



# Development of a Parenting Education Model Based on Religious Moderation: A Qualitative Study at Madrasah Ibtidaiyah in Indonesia

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## ABSTRACT

### Keywords:

Parenting Education Model; Religious Moderation; Madrasah Quality Management

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This study aims to develop a Religious Moderation–Based Parenting Education Model in Madrasah Ibtidaiyah (MPBMB-MI) as a strategic innovation to strengthen madrasah family partnerships in improving the quality of Islamic education. The study addresses the absence of a systematic parenting education model that integrates religious moderation values within the madrasah quality assurance system. Using a Research and Development (R&D) approach, the research was conducted through needs analysis, model design, expert validation, and revision stages, with data collected through interviews, observations, and document analysis in six madrasahs across four provinces in Indonesia. The findings show that parenting education programs contribute significantly to students' character development and discipline, and that the values of religious moderation rahmah (compassion), uswah (exemplary conduct), tawashul (dialogic communication), and mas'uliyah (spiritual responsibility)—are effectively integrated into the planning, implementation, and evaluation of parenting activities. The MPBMB-MI model achieved a high validity score of 89%, indicating that it is feasible to implement as a management-based strategy for enhancing madrasah quality through sustainable family–madrasah partnerships grounded in the principles of religious moderation.

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## INTRODUCTION

Madrasah Ibtidaiyah (MI) occupies a strategic position in Indonesian society as a religious-based primary education institution responsible not only for developing students' academic competencies but also for shaping their character, moral values, and moderate religious attitudes (Nasrullah & M, 2025). In a plural and multicultural society such as Indonesia, strengthening moderate religious values from an early age is a social necessity to prevent intolerance,

radicalism, and moral degradation. Education is widely recognized as the most effective instrument for instilling values, and MI serves as a foundational setting where religious understanding and character formation begin. Empirical studies show that children's moral and religious development is strongly influenced by the consistency of values taught at school and reinforced at home (Defaza et al., 2025; Putri et al., 2025). Therefore, the integration of educational efforts between madrasahs and families is not merely an institutional concern but a broader societal imperative. Without systematic collaboration, educational institutions risk producing fragmented value formation, which may weaken social cohesion. Consequently, developing a structured parenting education model becomes essential to ensure that religious moderation is internalized holistically and sustainably.

Despite the strategic role of MI in shaping moderate and ethical citizens, many societal challenges indicate that educational efforts have not fully addressed the complexity of children's moral and religious development (Dewi, 2025; Kusumawati, 2025; Najiburohman et al., 2025; Syafiih, 2025). One major problem lies in the limited involvement and preparedness of parents in supporting educational goals, particularly in reinforcing religious moderation values at home. Families, as the primary educational environment, often lack sufficient literacy regarding moderate religious principles, tolerance, and balanced religious understanding (Hamdun, 2022; Hasibuan, 2023). This condition is exacerbated by rapid digital transformation, where children are increasingly exposed to online content that may promote exclusivism, intolerance, or misinformation (Astuti et al., 2018). Consequently, schools alone cannot shoulder the responsibility of value internalization. The absence of structured parenting education programs aligned with school quality assurance systems leads to a disconnect between educational objectives and family practices (Maisuroh & Jamil, 2024; Makiyah, 2024; Shofuro, 2025; Solehah, 2025). This gap represents a systemic problem that affects not only individual students but also the broader social fabric, highlighting the urgent need for integrated solutions involving both madrasahs and families.

Field observations in various Madrasah Ibtidaiyah reveal that parenting education activities are often conducted sporadically and focus primarily on administrative or academic issues, such as student achievement and discipline, rather than on value-based character development (Ataman & Safitri, 2024; Hamdanah & Thohir, 2025; Maulidy, 2025; Saharani & Diana, 2024). Many parenting programs take the form of one-way information sessions without follow-up evaluation or integration into the madrasah's management system. As a result, the potential of parenting education as a strategic tool for strengthening religious moderation remains underutilized. Moreover, discrepancies are

frequently observed between the values promoted in the classroom and parenting practices at home, leading to inconsistency in children's behavior and attitudes. Teachers report challenges in managing students' discipline and socio-religious behavior when parental support is weak or misaligned (Aisyah & Trianingsih, 2023; Munif & Sulaiman, 2023; Qodriyah & Asfiyah, 2025; Saleha & Sholihah, 2024). These phenomena indicate that the lack of a systematic and value-integrated parenting model undermines the effectiveness of educational management in MI. Therefore, understanding how parenting education is currently implemented and how it can be improved is crucial for enhancing educational quality and coherence between school and family environments.

Previous studies have extensively examined parental involvement in education and its impact on students' academic performance, socio-emotional development, and character formation (Badriyah, 2025; Holid, 2025; Khosi'in et al., 2024; Riduan & Zamroni, 2024). Research has demonstrated that effective school-family partnerships contribute positively to educational quality, student discipline, and learning outcomes (Epstein, 2019; Suryanto, 2021). In the context of Islamic education, several studies have focused on parenting practices that support religious identity formation and moral development (Avnet et al., 2019; Utomo, 2022). Other scholars have explored parenting education programs in madrasahs, emphasizing communication patterns between parents and children or strategies for enhancing general character education (Qowiyatun Ilma et al., 2025). These studies provide valuable insights into the importance of parental involvement and confirm that families play a critical role in supporting educational objectives. However, most of this research treats parenting education as a supplementary activity rather than as an integral component of educational management and quality assurance systems.

While research on religious moderation has gained increasing attention, it has largely concentrated on curriculum development, classroom learning strategies, and teacher competencies within formal educational settings (Hamdun, 2022; Hasibuan, 2023). Very few studies have examined how religious moderation values can be systematically integrated into parenting education programs. Consequently, there is a significant research gap regarding the intersection between parenting education, religious moderation, and madrasah quality management. Existing studies tend to overlook the managerial dimension of parenting programs, such as planning, implementation, evaluation, and sustainability within institutional frameworks. This limitation results in fragmented approaches that fail to address the continuity of value internalization between school and home. Therefore, there is a pressing need for research that bridges this gap by developing a comprehensive parenting education model grounded in religious moderation values and aligned with madrasah quality

assurance systems. Addressing this gap is crucial for advancing both theoretical and practical contributions in educational management.

The novelty of this research lies in its integrative approach to developing a parenting education model based on religious moderation that is explicitly linked to madrasah quality improvement. Unlike previous studies that focus on either parenting education or religious moderation in isolation, this research combines both dimensions within a Research and Development (R&D) framework. The proposed model emphasizes core moderation values rahmah, uswah, tawashul, and mas'uliyah and embeds them into the planning, implementation, and evaluation stages of parenting education management. This approach positions parenting education not merely as a supportive activity but as a strategic innovation within the madrasah quality assurance system. By addressing contemporary challenges such as digital disruption and value inconsistency between school and home, the model offers a state-of-the-art contribution that responds to current educational needs. Therefore, this research is both timely and essential for strengthening sustainable school family partnerships in Islamic elementary education.

Based on the identified problems and research gaps, this study addresses three main research questions: how parenting education is implemented in Madrasah Ibtidaiyah and its contribution to educational quality; how religious moderation values are integrated into parenting practices; and how a religious moderation-based parenting education model can be developed to enhance madrasah quality. The underlying argument of this research is that systematic parenting education grounded in religious moderation values can significantly strengthen the synergy between madrasahs and families, thereby improving students' character, discipline, and holistic development. By employing a Research and Development approach, this study contributes to educational management theory by offering a validated model that integrates value-based parenting into institutional quality frameworks. Practically, the findings are expected to provide madrasah leaders and policymakers with a structured guideline for implementing effective parenting education programs that support the national agenda of strengthening religious moderation and sustainable educational quality.

## RESEACH METHOD

This study employed a Research and Development (R&D) approach based on the Educational Design Research (EDR) model proposed by Plomp and further elaborated by McKenney and Reeves (McKenney & Reeves, 2018; Plomp, 2013). This design was selected because the primary objective of the study was not only to explore existing practices but also to develop a Religious Moderation-

Based Parenting Education Model applicable to Madrasah Ibtidaiyah. The EDR approach enables a systematic integration of theoretical foundations and empirical field data in producing an educational model that is both valid and contextually relevant. In this study, the research process was limited to the Preliminary Research and Prototyping phases, without proceeding to the assessment phase, as the focus was on model development and initial validation rather than large-scale implementation testing.

The research was conducted in six Madrasah Ibtidaiyah located across four provinces in Indonesia, selected using purposive sampling techniques (Patton, 2015). The selection criteria included: (1) the existence of parenting education programs, (2) institutional commitment to character education and religious values, and (3) willingness to participate throughout all stages of the research. Participants consisted of madrasah principals, teachers, parents, and relevant stakeholders directly involved in parenting education activities. This selection aimed to ensure comprehensive data reflecting both managerial and practical dimensions of parenting education in Islamic elementary schools.

Data collection was primarily conducted during the Preliminary Research phase using a qualitative approach. The techniques included in-depth interviews, field observations, document analysis, and Focus Group Discussions (FGDs) (Morgan, 1997; Sugiyono, 2017). In-depth interviews were used to explore participants' perspectives on the implementation of parenting education and the integration of religious moderation values. Observations were conducted to capture real practices and interactions between madrasahs and parents. Document analysis involved reviewing parenting program guidelines, institutional policies, and relevant educational documents. FGDs were conducted to validate needs analysis findings and to obtain collective input for the initial model design.

Qualitative data obtained from interviews, observations, documents, and FGDs were analyzed through data reduction, data display, and conclusion drawing (Sugiyono, 2017). This process aimed to identify recurring patterns, themes, and critical needs that informed the development of the parenting education model. Subsequently, data from expert validation during the Prototyping phase were analyzed using descriptive quantitative analysis based on a rating scale to determine the validity and feasibility level of the model (Riduwan & Akdon, 2013). The results of this analysis served as the basis for revising and refining the proposed model.

The trustworthiness of the research findings was ensured through triangulation of data sources and techniques, by comparing data from interviews, observations, document analysis, and FGDs (Sugiyono, 2017). In addition, expert judgment was employed to assess the conceptual accuracy, practical relevance,

and internal consistency of the developed model (Riduwan & Akdon, 2013). Member checking and reflective discussions with participants were also conducted to enhance data credibility. These strategies collectively ensured the validity and reliability of the research findings as a foundation for developing a Religious Moderation–Based Parenting Education Model.

## **RESULT AND DISCUSSION**

### **Result**

#### **Findings from Preliminary Research**

In general, all Islamic elementary schools (Madrasah Ibtidaiyah) involved in this study have implemented parenting activities; however, the level of implementation, intensity, and program quality vary considerably. Based on in-depth interviews with key stakeholders including madrasah principals, teachers, and parents five major themes emerged.

Understanding of religious moderation.

Most madrasah principals and teachers demonstrated a basic conceptual understanding of religious moderation, generally defining it as a tolerant religious attitude that respects differences. For instance, the principal of Madrasah 1 stated, “Religious moderation is a religious attitude that is tolerant and respectful of differences.” However, when probed further regarding indicators, implementation strategies, or concrete examples, respondents experienced difficulty articulating their understanding. Similar limitations were observed among parents, indicating that religious moderation literacy remains largely conceptual and has not yet been operationalized in parenting practices.

#### **Diversity and intensity of parenting programs.**

Parenting programs across the six madrasahs differed significantly in both form and frequency. Madrasah 4 demonstrated relatively structured and diverse activities, including religious study groups, hobby-based parent communities, and anti-bullying initiatives. In contrast, other madrasahs implemented parenting activities primarily in administrative forms, such as report card distribution meetings or ceremonial gatherings. The frequency of activities ranged from monthly to bi-semester and annual programs, highlighting disparities in both program quality and sustainability.

Challenges in parenting and parental involvement.

Parents reported several challenges, primarily related to demanding work schedules that limited their participation in parenting activities. In addition, many parents expressed a lack of understanding regarding effective parenting strategies, particularly in managing children’s use of digital devices and addressing issues such as cyberbullying. From the madrasah perspective, challenges included limited funding, low parental participation, and increased

teacher workload, which constrained the consistency and depth of parenting programs.

Madrasah strategies for value internalization and parental guidance.

Most madrasahs relied heavily on lecture-based methods to guide parents. Some institutions complemented this approach with habituation programs, home visits, and community-building activities. The dominant values emphasized included morality, courtesy, discipline, and responsibility. Only a few madrasahs explicitly incorporated religious moderation values, such as tolerance, anti-violence, and social harmony, into their parenting activities.

Expectations for parenting programs.

Stakeholders expressed strong expectations for the development of a structured and applicable parenting education model. These expectations included: (1) the availability of a clear, ready-to-use model with in-depth and contextually relevant materials; (2) increased frequency and quality of parenting sessions involving expert facilitators such as psychologists; and (3) institutional support in terms of facilities and funding to ensure program sustainability.

### Model Validation Results

The early draft of the Religious Moderation–Based Parenting Education Model was subjected to expert validation to assess its feasibility and conceptual soundness. Overall, the model obtained an average score of 4.5 out of 5, which falls into the “Very Worthy” category.

**Table 1. Expert Validation Results of the Parenting Education Model**

No.	Rated aspect	Average Score (Scale 1–5)	Eligibility Category	Expert Statement/Recommendation
1	Conformity with Islamic Values and Religious Moderation	4.6	Very Worthy	The model is in accordance with the Islamic principles of <i>rahmatan lil 'alamin</i> and the four pillars of moderation (national commitment, tolerance, anti-violence, and respect for local wisdom).
2	Integration between Parenting, Moderation, and Madrasah Quality	4.5	Very Worthy	The relationship between variables is clear and logical; it is recommended to add indicators measuring parental involvement.
3	Clarity of Components and Model Flow	4.4	Worthy	Systematic model structure; need to simplify technical terms to make it easy to understand for users in madrasahs.
4	Applicability of Models in the MI Context	4.5	Very Worthy	Can be practically applied in madrasahs; training is recommended to accompany the implementation of the model.

5	Completeness of Evaluation Instruments and Components	4.3	Worthy	It is necessary to add parenting quality evaluation sheets and teacher reflections.
6	Consistency with the Principles of Islamic Education Model Development	4.7	Very Worthy	It is in accordance with Islamic education theory and the Ministry of Religion's policy on religious moderation.
<b>Average Score</b>		4.5 (89%)	Very Worthy	

The validation results indicate that the model is conceptually aligned with Islamic educational principles and national religious moderation policies. Experts highlighted the strong integration between parenting education, religious moderation values, and madrasah quality improvement, while also recommending refinements related to evaluation instruments and parental involvement indicators.

### Model Development Results

The final model resulting from the development process is an integrated framework designed to create systematic synergy between madrasahs and families in instilling religious moderation values through parenting education. The model adopts a continuous improvement cycle consisting of six interrelated components.

First, the philosophical foundation and values of moderate Islam serve as the moral and spiritual basis for all parenting activities. These values guide the entire process and function as the ultimate quality orientation.

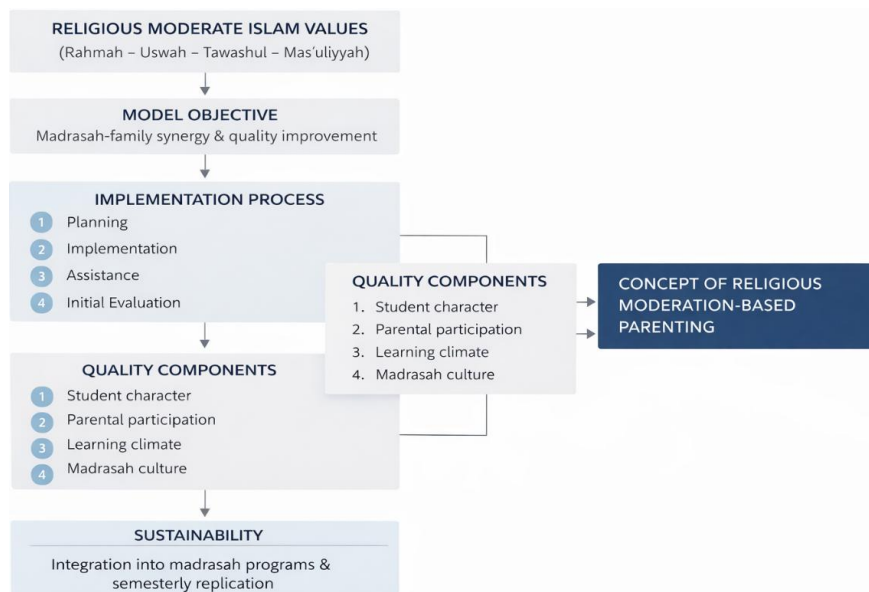
Second, the model objectives focus on bridging ideal religious values with the practical needs of madrasahs by strengthening family partnerships and improving institutional quality.

Third, the parenting implementation process represents the core of the model and includes structured stages of planning, implementation, mentoring, and initial evaluation.

Fourth, the quality component reflects the direct outcomes of parenting activities, including improvements in student character, parental involvement, and a harmonious learning climate.

Fifth, parenting evaluation functions as a monitoring and reflective mechanism to assess program effectiveness and inform decision-making.

Sixth, sustainability ensures that evaluation results are transformed into continuous improvement efforts, allowing the model to evolve dynamically.



**Figure 1. Religious Moderation-Based Parenting Education Model (MPBMB-MI)**

Figure 1 illustrates the integrated and cyclical nature of the Religious Moderation Based Parenting Education Model. The model does not operate in a linear sequence; instead, it forms a dynamic circular system. Religious moderation values constitute the foundational core, shaping objectives and guiding implementation processes. The parenting process generates quality outcomes, which are subsequently measured through evaluation mechanisms. The evaluation results then feed back into the system to strengthen sustainability and continuous improvement. This structure emphasizes that parenting education is not a one-time program but a strategic management process that continuously enhances madrasah quality through sustained family-school partnerships grounded in moderate Islamic values.

## DISCUSSION

The findings of this study indicate that parenting education in Madrasah Ibtidaiyah (MI) has been implemented in tangible forms through various activities, including parent teacher meetings, routine communication between teachers and parents, and family-oriented coaching programs. These practices demonstrate that MI possesses relatively strong social and institutional capital to involve parents as partners in the educational process. This condition reflects the potential of Islamic elementary schools to develop effective family school partnerships as part of basic education governance.

However, interview data reveal that the implementation of parenting education remains highly contextual and dependent on each madrasah's internal

policies, particularly in terms of program content, frequency, and evaluation mechanisms. Parenting activities are generally positioned as supportive or complementary programs rather than being explicitly designed as strategic instruments for madrasah quality improvement grounded in religious moderation values. This finding suggests that strengthening parenting education in MI does not require initiating entirely new practices, but rather organizing and systematizing existing ones. Such an approach aligns with Epstein's (2019) concept of family school partnerships, which emphasizes parenting as an integral component of educational management rather than an ancillary activity.

Field evidence also shows that values of religious moderation are present in daily practices within MI and family environments, especially through moral education, social interaction, tolerance among students, and parenting approaches that emphasize role modeling and dialogic communication. Teachers and parents generally perceive religious moderation as a balanced and virtuous religious attitude, which is consistent with findings by Lessy et al. (2022) indicating that children learn religious moderation primarily through everyday experiences and observed behaviors. This supports the policy orientation of the Indonesian Ministry of Religious Affairs (2019), which frames religious moderation as an attitude and behavior embedded in daily life rather than merely a conceptual discourse.

Nevertheless, the absence of a structured parenting framework that explicitly links religious moderation values to parenting practices has resulted in these values being implicitly enacted but not systematically documented, evaluated, or strengthened. As a consequence, the potential contribution of parenting education to madrasah quality improvement remains underutilized. Therefore, the development of a religious moderation-based parenting education model is particularly relevant as an instrument for harmonizing and reinforcing existing practices within a clear value framework.

Furthermore, the study identifies a positive relationship between parental involvement and improvements in students' behavior, discipline, and character development, as well as increased effectiveness in teachers' educational roles. Parents who actively participate in parenting programs tend to demonstrate greater consistency in supporting their children's learning and religious practices at home. This finding corroborates previous research indicating that parental involvement has a significant influence on student discipline, accounting for 27.4% of its variance (Khairunisa et al., 2021). In this context, parenting functions as a reinforcing factor that enhances the overall educational process in MI, particularly in fostering character, moral development, and a conducive learning environment, in line with Basuki et al. (2024).

Importantly, the findings position parenting education not as the sole determinant of educational quality, but as a strategic component that strengthens synergy between the madrasah and the family. This perspective is consistent with prior studies emphasizing that parenting programs are not merely supplementary initiatives, but essential mechanisms for building sustainable collaboration between home and school in educating children (Laily Alindra et al., 2025). When managed systematically, parenting education can serve as a foundation for improving the quality of basic education, particularly in terms of character formation and student independence.

Based on the synthesis of field findings and relevant literature, the development of a religious moderation–based parenting education model in this study is directed toward: (1) organizing existing parenting practices in MI, (2) providing a clear and operational value framework grounded in religious moderation, and (3) offering a realistic flow of implementation and evaluation that can be adopted by madrasahs. The model was developed as a conceptual framework in accordance with the Educational Design Research approach and was limited to the expert validation stage. Therefore, it is not intended as a final implementation model but rather as a validated conceptual reference for further empirical testing and refinement, consistent with development research principles that emphasize conceptual validation prior to field experimentation (Plomp, 2013).

The expert validation results, which yielded a high validity score of 89%, indicate that the model is relevant, logically structured, and feasible for implementation. These findings imply that parenting education strengthening programs in MI should be designed in a structured and sustainable manner, grounded in contextual religious moderation values, equipped with simple and applicable evaluation mechanisms, and implemented collaboratively by teachers, parents, and madrasah committees. Consequently, the developed model can serve as an initial reference for implementing religious moderation–based parenting programs and as a foundation for future experimental and implementation-based research.

## CONCLUSION

This study highlights that parenting education in Madrasah Ibtidaiyah has been effectively implemented through participatory and collaborative forums involving parents and madrasah committees, contributing significantly to the quality of educational delivery, particularly in strengthening students' character, discipline, and communication between madrasahs and families. A key lesson from this research is that the quality of Islamic elementary education cannot be separated from the quality of family involvement that supports it. The

integration of religious moderation values rahmah (compassion), uswah (exemplary behavior), tawashul (dialogic communication), and mas'uliyah (spiritual responsibility) has been shown to reinforce an inclusive and welfare-oriented madrasah culture, thereby enhancing students' character and spiritual development. Furthermore, the developed Religious Moderation Based Parenting Education Model (MPBMB-MI), which consists of six interconnected components forming a Continuous Quality Improvement (CQI) cycle, demonstrates that parenting can function as a strategic instrument for madrasah quality control. The model's high validity score (89%) confirms its feasibility for application in Islamic elementary school contexts.

From a scholarly perspective, this study contributes to the field of Islamic education and educational management by extending Islamic parenting education theory through the incorporation of religious moderation values as its core foundation and by integrating these values within a Total Quality Management (TQM) framework. The MPBMB-MI model offers a novel conceptual linkage between family education, religious moderation, and madrasah quality assurance systems, providing both academic and policy relevance. Nevertheless, this study is limited to the conceptual development and expert validation stages and has not yet tested the model through large-scale or experimental implementation. Future research is therefore recommended to conduct field trials, impact evaluations, and comparative studies across different educational contexts to assess the model's effectiveness, scalability, and long-term sustainability in improving the quality of Islamic elementary education.

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