

THE ROLE OF PARENTS IN INTERNALIZING ISLAMIC CHARACTER BASED ON MUHAMMADIYAH VALUES OF ILMU AMALIAH AND AMAL ILMIAH

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Keyword

islamic character education, Muhammadiyah values, role of parent

Abstract

The Character education is a foundational element in shaping children's personality, particularly in the context of globalization where negative influences are prevalent. In Indonesia, Islamic character education rooted in religious values plays a crucial role in early childhood development. This study focuses on exploring the role of parents in the internalization of Islamic character values based on Muhammadiyah principles, especially Ilmu Amaliah (Practical Knowledge) and Amal Ilmiah (Scientific Practice), as implemented at Aisyiyah Unggulan Gemolong Elementary School. This study employed a qualitative descriptive approach. Data were collected through in-depth interviews with parents and teachers, participatory observation in school activities, and analysis of school documents. The data were then analyzed thematically to identify patterns of parental involvement and the integration of Muhammadiyah values in character education. The findings reveal that parental involvement takes multiple forms, including participation in parenting seminars, school committee meetings, use of communication books, and supervision of daily Islamic routines at home. The school supports this process through structured programs such as daily charity, social service activities, public speaking (khitobah), adhan training, and life skills development. A key component identified is the home visit program, which allows teachers to better understand students' home environments and foster deeper collaboration with families. The synergy between school and parents effectively promotes the internalization of Ilmu Amaliah (knowledge implemented in daily life) and Amal Ilmiah (action informed by reflective and scientific thinking). Through shared values and joint initiatives, students experience Islamic teachings not only cognitively but also through daily habits and social practices. The research underscores the importance of school-family collaboration in fostering Islamic character aligned with Muhammadiyah's progressive Islamic vision.

INTRODUCTION

Character education is one of the central issues in the world of modern education, especially in the era of globalization which is full of moral, social and cultural challenges (Nitami,

2024). Students are not only required to have academic skills, but must also be equipped with a strong character foundation to be able to face the flow of information and negative influences that are developing very quickly (Munip, 2021). In Indonesia, character building efforts are generally directed at national and religious values. Among the most influential religious values in the national education system are Islamic values (Putri & Hayati, 2025).

One of the Islamic organizations that has a historical and significant contribution in the field of character education in Indonesia is Muhammadiyah. This organization is not only known as a da'wah and social movement, but also as a pioneer of modern Islamic education that emphasizes the integration of science, morality, and the advancement of civilization (Sabir, 2023). Muhammadiyah education instills distinctive values, which are called Muhammadiyah values, such as pure monotheism, scientific practice, and practical knowledge. These values are the main pillars in developing the Islamic character of students (Ajumril, 2021). The concept of *ilmu amaliah* knowledge contains the meaning that every knowledge obtained must produce real and useful deeds. Students are not enough to just understand the theory, but must also be able to practice it in everyday life. Meanwhile, *amal ilmiah* emphasizes that every action and deed carried out must be based on true, rational, and responsible knowledge. In the spirit of Muhammadiyah, the two cannot be separated, knowledge must be practiced, and deeds must be based on knowledge. This is the characteristic of progressive Islamic education that Muhammadiyah is fighting for (Rangkuti, 2024).

The process of instilling Islamic character based on Muhammadiyah values at elementary school level needs to involve the strategic role of parents (Akuba, 2023). The family is the first madrasah for children, a place where basic values are instilled before being reinforced by formal educational institutions. Parents act as the main role models in internalizing moral and spiritual values to their children. They are not only required to convey Islamic teachings verbally, but also to be real examples in implementing these values in everyday life (Mujahidillah et al., 2021). However, previous studies still focus on the role of schools, teachers, or curriculum in character education. The perspective of parents as the main partners of schools in instilling Islamic character values, especially within the framework of Muhammadiyah values, is still rarely studied in depth. In fact, in the context of family and school-based Islamic education such as at Aisyiyah Unggulan Gemolong Elementary School, the role of parents is very vital and determines the direction of children's character development.

This study is here to fill the gap, by exploring in depth how parents play an active role in internalizing Islamic character values that are in line with Muhammadiyah values, such as having practical knowledge and scientific practice, in the home and school environment. A qualitative approach was chosen in order to capture the reality and direct experiences of parents, including strategies, challenges, and forms of collaboration that exist between families and schools in shaping children's character. This study also tries to bridge the theory of Islamic character education with real practices in everyday life, which is the advantage of the Muhammadiyah value approach.

Thus, this study aims to identify the role of parents in the process of internalizing Islamic character based on Muhammadiyah values in elementary schools, to find practical and effective strategies used by parents in supporting children's Islamic character education. It is hoped that the results of this study can provide a significant contribution to the development of Islamic character education based on Muhammadiyah values, as well as strengthen collaboration between schools and families in forming a generation that is spiritually, intellectually, and socially intelligent. This study also wants to strengthen awareness that the formation of children's character is not only the responsibility of the school, but is a shared responsibility that requires strong synergy between Islamic values, the role of parents, and meaningful formal education.

METHOD

This study uses a descriptive qualitative approach with a case study type. This approach was chosen to understand the meaning, process, and experience of parents in internalizing Islamic character values based on Muhammadiyah values, especially the values of knowledgeable and scientific practice, in the context of students at the elementary school level. The case study

was chosen because this study focuses on one specific setting, namely Aisyiyah Unggulan Gemolong Elementary School, as a representation of Muhammadiyah schools that integrate Islamic character education in formal and non-formal education processes.

This research was conducted at Aisyiyah Unggulan Gemolong Elementary School, Sragen Regency, Central Java. The selection of this location was based on the characteristics of the school as a basic educational institution based on Muhammadiyah values, as well as the existence of an Islamic character strengthening program that involves active participation of parents. The subjects in this study were parents of students in grades I and V of Aisyiyah Unggulan Gemolong Elementary School who actively participated in school activities and character building of their children. The subject determination technique used purposive sampling, namely the selection of informants intentionally based on certain criteria. In addition, class teachers and principals were also used as triangulation informants to strengthen the validity of the data.

The implementation of the research includes the stages of initial observation, data collection, analysis, and data validation. Data collection was carried out using several techniques, namely interviews, observation, and documentation. In-depth interviews were conducted in a semi-structured manner with parents of students, teachers, and principals to explore their understanding, strategies, and experiences in instilling Islamic character values based on Muhammadiyah. Participatory observation was carried out by directly observing the interaction between parents and children both in school activities and religious activities, to see how these values are applied in real terms. Documentation studies include school activity documents, Muhammadiyah character education guidebooks, parenting program records, and documents on the results of student character evaluations.

The data obtained were analyzed using the Miles and Huberman interactive model, which consists of three stages of Data Reduction, namely selecting, focusing, and simplifying data from interviews, observations, and documentation that are relevant to the focus of the research. Data Display, namely presenting data in the form of descriptive narratives, interview quotes, and matrices to show patterns, categories, and themes. Conclusion Drawing and Verification, namely concluding temporary findings, then re-verifying through triangulation and discussion with informants to ensure the validity of the findings (Hasan et al., 2025)

Data Validity Test is conducted to ensure the validity and reliability of the data, validity test is conducted through source triangulation by comparing data from various sources (parents, teachers, principals). Triangulation techniques use interviews, observations, and documentation simultaneously. Member checking is reconfirming the findings to the informant to avoid misinterpretation (Nasution, 2023). The data is presented in a descriptive-narrative form that describes the role of parents in internalizing Islamic character in children naturally and contextually. Each theme or sub-finding will be supplemented with direct quotes from informants, as well as the researcher's interpretation associated with the concept of *ilmu amaliah* and *amal ilmiah*.

RESULTS

The results of the study indicate that the role of parents at Aisyiyah Unggulan Gemolong Elementary School in the formation of students' Islamic character is very significant. These findings were obtained through interviews, observations, and document reviews. There are four main forms of involvement identified in the field:

Table 1. The Role of Parents in Internalizing Character Based on Muhammadiyah Values
The involvement of parents in the internalization of Islamic character based on Muhammadiyah

No.	Category	Forms of Involvement	Real Practice Examples	Muhammadiyah Values
1	The Role of Parents in Schools	Attending parenting seminars - Committee/association meetings - Home visits - Grand events - P5 Project activities	Discussion on strengthening children's character - Evaluation of student development - Teachers visit students' homes to build a holistic understanding of children's character and environment	<i>Amal Ilmiah</i> (based on students' social reality-based insights and empathy)
2	Home-School Communication	Use of liaison books - Collaboration in coaching follow-up	Teachers write student behavior notes, parents follow up at home	<i>Amal ilmiah</i> and <i>ilmu amaliah</i>
3	Spiritual Guidance at Home	Charging and monitoring yaumi charities - Guiding worship	Reminding to pray on time, tadarus together, learning to memorize	<i>Ilmu amaliah</i> (knowledge that is put into practice)
4	School Social-Islamic Activities	Daily donations, social services (Hizbul Wathon camp), sermons after congregational Dzuhur prayers, adhan, life skills	Getting used to the call to prayer and religious sermons at school, participating in social activities, learning skills according to interests and talents	<i>Amal Ilmiah</i> (planned and educational charity)

values can be classified into four main forms, namely home-parent communication, spiritual guidance at home, and collaboration in social programs and children's self-development.

Participation in School Activities

One indicator of the role of parents in Islamic character education at Aisyiyah Unggulan Gemolong Elementary School is the involvement of parents in school activities which is seen through their active participation in parenting education forums, quarterly parent-teacher meetings, school association or committee meetings, and project work exhibition activities. Their participation in various collaborative forums facilitated by the school becomes a strategic space for parents to understand the direction of character education developed by the school, as well as convey input, obstacles, or aspirations that arise from the home environment. These activities not only function as a one-way communication forum, but also become an arena for joint planning and evaluation between the school and parents. In this forum, parents are invited to map out issues of children's character development, understand the core values emphasized by the school, and align parenting patterns at home with the expected educational goals.

One concrete form of synergy between schools and parents in the process of internalizing Islamic character values based on Muhammadiyah at Aisyiyah Unggulan Gemolong Elementary School is through the home visit program. This activity is carried out by the homeroom teacher or supervising teacher as an effort to build more personal and in-depth communication with the students' families. Not just a friendly visit, home visits are designed as part of a contextual,

comprehensive, and social reality-based character education strategy for children. In addition, the results of the study also show that home visit activities carried out by teachers have a positive impact on the connection between the school and the family. Through home visits, teachers can understand the child's psychosocial condition directly, including family dynamics, daily routines, and challenges faced in accustoming Islamic values. In some cases, teachers and parents develop concrete strategies to fix the obstacles faced by students, for example in forming learning and worship habits at home.

Home and School Communication

The use of a liaison book (two-way communication) between teachers and parents is an important tool in strengthening the daily involvement of parents. Teachers and parents interact periodically through a communication book that records the overall development of students, from aspects of attitude, academic achievement, to religious behavior. Teachers record the development of attitudes, behavior, and student achievements, which can then be responded to by parents at home. That way, character building does not stop at school, but is continued and adjusted by parents through mentoring in daily life. Furthermore, the school also initiated the Project Work Exhibition activity, as a concrete form of authentic project-based assessment (project-based learning) that involves collaboration between students, teachers, and parents. In this activity, students display the results of their work or thematic projects that are integrated with Islamic values, social awareness, and skills development. Parents are present as an audience as well as a companion to the process from home, from planning, working, to presenting the work.

Collaboration of Parents with School Programs in Internalizing Islamic Values

The form of parental support for the school program is also clearly seen in their involvement in various social-based activities and student self-development. These activities include the habituation of good deeds, prayer guidance, tadarus Al-Qur'an, memorization of hadith and daily prayers, and independent learning assistance. This routine is not only interpreted as a ritual obligation, but as a continuous process of internalization of values between school and home. Parents are also seen to be active in linking Islamic values with everyday events, such as honesty, patience, and empathy, through natural interactions in family life. Parents provide positive encouragement for children's participation in the infaq program every Friday, social service in the Hizbul Wathan Camp activity, and in the call to prayer and its contribution in the home environment. In addition, support for activities of interest, talent, and skills such as skills, art, market day, grand events, also received an enthusiastic response from the students' families.

Spiritual Accompaniment at Home

In addition to providing moral support, parents at the Aisyiyah Unggulan Gemolong Elementary School are also directly involved in accompanying their children's religious activities at home. This form of involvement can be seen, among others, through the routine of filling in the amal yaumi, guiding the implementation of the five daily prayers, tadarus Al-Qur'an, and getting children used to independent learning every day. In addition, parents are also active in listening to short hadith memorization, helping children memorize and practice daily prayers, and repeating the memorization of juz 30 according to the school's tahfiz target program. Some parents also consciously integrate Islamic character value learning into daily conversations, such as emphasizing honesty when children tell stories about school activities, linking patience to events experienced by children, or providing examples of empathy when helping family members.

DISCUSSION

The research findings show that the role of parents at Aisyiyah Unggulan Gemolong Elementary School in Islamic character education has gone beyond symbolic and administrative forms of participation. One form of this involvement is the active participation of parents in parenting education activities that are routinely held by the school. Through this activity, parents are given an understanding of Islamic education strategies, the importance of role models in the family, and how to form synergy between home and school in strengthening children's character. (Muthiarah, 2024). This activity is a strategic forum to build a common vision between

schools and families in educating the Islamic generation based on Muhammadiyah values (Shafa, 2021).

The role of parents is also seen in filling out the liaison book. This book functions as a bridge of information related to student behavior at school, such as activities followed, social attitudes, development of worship, to academic achievements. Teachers record the development of students' attitudes, behaviors, and achievements, which can then be responded to by parents at home. That way, character building does not stop at school, but is continued and adjusted by parents through mentoring in everyday life. In this context, parents not only read the notes, but also provide feedback and follow-up at home as a means of reflection with their children (Erianjoni, 2022). Furthermore, parental involvement is also seen in their active participation in attending school association or committee meetings. These meetings discuss the overall development of students, both in terms of academics, character, and spirituality. In this forum, parents are invited to discuss and provide input on the dynamics of their children's education, so that a two-way dialogue occurs that encourages collaboration and continuous improvement. Not only just attending, many parents participate in making decisions about school programs and support activities that support the formation of Islamic character. This finding is supported by research by Sari and Ain (2023) which states that the role of parents in learning becomes a medium for planning character education which involves mapping issues, reflection, and aligning the values taught in schools with parenting patterns at home.

The role of parents in filling out the liaison book and meeting with guardians is a real form of scientific charity, because this communication is based on data and teacher observations which are then responded to with targeted educational actions by parents. Student handling policies, activities and solutions are formulated based on scientific understanding and student development data (Nurjanah et al., 2023). The involvement is a strategic and integral collaboration that unites home and school as two main institutions in character education based on Muhammadiyah values. This communication also shows a joint effort in realizing the value of *ilmu amaliah* (practical knowledge), where the knowledge obtained by students at school is put into real practice in daily life with the guidance of parents (Noviani & Habiby, 2023).

Furthermore, the School initiated the Project Work Exhibition activity, as a concrete form of authentic project-based learning assessment involving cooperation between students, teachers, and parents. In this activity, students display the results of their work or thematic projects integrated with Islamic values, social awareness, and skills development. Parents are present as an audience as well as a companion to the process from home. This process strengthens parental involvement in the formation of Islamic character that combines knowledge, practice, and values.

Parental involvement in the domestic sphere is no less significant. One of the main forms is by accompanying children to fill out and run the *amal yaumi* program, namely a daily activity record that includes obligatory prayers, sunnah prayers, tadarus Al-Qur'an, murajaah memorization, reading books, and other learning activities. Through this assistance, parents carry out the role of supervision as well as spiritual guidance (Rahmawati, 2025). Students do not only fill in administratively, but also build deep-rooted habits. This is a reflection of the value of *ilmu amaliah*, because children not only know the importance of worship and learning, but consistently do it with full awareness. Knowledge that does not stop in the cognitive realm, but is practiced concretely in Action. Through natural interactions in family life. This parenting pattern shows that parents have played a role as spiritual guides as well as main role models in implementing Islamic values consistently at home (Munip, 2021). Children are not only taught the theory of Islamic worship and morals, but are trained to carry them out consistently through direct supervision and guidance from parents. Parents actively act as spiritual guides at home, ensuring that the Islamic values instilled in schools have continuity in the family environment (Anjani & Mashudi, 2024)

Parental involvement in home visit activities is also very important to discuss the academic and personality development of students. Teachers can see the atmosphere of the house, the communication patterns of parents and children, and the routines of worship and learning that take place in the domestic environment. This allows schools to design a more

targeted coaching approach, especially in supporting programs such as amal yaumi, murajaah activities, and the habit of praying and tadarus. From the parents' perspective, home visits provide a sense of being recognized as the main partners in children's education, because they can convey their hopes, difficulties, and efforts in accompanying their children at home. Discussions that arise during these visits are usually two-way, open, and solution-oriented. Several parents said that after the home visit, they became more aware of their role in supporting children's character education and felt more connected to the school program. From the perspective of Muhammadiyah values, this activity reflects the implementation of scientific charity, because the teacher's actions in visiting homes are based on data and the real needs of students, not just formalities. Teachers do charity based on observation, reflection, and educational goals. On the other hand, the value of amaliah knowledge is also seen when the results of the home visit encourage parents to practice more Islamic knowledge and parenting that they have obtained in parenting forums and other school activities (Subasman et al., 2024).

The practice of home visits shows the existence of concrete synergy of charity and knowledge between schools and families in an effort to shape children's Islamic character. Thus, this program becomes an important instrument in realizing character education that is not only theoretical, but touches all aspects of children's lives. This activity strengthens the awareness that Islamic education is not only the task of teachers, but a collective responsibility between schools and families, with a spirit of mutual cooperation, empathy, and the vision of Progressive Islam (Arifin, 2025)

In addition to parental involvement, the school also actively initiates various positive habituation programs as part of the internalization of Muhammadiyah values, especially scientific charity and amaliah knowledge. These programs include infaq activities every Friday, zero waste, social service, habituation of adzan and kultum, Qurban training by paying dues, distributing zakat mal and zakat fitrah through LazisMu, as well as activities to develop interests, talents, and life skills such as cooking, archery, swimming, journalism, or taekwondo. These activities not only shape the social and spiritual character of children, but also develop life skills based on Islamic values and science. For example, in social service activities, students are taught to help others in an organized manner, based on planning and knowledge of existing social conditions, this is a real form of scientific charity (Anwar, 2021). More than just an incidental activity, the role of parents in this program is a pillar of the success of internalizing Islamic character in students. Research findings show that children tend to find it easier to instill and maintain character values when there is harmony between the teachings at school and the practices they witness at home. In this case, the role of parents as models is very important. When children see their parents consistently giving alms, being involved in social activities, and carrying out worship regularly and consciously, they tend to imitate more strongly, not because of coercion, but because of their example. These activities not only shape children's social skills, but also become a vehicle for practicing the value of *amal ilmiah* (scientific charity), where social actions carried out by students are based on understanding, awareness, and sincerity. The involvement of parents in accompanying children in carrying out the program proves that there is harmony between the values taught at school and the practice of daily life at home (Nugrobo, 2021).

Parental involvement reflects the real implementation of the value of scientific charity, namely charity or social action that is not only carried out on the basis of spontaneous desires, but is based on Islamic values, knowledge, and the purpose of benefit. Children are not only invited to be physically active, but are also trained to think reflectively, why they should share, how to channel assistance, and what impact their contributions have on others. This fosters Islamic social awareness and broadens the meaning of worship from being ritualistic to being an applicable social worship (Firza, 2023). This activity supports the internalization of Muhammadiyah values as a whole. The concept of amaliah knowledge is manifested in the habit of charity based on Islamic knowledge at home and school. Meanwhile, scientific charity is seen from the active involvement of parents in activities based on reflection, data, and dialogue (Cahyono, 2023). With the synergy built through various forums, communication, and real participation, parents are no longer positioned as complements, but as strategic partners in

educating children who are not only academically intelligent, but also have noble morals, have a social soul, and are broad-minded as is the ideal of Muhammadiyah education (Abdilah, 2021).

Through the role of parents in activities, it is seen that schools and parents have built an educational partnership in supporting the formation of Islamic character based on Muhammadiyah values. The implementation of Muhammadiyah values is not only doctrinal, but is grounded in meaningful, fun, and consistent activities. The values of *Berilmu amaliah* and doing scientific deeds are instilled through students' real experiences at home and school. This makes character education at the Aisyiyah Unggulan Gemolong Elementary School not just a slogan, but a transformative process that shapes students into individuals who are spiritually pious, intellectually intelligent, and resilient in facing the challenges of the times. Thus, parental involvement becomes a form of deep collaboration that integrates charity and knowledge harmoniously. This is a real manifestation of the spirit of scientific charity in Muhammadiyah education, charity that does not stop at action, but charity that is designed, lived, and reflected as part of the formation of progressive Islamic character. The process of internalizing values that is not merely instructional, but rather naturally integrated into daily interactions. These practices show that Islamic character education does not only rely on the formal curriculum, but is strengthened through the practice of Islamic values in the context of the household. Thus, these activities become an integral part of the strategy of internalizing Muhammadiyah values, where the religious knowledge obtained by students from school does not stop at the cognitive aspect, but is formed into a life practice that makes good deeds a habit. Parents play a role as the school's main partners in ensuring that the values of scientific charity truly become the character of the child's life, not just memorization or notes on paper. Muhammadiyah values, especially *ilmu amaliah* (practical knowledge) and *amal ilmiah* (scientific practice), are implemented through learning practices and habits both at school and at home. Practical knowledge is reflected in efforts to guide children so that the knowledge they gain through worship procedures in everyday life.

Challenges Faced

Despite active involvement, there are a number of challenges faced by parents and teachers. One of them is the inconsistency of guidance at home, especially in families with busy working hours of parents. This causes the filling of *amal yaumi* to often become just a formality, not a habit of meaning. Some parents also conveyed obstacles in guiding children due to limited religious knowledge or inconsistent role models. Some parents also expressed that they did not fully understand how to internalize character values contextually in everyday family life.

CONCLUSION

Parental involvement plays a central role in the process of internalizing Islamic character based on Muhammadiyah values at the Aisyiyah Unggulan Gemolong Elementary School. This involvement is not only limited to administrative or symbolic aspects, but is reflected in the real commitment of parents in guiding, monitoring, and supporting the spiritual, moral, and social development of children consistently. The form of parental involvement is seen in their active participation in school parenting activities, committee and community meetings, and ongoing communication through liaison books. In the home environment, parents consciously accompany their children in carrying out good deeds which include worship and learning activities, which are important means of instilling the value of *berilmu amaliah*, namely the consistent application of knowledge in everyday life. The school also plays an active role in creating an ecosystem that supports the formation of Islamic character, through various positive habituation programs such as daily donations, social activities, sermons, *adhan*, and life skills training. All of these activities are not just routines, but rather real forms of scientific charity, namely planned charity, based on knowledge, and have an impact on the development of students' character and social piety. One of the synergistic strategies that stands out in this study is the home visit program, which brings together the teacher's educational approach with the daily reality of children in the family environment. Through home visits, schools not only gain contextual understanding of students, but also create a space for effective two-way collaboration and communication with parents. The ongoing partnership between schools and families in internalizing Islamic character values based

on Muhammadiyah values is not only taught, but also trained and exemplified. By bringing to life the values of scientific knowledge and scientific practice, the educational process at SD Aisyiyah Unggulan Gemolong is able to bridge the cognitive, affective, and spiritual dimensions in a balanced manner, towards the creation of Islamic character based on Muhammadiyah values.

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