

Implementing a Family Education Curriculum to Enhance Parental Roles in Character-Based Parenting: A Case Study at SMP Bisnis Aya Sophia Islamic School

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Abstract

This study aims to analyze the implementation of the Family Education Curriculum as a strategic effort to increase parental involvement as school partners in character education. This study used a naturalistic qualitative approach with a single case study design conducted at Aya Sophia Islamic School Business Junior High School, Tangerang. Data collection techniques included observation, in-depth interviews and documentation, with analysis using the Miles and Huberman model. The results showed that curriculum planning was carried out contextually through the preparation of modules based on Islamic values and national character, program socialization, and cultural content adaptation. Program implementation is facilitated by a participatory organizational structure, face-to-face and online parent training, and community-based parenting mentoring. Formative and summative evaluations indicated a transformation of parenting from an authoritarian approach to a religious democratic model, characterized by the strengthening of affective closeness, moral exemplification, and the integration of Islamic spirituality in parenting. The findings reinforce the importance of value synergy between school and family and the need for adaptive replication of similar curricula in other contexts.

Keywords:

Family curriculum, character parenting, school-family synergy, Islamic parenting, case study



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INTRODUCTION

Character education is actually a noble mandate of the national education system, which not only emphasizes the cognitive dimension, but also the affective aspects and morality of students. In practice, character building is often centered in school institutions through formal curriculum and extracurricular activities, as if the family is just a passive complement in this process. Consequently, children experience value fragmentation between school and home, weakening the consistency of character internalization as the foundation of national life (Winataputra & Djam'an, 2020).

The dominance of this school-centric approach does not occur in a vacuum. It is reinforced by pedagogical assumptions that separate the realm of family from the responsibility of formal education. Meanwhile, longitudinal studies show that the effectiveness of character education reaches its peak precisely when schools and families run in a symphony of values (Berkowitz & Bier, 2017). Unfortunately, the reality on the ground shows systemic limitations in fostering this strategic relationship, both due to low parenting literacy and the lack of family-inclusive school policies (Andayani, 2023).

Furthermore, parental involvement is often reduced to an administrative role-attending meetings or paying dues-without being empowered as a reflective partner in fostering children's personalities. In fact, in the context of a collective culture like Indonesia, the family is the main site of transmission of noble values and daily spirituality. Thus, building conceptual and practical bridges between families and schools is an urgent call in today's character education constellation (Wijaya & Hartono, 2021).

The Family Education Curriculum comes as a paradigmatic answer to the value disconnect between the school and home environment. It is not only a technical document, but also a framework

for dialogue between the two main educational institutions: family and school. This curriculum brings new hope about synergy in shaping a generation that is not only intellectually intelligent, but also morally and spiritually mature (Ministry of Education and Culture, 2017).

The urgency of this curriculum is reinforced by empirical findings that children who are raised in a consistent value ecosystem have higher resilience in the face of social pressures, including the negative influence of media and socialization. In this context, schools need to transform from mere providers of educational services to facilitators of transformative dialogue between family spaces (Putra & Asmani, 2019). The family, with curriculum guidance, is no longer an informal arena disconnected from the education system, but rather a continuation of the values instilled in schools.

The adoption of the family curriculum is also socio-culturally relevant. In Indonesia's multi-ethnic and religious society, character values are often rooted in local traditions and spirituality. Through a contextualized and participatory curriculum approach, this diversity can become a rich source of values that strengthen students' character. In other words, the family curriculum mediates between the universality of moral values and the particularity of family culture (Rahmah & Saefullah, 2021).

Epstein's (2011) conceptualization of family-school partnerships provides a strong theoretical foundation for the design and implementation of family education curricula. Epstein identifies six types of family engagement: parenting, communication, home learning, decision-making, volunteering and community collaboration. This model emphasizes that family engagement is not an incidental action but an integral part of an inclusive and sustainable education system (Epstein et al., 2019).

Meanwhile, Baumrind's (1991) parenting theory enriches the psychosocial dimension of this effort. Authoritative parenting, characterized by a combination of clear control and affective warmth, has been shown to be a strong predictor of positive character development in children (Rinaldi et al., 2020). This model is in line with character education values that emphasize moral autonomy, empathy and social responsibility - dimensions that cannot be formed solely through formal learning in schools.

Closing this theoretical foundation, Daradjat (1990) contributes an Indonesian spiritual-religious perspective to parenting practices. According to him, character education rooted in Islamic values such as honesty (*sidq*), responsibility (*amānah*), and compassion (*rahmah*) has the power to comprehensively shape children's personal integrity. In this context, the role of parents is not only as caregivers, but also as models of sustainable exemplary values (Muhlisin & Misbah, 2022).

Aya Sophia Islamic School in Tangerang is a praxis representation of the integration of Islamic vision, character values, and strengthening family partnerships. This school not only implements national curriculum-based education, but also consciously designs the Family Education Curriculum as a strategic instrument in instilling Islamic moral, spiritual and entrepreneurial values. This approach is a concrete example of how educational institutions can recontextualize regulations into impactful practices (Asbari et al., 2024).

This locus also represents the socioeconomic dynamics typical of a buffer city like Tangerang, where families experience pressure between work demands and involvement in children's education. With an adaptive and collaborative design, Aya Sophia Junior High School builds a parenting assistance system, parent learning forums, and parenting training based on down-to-earth Islamic values. The presence of the school as a family *learning partner* is a significant difference in the pattern of family curriculum implementation (Isnaini & Basri, 2023).

Moreover, the approach taken by Aya Sophia Junior High School has transformational power because it does not only teach values, but creates a value learning ecosystem. The school becomes a collective articulation space where teachers, parents and students discuss and live values together. This is not just an administrative practice, but an expression of *educational leadership* that relies on value transcendence and institutional collaboration (Nasution & Ramdhan, 2020).

Departing from the above background and context, this research is directed to analyze how the Family Education Curriculum is implemented in the context of Aya Sophia Islamic School Tangerang. The main focus of the study is not only on the structural aspects of the curriculum, but mainly on how the process creates changes in the way parents interact and educate their children at home. Thus, this study aims to explore the relationship between curriculum design, parenting training, and parenting transformation.

On the other hand, it is also important to evaluate the effectiveness of this curriculum implementation in creating a complete character education ecosystem. Are the modules and methods used able to improve parents' understanding of character education? Are the strategies implemented able to overcome the cultural and logistical constraints that have hindered family involvement in education? This study aims to answer these critical questions comprehensively (Kurniawan et al., 2022).

Through a qualitative approach and case study method, this research also aims to make theoretical and practical contributions to the development of family curriculum as a value-based policy. By exploring the subject's experience in depth, the research results are expected to inspire the replication of similar curriculum models in other schools in Indonesia. In other words, this research is not only explorative but also strategic in strengthening the synergy of education between home and school.

RESEARCH METHOD

Approach: Naturalistic Qualitative

The naturalistic qualitative approach in this research was chosen as an epistemological foundation that allows in-depth exploration of meaning from the perspective of participants who experience the phenomenon directly. In the realm of education and humanitarian studies, this approach is considered relevant because it does not attempt to engineer variables, but instead allows meaning to grow from interactions and contextual social reality (Lincoln & Guba, 1985; Creswell & Poth, 2018). The researcher acts as the main instrument to reflectively capture the narratives, relationships and values that live in family education practices.

Amidst the complexity of parental involvement in character education, this approach enables the identification of implicit patterns and emotional nuances that are unreachable by quantitative surveys. It also carries a hermeneutic orientation, where understanding of participants' actions is constructed in the relationship between the researcher and the local reality under study (Saldaña & Omasta, 2021). Thus, the naturalistic approach provides a rich conceptual landscape for understanding the transformation of parenting in the context of a value-based family education curriculum.

Method: Single Case Study

This research applies a single case study method that focuses on one institution, namely Aya Sophia Islamic School Business Junior High School, which is considered an *instrumental case* (Stake, 1995) because it contains theoretical and praxis potential in the development of a family education curriculum. Case studies provide an opportunity to examine implementation phenomena holistically, taking into account the dynamics of social interactions, internal policies, and value representations carried out by school communities and families (Yin, 2018).

The case study approach is also relevant when the research aims to answer the questions "how" and "why" a process occurs in a real context that cannot be separated from its social environment. In this context, the phenomenon of parental involvement in character value-based parenting is impossible to understand without unraveling the network of relationships, structures and local culture of the school in which it is embedded. Therefore, this case study is not only descriptive, but also analytical and interpretative.

Location: Aya Sophia Business Middle School, Tangerang

The research site, Aya Sophia Business Junior High School, was purposively selected due to its characteristics as a value-based private Islamic school that has systemically adopted the family education curriculum. This school is not only a formal education entity, but also a value ecosystem that combines elements of Islamic spirituality, business-social approaches, and character orientation in its curriculum. The uniqueness of this location provides a unique study space for researchers to examine the practice of family education in the midst of urbanization and digitalization of values (Isnaini & Basri, 2023).

Furthermore, this school represents a model institution that dares to deconstruct the traditional boundaries between formal and informal education. Integrated parenting practices, collaborative forums between teachers and guardians, and ongoing training for parents show that Aya Sophia is a transformative space that deserves to be studied in depth. By taking this school as the locus, the research obtained data that is not only empirical but also reflective of the need for family-based character education reform in Indonesia.

Research Subjects

The research subjects consisted of four main groups: school principals, teachers in charge of the family curriculum program, parents, and students in grades VII to IX. These subjects were purposively selected based on their direct involvement in the planning, implementation and evaluation of the program. This selection aims to capture the complexity of implementation from various perspectives,

ranging from strategic (principals), operational (teachers), affective-ecological (parents), to evaluative-empirical (students) levels (Sugiyono, 2019; Flick, 2015).

In a qualitative approach, the quality of information is prioritized over the quantity of respondents. Therefore, each subject is considered a key informant who has the capacity to reflect on experiences and interpret the family education process based on their position and interactions. This approach is in line with the principle of intersubjectivity in the naturalistic tradition, where social truth is built through consensus of meaning between subjects living in the same context (Mills & Birks, 2019).

Data Collection Techniques and Instruments

Data collection was conducted through three main techniques: observation, in-depth interviews, and documentation studies. Observation was used to capture the dynamics of the program directly, including parent participation, teacher-student interaction, and the atmosphere of parenting activities at school. In-depth interviews provided a narrative space for subjects to reflect on their role in the program, while documentation (training modules, activity reports, student portfolios) served as a trace of the curriculum policies and praxis that had been implemented (Creswell & Poth, 2018).

To ensure the reliability of the data, this study used instruments such as observation guides, interview guidelines, and a list of documents reviewed. These instruments are not rigid, but flexible to fit the dynamics of the field and adaptive principles in qualitative research. With this triangulation technique, researchers not only obtain data from various sources, but are also able to compile a complete and in-depth picture of the phenomenon.

Data Analysis and Validity Technique

Data analysis was carried out using the Miles and Huberman (2014) approach which includes data reduction, data presentation, and conclusion drawing/verification. Reduction was done to filter relevant data, while data presentation was done in the form of descriptive narratives and thematic matrices. The final stage involved a critical interpretation of the relationships between themes, their value implications and relevance to the research objectives. This model provides a solid systematic analysis without giving up the flexibility typical of qualitative research.

Data validity was maintained through triangulation of sources (principals, teachers, parents, students) and techniques (observation, interviews, documentation). In addition, *member checking* was conducted as an interpretive validation mechanism, where the results of the analysis were consulted back to the main participants to obtain confirmation of meaning. The principles of ethics, transparency of the process, and researcher reflexivity are methodological foundations in building trustworthiness of the findings obtained (Nowell et al., 2017).

RESULTS AND DISCUSSION

Curriculum Planning

Curriculum planning for character-based family education is a strategic process that assembles the dimensions of values, program structure, and contextual awareness. The modules developed in this context do not only contain pedagogical information, but are also loaded with the spirit of Islamic values and national characters that are the pillars of the nation's personality. The preparation of the module reflects a systematic effort to bridge the vision of national education with the practice of parenting at home. Values such as honesty, responsibility and spirituality become central themes in each learning unit (Danim, 2019; Asbari et al., 2024).

The process of socializing policies to all stakeholders is a crucial stage in ensuring the effectiveness of curriculum planning. In a study by Arifin and Siahaan (2020), the common perception between schools and families is referred to as the foundation of strategic partnerships that ensure program sustainability. Socialization activities are not only informative but also dialogical, building a reflective space where parents and teachers align their values and parenting methods. Through this approach, resistance to paradigm shifts can be significantly reduced.

The resulting curriculum content cannot be generic. It must be contextualized to align with the local social, economic and cultural dynamics of the school community. Non-adaptive modules are likely to become pedagogical artifacts without transformational power. In this case, mapping the needs of parents and exploring local values are epistemic prerequisites in the preparation of the family curriculum (Wijaya & Hartono, 2021). Therefore, the content adaptation strategy must pay attention to the cultural diversity and spiritual values that live in urban Muslim families such as in Tangerang.

The success of family curriculum planning lies in its ability to build a wedge between academic structure, diversity of local values, and Islamic spirituality. With an inclusive and collaborative design, curriculum planning is not only an administrative product, but also a representation of the living values of the educational community. Thus, schools are no longer just agents of change, but also curators of values who ground policies in daily parenting practices (Rahmah & Saefullah, 2021).

Organizing and Implementing

Organizing family education programs cannot be understood simply as structuring institutional structures, but is an effort to design a relational ecosystem that allows for meaningful participation from parents. In this context, the establishment of an organizational structure for family involvement has a symbolic and practical function - a form of recognition of the importance of the family as the main educational partner (Epstein et al., 2019). The determination of roles, authorities and coordination mechanisms must be designed with attention to the principles of synergy, participation and flexibility.

Parent training is the main instrument in implementing the family curriculum, because without capacity building, the ideal role of parents as character educators will be difficult to realize. Face-to-face and online-based training provides a space for dialogue and learning together, which not only conveys material, but also builds parents' critical awareness of value-based parenting. In a study by Rinaldi et al. (2020), reflective and interactive training was shown to increase parents' understanding of democratic parenting approaches that are aligned with Islamic principles.

Parenting mentoring should not stop at formal training; there needs to be a bridge between the learning process and daily practice at home. Family learning communities act as a catalyst for collective learning, where parents share experiences, difficulties and parenting strategies. This concept is in line with social learning theory, which places interaction as a space for transferring values and skills (Bandura, 2016). The school here functions as a facilitator that supports the continuation of the maturing process of parents in their educative role.

Thus, the organization and implementation of the family education curriculum cannot be limited to short-term interventions; it must be built as a continuous learning system involving all nodes of the school community. In practice, this means creating value-oriented learning spaces, equal relationships and dialogic communication processes between educational actors - especially between teachers and parents (Putra & Asmani, 2019).

Evaluation and Feedback

Evaluation in family education programs should be seen as a structural and cultural reflection of the successful implementation of values, not just an administrative procedure. Formative evaluation is conducted periodically during implementation, aiming to capture parents' response, participation and understanding of the modules and activities implemented. While summative evaluation is more reflective and assesses the extent to which changes in parents' attitudes, knowledge and behavior occur in the medium to long term (Miles et al., 2014).

Evaluation success indicators should reflect the transformative aspects of the program: increased parental competence in character-based parenting, transformation of parenting patterns from authoritarian to democratic, as well as the development of student attitudes that show increased empathy, responsibility, and discipline. In a study by Kurniawan et al. (2022), these indicators proved to be more representative in assessing the success of character education than formal cognitive parameters. Evaluation is conducted through instruments such as reflective questionnaires, participatory observation and in-depth interviews.

However, the implementation of evaluation is not free from a number of obstacles. One of them is value resistance - when parents have a deeply rooted parenting paradigm that is difficult to change despite the training. In addition, the diversity of parenting patterns based on social, cultural and economic backgrounds means that the evaluation design must be contextual and adaptive (Nasution & Ramdhan, 2020). Logistical limitations such as time, communication media, and resources are also constraining factors that need to be strategically considered in evaluation.

Meaningful evaluation serves not only as a control tool, but as a window to understanding the dynamics of value change in the education community. Therefore, feedback should be two-way and participatory-teachers learn from parents, parents learn from children and schools learn from the daily practices of families. This process is in line with the *transformative evaluation* approach that places evaluation as part of continuous institutional learning (Nowell et al., 2017).

Parenting Transformation

The transformation of parenting patterns is an implicit goal as well as an implicit indicator of the success of the family education curriculum. The transition from an authoritarian approach to a religious democratic parenting style is not a linear process, but a dialectic between old values and new meanings that grow from the educational process. The religious democratic parenting style is not only characterized by agreement-based discipline, but also by the application of Islamic values in affective interactions between parents and children (Muhlisin & Misbah, 2022).

This transformation is also seen in the strengthening of affective attachment between parents and children, which is manifested in empathic communication, emotional validation, and modeling. Parents are no longer just implementers of discipline, but moral figures who live with values. In a study by Winataputra and Djam'an (2020), this attachment becomes a prerequisite for character formation because it facilitates the formation of trust and moral autonomy in children. Character education at home is transformed into a meaningful transcendent relationship.

What distinguishes this transformation from secular approaches is the integration of Islamic spirituality into every parenting practice. Parents not only teach values, but also practice them as an act of worship. Daily activities such as eating together, praying in congregation, or talking with children become spiritual moments that instill the value of tawhid and morals. This transformation shows that parenting is not just a technical matter, but an expression of religiousness that shapes children's identity as people with character (Daradjat, 1990).

The transformation of parenting through the family curriculum is not only a transformation of behavior, but also a transformation of consciousness. When parents see themselves as *murabbi-educators* who not only teach, but also instill values through example and love-then parenting becomes a spiritual space that purifies each other. This process marks a fundamental shift from control-based to *meaning-centered parenting*. The family curriculum at Aya Sophia Business Junior High School has shown that when Islamic values are authentically integrated into domestic life, the family is not only an educational partner, but also the first and main place in shaping the noble morals of the nation's children (Asbari et al., 2024).

Theoretical Discussion

In interpreting the findings of this study, it is important to juxtapose them with a number of theoretical frameworks that provide conceptual legitimacy as well as interpretative space. The family engagement theory proposed by Epstein (2011) presents six dimensions of ideal family participation in education, namely parenting, communication, learning at home, decision-making, volunteering and community collaboration. In the context of the family curriculum at Aya Sophia Business Junior High School, all of these dimensions are internalized through parent training, two-way communication forums, and mentoring programs that create a synergistic culture. Thus, the school's practice represents a holistic translation of Epstein's model into a contextualized Islam-spiritual practice (Epstein et al., 2019).

Managerially, the family curriculum implementation structure also resonates with George R. Terry's (1972) educational management theory, which maps managerial functions into four steps: planning, organizing, implementing, and supervising. An examination of the field data shows that these four steps are systematically internalized in school policy: from the preparation of Islamic character-based modules, parent training, the formation of an implementation team structure, to portfolio-based evaluation and reflective narrative. This confirms that the success of curriculum implementation does not solely rest on the content, but on *governance* and *leadership* that is consistent with managerial functions (Miles et al., 2014).

Meanwhile, from a psychopedagogical point of view, the observed parenting transformation is in line with Baumrind's (1991) authoritative parenting approach, but with a distinctive spiritual dimension in the Islamic approach. At Aya Sophia, the parenting that developed was not simply authoritative in the Western sense, but based on love (*rahmah*), responsibility (*amanah*), and exemplary (*uswah hasanah*), as proposed in Islamic parenting theory (Daradjat, 1990; Muhlisin & Misbah, 2022). This strengthens the argument that in Muslim societies, successful parenting is one that integrates spirituality with moral discipline.

Furthermore, the integration of these three theoretical approaches - Epstein's family-school partnership, Terry's managerial systematics and the Islamic values-based parenting approach - demonstrates the importance of value alignment and institutional synergy. When the school acts as a value facilitator, and the family as a value organizer in the domestic space, the process of building children's character becomes complete and sustainable. In other words, it is not the content that is important, but the compatibility between vision, structure and practice in the three domains: school,

family and community. This synergy presents a model of character education that is *embedded*, not *add-on*, which answers the challenges of value disintegration in contemporary education (Kurniawan et al., 2022; Winataputra & Djam'an, 2020).

CONCLUSION

The final section of the study emphasizes that the Family Education Curriculum is not just a complementary policy, but a strategic instrument capable of bridging the formal space of the school with the domestic space of the family. During the implementation of the program at Aya Sophia Business Junior High School, a significant increase in parental participation in educational activities was evident. This involvement is not only ceremonial, but penetrates the pedagogical and affective realms, making them true partners of the school in the formation of children's character.

The effectiveness of this curriculum lies in its ability to create a shared learning space between parents and schools. Through parenting forums, online training, and family learning communities, there is a shift in the parenting paradigm from instructive to more dialogic and reflective. Parenting patterns that were originally oriented towards control and obedience have changed into relational patterns that foster responsibility, empathy and value-based discipline.

This parenting transformation also shows a real impact on student behavior and attitudes. Children who grow up in a harmonious and exemplary home atmosphere tend to be more emotionally stable, resilient in the face of pressure, and show consistent character between what is learned at school and experienced at home. Thus, the family education curriculum has proven its contribution to the formation of a balanced and mutually reinforcing character education ecosystem.

However, this success is not automatic. It is determined by how contextualized the curriculum approach is to the cultural, social and spiritual needs of the community where the school is located. In addition, the quality of the facilitators - both teachers and program support personnel - determines the sustainability of the process. Success is also highly dependent on the commitment of parents to continue learning and opening up to value-oriented parenting approaches and emotional balance.

This dynamic provides an important lesson that educational innovation cannot work without the active involvement of students' closest community: their families. Therefore, this kind of curriculum is worth replicating in various other educational units, both in Islamic, public and private schools. With a note, each replication must go through an adaptation process based on the social characteristics and local values of each community.

As a concrete step, it is necessary to improve the quality of digital training for parents so that the reach of the program is wider and more flexible, especially for families with limited time and geographical access. Technology can act as a new bridge in strengthening the relationship between school and family, as long as it is used wisely and remains oriented towards the goal of building children's character.

Finally, it is recommended that the government, both central and local, initiate regulations that support the implementation of a systematic and community-based family education curriculum. This regulation will not only be a legal basis, but also an institutional driver for schools to build more meaningful partnerships with families. In the midst of a value crisis and the onslaught of the digital era, the synergy of education between home and school is a strategic endeavor in shaping a generation that is resilient, has character and integrity.

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