

Collaboration of Teachers and Parents in the Formation of Students' Virtuous Morality

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Abstract

Teachers and parents must be synchronous and integrated into providing education to students, especially for the moral formation of students. This study describes the program, form, and implications of cooperation between teachers and parents in forming student morality at SDI Mohamad Hatta and MI Al-Marhamah, Malang. This research uses a qualitative approach using case studies and multi-site designs. The research population at SDI Mohammad Hatta was 30 teachers, 368 parents, and 368 students, with a sample of 15 teachers, 50 parents, and 50 students. At MI Al Marhamah, on the other hand, there are 14 teachers, 150 parents, and 150 students with a sample of 7 teachers, 50 parents, and 50 students. Interviews, observations, and document search were used for data collection. The findings of this

study are that there are three collaborative programs between teachers and parents in forming students' noble character, namely parenting, home visits, and self-development project programs. Collaboration between teachers and parents takes the form of activities to develop the learning process, talent, mentality, and culture. The implications of the cooperation program for teachers are to understand students' backgrounds better, appreciate parents' efforts in moral formation, and improve communication with parents. As for parents, they better understand their role, gain new perspectives about schools and teachers, and appreciate the role of teachers more. Students will have a more positive and quality personality. This research is expected to be able to provide new input and discourse to educational institutions in collaborating between teachers and parents in the formation of commendable morals of students as well.

Keywords: collaboration, teachers and parents, the formation of virtuous morality

INTRODUCTION

Teachers and parents certainly have a great responsibility for the formation of morals of students who are religious, disciplined, and creative (Minsih et al., 2015). This, of course, can be realized in the education of students at home and school with the supervision of teachers and parents (Umar, 2016). It is also realizable in both learning theory and practice of commendable morals in students' lives (Ramadan et al., 2022). Parents of students lay the foundation for education in the household, especially in terms of moral education and noble moral and religious values since birth (Khosiah et al., 2021). Collaboration between teachers and parents can be used as knowledge and skills in a characteristic of a school.

Of course, the above is based on the principle of education adopted by the government and the Indonesian people, namely lifelong education (Arifin, 2017). The responsibility of education for students lies with parents and teachers to provide examples in facilitating the educational practice of students (Hatimah, 2016). Family and school institutions should

be synchronous and integrated into providing educational influences to students. Although sometimes parents have extraordinary activities, of course, this is not a reason to completely surrender the responsibility of education to the teacher. Because the interaction between teachers and students is only 6-8 hours a day, the remaining 16-18 hours are students with their parents or the community around where they live. The community can utilize the weakness of such teachers (schools) to influence the morals of students. Often, students are not able to distinguish commendable or despicable morals that are taught by the community around where they live, so morals arise and tend to be negative (e.g. saying dirty things, seeing things that are not according to their age, etc.).

This is due to the lack of synchrony in the education of students at home and at school. Students are taught how to pray at school, but when they get home, sometimes parents are busy. So, students do not get appropriate examples. They experience problems in learning good manners of worship and behavior following the teachings of the teacher. Students, when they are at home, do not get examples of worship and good polite behavior from their parents.

This causes the importance of commendable moral education for elementary/MI students. It is felt that commendable moral education in Indonesia is necessary to develop when considering the increasing behavior of teenagers who are difficult to control, naughty, stubborn, doing trouble, immorality, brawls, drunkenness, drug parties, and other deviant behavior (Qadafi, 2019). A phenomenon that is happening today is the occurrence of a moral crisis in Muslims; there are now many cases of crime against children and adolescents that are rampant. Cases of crime in this era of globalization reflect the increasing number of despicable morals. Some students do some despicable moral acts e.g. being rude and saying dirty words, cheating on the

results of their friends' assignments, stealing teachers' belongings, bringing gadgets, and watching videos that are not worth watching.

The role of parents and teachers becomes essential considering the many aspects of social life that deviate from the purpose of education, both Islamic and national education, as well as the influence of the community around the place of residence or mass media (such as television, the Internet, newspapers, etc.) (Krisnawanti, 2016). Parents have a very important role in educating students in the formation of commendable morals (Laili & Barata, 2021), although some parents are busy making a living and cannot educate their children properly. As a result, students have less commendable morals. The phenomenon found by researchers at MI Al-Marhamah Gunung Kunci Jabung Malang Regency and SDI Mohammad Hatta Malang City, some students show commendable morals at school as well as in the family and community environment. Some students are religious, disciplined, and creative at home but act naughty and speak badly at school.

Based on observations, it is known that there is a lack of close collaboration between the two schools and their parents. This can be seen when teachers at schools assign homework to students that require parents to be involved in it, such as what are the obligations of students to do at home through a link book. Parents should confirm student activities while at home, especially activities that must be carried out in the connecting book. But in reality, many parents still do not confirm it, which is shown by the absence of the student's parental signature in the contact book.

This research was conducted in two formal institutional schools, MI Al-Marhamah Gunung Kunci Jabung Malang Regency and SDI Mohammad Hatta Malang City. MI Al Marhamah was chosen because of the large number of donors impressed by the character of the students formed at the school. SDI Mohammad Hatta became the second research site because a quarter of the students were children with special needs, thus creating a

harmonization of commendable morals built between students. MI Al-Marhamah Gunung Kunci Jabung Malang Regency is unique in students who have bad morals, so the parents of students will immediately report to the chairman of the Al-Marhamah foundation and a moral breach. This school has 3 habits (smile, greeting, greeting), as evidenced by the friendliness of MI students in entertaining guests or meeting people older than their age. SDI Mohammad Hatta is collaborating with teachers and parents through the WA group to improve the moral development of students as well as the formation of morals through the 5 habits (smile, greeting, greeting, polite, courteous). However, the researcher only found a few students who did the 5 S's at SDI Mohammad Hatta Malang City when guests or people older than their age came to this formal institution.

For this reason, it is necessary to research "Teachers and Parents Collaboration in Formation of Praiseworthy Morals of Students (Multisite Study at MI Al-Marhamah Gunung Kunci Jabung Malang Regency and SDI Mohammad Hatta Malang City)." The purpose of this research is to describe the collaboration program between teachers and parents in the formation of students' morality, the forms of collaboration between teachers and parents in the formation of students' morality, and the implication of teachers and parents' collaboration in the formation of students' morality.

METHODS

This research method uses a qualitative approach—an approach that is multi-method in focus, including interpretive and naturalistic approaches to the subject. This means that qualitative researchers study things in their natural settings, seeking to interpret phenomena in terms of the meanings people give to those phenomena (Fadhilah, 2021). Researchers, in this case, try to analyze and describe the phenomenon of collaboration between teachers and parents in shaping the commendable character of students.

The type of research used in this research is a case study, which is a detailed study with a single setting, a single subject, a document repository, or a particular event (Prihatsanti et al., 2018). A case may be an individual, a family, a community health center, or an organization, etc. The case studied in this study focused on the program, form, and implications of teacher and parent collaboration in forming students' commendable character. The research design used in this study is multi-site. This multisite requires multiple sites and studies on distant subjects rather than previous case studies. This study uses a different logic than the multi-case study design because it leads to more sites or subjects. This research requires that those who do it have experience in theoretical thinking and data collection skills before going into the field. This study emphasizes multi-site research conducted at MI Al-Marhamah Gunung Kunci Jabung Malang Regency and SDI Mohammad Hatta Malang City.

The main data sources of this research are the words and actions of the people who are observed or who will be interviewed by taking notes and recording and taking pictures. In determining the subject, there are several things that the author considers, including the informant's experience, his participation in the organization at the school, his position in the school, and his educational background. Sources of data in this study were: Head of Madrasah MI Al-Marhamah Gunung Kunci Jabung, Deputy Head of Student Affairs, Deputy Head of Public Relations, Deputy Head of Curriculum; teacher for grades 1-6 at MI Al-Marhamah Gunung Kunci Jabung, parents of students; and students of grades 1-6 MI Al-Marhamah Gunung Kunci Jabung. At the same time, the data sources in the research at SDI Mohammad Hatta are the Principal, Deputy Head of Student Affairs, Deputy Head of Public Relations, Deputy Head of Curriculum, teachers of grades 1 to 6, parents, and grade 1 students of grade 6. The research population at SDI Mohammad Hatta was 30 teachers, 368 parents, and 368

students; the sample from this school was 15 teachers, 50 parents, and participants. While the research population at MI Al Marhamah was 14 teachers, 150 parents, and 150 students, the sample from this school was seven teachers, 50 parents, and 50 students.

Data collection techniques were adjusted to the research focus and research objectives. Data collection was carried out through several techniques, namely: survey, observation, interview, and document search. Data analysis techniques were carried out before, during the field, and after finishing in the field. The analysis starts from formulating and explaining the problem before going into the field and continues until the writing of the research results. At the time of the interview, the researcher analyzed the interviewees' answers. If the answers interviewed after being analyzed are not satisfactory, the researcher will continue the next question to a certain stage until credible data is obtained. Considering that this research uses a multi-site study, it is not enough to stop analyzing data until analyzing individual case data but must also continue with cross-site data analysis. What if the research uses a multi-site study design? Then, in analyzing the data, two stages of analysis are carried out, namely: case data analysis and cross-site data (Ar Rasikh, 2019).

This study uses multi-site data analysis at MI Al Marhamah and SDI Mohammad Hatta. Data analysis was done manually by coming to the research site and directly interacting with the research subjects. Surveys and observations were conducted directly in the field (MI Al Marhamah and SDI Mohammad Hatta). Of course, with the permission of the principal and the vice-president of the curriculum. After obtaining permission, immediately conduct research activities on the research subject following the research indicators. The type of interview is a structured interview according to the research indicators.

Determining the validity of the data (data trustworthiness) requires an examination technique based on several criteria. The four criteria are the degree of trust (credibility), transferability, dependability, and certainty (confirmability) (Fadhilah & Nurahman, 2021). The four tests above are the most important test of data credibility, namely extending observations, increasing persistence, triangulation, peer discussion, member checks, and negative case analysis (Achmad Zainuri Arif, 2017), and testing the credibility of the data using triangulation techniques. Triangulation can also be interpreted as a data collection technique that combines various data collection techniques from existing data sources. Testing the validity of the data in this study, using triangulation of data collection, triangulation of data sources, checking members based on research informants needed in this study, and triangulation through research colleagues to discuss relevant research results and can improve the data of this research.

DISCUSSION

The collaboration of teachers and parents in forming students' commendable character at MI Al-Marhamah Gunung Kunci Jabung, Malang Regency, and SDI Mohammad Hatta, Malang City, can be seen in several programs and activities. The collaboration program between teachers and parents includes parenting programs, home visits, and self-development project programs. A parenting program is a school program that places the role of parents in policy-making for student activities related to the commendable character of religious, disciplined, and creative students. Of course, it is accommodated in a Madrasah committee or school committee. The smallest unit of the committee is the paguyuban. Home Visit Program is a program of teacher visits to the homes of students' parents (Yunida et al., 2021). The purpose of this visit is to improve the relationship, exchange information, share the development and problems of students, and find solutions to students' moral deviations. Student Development Project

Program, through SBK subjects and extracurricular activities followed by each student.

The collaboration program at MI Al Marhamah is by the results of interviews with the deputy head of the curriculum, "the parenting program at MI Al-Marhamah can be seen from the Madarasa committee, home visit programs, and student self-development programs." Meanwhile, SD Mohammad Hatta based on the results of interviews with the deputy head of the curriculum, "there are three collaborative programs (parenting, home visits, student development projects)." This supports the theory of the interaction between teachers and parents to improve student development by forming religious, disciplined, and creative commendable morals (Fahrunnia, 2018). Parenting activities make it easier for parents to follow the process of moral development of students' (Candra, 2018). The collaboration program between teachers and parents is also in line with the theory that there is an increase in participants' knowledge and understanding of the role of teachers and parents as well as effective learning strategies in implementing learning from home (Suhesty, 2020). Home visit activities can increase learning motivation (especially students' morals) (Dwita et al., 2018). The existence of home visit activities makes it easier for families to know more about parenting to improve students' morals (Hatimah, 2016). School collaboration programs make it easier for teachers to communicate with parents to improve morals early (Prasanti & Fitrianti, 2018). Of course, it supports by facilities that facilitate communication between teachers and parents (Irma et al., 2019).

The collaboration between teachers and parents in forming students' commendable character at MI Al-Marhamah Gunung Kunci Jabung and SDI Mohammad Hatta was implemented in several activities. Based on interviews with the principal of MI Al-Marhamah, this form of cooperation is manifested in several activities, namely in the development of the learning

process, talent development, and exemplary activities carried out by teachers and parents, and the development of Islamic culture, discipline, and creativity. Meanwhile, from the interviews with the deputy principal of the SDI curriculum, Mohammad Hatta, information was obtained that the form of cooperation between teachers and parents consisted of developing the learning process, talent development activities, mental development activities, and cultural development activities.

The collaboration of teachers and parents in the learning process forms commendable morals through religious, disciplined, and creative habituation. The activities of developing the learning process in collaboration are through teacher and parent meetings, circulars, teaching 5 Islamic religious subjects, discipline learning, peeping teachers, guest teachers, direct and indirect communication (via liaison books and WA groups), empirical studies, study tours, and take lessons.

The collaboration of teachers and parents in developing students' talents forms commendable morals (religious, disciplined, and creative). The pattern of interaction can be seen in the activities of the Ramadhan Islamic Boarding School, extracurricular activities (scouts, drum band, Hifdzul Qur'an, MTQ, Dacil, futsal, Tapak Suci, swimming pool, science club, creative development, hadrah, and dancing), joining clubs in outside of school, and take part in competitions according to the talents of students. The collaboration of teachers and parents in mental development is in the form of providing learning motivation to students. Mental development activities can be seen from the exemplary activities that teachers and parents exemplify in the formation of commendable morals, as well as religious and moral habituation activities, habituation activities, MSC activities, *istighasah*, and WA chain activities carried out by the VI class level community to wake up the *tahajjud* prayer.

The pattern of interaction in Islamic culture can be seen in religious activities in the morning, *dzuhur*, and worship when in the family environment and the school environment. Discipline culture through the socialization of 3 rules (religion, family, and school), timely prayer according to the call to prayer, coming on time to school, and collecting assignments.

The results of the interviews and the findings above are by the theory that collaboration between teachers and parents can be carried out in various forms of activities, namely the existence of activities for developing the learning process, developing talent, mental education, and culture (Darmadji, 2020). Supporting the theory that the form of cooperation between PAI teachers and students' parents is that parents supervise student learning at home, teachers supervise student learning when students are at school, PAI teachers supervise student behavior while at school as well as parents supervise student behavior when students are at home, and fulfillment of financing needs (Sukarman, 2020). Parents play a role in controlling the morals of students at home, thereby reducing the impact of negative behavior (Zakariyah & Hamid, 2020). So, parents can measure the level of effectiveness of moral learning assistance when students are at home (Yulianingsih et al., 2020). Teacher communication with parents is quite good (Risdiyok dan & Aprison, 2021).

The collaboration of teachers and parents in forming students' commendable character has implications for teachers, parents, and students at MI Al-Marhamah Gunung Kunci Jabung and SDI Mohammad Hatta. The interview with the MI Al Marhamah teacher showed that "collaboration in the formation of commendable morals for teachers has the impact of more emphasizing direct communication to parents through visit activities as a form of friendship between the two." Based on interviews with parents of MI students, Al Marhamah argues that "collaboration in the formation of commendable morals for parents has an impact on knowing the very

complex role of teachers in the formation of commendable morals." Meanwhile, based on the results from observations, the researchers found that there was an impact of collaboration in the formation of commendable morals for students, which can be seen from the 3 S attitude of students at MI Al-Marhamah. Students do the 3 S's (smile, greet, greet) with older people, both teachers and strangers who have just met the students.

Based on an interview from one of the teachers at SD Mohammad Hatta, "the implications of collaboration in the formation of commendable morals are for teachers to be able to improve their communication skills through WA groups. This is due to the busyness and efficiency of time between the two in discussing activities or moral deviations in a student." Likewise, an interview with one of the parents of SD Mohammad Hatta elementary school students stated, "the implication of collaboration in the formation of commendable morals for parents is to respect the role of teachers in educating their sons and daughters. This can be seen from the activities that have been planned by the school, which the parents of the students always support." The results of the researcher's observations about the implications of collaboration for students are students at SDI Mohammad Hatta who focus on the 5 S's (smile, greetings, greetings, politeness, courtesy) only with teachers, older strangers; 70% do not do anything. So the researcher can conclude that the MI Al-Marhamah are very friendly to the guests who come to their Madrasah, but the students of SDI Mohammad Hatta are only a few.

The implication for teachers is that they better understand the background, culture, and morals of students when they are at home. They also appreciate the efforts of parents in the formation of good morals. Teachers will find it easier to know the efforts of parents to shape and improve the morals of their children because the morals instilled in students will be a provision for survival in the world and the hereafter. In addition,

with this collaboration, teachers can communicate about student development to students' parents. So if there are children who have problems, it will be easier to detect and find solutions. If the collaboration between teachers and parents is well established, it will be easier to find solutions and equalize steps in educating students.

With regards to the implication for students' parents, they better understand their role in shaping the character of commendable students, gain new perspectives about schools and teachers, and appreciate the role of teachers more. The existence of cooperation has an impact on the new knowledge that parents gain about schools and the performance of teachers in shaping the character of commendable students. Parents can participate in building programs related to the moral formation of students through school committees or associations. Both use direct and indirect communication through liaison books and WA groups for SDI Mohammad Hatta's parents. In channeling aspirations or notification of activities that will be carried out by students in schools that are by the formation of commendable morals, namely religious, disciplined, and creative. The collaboration of teachers and parents can minimize the great responsibility on each party. Because when students are at home, it is entirely the responsibility of the parents, while at school, it is the teacher's responsibility to get used to religious education. With the cooperation between the two, the responsibility in developing students' potential can go well and go hand in hand with following the educational goals to be achieved. There are many programs and forms of cooperation in moral formation, increasing the frequency of parents in student activities in improving religious, disciplined, and creative morals. Both activities carried out by students at home and school will always be in synergy, following the goals to be achieved by each party. So, teachers and parents can be open to each other to provide information about students' morals at home and school.

Collaboration between parents and teachers for the student will impact the formation of a more positive and quality personality. This activity raises the commendable character of students who are religious, disciplined, and creative and who are more focused. So, students at MI Al-Marhamah are used to being polite 3 S's (smile, greeting, greeting) to older people. Either the older man is new to him, or it has been a long time. However, the morals of students are very friendly to people older than their age. Likewise, students at SDI Mohammad Hatta are used to the 5 S's (smile, greeting, greeting, polite, courteous) to teachers. But to the older foreigners, only a few students did these 5 S's. It is the cultural differences that exist in the districts and cities that make the moral habits of students with good manners the basis for this.

The exchange of information, control, and supervision that exists in the collaboration of teachers and parents in the formation of commendable morals makes students' personalities more positive and qualified. So, bad moral solutions can be found for better behavior change. It can be seen from the polite behavior and worship according to the rules shown by the students of each educational institution. Parents of students at MI Al-Marhamah are more likely to communicate directly about moral deviations. Unlike the case with parents at Mohammad Hatta School, it uses direct and indirect communication (WA groups) regarding students' personalities.

The formation of commendable morals also impacts the balance of worldly and hereafter activities carried out by the student. Based on the research findings, through collaboration between teachers and parents, they can know and control activities at home—activities such as morals and problems experienced by students. Likewise, as to the reciprocity that parents will obtain, parents will obtain information on the development of students while at school. Of course, this can show the alignment of vision and educational patterns applied to students.

The collaboration of teachers and parents in the formation of commendable morals in getting religious, disciplined, and creative provide a positive impact for students to always behave according to Islamic religious regulations, family regulations, and school regulations. So those students are always motivated by real examples from teachers and parents in carrying out an activity and are happy to go to school. Because school is a place for students to gain knowledge that synergizes with religion, discipline, and creativity that has positive values; they also have more responsibility for the rules at home and school. The collaboration of teachers and parents in the formation of commendable morals makes students able to imitate the example and cooperation between the two in building partnership relationships that follow their goals. So, students have more responsibility for existing regulations.

The explanation above is informed by Purwanto's theory, which explains that parents can find out whether their child is diligent, lazy, stupid, sleepy, smart, and so on based on the impact of the collaboration of teachers and parents (Maulininsyah, Kamarudiin, M.A., Suhardin, 2020). This is supported by Darmiyati Zuchadi's opinion that the atmosphere of life in the family environment should also be developed in harmony with the school atmosphere (Hidayati, 2016). With the collaboration, it can provide information to improve the concept of commendable morals for students to be better in the future (Fahrurnia, 2018). Collaboration has an impact on the effectiveness of learning that can increase the knowledge of parents and teachers in the formation of virtuous morality (Suhesty et al., 2020). Collaboration can strengthen the relationship, vision, and mission in forming virtuous morality (Zalmi & Hazizah, 2019). The existence of rules helps students be more disciplined through collaboration between teachers and parents (Supriyanto, 2016). So, parents can measure the level of effectiveness of moral learning As well as create a harmonious atmosphere

in an educational tri-center (Sari, 2013). School efforts to establish collaboration with parents of students are by creating a comfortable school climate, initiating communication with parents, and providing opportunities for parents to be involved in a school activity (Nazarudin, 2018). Positive values to be developed in schools, which are also programmed in the family environment, should result from discussions between teachers and parents of students.

CONCLUSION

There are three collaboration programs between teachers and parents to form students' commendable character at each of these research sites, including parenting programs, home visits, and self-development projects for students, disciplined and creative. The form of collaboration between teachers and parents in forming students' commendable character is through 4 activities, namely activities in developing the learning process, talent development activities, mental development activities, and cultural development. The implications obtained from the collaboration of teachers and parents in the formation of commendable morals of students at MI Al-Marhamah Gunung Kunci Jabung Malang Regency and SDI Mohammad Hatta are by their respective research subjects. For teachers, the implication is that they understand more about students' backgrounds, respect parents' efforts in moral formation, and communicate with parents about the development of students. Likewise, the implications for parents with collaboration are that parents better understand their role in the formation of commendable morals of students; parents get a new perspective on schools and teachers; parents will appreciate the role of teachers more and increase the frequency of parents in the process of forming students' commendable character. While the implications for students are that the morals of students towards parents are more focused, the personality of students is more positive and quality, a balance of worldly and hereafter activities carried out

by students in the formation of commendable morals, the attendance of students to school is better and has greater responsibility more to the rules at home and school. This research is expected to provide new input and discourse to educational institutions in collaborating between teachers and parents in the formation of commendable morals for students as well.

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