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# Teacher and Parent Collaboration in Implementing Islamic Guidance to Shape Early Childhood Character

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## ABSTRACT

There is a lack of in-depth theoretical studies regarding the mechanism of holistic collaboration between teachers and parents based on Islamic values. This study aims to describe in depth the forms of teacher-parent collaboration in Islamic guidance to shape children's positive character. Using a descriptive phenomenological qualitative approach at TK Negeri 17 South Bengkulu, data were collected through in-depth interviews, participant observation, documentation study, and interactive thematic analysis. Results: Islamic guidance collaboration is manifested through three main dimensions. First,incidental or periodic parenting programs adopting a humanistic approach to align parenting perceptions and gadget restrictions. Second, two-way communication via face-to-face interaction and WhatsApp groups as a means of *tawawuth* (moderation / consultation) and daily monitoring. Third, active parental involvement in religious activities such as Islamic holiday celebrations (PHBI) and Hajj simulation (*manasik haji*), which provide concrete role models (*uswatun hasanah*). This synergy is effective in building consistency in the formation of noble morals and the introduction of the pillars of Islam in early childhood both at school and at home. Conclusion: Comprehensive collaboration between teachers and parents based on Islamic values proves effective in shaping children's religious character.

**Keyword:** Teacher, Parent, Islamic Guidance, Early Childhood

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## INTRODUCTION

The character development of early childhood strongly requires a foundation of Islamic values to form strong morality,self-identity, and social ethics from the golden age onwards (Ramly et al., 2026). Fundamental values such as honesty,patience, compassion, and discipline not only guide children in managing their emotions and moral behavior (Izzatunnisa & Mutiawati, 2024; Holik et al., 2024), but also reinforce a religious personality grounded in faith (Masnan et al., 2024).The implementation of these Islamic values becomes more effective through a holistic approach that integrates learning in the school environment with positive habits at home (Taufiq et al., 2022). Therefore, a strong synergy between parental parenting styles and the educational environment is crucial in instilling consistent Islamic character to face the challenges of the modern era.

Weak collaboration between teachers and parents has a highly detrimental impact on the child's character-building process, as it often triggers inconsistencies in values and educational approaches between the home and school environments (Harrison et al., 2022). This breakdown in aligned communication not only limits the growth space for children's social-emotional skills, but also creates real barriers in early detection and resolution of behavioral problems (Bormann & Voss, 2026; Keung & Chan, 2025). Furthermore, this condition reduces active parental participation in school programs (Halimah et al., 2026; Syuraini et al., 2022) and triggers psychological distance due to a lack of mutual trust (Bang et al., 2021).

Consistent collaboration between teachers and parents plays a crucial role in children's character formation by ensuring the alignment of values, expectations, and emotional support in both the home and school environments (Halimah et al.,2025). This well-established partnership not only provides children with stability and learning continuity to foster empathy and responsibility (Li & Lagos, 2026), but also builds shared accountability in reducing confusion and behavioral problems (Raviv, 2016; Lackovič & Pšunder, 2019). By aligning strategies and overcoming various barriers through open communication, this synergy creates a safe and conducive environment for children's character growth to develop optimally (Selami, 2016).

Collaboration in Islamic guidance between parents and teachers holds a fundamental role in shaping the character and morality of early childhood, especially amidst the challenges of the modern era (Nudin, 2020). A well-established partnership ensures that the inculcation of Islamic values such as honesty, empathy, and responsibility can be delivered consistently and harmoniously across the home and school environments (Suyuti Yusuf et al., 2025). In addition,proactive principal leadership and the implementation of integrative Islamic education management further strengthen program synergy and the alignment of parenting strategies (Sriyanto et al., 2026). Through structured communication and shared support, this collaboration creates a strong moral foundation for children's spiritual and social development.

Kindergartens (TK) demonstrate various unique collaborative practices that transcend conventional classroom boundaries to comprehensively support the quality of early childhood education (Zhang et al., 2026). These unique practices include cross-institutional collaboration models such as University-Government-Kindergarten partnerships in sustainability-based teacher training (Attaufiqi et al., 2024), multidisciplinary collaboration between educators and therapists for children with special needs (Sun et al., 2026), and the implementation of innovative methodologies such as the Breakthrough Series Collaborative for service quality improvement (Halle et al., 2025). Furthermore, this cross-sector synergy is reinforced through the collaborative development of contextual learning media and reflective supervision among educators, creating an inclusive,

adaptive, and sustainable educational ecosystem for children's growth and development (Bricker et al.,2022).

Previous studies have yet to comprehensively examine collaboration practices in early childhood education grounded in Islamic values. Existing research generally remains limited to specific case contexts or regions and focuses more on operational practices rather than building a comprehensive theoretical framework or value-based collaboration mechanism (Fitroh et al., 2026; Sholikhah et al., 2025). Moreover, literature touching on technology integration or teacher training places greater emphasis on pedagogical aspects and assistive tools rather than collaborative processes imbued with Islamic values (Febrini et al., 2024; Firdaus et al., 2026).

Previous studies on early childhood education largely remain limited to practical operational aspects and have yet to deeply examine the theoretical framework of collaboration based on Islamic values. In addition, existing literature tends to be fragmented regarding pedagogical training or technological integration alone, thereby lacking exploration into the holistic collaborative mechanisms between teachers and parents in systematically instilling Islamic values. The novelty of this study lies in revealing a comprehensive model of Islamic guidance collaboration in a formal institution (TK Negeri 17 South Bengkulu) through three integrated dimensions: parenting programs on gadget restriction, direct-digital two-way communication, and active parental involvement in Islamic holiday celebrations and Hajj simulations (*manasik haji*),which have rarely been analyzed in depth.

This study makes a practical contribution by providing guidelines for educators and parents to align perceptions of parenting styles and maintain consistency in instilling children's character values at school and home. Theoretically, the results of this study serve as an important foundation for developing a participatory, sustainable, and contextual Islamic guidance model appropriate to the psychological developmental stages of early childhood. This study aims to describe in depth the forms of teacher-parent collaboration in implementing Islamic guidance to shape the positive character of early childhood at TK Negeri 17 South Bengkulu, encompassing parenting programs, two-way communication patterns, and active involvement in religious activities.

## RESEARCH METHODOLOGY

The research location is TK Negeri 17 South Bengkulu, chosen because it features an active collaboration program between teachers and parents in Islamic guidance. This type of research is qualitative with a descriptive phenomenological approach. This approach was selected to describe in depth how the experiences, interpretations, and real implementation of collaboration forms encompassing parenting programs, two-way communication, and involvement in religious activities are experienced and practiced by teachers and parents. Through this research type and approach, the researcher can explore social phenomena naturally, comprehensively, and in detail regarding early childhood character development from the perspective of the subjects studied in the field.

Data collection techniques utilized three main methods to comprehensively gather information regarding the forms of Islamic guidance collaboration. First, in-depth interviews were conducted with teachers and parents to explore data related to parenting programs, two-way communication via social media and face-to-face interactions, and involvement in religious activities. Second, participatory or non-participatory observations were carried out to directly observe the process of parental involvement in religious activities, such as Hajj simulation practices or Islamic holiday celebrations at school. Third, documentation studies were used to collect archives, activity photos, or supporting communication notes between the school and parents.

Data analysis utilized the thematic analysis method referring to the interactive model of Miles, Huberman, and Saldana.This analysis process involves three main stages: data condensation, data display, and conclusion drawing / verification. In the condensation stage, data from in-depth interviews concerning parenting programs, two-way communication, and religious involvement were selected, focused, and simplified. Subsequently, the data were presented in the form of systematic descriptive narratives for clear comprehension. The final stage involves drawing conclusions based on emerging thematic patterns related to the forms of Islamic guidance collaboration in shaping early childhood character at the school.

To ensure data validity or credibility, this study applied data triangulation techniques, specifically source triangulation and technique triangulation. Source triangulation was carried out by comparing data or information obtained from various different research subjects namely teachers, the school principal, and student parents regarding collaboration forms such as the implementation of parenting programs, the effectiveness of two-way communication, and participation in religious activities. Meanwhile, technique triangulation was conducted by comparing data from in-depth interviews with findings from field observations and documentation studies. Through the application of these data validity techniques,information regarding the consistency of Islamic guidance, the instillation of character values, and children's parenting patterns at TK Negeri 17 South Bengkulu could be verified, resulting in research findings that are valid, scientifically accountable, and free from researcher subjectivity.

## RESULT AND DISCUSSION

### Parenting Program

TK Negeri 17 South Bengkulu conducts parenting activities incidentally or periodically at least once a month, adjusting to urgent needs based on children's developmental attitudes and behaviors at school. These activities adopt a humanistic and Islamic approach by gathering parents at the school premises precisely at dismissal time. This face-to-face meeting primarily aims to align perceptions between teachers and parents in implementing Islamic guidance methods, particularly regarding consistent parenting styles, the development of children's manners and noble character, and the restriction of gadget use at home to ensure consistency with the Islamic character instilled at school. This activity also serves to align home parenting practices with specific cultural or religious values embraced by the school community (Kosim et al.,2022).

In practice, parenting activities at TK Negeri 17 South Bengkulu are led directly by the school principal or delegated to a senior class teacher if the principal is unavailable. The presence of the institutional leader alongside senior teachers ensures that each discussion session remains focused, interactive, and solution-oriented in addressing the challenges of early childhood parenting in the digital era. Through this forum, parents receive practical guidance on raising children based on Islamic values to support the optimal growth and development of their little ones. The principal holds the responsibility of providing instructional leadership to build a strong synergy between teachers and parents, particularly in implementing programs within a specific educational or religious framework (Kabiba et al., 2026). On the other hand,senior teachers, along with educational experts or psychologists, frequently act as discussion facilitators who interpret various parenting styles and guide parents in understanding the most effective strategies to support children's learning processes and behaviors (Barrenechea et al., 2022).

The implementation mechanism of the parenting program at TK Negeri 17 South Bengkulu begins with the distribution of official invitations via written letters or class WhatsApp groups. On the day of the event, parents receive a comprehensive briefing on student development, accompanied by reinforcement in the form of advice and important reminders to consistently accompany their children with affection. In accordance with the principles of Islamic guidance, close collaboration between teachers and parents is expected to shape a generation of early childhood with strong character,good manners, and readiness to welcome a brilliant future. The dissemination of information is consistently accompanied by motivational messages and reminders regarding the urgency of parental involvement in improving children's academic and social outcomes (Eagle et al., 2019).

**Two-Way Communication**

The exchange of information regarding children's growth and development at TK Negeri 17 South Bengkulu is conducted directly during meetings as well as through social media, such as class WhatsApp groups. Within the framework of Islamic guidance, this communication channel is utilized not merely for exchanging news, but as a form of *tawasuth*(mutual advice) in goodness and piety for the sake of the child's creed and morals. Direct meetings during pickup or school activities provide moments for teachers and parents to unite their vision in raising children with full affection (*rahmah*). Meanwhile, class WhatsApp groups serve as an effective daily communication bridge without spatial boundaries. Through this digital medium, children's daily dynamics can be continuously monitored to ensure alignment with the values of monotheism (*tauhid*) and Islamic manners (*adab*), thereby establishing a solid partnership between the home and the child's primary school (*madrasah*). These platforms facilitate direct and digital communication that must be aligned with Islamic values, particularly the application of the principle of *tawasuth* (balance and moderation) to keep their usage within the corridor of Sharia amid various contemporary challenges (Rasit et al., 2024; Sukisno et al., 2024).

Intensive communication established almost daily at TK Negeri 17 South Bengkulu aims to monitor children's development at home after learning at school, while ensuring that the taught Islamic values continue to be practiced. From the perspective of Islamic guidance, the home is the primary school where character formation (*akhlak al-karimah*) must be maintained consistently. Teachers periodically provide guidance or reports regarding daily worship habits and manners trained in the classroom. Conversely, parents proactively report children's attitude development, compliance, and responses within the family environment. This daily communication intensity creates complete continuity in upbringing (*tarbiyah*). With strong synergy between teachers and parents, every process of instilling Islamic values can deeply absorb into the child's soul from an early age. Therefore, routine and directed communication becomes a key strategy for parents to maintain the continuity of these values, ensure that role models provided at school align with those applied at home,and build a strong emotional bond between parents and children throughout their growth and development (Dandan,2026).

The entire sequence of communication between class teachers and parents at TK Negeri 17 South Bengkulu leads to the noble goal of comprehensively understanding children's development across cognitive, motor, and spiritual (*ruhiyah*) aspects. This interaction process runs very dynamically and flexibly, where communication initiatives can originate from both sides. Sometimes, teachers take the initiative to inquire first about conditions at home to evaluate the effectiveness of the guidance provided. On other occasions, parents take the pro-active step of consulting about

parenting hurdles or reporting their children's progress. This mutual exchange of information, grounded in the spirit of helping one another in righteousness, reflects the principles of brotherhood (*ukhuwah*) and cooperation in Islamic education. Active parental involvement through this two-way communication network contributes not only to enhanced child development outcomes but also strengthens the spirit of sustainable partnership between the family and the educational institution (Beeli-Zimmermann et al., 2024).

**Involvement in Religious Activities**

Parental involvement in religious activities at TK Negeri 17 South Bengkulu is manifested through active participation in various school agendas, such as the celebration of the Prophet Muhammad's Birthday, prayer and ablution practices, Quranic recitation guidance, and early childhood Hajj simulation (*manasik haji*) activities. The direct presence and involvement of parents during these moments provide tremendous moral support for the children. Within the framework of Islamic guidance, this involvement is not merely a ceremonial event, but a collaborative educational medium where children can directly witness the synergy between teachers and parents in upholding Islamic Sharia.Through worship practices performed collectively, children receive concrete role models (*uswatun hasanah*) regarding the proper procedures for worship, allowing faith-based values to be firmly embedded from an early age in a joyful and cohesive atmosphere. On the other hand, parents generally view Islamic religious education as the primary vehicle for moral and religious formation that is expected to contribute significantly and positively to the character development of their children (Essabane et al., 2026).

The implementation of these religious activities is the result of well-planned collaboration between teachers and student parents. The entire series of religious programs is not organized arbitrarily, but is carried out in a structured manner in accordance with schedules, school work programs, and the academic calendar established by the education office.Teachers act as primary conceptualizers and guides at school, while parents serve as key supporters who facilitate and continue these habits within the home environment. This harmonious synergy ensures that every agenda for forming children's religious character can run continuously. Guided by a clear academic calendar, religious activities can be optimally integrated with the daily learning curriculum, creating a consistent educational ecosystem between what children experience at school and the guidance they receive within the family. Religious education can be systematically designed and implemented into the overall school curriculum, frequently utilizing engaging and interactive methods, such as presenting exemplary stories for early childhood (Waddup, 2017).

The core substance of all involvement and religious activities organized at school is to introduce the pillars of Islam and guide children in practicing the noble values of Islamic teachings in daily life. Basic understanding of the pillars of Islam,worship procedures, and noble morals instilled from an early age serve as a solid foundation and provision for the child's future. Through a humanistic and educational Islamic guidance approach, children are encouraged not only to memorize but also to love religious values as their moral guide. Close collaboration between teachers and parents in overseeing this process ensures that the instillation of Islamic character permeates deep into the child's awareness. The introduction of the pillars of Islam is generally incorporated into the early childhood education curriculum, which is now even supported by various innovative learning methods such as the utilization of technology-based educational applications to facilitate student comprehension (Hamzah et al., 2023).

## CONCLUSION

The implementation of the parenting program at TK Negeri 17 South Bengkulu is designed in a humanistic and Islamic manner to align perceptions between teachers and parents in guiding early childhood children. This program encompasses periodic face-to-face meetings during dismissal hours, intensive two-way communication via WhatsApp groups and direct face-to-face interactions, and active parental involvement in various religious activities such as Islamic holiday celebrations (PHBI), worship practices, and Hajj simulations. This entire series of programs focuses on the formation of noble morals, the instillation of monotheistic (*tauhid*) values, the restriction of gadgets at home, and the consistent introduction of the pillars of Islam. Synergistic collaboration between the school as the conceptualizer and parents as facilitators at home creates an integrated and continuous educational ecosystem. With flexible communication grounded in the principle of *tawasuth* (mutual advice in goodness), parents and teachers can comprehensively monitor children's cognitive, motor, and spiritual (*ruhiyah*) development. This approach not only strengthens the partnership between home and school, but also provides concrete role models (*uswatun hasanah*) for children. Ultimately, this synergy is effective in shaping a generation of early childhood with strong religious character, good manners, religious obedience, and readiness to face contemporary challenges equipped with faith-based values from an early age.

This study has limitations as it focuses solely on a single educational institution (TK Negeri 17 South Bengkulu) using a qualitative descriptive method, thereby limiting the scope of data generalization and failing to measure the long-term effectiveness of the program on children's character formation at subsequent educational levels. Future research is recommended to use quantitative or mixed methods approaches to empirically measure the effectiveness of parenting programs. Furthermore, research can be expanded by involving a broader geographical scope (multi-site) or by comparing the effectiveness of Islamic guidance-based parenting patterns between public and private schools to obtain more comprehensive findings.

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