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

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

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Article Info

Article history:

Received mm dd, yyyy

Revised mm dd, yyyy

Accepted mm dd, yyyy

Keywords:

Collaboration,
Parents,
Community,
Curriculum Implementation,
Islamic Values,
Character.

ABSTRACT

The implementation of an Islamic values-based curriculum is not solely the responsibility of school administrators and teachers but also requires active participation from parents and the surrounding community. This study was conducted to determine the extent of parental and community participation in supporting the implementation of a curriculum that is flexible and responsive to students' needs. This research employed a descriptive qualitative approach aimed at describing and analyzing the collaboration between parents and the community in implementing the Islamic values-based curriculum at RA Nurul Huda. The research data were obtained through in-depth interviews with 15 parents and 10 community members who were considered to have relevant experience and knowledge. The findings indicate that parents and the community strongly support the implementation of the Islamic values-based curriculum at RA Nurul Huda. However, several challenges remain, such as limited awareness of the importance of Islamic education and limited capacity to implement a flexible curriculum effectively. Therefore, this study recommends strengthening the commitment and involvement of parents and the community in supporting the implementation of the Islamic values-based curriculum at RA Nurul Huda.

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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 curriculum in education 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

14 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.

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

4 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
11 participation from parents and the surrounding community. This aligns with the principle
of holistic education, which emphasizes collaboration among all stakeholders to ensure that
6 the educational process runs effectively and sustainably. Data from the Central Bureau of
12 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%
12 actively involved in their children's educational activities at home and school [11]. This
7 indicates that parental involvement still needs to be improved, especially in the context of
Islamic values-based education, which requires direct and continuous engagement.

6 Education in the Islamic context is generally referred to as *tarbiyah*. Islamic
26 education means education based on Islamic principles. According to Sa'id Ismail Ali, as
26 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).

4 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].

20 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,
6 character is closely related to personality. A person can be called a person of character only
when their behavior aligns with moral principles.

6 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, it is employed to explore in depth 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 a qualitative approach is a research procedure that produces

involves transcribing data, coding field notes, and research using method.

[28], collaboration between parents and the community in RA Nurul Huda. Thus, this method is expected to explain the research problems comprehensively [29].

Bungin, as cited in [30], descriptive social to present reality a clear description parental and community collaboration in implementing the Islamic values-based curriculum at RA Nurul Huda.

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Determining in establishing interviews, Techniques understood practical carrying out and systematically specific objectives. research scientific inquiry, conducted in order attain serves as solving context, gathered related to analysis of parental and community collaboration in implementing the Islamic values-based curriculum at RA Nurul Huda from undergraduate dissertations, [31]. Since the study requires library-based sources, it also utilizes library research. The researcher collected relevant topic research problem, formats [19]. Collecting

method 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 scientific

engagement with [36]. observations focus analyzing parental and community collaboration in implementing the Islamic values-based curriculum at RA Nurul Huda. used

the required systematically [37]. || meaning objects as cited [39], by examining archives

directed at , specifically regarding

parental and community collaboration in implementing the Islamic values-based curriculum at RA Nurul Huda.

Moleong, as cited in [41], are display, involves filtering relevant information, data display is presented in applies various informants. enhances research studied as cited [44], organizing, examining, of both as cited conclusion

3.

Research Findings

RA Nurul Huda is one of the Islamic elementary education institutions located in Bandung. 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 in implementing the Islamic values-based curriculum at RA Nurul Huda had not been clearly identified prior to this study.

with 30 parents 15 community members. Quantitatively, questionnaires were distributed to 100 parents and 50 community members to support and strengthen the findings.

The results indicate that in implementing the Islamic values-based curriculum at RA Nurul Huda has reached a good level. members monitoring curriculum development activities at the school. They also strongly support various programs conducted by the school

mechanism of collaboration be divided into 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, 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 success implementing values-

largely depends on the level of participation and support from all community elements, including parents and surrounding society.

theories of collaboration and partnership primary foundation.

According to Joyce Epstein, as cited in [46], effective

one of key factors 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], social interaction 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, serve as primary sources 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], Islamic character greatly exemplary behavior 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.

these perspectives studies, collaboration between parents and the community successful implementation an values-based curriculum 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 ensure that Islamic are optimally continuously.

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 way, implementation the becomes not only responsibility the school but a shared responsibility of the entire school community and society.

study, between a highly significant successful implementation Islamic values-based curriculum at RA Nurul Huda. Active participation from parents and community members not only strengthens the reinforcement of Islamic values taught at school but also helps for character personality grounded in noble morals (*akhlak al-karimah*).

Effective collaboration mechanisms operate through open and continuous communication, joint educational and religious activities, as well as moral and material support from the surrounding community. The motivation of parents and community members to participate in curriculum development is driven by their desire to instill

Islamic values firmly in children's daily lives and to

veral obstacles still need to be addressed, such as differences in perception, limited resources, and varying levels of participation. Therefore, the role of the school as a facilitator must continue to be strengthened through effective communication strategies, reinforced partnerships, and community empowerment initiatives. By doing so, this collaboration can become more solid and sustainable, supporting the school's vision and mission to develop a generation with noble character based on Islamic values.

Overall, this study confirms that the success of implementing the Islamic values-based curriculum at RA Nurul Huda largely depends on a harmonious and synergistic partnership among the school, parents, and the community. Through strong and sustainable collaboration, Islamic values are expected to be deeply internalized by students, enabling them to become individuals of noble character who contribute positively to society and the nation.

ACKNOWLEDGEMENTS

The researcher _____ parties have _____ and supported _____ implementation _____ 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.

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