islam*, vol. 1, no. 1, pp. 1–15, 2025.
- [22] M. Mukarom, “Pengaruh Kegiatan Magrib Mengaji Terhadap Prestasi Belajar Pendidikan Agama Islam Dan Budi Pekerti.,” *J. Tahsinia*, vol. 5, no. 4, pp. 583–598, 2024.
- [23] O. Arifudin, “Strategi Kepala Sekolah untuk Meningkatkan Motivasi dan Kinerja Guru Pendidikan Agama Islam,” *Tut Wuri Handayani J. Kegur. dan Ilmu Pendidik.*, vol. 4, no. 4, pp. 279–290, 2025.
- [24] I. Kartika, “Upaya Meningkatkan Kinerja Guru Melalui Perencanaan Pembelajaran Berbasis Teknologi,” *J. Tahsinia*, vol. 5, no. 9, pp. 1395–1407, 2024.
- [25] O. Arifudin, “Evaluasi Pengelolaan Sarana Dan Prasarana Dalam Meningkatkan Kualitas Pendidikan Islam Di Madrasah Ibtidaiyah,” *Antol. Kaji. Multidisiplin Ilmu*, vol. 2, no. 2, pp. 560–575, 2024.
- [26] A. Mayasari, “Implementasi Program Goal Setting Berbasis Partisipatif dalam Pengembangan Karakter Visioner Anak Sekolah di Desa Warnasari, Pangalengan,” *J. Pengabd. Masy. Pemberdayaan, Inov. dan Perubahan*, vol. 5, no. 6, 2025.
- [27] Z. Andrivat, “Penerapan Model Problem Based Learning (PBL) Dengan Pendekatan Pembelajaran Mendalam Untuk Meningkatkan Hasil Belajar Siswa Di Sekolah Dasar.,” *J. Prim. Edu*, vol. 2, no. 2, pp. 182–197, 2024.
- [28] Z. Andrivat, “Analisis Efektivitas Media Pembelajaran Interaktif Pada Pembelajaran Tematik Di Kelas Tiga Sekolah Dasar,” *J. Prim. Edu*, vol. 3, no. 2, pp. 220–230, 2025.
- [29] A. Asitoh, “Efektivitas Meronce Kartu Huruf Terhadap Kemampuan Mengenal Huruf Anak Usia Dini Di PAUD A. Sopyan Karawang,” *SIBATIK J. J. Ilm. Bid. Sos. Ekon. Budaya, Teknol. Dan Pendidik.*, vol. 5, no. 1, pp. 453–468, 2025.
- [30] I. R. Paturochman, “Pluralism And Multiculturalizm Education.,” *Int. J. Soc. Rev.*, vol. 2, no. 3, pp. 564–573, 2024.
- [31] S. Fikriyah, “PERAN ORANG TUA TERHADAP PEMBENTUKAN KARAKTER ANAK DALAM MENYIKAPI BULLYING,” *J. Tahsinia*, vol. 3, no. 1, pp. 11–19, 2022, doi: <https://doi.org/10.57171/jt.v3i1.306>.
- [32] E. Erfiyana, “Implementasi budaya mutu sekolah melalui pendekatan total quality management,” *J. Tahsinia*, vol. 5, no. 7, pp. 1055–1066, 2024.
- [33] A. Awaludin, “Urgensi Manajemen Pendidikan Dalam Rangka Meningkatkan Mutu Pendidikan Islam Di Madrasah,” *J. Tahsinia*, vol. 5, no. 2, pp. 253–271, 2024.
- [34] A. Abduloh, “Effect of Organizational Commitment toward Economical, Environment, Social Performance and Sustainability Performance of Indonesian Private Universities,” *PalArch's J. Archaeol. Egypt/Egyptology*, vol. 17, no. 7, pp. 6951–6973, 2020.
- [35] S. Rosmayati, “Integrasi Filsafat Manajemen dalam Peningkatan Efektivitas Ekonomi Pendidikan di Organisasi Modern,” *J. Ilmu Pendidik.*, vol. 4, no. 1, pp. 1–6, 2025.
- [36] A. Maulana, “Strategi Manajemen Pendidikan Berbasis Filsafat Ekonomi untuk Sustainable Organizational Development,” *J. Ilmu Pendidik.*, vol. 4, no. 2, pp. 1–7, 2025.
- [37] N. Fahimah, “Peningkatan Kemampuan Menyimak Anak Pada Usia 5-6 Tahun Melalui Media Papan Flanel Di PAUD Janitra,” *J. Tahsinia*, vol. 5, no. 4, pp. 547–555, 2024.
- [38] Huang et al, “Motivations of Parental Involvement in Children’s Learning: Voices From Urban

- African American Families of Preschoolers.,” *Multicultu*, vol. 1, no. 1, pp. 20–27., 2008.
- [39] R. Tanjung, “Analisis Pengaruh Penilaian Kinerja Dan Kompensasi Terhadap Produktivitas Kerja Pada PDAM Kabupaten Karawang,” *J. Ilmu Manaj.*, vol. 10, no. 1, pp. 71–80, 2020, doi: <https://doi.org/10.32502/jimn.v10i1.2719>.
- [40] Deslandes et al, “Understanding complex relationships between teachers and parents.,” *Int. J. about Parents Educ.*, vol. 9, no. 1, pp. 131–144., 2015.
- [41] E. Pujiaty, “Strategi pengelolaan pendidikan inklusif untuk meningkatkan aksesibilitas di sekolah dasar,” *J. Tahsinia*, vol. 5, no. 2, pp. 241–252, 2024.
- [42] B. Sehabudin, “Manajemen Program Ekstrakurikuler Dalam Membentuk Karakter Peserta Didik,” *J. Tahsinia*, vol. 5, no. 9, pp. 1383–1394, 2024.
- [43] Y. R. Wahyudinata, “Dampak manajemen pembelajaran terhadap hasil penilaian peserta didik,” *J. Tahsinia*, vol. 5, no. 1, pp. 79–92, 2024.
- [44] E. Erfiyana, “Upaya Meningkatkan Peran Aktif Mahasiswa Dalam Membangun Pemberdayaan Kegiatan Di Lingkungan Masyarakat,” *J. Karya Inov. Pengabd. Masy.*, vol. 1, no. 2, pp. 87–97, 2023.
- [45] D. Marlin, “Optimalisasi Strategi Pembelajaran Dalam Meningkatkan Prestasi Belajar Peserta Didik Pada Mata Pelajaran Pendidikan Agama Islam,” *J. Tahsinia*, vol. 6, no. 8, pp. 1217–1230, 2025.
- [46] D. Syofiyanti, “Implementation of the "Know Yourself Early" Material Sex Education for Children in Schools,” *Int. J. Community Care Humanit.*, vol. 2, no. 9, 2024.
- [47] J. Sinurat, *Pengembangan Moral & Keagamaan Anak Usia Dini*. Bandung: CV Widina Media Utama., 2022.
- [48] I. Kartika, “Upaya Mewujudkan Karakter Peserta Didik Pada Pembudayaan Kehidupan Beragama (Religious Culture) Di Sekolah,” *J. Al-Amar*, vol. 2, no. 2, pp. 221–232, 2021.
- [49] O. Arifudin, “Teacher Personality Competence In Building The Character Of Students,” *Int. J. Educ. Digit. Learn.*, vol. 1, no. 1, pp. 5–12, 2022, doi: <https://doi.org/10.47353/ijedl.v1i1.3>.
- [50] A. Ramli, “Analysis of the Influence of Organizational Commitment on Work Discipline of Public High School Teachers,” *J. Educ.*, vol. 6, no. 2, pp. 12927–12934, 2024.
- [51] Y. Supriani, “Peran Manajemen Kepemimpinan dalam Pengelolaan Lembaga Pendidikan Islam,” *JiIP-Jurnal Ilm. Ilmu Pendidik.*, vol. 5, no. 1, pp. 332–338, 2022, doi: <https://doi.org/10.54371/jiip.v5i1.417>.
- [52] B. Arifin, “Integrasi Penguatan Pendidikan Karakter Dalam Pembelajaran Berbasis Literasi Digital Pada Peserta Didik Sekolah Dasar,” *Innov. J. Soc. Sci. Res.*, vol. 4, no. 3, pp. 13547–13555, 2024.
-