

Collaboration between Teachers and Parents in Instilling Islamic Values in Early Childhood

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Abstract: Instilling Islamic values in early childhood is an essential foundation for developing children's character, morality, and spirituality, particularly during the *golden age*, which significantly influences personality development in later stages. This study aims to analyze the importance of teacher-parent collaboration in instilling Islamic values in early childhood and to identify effective forms of cooperation that support the internalization of Islamic values. This study employs a literature review method by analyzing relevant scientific articles, journals, books, and research findings published within the last eight years. The findings indicate that collaboration between teachers and parents plays a significant role in strengthening the internalization of Islamic values, including honesty, discipline, responsibility, politeness, religious practices, and noble character. Teachers act as professional educators who provide Islamic value-based learning stimulation at school, while parents serve as children's primary educators through role modeling, habituation, and guidance at home. Effective collaboration can be implemented through intensive communication, parental involvement in school programs, monitoring children's development, and consistency in applying Islamic values in both school and family environments. Therefore, the integration of teachers' and parents' roles is a strategic factor in optimizing Islamic value education in early childhood.

Keywords: Teacher-Parent Collaboration; Islamic Values; Early Childhood; Character Education; Moral Development.

Abstrak: Penanaman nilai Islam pada anak usia dini merupakan fondasi penting dalam pembentukan karakter, moral, dan spiritual anak, terutama pada periode *golden age* yang sangat menentukan perkembangan kepribadian pada tahap berikutnya. Penelitian ini bertujuan untuk menganalisis pentingnya kolaborasi antara guru dan orang tua dalam penanaman nilai Islam pada anak usia dini serta

Artikel Info

Received:

12 July 2026

Revised:

24 August 2026

Accepted:

21 September 2026

Published:

10 October 2026

mengidentifikasi bentuk-bentuk kerja sama yang efektif dalam mendukung internalisasi nilai-nilai Islam. Penelitian ini menggunakan metode studi pustaka dengan menganalisis berbagai artikel ilmiah, jurnal, buku, dan hasil penelitian yang relevan dalam delapan tahun terakhir. Hasil penelitian menunjukkan bahwa kolaborasi guru dan orang tua berperan penting dalam memperkuat internalisasi nilai-nilai Islam, seperti kejujuran, kedisiplinan, tanggung jawab, sopan santun, ibadah, dan akhlak mulia. Guru berperan sebagai pendidik profesional yang memberikan stimulasi pembelajaran berbasis nilai Islam di sekolah, sedangkan orang tua berperan sebagai pendidik utama melalui keteladanan, pembiasaan, dan pendampingan anak di rumah. Kolaborasi yang efektif dapat dilakukan melalui komunikasi yang intensif, keterlibatan orang tua dalam program sekolah, pemantauan perkembangan anak, serta konsistensi penerapan nilai-nilai Islam di lingkungan sekolah dan keluarga. Dengan demikian, keterpaduan peran guru dan orang tua menjadi faktor strategis dalam mengoptimalkan pendidikan nilai Islam pada anak usia dini.

Kata Kunci: Kolaborasi Guru Dan Orang Tua; Nilai Islam; Anak Usia Dini; Pendidikan Karakter; Akhlak.

A. Introduction

Early childhood education is a fundamental stage in the formation of children's character, personality, and moral development. During this period, children experience rapid development in various aspects, including cognitive, language, socio-emotional, physical-motor, moral, and spiritual development. Therefore, education at the early childhood stage should not be directed solely toward the acquisition of academic skills but also toward the development of values and habits that serve as the foundation for children's behavior in subsequent developmental stages. Appropriate education during the early years can provide a strong foundation for developing individuals with positive social, emotional, moral, and character traits (Berk, 2018; Santrock, 2021).

In the context of Islamic education, character formation from an early age has a highly strategic position. Islamic values such as honesty, responsibility, discipline, patience, compassion, politeness, concern for others, and obedience in worship need to be introduced through educational processes that are appropriate to children's

developmental characteristics. The inculcation of these values cannot be achieved merely through verbal transmission of knowledge but must be manifested through concrete experiences, habituation, role modeling, and continuous social interaction. Thus, Islamic education in early childhood is a process of developing habits and character that is integrated into children's everyday lives.

Early childhood is often referred to as the *golden age* because during this period children have a very high developmental capacity and are highly responsive to stimulation from their environment. Children learn through imitation, interaction, direct experience, and repetition of behavior. An environment that consistently provides positive stimulation will contribute to the development of positive behavioral patterns. Conversely, an inconsistent environment may hinder the process of value internalization. Therefore, Islamic values need to be instilled in a planned and sustainable manner while considering children's developmental characteristics (Berk, 2018; Khadijah & Amelia, 2020).

The inculcation of Islamic values in early childhood encompasses dimensions of faith, worship, morality, and social behavior. Children need to be introduced to simple forms of worship, daily prayers, respect for parents and teachers, honesty, cleanliness, sharing, helping others, and polite behavior in everyday life. These values can be more easily accepted by children when delivered through enjoyable, concrete activities that correspond to their developmental level. A humanistic and experience-oriented learning approach enables children not only to recognize religious values but also to gradually internalize and practice them in their daily behavior (Suyadi, 2018).

The success of instilling Islamic values is not determined solely by the learning process that takes place in early childhood education institutions. The family plays a crucial role because it is the first educational environment known to children. Parents are the figures who interact most frequently with children and become behavioral models that children directly observe and imitate. Therefore, parents' examples in performing religious practices, communicating politely, demonstrating honesty, showing responsibility, and treating others well constitute important elements of Islamic

value education. The family is thus not merely a supporting environment for school education but a primary environment for children's character formation.

At the same time, teachers have a professional role in designing and implementing learning activities that foster children's religious and moral values. Teachers serve as facilitators, mentors, motivators, and role models for students. They need to create learning environments that allow children to directly experience the values being taught. Teacher role modeling, religious habituation, Islamic storytelling, educational games, social activities, and positive reinforcement are among the strategies that can be employed in this process. Consequently, teachers occupy a strategic position in translating Islamic values into learning experiences appropriate to children's world.

Problems arise when Islamic value education provided at school does not receive adequate reinforcement within the family environment. Schools may habituate children to pray, speak honestly, respect teachers, maintain cleanliness, and participate in religious activities; however, these practices may become less effective when they are not continued at home. Conversely, family educational practices that are inconsistent with school habituation may result in discontinuity in children's behavioral development. This condition demonstrates that successful Islamic value education requires continuity between the school and family environments.

Collaboration between teachers and parents is an important strategy for addressing these challenges. Effective cooperation enables both educational environments to provide children with relatively consistent messages, examples, and habituation practices. Fauziddin and Mufarizuddin (2018) emphasized the importance of family involvement in supporting early childhood development. Such collaboration can be implemented through regular communication concerning children's development, parent meetings, parenting programs, parental involvement in school activities, and the development of habituation patterns that can be continued at home. Through planned collaboration, schools and families can become integrated educational environments that mutually reinforce one another.

However, collaboration between teachers and parents does not always function optimally in practice. Parents' work commitments, limited time for communication with

teachers, low participation in school activities, and differences in parenting approaches can become obstacles. In addition, not all parents have the same understanding of strategies for instilling religious values that are appropriate to children's developmental characteristics. These conditions indicate the need for communication and partnership models that are more flexible, open, and sustainable between educational institutions and families.

These challenges have become increasingly complex amid the development of digital technology. Young children have increasingly easy access to information through television, smartphones, the internet, and various digital platforms. Exposure to digital content that is not always appropriate for children's developmental stages and family values can influence their behavior and patterns of interaction. In such circumstances, parents and teachers are required not only to teach Islamic values but also to develop effective strategies for guiding and supervising children's digital experiences. Technology should be directed toward becoming a supportive educational tool rather than a source of values that conflict with the educational principles of families and schools (Livingstone & Blum-Ross, 2020).

Consistency between education at home and at school is an important aspect of the process of value internalization. Young children do not yet have the full capacity to understand differences among the various norms they encounter and therefore require consistent behavioral examples from the adults around them. If teachers teach discipline while parents do not reinforce disciplined habits at home, the internalization of these values may not occur optimally. Similarly, if parents emphasize the importance of politeness while children are exposed to different communication models at school or through digital media, they may experience difficulties in developing consistent behavioral patterns.

Teacher-parent collaboration should also be understood as more than administrative communication concerning children's academic development. Collaboration needs to be directed toward building an educational partnership with a shared purpose, particularly in character formation and religious values. Teachers and parents need to exchange information regarding children's behavioral development,

discuss emerging problems, determine habituation strategies, and evaluate children's development periodically. Through such relationships, parents and teachers are not positioned as two separate parties working independently but as partners who share responsibility for children's development.

Parental involvement in early childhood education has broad implications for children's social, emotional, moral, and academic development. Bronfenbrenner and Morris (2006) explained that children's development is influenced by interactions between individuals and various interconnected environments. This ecological perspective provides a foundation for understanding that child development cannot be explained solely by processes occurring within a single environment. Schools, families, peers, and the broader social environment interact and influence one another. In the context of Islamic education, the relationship between family and school needs to be directed toward creating an environment that supports children's religious and moral development.

From the perspective of Islamic education, responsibility for children's education also has a moral and religious dimension. The Qur'an emphasizes the importance of protecting and educating one's family, as stated in Surah At-Tahrim, verse 6. This verse provides a normative foundation that families have a responsibility to protect their members through education and moral development. This principle strengthens the argument that the inculcation of Islamic values in children cannot be entirely delegated to educational institutions. Parents have a primary responsibility to provide role modeling and habituation, while teachers reinforce these processes through systematic education at school.

Based on this discussion, there is a need to integrate the roles of teachers and parents in the process of instilling Islamic values in early childhood. Several studies have examined religious and moral education in early childhood and the importance of family involvement; however, discussions concerning teacher-parent collaboration as a continuous system of value education still need to be strengthened. This study views collaboration not merely as communication between schools and families but as a

strategic mechanism for establishing consistency in role modeling, habituation, supervision, and evaluation of children's Islamic value development.

The research gap in this study lies in the need for a more comprehensive synthesis of how teachers' and parents' roles can be integrated in instilling Islamic values in early childhood, particularly in response to changes in the educational environment in the digital era. Studies that position schools as the sole center of religious education are insufficient to explain the complexity of children's character formation because much of children's experience occurs within the family and community environments. Therefore, a study is needed that connects teachers' professional roles, family roles, communication patterns, parental involvement, value habituation, and challenges in the digital environment within a collaborative framework.

Such collaboration can be implemented through various activities, including regular communication regarding children's development, parenting programs, communication books or other communication media between schools and families, parental involvement in religious activities, reinforcement of habituation practices at home, and monitoring of children's character development. Anhusadar and Islamiyah (2020) emphasized the importance of parental involvement in early childhood education, particularly in creating continuity of stimulation between the family environment and educational institutions. Therefore, systematically designed collaboration can help create a more consistent educational environment for children's religious and moral development.

The effectiveness of collaboration is also strongly influenced by the quality of communication between teachers and parents. Open communication enables teachers to understand family conditions and children's behavioral patterns at home, while parents can obtain information about children's development at school. Such communication can help both parties identify behavioral problems at an early stage and determine appropriate intervention strategies. Furthermore, positive communication can increase parents' trust in schools, thereby strengthening their involvement in the educational process.

Thus, the inculcation of Islamic values in early childhood needs to be viewed as an ecological educational process that occurs through interactions among various environments surrounding children's lives. Schools provide structured educational experiences through teachers and learning programs, while families provide role modeling and habituation that occur on a daily basis. When these two environments share aligned goals, values, and strategies, children receive consistent experiences, allowing the internalization of Islamic values to occur more effectively. Such synergy is ultimately expected to develop children who not only understand Islamic values but are also able to apply them in their daily lives.

Based on the background and problems described above, this study aims to analyze the importance of collaboration between teachers and parents in instilling Islamic values in early childhood and to identify effective forms of collaboration that support the internalization of children's religious and moral values. Specifically, this study seeks to identify the roles of teachers and parents, analyze forms of communication and involvement that can be developed, and examine the supporting and inhibiting factors affecting collaboration in Islamic value education. The findings of this study are expected to provide a conceptual contribution to the development of Islamic value-based early childhood education and serve as a practical reference for teachers, parents, and educational institutions in establishing sustainable educational partnerships.

B. Research Method

This study on *Teacher and Parent Collaboration in Instilling Islamic Values in Early Childhood* employs a qualitative approach using a library research design. This approach was selected because the study focuses on examining concepts, theories, previous research findings, and scientific literature related to teacher-parent collaboration in Islamic value education for young children. Library research enables researchers to develop an in-depth understanding of the phenomenon under investigation through the systematic analysis of relevant and credible written sources.

According to Zed (2018), library research is a research method that utilizes library-based sources as the primary source of data, including books, scientific journals, documents, and relevant previous research findings. In this study, library research was

employed to identify and analyze key concepts related to Islamic education in early childhood, the roles of teachers and parents, and effective forms of collaboration for instilling Islamic values.

A qualitative approach was adopted because this study seeks to understand meanings, concepts, and social phenomena in depth. Qualitative research emphasizes interpretation and contextual understanding rather than statistical measurement. Creswell and Creswell (2018) explain that qualitative research is intended to explore and understand the meaning individuals or groups attribute to social or human problems. Accordingly, this approach is considered appropriate for examining the dynamics of teacher-parent relationships in the development of religious character among young children.

The data sources consisted of primary and secondary sources. Primary data were obtained from national and international scientific journal articles discussing Islamic value education, early childhood education, character education, and teacher-parent collaboration, particularly publications from the eight-year period between 2018 and 2026. This publication period was selected to ensure that the study was supported by relatively current literature relevant to contemporary educational conditions. Secondary data were obtained from scholarly books, educational documents, research reports, conference proceedings, and other supporting sources related to the research topic.

Data collection was conducted through documentation and systematic literature searches. Relevant references were identified through academic databases and journal portals, including Google Scholar, GARUDA, the Directory of Open Access Journals (DOAJ), and Islamic education journal databases. The literature selection process was based on several criteria: (1) relevance to the research topic; (2) publication within the specified eight-year period; (3) clear academic credibility; and (4) substantive discussion of Islamic value education, early childhood character development, or teacher-parent collaboration. Documentation was used to systematically collect and examine written sources relevant to the research focus (Sugiyono, 2020).

The literature collection process was conducted in several stages. First, relevant literature was identified using keywords such as “teacher and parent collaboration,”

“Islamic values,” “early childhood,” “Islamic character education,” and “Islamic religious education in early childhood.” Second, the identified literature was screened based on its relevance, methodological quality, and academic credibility. Third, the selected sources were read comprehensively, and important information was recorded. Fourth, the extracted information was organized into thematic categories, including the role of teachers, the role of parents, collaboration strategies, barriers to collaboration, and the effects of Islamic value education on children's character development.

Data analysis employed qualitative content analysis. Content analysis is an analytical technique used to examine meanings, messages, themes, and information contained in documents or written texts. Krippendorff (2019) defines content analysis as a research technique for making replicable and valid inferences from data within their context. In this study, content analysis was used to systematically examine theories and findings from previous studies concerning the role of teacher-parent collaboration in instilling Islamic values in early childhood.

The data analysis process was conducted systematically through several stages. First, all selected literature was read comprehensively to understand the content and context of each source. Second, data reduction was conducted by selecting information directly related to the research focus. Third, the data were classified into thematic categories, including forms of teacher-parent collaboration, strategies for instilling Islamic values, and supporting and inhibiting factors affecting collaboration. Fourth, the researchers interpreted the data by comparing and connecting findings across different sources to develop a comprehensive understanding of the research topic. Finally, conclusions were formulated based on the patterns and relationships identified through the analysis.

To ensure the credibility of the findings, this study employed source triangulation. Source triangulation was conducted by comparing information obtained from different scholarly references and previous research findings. The purpose was to identify consistencies, differences, and complementary perspectives across sources. Moleong (2021) explains that triangulation is a technique for examining the validity of data by utilizing information outside the primary data as a means of verification or comparison.

In this study, triangulation involved comparing findings from various scientific journals with relevant theories of Islamic and early childhood education.

In addition to source triangulation, data credibility was strengthened through careful and consistent literature selection. The researchers examined the academic credibility, relevance, publication quality, and substantive contribution of each reference before including it in the analysis. Particular attention was given to ensuring that the selected literature directly addressed Islamic value education, early childhood development, parental involvement, teacher roles, or school-family partnerships. This procedure was intended to strengthen the theoretical foundation and scholarly reliability of the study.

The study also adhered to ethical principles in the use of scholarly sources. All sources utilized in the study were appropriately acknowledged and cited in accordance with academic conventions to prevent plagiarism. The researchers also sought to represent the arguments and findings of previous scholars accurately and objectively without manipulating or misrepresenting information. Maintaining academic integrity was considered an essential component of ensuring the credibility and scholarly quality of the research.

The use of a library research method provides several advantages for this study. First, it enables the researchers to obtain a broad theoretical understanding of teacher-parent collaboration in Islamic early childhood education. Second, it allows the researchers to compare findings from various previous studies and identify recurring patterns and conceptual relationships. Third, the method provides an opportunity to synthesize diverse theoretical perspectives and empirical findings into a more comprehensive understanding of Islamic value education in early childhood.

Nevertheless, library research also has limitations. Because the study does not involve direct field observations or interviews with teachers, parents, or children, the findings are primarily conceptual and interpretive rather than based on newly collected empirical field data. In addition, the quality of the findings depends substantially on the availability, relevance, and quality of the existing literature. These limitations were addressed by applying clear inclusion criteria, prioritizing credible academic

publications, comparing information across multiple sources, and conducting systematic thematic analysis.

Through this research methodology, the study seeks to provide an in-depth understanding of the importance of teacher-parent collaboration in instilling Islamic values in early childhood. The findings are expected to contribute both theoretically and practically to the development of Islamic early childhood education, particularly by strengthening partnerships between educational institutions and families. Effective collaboration between teachers and parents can create a consistent educational environment in which Islamic values are reinforced through learning, role modeling, habituation, communication, and continuous monitoring, thereby supporting the development of children with strong moral and Islamic character.

C. Result and Discussion

1. The Importance of Instilling Islamic Values in Early Childhood

The results of the literature analysis indicate that instilling Islamic values in early childhood is a fundamental component of character formation. Early childhood represents a developmental period in which children experience rapid changes in cognitive, emotional, social, moral, and spiritual dimensions. This period is therefore highly strategic for introducing fundamental religious values that can serve as behavioral foundations in later life. The findings indicate that Islamic value education at this stage should not merely focus on children's ability to recognize religious concepts but should emphasize the gradual internalization of these values through meaningful daily experiences.

The literature further demonstrates that the *golden age* is an important period for developing children's religious and moral character. Young children tend to learn through imitation, repetition, interaction, and direct experience. Consequently, values introduced through concrete activities are more likely to become part of children's behavioral patterns. Berk (2018) explains that children's development is strongly influenced by the quality of stimulation and interaction they receive from their surrounding environments. In the context of Islamic education, this means that religious

values need to be presented through developmentally appropriate activities rather than abstract explanations.

The Islamic values identified as particularly important for early childhood include faith, worship, honesty, discipline, responsibility, politeness, compassion, respect, cooperation, and helping others. These values represent both the relationship between humans and Allah (*hablumminallah*) and the relationship between humans and other people (*hablumminannas*). The findings suggest that religious education becomes more meaningful when these two dimensions are integrated. Children are not only introduced to religious rituals but are also encouraged to demonstrate Islamic morality in their relationships with parents, teachers, peers, and the wider community.

Suyadi (2018) emphasizes that Islamic education for young children should be implemented through habituation and role modeling rather than through knowledge transmission alone. The present findings support this perspective by showing that repeated practices such as saying greetings, praying before and after activities, maintaining cleanliness, sharing with friends, speaking politely, and respecting adults can gradually become behavioral habits. This finding suggests that the effectiveness of Islamic value education depends largely on the consistency between what children are taught and what they experience in their daily environment.

The importance of Islamic value education has become increasingly significant in the contemporary digital environment. Children now have relatively easy access to digital media, including videos, games, social media content, and online entertainment. Although digital technology can provide educational benefits, uncontrolled exposure may introduce behaviors, language, lifestyles, and values that are inconsistent with Islamic principles. Therefore, Islamic value education functions as an important moral foundation that can help children gradually distinguish between appropriate and inappropriate behaviors. This finding is consistent with the argument that parents and educators need to actively guide children's digital experiences (Livingstone & Blum-Ross, 2020).

2. The Role of Teachers in Instilling Islamic Values

The findings demonstrate that teachers have a strategic role in translating Islamic values into developmentally appropriate learning experiences. In early childhood education, teachers are not merely transmitters of religious knowledge but also facilitators, mentors, motivators, and role models. Their everyday behavior becomes an important source of learning for children. Because young children tend to imitate adults, teachers' attitudes, language, emotional responses, and interpersonal behavior can directly influence children's character development.

One of the most effective strategies identified in the literature is habituation. Teachers can integrate Islamic values into routine classroom activities rather than treating religious education as an isolated subject. For example, children can be encouraged to greet others, pray before learning, maintain cleanliness, share learning materials, wait for their turn, and express gratitude. Through repeated practice, these behaviors can gradually become internalized as habits. This approach is consistent with Suyadi's (2018) argument that Islamic education for young children should emphasize habituation and concrete experiences.

Role modeling represents another significant dimension of the teacher's role. A teacher who consistently demonstrates patience, honesty, discipline, compassion, and respect provides children with a concrete representation of Islamic morality. The literature indicates that children may understand moral concepts more effectively when those concepts are embodied in the behavior of trusted adults. Thus, teachers' personal character constitutes an implicit curriculum that operates alongside the formal curriculum.

The findings also indicate that Islamic learning for young children should be enjoyable and non-coercive. Religious values can be introduced through storytelling, songs, role-playing, educational games, picture books, demonstrations, and other interactive activities. Such methods are appropriate because young children have limited attention spans and learn more effectively through active participation. The use of creative learning strategies also prevents Islamic education from becoming a rigid process dominated by memorization and verbal instruction.

Teachers also serve as important mediators between schools and families. Information about children's behavior at school can provide parents with an understanding of areas that require reinforcement at home. Similarly, information from parents regarding children's habits and challenges at home can help teachers adapt their educational strategies. Therefore, teachers' responsibilities extend beyond classroom instruction to include building communication and partnership with parents.

3. The Role of Parents in Instilling Islamic Values

The literature analysis confirms that parents constitute the first and primary educators in children's lives. Before entering formal education, children acquire their initial understanding of morality, social relationships, religious practices, and acceptable behavior from their families. Consequently, the effectiveness of Islamic value education at school is strongly influenced by the extent to which these values are reinforced within the home environment.

Parental role modeling emerged as one of the most influential mechanisms for transmitting Islamic values. Children are more likely to imitate observable behavior than merely respond to verbal instructions. Parents who consistently demonstrate honesty, patience, politeness, religious practice, responsibility, and compassion provide children with practical examples of Islamic character. Conversely, inconsistency between parents' verbal instructions and actual behavior may weaken children's understanding of the values being taught.

The findings also indicate that habituation within the family is essential. Parents can establish simple routines such as saying prayers before sleeping and eating, greeting family members, performing prayer, reading the Qur'an, respecting elders, helping family members, and maintaining cleanliness. Repeated exposure to these practices provides children with opportunities to transform religious knowledge into everyday behavior. In this respect, the family functions as a continuous learning environment in which Islamic values are reinforced beyond the school setting.

Parental involvement is also particularly important in supervising children's use of digital technology. Children require guidance in selecting appropriate content, managing screen time, and understanding which behaviors and messages are consistent

with Islamic values. Livingstone and Blum-Ross (2020) emphasize that parents have an important role in mediating children's experiences with digital technology. Therefore, digital parenting should become part of contemporary Islamic value education rather than being treated as a separate issue.

Emotional communication between parents and children is another important finding. Islamic education should be implemented within an atmosphere of affection, security, and mutual trust. Children who feel loved and accepted are more likely to respond positively to guidance and correction. Therefore, parents need to balance discipline with affection so that religious education is perceived by children as a positive and meaningful experience rather than a source of fear or pressure.

4. Forms of Teacher-Parent Collaboration

The central finding of this study is that effective Islamic value education requires collaboration between teachers and parents. Children experience two primary educational environments: the family and the school. If these environments communicate consistent values and expectations, children receive stronger reinforcement for the behaviors they are expected to develop. Conversely, substantial differences between home and school practices may create inconsistency in children's learning experiences.

Regular communication is one of the most practical forms of collaboration. Teachers and parents can exchange information through face-to-face meetings, communication books, telephone calls, WhatsApp groups, or individual consultations. Communication should not be limited to academic achievement but should include children's religious habits, social behavior, emotional development, and character. Through regular communication, potential behavioral problems can be identified and addressed at an early stage.

Parenting education is another important mechanism for strengthening collaboration. Schools can organize seminars, workshops, discussions, or training sessions concerning Islamic parenting, child development, digital parenting, and strategies for developing religious and moral character. Such programs can help parents develop a shared understanding with teachers regarding educational goals and

appropriate methods. Fauziddin and Mufarizuddin (2018) emphasize the importance of family involvement in supporting children's development, which reinforces the need for schools to create opportunities for meaningful parental participation.

Joint religious activities can also strengthen the relationship between teachers, parents, and children. Schools can involve parents in activities such as Islamic holiday celebrations, Qur'an reading programs, charity activities, religious competitions, social service activities, and other educational events. These activities provide children with opportunities to observe teachers and parents working together while simultaneously experiencing Islamic values in practical contexts.

Another important form of collaboration is the development of shared habituation programs. Schools and families can agree on several simple Islamic practices to be consistently implemented in both environments. For example, children can be encouraged to pray regularly, greet others politely, say daily prayers, maintain cleanliness, share with others, and respect adults. Consistency between home and school strengthens the child's understanding that Islamic values are not merely classroom rules but principles that apply across different areas of life.

5. Supporting Factors in Teacher-Parent Collaboration

The findings identify effective communication as one of the strongest supporting factors for teacher-parent collaboration. Open, respectful, and two-way communication enables teachers and parents to share information and jointly identify solutions to children's developmental challenges. Communication is most effective when it is conducted continuously rather than only when behavioral problems occur. This creates a partnership culture in which parents and teachers perceive one another as collaborators rather than separate parties.

A shared vision of education is another important supporting factor. Collaboration becomes stronger when teachers and parents have similar expectations concerning children's religious, moral, social, and emotional development. A shared vision provides a common framework for determining which values should be prioritized and how those values should be reinforced. In Islamic early childhood education, this shared vision

should include the development of faith, worship habits, noble character, social responsibility, and respectful behavior.

Institutional support also contributes significantly to successful collaboration. Schools need to provide accessible channels for parental participation and create a welcoming environment for families. Teachers should also possess adequate interpersonal and communication skills so that parents feel respected and valued. A school culture that views parents as educational partners is more likely to produce sustainable collaboration.

6. Barriers to Teacher-Parent Collaboration

Despite its importance, the findings show that teacher-parent collaboration can be hindered by several factors. Parents' work responsibilities and limited availability are among the most frequently identified challenges. Some parents have difficulty attending school meetings or participating in school activities because of demanding work schedules. Therefore, schools need to provide flexible communication options, including digital communication and individually scheduled consultations.

Limited communication can also weaken collaboration. In some cases, parents may assume that religious and character education is entirely the school's responsibility. Such assumptions can result in insufficient reinforcement at home. Conversely, teachers may also focus primarily on classroom responsibilities and fail to establish regular communication with families. This situation demonstrates that collaboration requires commitment from both parties.

Differences in parenting practices represent another important barrier. Families may have different approaches to discipline, communication, religious practice, and children's use of technology. When these differences are substantial, children may receive conflicting messages regarding expected behavior. Therefore, schools need to provide opportunities for dialogue rather than simply imposing school rules on families.

Digital technology presents an additional challenge. Excessive or unsupervised use of digital devices can reduce direct interaction between children and family members and expose children to content that is inconsistent with Islamic values. This challenge cannot be addressed by restricting technology alone. Instead, parents and

teachers need to develop children's digital literacy, establish appropriate boundaries, and provide meaningful alternatives through social, religious, and educational activities.

7. Strategies for Strengthening Teacher-Parent Collaboration

The findings suggest several strategies for strengthening collaboration. First, schools need to establish systematic communication mechanisms. Teachers can provide periodic reports concerning children's character development, including their religious habits, social interactions, emotional regulation, and behavioral progress. Such reports allow parents to identify areas that need reinforcement at home.

Second, schools should conduct parenting programs on a regular basis. These programs should not only address general parenting but also focus on Islamic value education, positive discipline, emotional development, and digital parenting. Parenting programs can become platforms for dialogue in which teachers and parents share experiences and develop common strategies for addressing children's developmental needs.

Third, teachers and parents should develop consistent routines between school and home. A simple shared program can include daily prayer, greetings, polite communication, cleanliness, honesty, responsibility, and helping others. The consistency of these practices is more important than the number of values introduced. Children benefit when they repeatedly encounter the same expectations in different environments.

Fourth, schools should develop a family-friendly institutional culture. Parents should be encouraged to participate not only as recipients of information but also as contributors to educational programs. Their experiences and perspectives can help schools design programs that are more responsive to children's actual family contexts. Such participation can also increase parents' sense of ownership of the educational process.

8. Implications of Collaboration for Children's Character Development

The literature indicates that consistent collaboration between teachers and parents contributes positively to children's religious and moral development. When children encounter consistent examples and expectations at home and school, they have greater

opportunities to internalize values such as honesty, discipline, responsibility, respect, and compassion. The consistency of the educational environment therefore represents a critical mechanism in character formation.

Teacher-parent collaboration also has implications for children's emotional security. Children who perceive cooperation between their parents and teachers may experience greater confidence because the important adults in their lives appear to share similar expectations and provide coordinated support. A secure educational environment can encourage children to participate more actively in learning and social interaction.

From a broader perspective, the findings suggest that Islamic character education should integrate cognitive, affective, behavioral, and spiritual dimensions. Children should not merely know what honesty or responsibility means; they should experience these values, observe them in significant adults, practice them repeatedly, and receive reinforcement when demonstrating them. Teacher-parent collaboration makes this multidimensional process more feasible because values can be reinforced across different contexts.

The ecological perspective of child development further supports the importance of collaboration. Bronfenbrenner and Morris (2006) explain that child development is shaped by interactions among interconnected environmental systems. The family and school therefore should not be considered independent environments. Their interactions can strengthen or weaken children's development. In the context of Islamic education, collaboration between these environments creates a more coherent system for developing children's religious and moral character.

9. Overall Discussion

Overall, the findings demonstrate that instilling Islamic values in early childhood is most effective when education is based on habituation, role modeling, meaningful experiences, and environmental consistency. Teachers provide structured educational experiences at school, while parents reinforce those experiences through everyday family life. Neither environment can optimally fulfill the responsibility of Islamic character formation in isolation. Their roles are complementary and mutually reinforcing.

The findings also demonstrate that collaboration needs to move beyond occasional meetings or administrative communication. Effective collaboration represents a continuous partnership involving information exchange, shared planning, joint implementation, monitoring, and evaluation. Such a partnership enables teachers and parents to respond more effectively to children's developmental needs and to address inconsistencies in value education.

The study further highlights that contemporary Islamic value education must respond to changes in children's social and technological environments. Digital technology has expanded the sources from which children learn values and behaviors. Consequently, teachers and parents must work together not only to provide direct religious education but also to guide children's interactions with digital media. The integration of Islamic values, positive parenting, digital supervision, and developmentally appropriate learning is therefore increasingly important.

In conclusion, teacher-parent collaboration represents a strategic foundation for strengthening Islamic value education in early childhood. The collaboration is most effective when supported by continuous communication, shared educational goals, consistent habituation, parental involvement, teacher role modeling, parenting education, and appropriate digital supervision. Through such synergy, Islamic values can move beyond theoretical knowledge and become part of children's daily behavior. The ultimate goal is not simply to produce children who can recognize religious teachings but to nurture children who gradually demonstrate faith, noble character, responsibility, empathy, and positive social behavior in their everyday lives.

D. Conclusion

Teacher-parent collaboration plays a crucial role in instilling Islamic values in early childhood. The early childhood period represents a *golden age* that significantly influences children's future character, moral development, and spiritual growth. Therefore, Islamic value education needs to be implemented systematically, consistently, and continuously through harmonious cooperation between schools and families. The findings indicate that Islamic values are more effectively internalized

when children receive consistent guidance, habituation, and role modeling across both educational environments.

Teachers serve as professional educators who provide Islamic value-based learning, habituation, guidance, and role modeling within the school environment. Meanwhile, parents function as children's first and primary educators, with a significant responsibility for developing religious character through parenting practices, religious habituation, and role modeling in everyday family life. The synergy between teachers and parents can create continuity in children's educational experiences and strengthen the internalization of values such as honesty, discipline, responsibility, politeness, compassion, and social responsibility.

The study further concludes that effective teacher-parent collaboration can be established through regular communication, parenting programs, parental involvement in school activities, monitoring of children's development, and consistent habituation between home and school. Nevertheless, challenges such as parents' limited time, inadequate communication, differences in parenting practices, and negative influences from digital technology may hinder collaboration. Therefore, schools and families need to strengthen communication, increase parental participation, establish shared educational strategies, and provide supportive environments for children's Islamic character development. Through sustained collaboration, Islamic value education can contribute to the development of a generation that is intellectually capable, morally upright, spiritually grounded, and better prepared to face future challenges.

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