



## PRAKTIK KOMUNIKASI SEKOLAH-ORANG TUA DARI PERSPEKTIF ISLAM DAN DAMPAKNYA TERHADAP HASIL BELAJAR SISWA

### *SCHOOL-PARENT COMMUNICATION PRACTICES FROM AN ISLAMIC PERSPECTIVE AND THEIR IMPACT ON STUDENT LEARNING OUTCOMES*

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#### Abstract

*Education is an ecosystem involving various elements, with the family as its primary foundation. Schools then act as strategic partners, continuing, strengthening, and developing the educational process in a systematic and structured manner. Effective and valuable communication is believed to be able to build sustainable educational synergy. This study aims to analyze school-parent communication practices from an Islamic perspective and their impact on student learning outcomes at Nurul Hidayah Elementary School in Kutawaluya District. The study used a qualitative approach with a case study. Data were collected through observation, in-depth interviews, and documentation studies, then analyzed interactively through the stages of reduction, presentation, and drawing conclusions. The results indicate that communication practices occur formally and informally, are integrated with the values of trust and deliberation, and encourage active parental involvement in home learning support. Dialogic and persuasive communication contributes to improved student discipline, learning readiness, and responsibility. Integrating Islamic values into communication practices strengthens collaborative relationships between schools and families. The implications of this research emphasize the importance of developing an Islamic values-based educational communication model as a strategy to strengthen school-parent partnerships in improving student learning outcomes.*

**Keywords :** *school communication, parents, Islamic perspective, learning outcomes, educational partnerships.*

#### Abstrak

Pendidikan merupakan sebuah ekosistem yang melibatkan berbagai unsur, dengan keluarga sebagai landasan utamanya. Sekolah kemudian berperan sebagai mitra strategis, yang melanjutkan, memperkuat, dan mengembangkan proses pendidikan secara sistematis dan terstruktur. Komunikasi yang efektif dan bermakna diyakini mampu membangun sinergi pendidikan yang berkelanjutan. Penelitian ini bertujuan untuk menganalisis praktik komunikasi sekolah-orang tua dari perspektif Islam dan dampaknya terhadap hasil belajar siswa di Sekolah Dasar Nurul Hidayah, Kecamatan Kutawaluya. Penelitian ini menggunakan pendekatan kualitatif dengan studi kasus. Data dikumpulkan melalui observasi, wawancara mendalam, dan studi dokumentasi, kemudian dianalisis secara interaktif melalui tahap reduksi, presentasi, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa praktik komunikasi terjadi secara formal dan informal, terintegrasi dengan nilai-nilai kepercayaan dan musyawarah, serta mendorong keterlibatan orang tua secara



aktif dalam mendukung pembelajaran di rumah. Komunikasi dialogis dan persuasif berkontribusi pada peningkatan disiplin siswa, kesiapan belajar, dan rasa tanggung jawab. Integrasi nilai-nilai Islam ke dalam praktik komunikasi memperkuat hubungan kolaboratif antara sekolah dan keluarga. Implikasi penelitian ini menekankan pentingnya mengembangkan model komunikasi pendidikan berbasis nilai-nilai Islam sebagai strategi untuk memperkuat kemitraan sekolah-orang tua dalam meningkatkan hasil belajar siswa.

**Kata Kunci :** komunikasi sekolah, orang tua, perspektif Islam, hasil belajar, kemitraan pendidikan.

## 1. INTRODUCTION

Education in the contemporary era is no longer understood as the sole responsibility of schools, but rather as a collaborative process involving families and communities. In various global educational literature, the partnership between schools and parents is seen as a crucial factor in shaping students' academic success and character development (Nassar, 2025). Effective communication is a key bridge in building this synergy, as it allows for the exchange of information, values, and learning support strategies (Hashem, 2025). In the context of Islamic education, this relationship has a strong normative foundation because the family is positioned as the primary and primary educational institution (Karim et al., 2025). The principles of deliberation, collective responsibility, and continuous development are inherent values in Islamic-based educational interactions (Alhammadi et al., 2024). Therefore, the practice of communication between schools and parents is not merely administrative but also has profound theological and pedagogical significance.

In the context of primary education, communication between schools and parents is often an indicator of the success of students' academic development and character development (Drew et al., 2024). Madrasahs, as Islamic educational institutions, have a responsibility to integrate Islamic values into all aspects of management, including communication with parents (Supriatna et al., 2024). The reality on the ground shows that communication can take the form of regular meetings, progress reports, digital media, and even personal consultations regarding student development. However, the quality of this communication depends heavily on the awareness of both parties in building a constructive partnership (Mames et al., 2025). When communication is dialogic and participatory, the educational process tends to be more focused and consistent (Mustika et al., 2023). Conversely, one-way communication has the potential to lead to misunderstandings in home learning support (Quan et al., 2026).

Social dynamics in society undoubtedly influence patterns of interaction between schools and families (Aditya, 2025). Economic background, parental education level, and family communication culture are factors that determine the effectiveness of educational collaboration (Gizachew et al., 2024). In some cases, parents hand over full responsibility for education to schools, while schools expect active family involvement in supporting their children (Kumar et al., 2024). This situation can create a coordination gap that results in less than optimal monitoring of student learning progress. On the other hand, there are also communication practices that integrate religious values such as advice, role models, and persuasive approaches. This situation demonstrates a variety of practices that are interesting to study in more depth.

Data from education authorities and field observations indicate that parental involvement in the educational process still faces various challenges (Mustakim et al., 2024). School-family partnership programs have not been fully implemented systematically and sustainably (Smith et al., 2020). In some situations, communication is more reactive when academic or disciplinary issues



arise (Ecuyer et al., 2025). Initial observations also indicate that not all parents understand learning support strategies that align with the learning approach at school. This situation results in inconsistencies in guidance between the home and madrasa environments. These facts indicate the need for a more structured study of ongoing communication practices.

The main problem in this research lies in how communication practices between schools and parents are implemented from an Islamic perspective and how these practices impact student learning outcomes. Communication that is not integrated with Islamic values has the potential to become merely an administrative routine without providing moral and academic reinforcement (Ibrahim et al., 2024). Furthermore, student learning outcomes are influenced not only by the classroom learning process but also by the consistency of guidance at home (Han, 2023). A lack of synchronization between these two environments can impact student motivation and academic achievement. Therefore, it is important to comprehensively examine the relationship between communication practices nuanced with Islamic values and student learning outcomes. This focus is expected to provide a complete picture of effective educational interaction patterns.

This research was conducted at the Nurul Hidayah Elementary School in Kutawaluya District, considering that the school is characterized as an Islamic-based elementary educational institution within a heterogeneous community. The Nurul Hidayah Elementary School in Kutawaluya District exhibits varied communication dynamics between teachers and parents, both through face-to-face meetings and online communication media. The existence of this school represents the context of Islamic education at the elementary level, which faces challenges of family-school collaboration (Supriatna et al., 2025). The focus of the research was directed at ongoing communication practices, the Islamic values that underlie them, and their implications for student learning outcomes. The determination of this locus was also based on considerations of data accessibility and the relevance of the phenomena occurring. Thus, the research has a clear and measurable context.

Theoretically, Epstein's concept of educational communication in Wijawanto's work on school-family partnerships emphasizes the importance of systematic collaboration between schools and families in improving student achievement (Wijayanto, 2025). Meanwhile, learning outcome theory, based on Bloom's taxonomy, places cognitive, affective, and psychomotor achievements as the primary indicators of educational success (Ilhami, 2024). However, the integration of school-family partnership theory with an Islamic values perspective has not been conceptually elaborated within a coherent framework. Islamic education literature primarily discusses family responsibilities normatively without linking them operationally to modern communication models. This situation indicates the need for a conceptual formulation that connects educational partnerships with the foundation of Islamic values. Thus, developing an integrative theoretical framework is relevant.

Empirically, previous studies have tended to examine the influence of parental involvement on academic achievement quantitatively without delving into the underlying value dimension. Some studies focus solely on the intensity of communication or the frequency of meetings without analyzing the quality of religious value-based interactions. Other studies discuss family education from an Islamic perspective but do not specifically link it to formal communication practices between schools and parents. The reality on the ground demonstrates the existence of value-laden communication practices, yet they have not been scientifically documented within a systematic analytical framework. This situation suggests that the relationship between Islamic value-based communication and student learning outcomes still requires further exploration. Therefore, this



study aims to broaden the scope of analysis within this dimension.

Recent research has shown increasing attention to school-family partnerships as a strategy for improving educational quality. Putri and Subhi's study emphasized the importance of a comprehensive parental involvement model in improving student achievement (Putri & Subhi, 2025). Rantari's study underscored the relevance of academic communication between schools and families in supporting learning success at the elementary level (Rantari et al., 2024). Meanwhile, Hoover-Dempsey and Sandler developed a motivational model of parental involvement in children's education (Tianyi et al., 2026). In the context of Islamic education, several researchers have raised the concept of family education and collective responsibility in character development. These developments demonstrate that educational collaboration is becoming a strategic issue in global and Islamic educational discourse.

This research develops an analytical approach that integrates the theory of school-family partnerships with Islamic communication values such as deliberation, advice, and moral responsibility. The analysis focuses not only on the intensity of communication but also on the substance of the values contained within these interactions. This approach allows for a more comprehensive mapping of the relationship between religious communication practices and dimensions of student learning outcomes. Thus, the research provides a conceptual construction that brings together modern educational theory and Islamic perspectives within a single analytical framework. The study's findings are expected to enrich the discourse on Islamic educational management at the practical level. This integration also opens up space for the development of a values-based educational communication model.

This study aims to analyze school-parent communication practices from an Islamic perspective and examine their impact on student learning outcomes at Nurul Hidayah Elementary School in Kutawaluya District. Furthermore, this study seeks to identify the dominant forms of communication and the Islamic values underlying them. The analysis focuses on understanding the relationship between communication quality and student learning outcomes. The study also focuses on developing a conceptual framework that can serve as a reference in developing values-based educational partnerships. Therefore, this research is both descriptive-analytical and constructive. This orientation is expected to yield applicable and theoretical findings.

This research is crucial because communication between schools and parents is the primary foundation for building sustainable educational synergy. Without effective and valuable communication, the learning process has the potential to be fragmented between home and school. In the context of Islamic education, integrating values into communication is part of the moral responsibility of educational institutions. This study also contributes to strengthening partnership-based educational management that aligns with Islamic teachings. Furthermore, the research findings can serve as a practical reference for madrasas in designing more effective communication strategies. Therefore, this research has both academic and practical relevance for the development of Islamic education at the elementary level.

## 2. RESEARCH METHOD

This research uses a qualitative approach with a case study. A qualitative approach was chosen because this research seeks to understand communication practices between schools and parents from an Islamic perspective in depth and context. Case studies are used to explore communication



phenomena in a specific location intensively and holistically. This approach allows researchers to capture the meanings, values, and interactions that occur in real-world practice. According to Creswell, qualitative research is effective for exploring and understanding the meanings derived from social or humanitarian issues (Creswell, 2019). Therefore, this approach is relevant for examining the dynamics of educational communication based on Islamic values.

This research was conducted at the Nurul Hidayah Elementary School in Kutawaluya District. The location was chosen based on the consideration that the school is characterized as an Islamic-based elementary educational institution with quite active parental involvement in school activities. Furthermore, there are variations in communication practices between teachers and parents that are interesting to study in depth. The research was planned to last one academic semester so that researchers can obtain a picture of ongoing communication practices, not incidental ones. This time span allows for observation of both routine and situational communication patterns. The timing and location were adjusted to the need for comprehensive data collection.

The subjects of this study were the principal, class teachers, and parents of students at Nurul Hidayah Elementary School in Kutawaluya District. Informants were selected purposively based on the consideration that they are directly involved in school and family communication practices. The principal was selected to gain policy and managerial perspectives, teachers to explore operational communication practices, and parents to understand their experiences and responses. Purposive sampling technique was used because qualitative research emphasizes the depth of information, not the number of participants (Sugiyono, 2023). The number of informants was determined based on the principle of data sufficiency until information saturation was achieved. Thus, the data obtained truly represents the phenomenon being studied.

Data collection techniques in this study included observation, in-depth interviews, and documentation studies. Observations were conducted to directly observe communication practices between the school and parents. In-depth interviews were used to explore the understanding, experiences, and Islamic values underlying these communication practices. Documentation was used to supplement the data in the form of communication archives, student progress reports, and madrasah policy documents. This combination of techniques aimed to obtain comprehensive and complementary data. The use of various data collection techniques also supported in-depth analysis of the phenomena studied.

The primary instrument in this study was the researcher herself, acting as the human instrument. In qualitative research, the researcher acts as the planner, data collector, and data analyst (Moleong, 2019). Furthermore, a semi-structured interview guide was used to maintain the research's focus while still allowing for exploration. Observation guidelines were developed to identify the form, intensity, and substance of the communication that occurred. Supporting documents were collected through documentation recording sheets. All instruments were developed based on the research focus and previously formulated conceptual framework.

Data analysis techniques were conducted interactively through the stages of data reduction, data presentation, and conclusion drawing. This process occurred simultaneously from the beginning of data collection until the research was completed. Data reduction was carried out by sorting information relevant to the research focus. Data presentation was done in the form of descriptive narratives and thematic matrices to facilitate interpretation. Conclusions were drawn gradually by verifying findings through field data. This interactive analysis model refers to the



concept of Miles, Huberman, and Saldana, which emphasizes continuous analysis in qualitative research (Miles et al., 2014).

Data validity was tested through source and technique triangulation. Source triangulation was conducted by comparing data obtained from the madrasah principal, teachers, and parents. Technique triangulation was conducted by matching the results of observations, interviews, and documentation. Furthermore, member checking was conducted to ensure the researcher's interpretations matched the informants' intentions. Diligent observation was also applied to obtain consistent and in-depth data. These steps were taken to ensure the credibility and validity of the research findings.

The research procedure begins with a preparatory stage, which involves developing a proposal and obtaining research permits. The next stage is a pre-fieldwork phase, which involves conducting initial observations and establishing communication with the madrasah. Data collection is then carried out systematically through observation, interviews, and documentation. The collected data is then analyzed in stages until valid findings are obtained. The final stage is the preparation of a research report based on the verified analysis results. All procedures are carried out systematically to ensure the research adheres to applicable scientific principles.

### 3. RESULT AND DISCUSSION

The results of this study indicate that communication practices between the school and parents at Nurul Hidayah Elementary School in Kutawaluya District are structured yet flexible, adapting to students' needs. This communication pattern is systematically designed through a predetermined agenda, but its implementation still takes into account the dynamics of students' conditions. Communication occurs through regular meetings, text messages, home visits, and periodically distributed progress reports. In practice, communication encompasses not only the delivery of academic information but also moral and religious messages conveyed by teachers to parents. Observations indicate the involvement of the madrasah principal in building a culture of dialogic and persuasive communication. Madrasah documents indicate a special agenda for parent-teacher meetings that includes integrated academic evaluations and character development. Overall, the findings indicate that communication between the school and parents operates within a collaborative framework, impacting student discipline and motivation.

The communication patterns found at Nurul Hidayah Elementary School in Kutawaluya District include formal and informal communication that occur simultaneously. Formal communication occurs through parent-teacher meetings, report card distribution, and scheduled official madrasah circulars. Meanwhile, informal communication occurs through text messaging groups and personal consultations between teachers and parents as needed. Observations indicate that class teachers actively communicate student academic and behavioral development to parents without having to wait for official occasions. Documentation in the form of meeting minutes demonstrates a two-way dialogue session at each meeting, providing parents with space to provide feedback. This communication pattern demonstrates continuity between the academic agenda and the consistently designed character development program.

Communication patterns are not incidental, but rather part of the educational management system at the madrasah. One class teacher stated, *"We don't just report grades, but also share how students behave in class and their study habits."* This statement confirms that communication is not



limited to cognitive aspects alone. This statement demonstrates that teachers view student development holistically, encompassing both academic and non-academic dimensions. The information teachers convey demonstrates a concern for the overall development of students. Observational data supports this through teacher interaction notes that describe students' behavioral development during parent-teacher meetings. Student progress reports also include aspects of discipline and responsibility in addition to academic grades. This demonstrates consistency between ongoing communication practices and official madrasah documents.

Communication practices at this madrasah incorporate Islamic values such as advice, deliberation, and shared responsibility in the educational process. At each parent-teacher meeting, the principal opens the session with a brief sermon on the role of parents in educating children. Observations show that teachers frequently use a persuasive approach and polite language when delivering student evaluations. The madrasah's code of conduct also emphasizes the importance of synergy between the school and the family in shaping students' morals. Communication is not blaming, but rather invites parents to consult to find solutions to learning challenges. This approach demonstrates a collective awareness that education is a shared responsibility. Thus, religious values are not merely discourse but are integrated into daily communication practices.

The principal stated, *"We always remind students that educating children is a shared responsibility, so schools and parents must support each other."* This statement emphasized that the communication carried out contained an understanding of collective responsibility in education. The relationship between the school and parents was positioned as an equal partnership, not a one-way, administrative relationship. The meaning of the mandate conveyed demonstrated the moral and spiritual dimensions of the communication practices. Observations of parent-teacher meetings revealed that messages were delivered in a family atmosphere and with mutual respect. Documentation of meeting agendas also indicated a joint reflection session on student moral development. Thus, Islamic values were substantively integrated into the communication structure established by the madrasa.

Research findings indicate changes in student learning behavior following intensive communication between teachers and parents. Teachers reported that students whose parents actively communicate tend to demonstrate increased discipline in completing assignments. Classroom observations revealed that students were more prepared to participate in learning following coordination between teachers and parents regarding the home learning schedule. Learning evaluation documents showed an increase in consistent attendance and timely assignment submissions over the past few months. Parents also stated that they had a better understanding of effective learning support strategies at home. These changes did not occur instantly, but rather through a continuous communication process. This suggests a correlation between the intensity of communication and student learning consistency.

Communication practices contribute significantly to the development of discipline and responsibility for learning. One parent stated, *"After frequent reminders through group sessions and meetings, I've become more consistent in assisting my child with their learning at home."* This statement demonstrates that school communication encourages more active parental involvement in the educational process. This information demonstrates a shift in learning support patterns within the family environment. Observational data supports this finding through increased student readiness for classroom learning. Teachers' notes also indicate a decrease in complaints about



students' uncompleted assignments. Furthermore, teachers noted an increase in parental responsiveness to information conveyed through communication media. This demonstrates the practical impact of communication on students' learning habits.

**Table 1. Classification of Research Findings**

Focus/Subfocus	Indicators	Implementation Methods	Data source
Communication Patterns	Communication intensity and media	Parent-teacher meetings, text messaging groups, personal consultations	Interviews, Observations, Documents
Islamic Values in Communication	Deliberation, advice, responsibility	Taushiyah (Islamic sermons), persuasive dialogue, joint reflection	Interviews, Observations
Impact on Learning Outcomes	Discipline, readiness to learn, and consistency of assignments	Home study assistance, routine coordination	Interviews, Observations, Documents

Research findings indicate that structured communication patterns support the integration of Islamic values into interactions between schools and parents. These values then influence how parents support their children's learning at home. Consistent communication fosters a shared awareness of educational responsibility. Consultation and counseling practices strengthen the dialogic relationship between the two parties. The impact of communication is evident in changes in students' learning behavior, leading to more discipline and direction. These findings establish a pattern of mutually supportive educational collaboration between the school and family.

Based on the research findings, communication practices at the Nurul Hidayah Elementary School in Kutawaluya District take place through formal and informal patterns integrated with Islamic values. This communication not only conveys academic information but also encompasses character development and shared responsibility. The integration of religious values is evident in the dialogical and deliberative approaches employed by the school. The impact of communication is reflected in increased discipline and parental involvement in student learning support. These findings indicate that communication practices significantly contribute to student learning outcomes. The results of this study have addressed the formulated focus of the problem and will be further analyzed in the discussion section.

## DISCUSSION

This study found that communication practices between the school and parents at Nurul Hidayah Elementary School in Kutawaluya District are structured, dialogical, and integrated with Islamic values. Communication serves not only as a means of conveying academic information but also as a means of character development and strengthening shared responsibility. Consistent communication encourages parental involvement in home learning support. The values of trust and deliberation serve as the normative foundation for every interaction between the school and parents. The most significant impact is seen in improved student discipline and readiness to learn. Thus, communication between the school and parents creates a collaborative pattern that impacts student learning outcomes.

These findings suggest that effective communication is not solely determined by the frequency of interaction, but rather by the substance and values that accompany it. The integration of Islamic values such as trust and deliberation creates a more equal relationship between schools and parents.



This relationship fosters a sense of ownership in the child's educational process. When parents feel meaningfully involved, a commitment to support learning at home emerges. This process explains why dialogic communication impacts changes in student learning behavior. In other words, communication serves as a mechanism for strengthening collective responsibility.

Furthermore, these findings demonstrate that successful communication is influenced by madrasa leadership that instills a collaborative culture. The madrasa principal acts as a value director in every communication forum. A polite and persuasive communication culture reduces the potential for parental resistance. This situation allows for the delivery of academic evaluations without causing conflict. The uniqueness of these findings lies in the systematic integration of administrative communication and spiritual development within the same forum. This integration makes communication a social learning instrument for both parents and students.

The results of this study align with the school-family partnership model developed by Epstein in Wijayanto, which emphasizes the importance of collaboration between schools and families in improving student achievement (Wijayanto, 2025). These findings also support Putri and Subhi's view that parental involvement is influenced by their perceptions of the role and invitation from the school (Putri & Subhi, 2025). When schools actively invite parental participation through intensive communication, such involvement increases. Furthermore, these results reinforce the findings of Rantari et al., who stated that clear academic communication impacts student learning motivation (Rantari et al., 2024). However, this study expands this framework by adding the dimension of religious values as a strengthening factor for collaboration. Thus, communication practices in madrasas are not only structural but also normative.

On the other hand, several previous studies have focused more on quantitative aspects such as the frequency of meetings or the amount of parental participation without examining the quality of the underlying values. Jeynes' study showed that parental involvement is positively correlated with academic achievement, but did not specifically address the integration of religious values into communication (Jacob, 2025). This study complements these findings by demonstrating that the value dimension contributes to communication effectiveness. Furthermore, studies on Islamic education that emphasize the concept of family responsibility tend to be normative and lack a detailed discussion of its practical implementation in formal school communication. This study demonstrates how the values of trust and deliberation are applied in formal madrasah forums. Therefore, the results of this study broaden the scope of discussions on Islamic values-based educational partnerships.

This discussion demonstrates that the communication practices between schools and parents at Nurul Hidayah Elementary School in Kutawaluya District have been comprehensively analyzed in accordance with the research problem formulation. Findings regarding the forms of communication, the integration of Islamic values, and their impact on learning outcomes directly address the research focus. The objective of analyzing communication practices from an Islamic perspective has been achieved through the identification of the values of trust and deliberation in educational interactions. The objective of examining their impact on learning outcomes is also met through findings regarding increased student discipline and readiness to learn. All results obtained indicate a relationship between communication quality and changes in learning behavior. Thus, this research has achieved the direction and objectives formulated from the beginning.

This research contributes to the development of communication management practices in



Islamic schools based on Islamic values. The results indicate that communication integrated with religious values can strengthen school-family partnerships. The practical implication is the need to formulate communication policies that are not only administrative but also reflective and dialogical. For teachers, these findings emphasize the importance of a persuasive approach in conveying academic evaluations to parents. For madrasa administrators, these results can serve as a basis for developing value-based partnership programs. Conceptually, this research enriches the discourse on educational communication from an Islamic perspective.

This study is limited by its location, which covers only one madrasah, thus limiting the generalizability of the findings. The qualitative approach used also did not quantitatively measure the level of improvement in student learning outcomes. Furthermore, this study focused more on communication between teachers and parents without examining in-depth the role of students as subjects of communication. External factors such as family socioeconomic conditions have not been comprehensively analyzed. Further research could use a mixed-methods approach to more measurably measure the influence of communication on academic achievement. Comparative studies across madrasahs could also broaden understanding of variations in Islamic value-based communication practices.

#### 4. CONCLUSION

Based on the research results above, it can be concluded that communication practices between the school and parents at Nurul Hidayah Elementary School in Kutawaluya District are structured, dialogical, and integrated with Islamic values that emphasize the principles of trust and deliberation. Communication serves not only as a medium for conveying academic information but also as a means of character development and strengthening collective responsibility in supporting students' learning. The consistent intensity and quality of communication encourages more active parental involvement in supervising and supporting learning at home, which has implications for improving student discipline, learning readiness, and responsibility. This research provides a conceptual contribution to the development of Islamic values-based educational communication studies and a practical contribution to the management of school-family partnerships in madrasahs. These findings open up the opportunity to develop a more systematic and adaptive educational communication model for socio-religious contexts. Future researchers are advised to expand this study using a quantitative or mixed-methods approach to more accurately measure the impact of communication on student academic achievement. Comparative studies across several madrasahs with varying characteristics are also essential to extend the validity of the findings.

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