Attanwir : Jurnal Keislaman dan Pendidikan
Volume 17 (2) September (2026)
e-ISSN: 2599-3062 p-ISSN: 2252-5238

Parental and Teacher Guidance for Students' Social Communication Character in Akidah Akhlak Education

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Abstract: *This study explores parental and teacher guidance concerning students' social communication character in Grade XI Akidah Akhlak education at MAN 2 Tuban, Indonesia. A descriptive qualitative case study involved 13 participants: five parents, five students, one Akidah Akhlak teacher, and two madrasah leaders. Data collection comprised semi-structured interviews, observation, and documentary examination. Analysis was guided by data condensation, data display, and conclusion drawing and verification. The detailed participant accounts presented in the findings describe parental efforts to create opportunities for dialogue, model respectful speech, and discuss inappropriate language. Classroom guidance addressed respectful disagreement and listening before responding. These practices coexisted with difficulties in parental emotional regulation, limited knowledge of children's digital activity, and students' turn-taking. The teacher reported contacting parents primarily when problems arose, while routine discussion of communication development had not become established. The study distinguishes guidance provided within families and the madrasah from coordination between these settings. It suggests that regular, two-way exchanges incorporating students' perspectives could support more connected guidance. The findings remain context-specific and do not establish causal effects or lasting character change.*

Keywords: *Akidah Akhlak; social communication character; parental guidance; teacher guidance; family–school partnership*

INTRODUCTION

Respectful communication is an important expression of moral conduct in students' everyday lives. Listening without interrupting, expressing disagreement without humiliating others, speaking truthfully, and responding appropriately to correction require both communicative ability and ethical judgement. In Islamic education, these practices are closely associated with akhlak, or moral conduct. Akidah Akhlak, the subject concerned with Islamic creed and ethics, therefore provides a relevant setting for examining how moral expectations are connected with students' interactions with others.

Families and madrasahs provide related settings for this learning. At home, students encounter expectations through conversation, advice, correction, and adults' own conduct. In the madrasah, teachers provide guidance through classroom interaction and learning activities. Agreement about respectful speech does not necessarily translate into consistent practices or regular communication between adults. Understanding students' social communication character therefore requires examining both guidance within each setting and the exchanges connecting them.

Family communication also involves shared expectations about relationships and interaction. Koerner and Fitzpatrick (2002) conceptualize family communication through relational schemas that inform how family members understand and respond to one another. This perspective directs attention to recurring exchanges rather than isolated instances of advice. Here, it supports examining opportunities for dialogue alongside expectations concerning respectful speech, without assigning families to communication types that were not assessed.

The educational meaning of modelling likewise requires clarification. Sanderse (2013) argues that moral role modelling involves helping learners understand why particular qualities matter and how they might practise them. This provides a basis for examining adult conduct and the explanations accompanying guidance. It also makes inconsistencies between expected and demonstrated behaviour relevant to the analysis.

Berkowitz and Bier (2004) situate character education within a research base concerned with educational practice and student outcomes. Their approach supports examining what adults do and what evidence is available, rather than equating the provision of moral instruction with successful character formation.

Previous research has established the relevance of parent–teacher cooperation in character education. Aziz et al. (2023) examine collaboration in developing student character during online learning. Feranina and Komala (2022) discuss communication, shared responsibilities, and a common educational vision as elements of cooperation. These studies provide a foundation for investigating partnership as an educational practice. A further question concerns how parents and teachers exchange information about everyday conduct, respond to difficulties, and maintain continuity between their respective forms of guidance.

Research on religious habituation offers a related perspective. Amin et al. (2024) describe the development of Islamic religious education through planning, implementation, evaluation, and follow-up, including coordination with parents during evaluation. Their study draws attention to the arrangements surrounding religious activities as well as the activities themselves. In communication-related character education, this raises questions about how expectations are reinforced, difficulties discussed, and guidance followed up across family and madrasah settings.

Goodall and Montgomery (2014) distinguish parental involvement with schools from engagement with children's learning. Gerdes et al. (2022) further differentiate forms of family–school co-work in secondary education. These distinctions help frame cooperation as a set of practices requiring examination rather than a relationship established simply by the existence of contact.

The relationship between home and school also appears in research on language development. Khoirin and Faizin (2025), studying second-language acquisition among children, highlight consistent exposure and supportive interaction across these environments. Their study offers a contextual comparison for considering opportunities to practise communication. However, language proficiency and ethical conduct are distinct outcomes. Opportunities to speak do not, by themselves, demonstrate that students listen respectfully, manage disagreement, or consider the consequences of their words.

Social communication character is understood here as the ethical orientations expressed through everyday communication, particularly respect, honesty, empathy, and responsibility. Communication skills concern the ability to express and interpret messages, while communicative behaviour concerns actions such as listening, interrupting, explaining a position, or responding to an opinion. This distinction prevents

confident or fluent speech from being treated automatically as evidence of moral character. It also allows difficulties and inconsistencies to be examined as part of the educational process.

This study examines Grade XI Akidah Akhlak learning at MAN 2 Tuban and related guidance described by parents, students, a teacher, and madrasah leaders. Its contribution lies in examining how communication guidance within families and the madrasah is connected through adult cooperation. Rather than assuming that partnership follows from shared intentions, the study considers its reported forms and constraints. Particular attention is given to whether contact provides opportunities for ongoing guidance or remains focused on responding to problems.

The study addresses three questions: (1) how do parents support students' social communication character through everyday family interaction; (2) how does the Akidah Akhlak teacher provide communication-related guidance through learning and interaction; and (3) what opportunities and difficulties do participants report within these practices and cooperation between families and the madrasah? The study provides a contextual account rather than an assessment of causal effects or lasting character change.

METHOD

Research Design and Participants

This study employed a descriptive qualitative approach with a case study design to examine parental and teacher guidance concerning students' social communication character in its educational context (Creswell, 2014; Moleong, 2017). The research was conducted in March 2026 by a researcher from outside the madrasah. The case concerned Grade XI Akidah Akhlak learning at MAN 2 Tuban and related guidance described by participating parents. The unit of analysis was the set of practices and relationships connecting family guidance with learning and interaction in the madrasah.

The study involved 13 participants: five parents, five Grade XI students, one Akidah Akhlak teacher, the madrasah head, and the deputy head responsible for curriculum. The five parents and five students were selected using random sampling, as reported by the researcher. The participating students were not the children of the participating parents; their accounts were therefore considered as perspectives across participant groups rather than matched family accounts. The teacher and leaders

contributed role-specific perspectives. Together, the participant groups addressed family practices, student experiences, classroom guidance, and institutional arrangements.

Table 1. *Participant Groups and Contributions*

Participant group	Number	Main contribution
Parents	5	Family dialogue, modelling, corrective guidance, digital supervision, and contact with teachers
Grade XI students	5	Experiences of communication expectations, classroom interaction, and guidance
Akidah Akhlak teacher	1	Teaching practices, exemplary conduct, and cooperation with families
Madrasah leaders	2	Institutional policies, programmes, and constraints
Total	13	

Data Collection

Data were collected through semi-structured interviews, two observations, and examination of the teaching textbook and curriculum. Each participant was interviewed once in Indonesian for approximately 15 minutes. Interviews were documented through written notes rather than audio recordings.

Interviews explored everyday dialogue, communication modelling, corrective guidance, digital supervision, classroom participation, and contact between families and the madrasah. The two observations concerned learning and communication in the madrasah. The textbook and curriculum provided contextual information about subject content and educational expectations. Because the detailed evidence presented in the results consists of participant accounts, observation and documentation are not presented as independent confirmation of every reported practice.

Data Analysis and Credibility

The researcher analysed the written interview notes by grouping their content according to the research questions and recurring subject matter. This process was organized with reference to data condensation, data display, and conclusion drawing and verification (Miles et al., 2014). Categories addressed parental practices, teacher practices, and reported opportunities and difficulties. The textbook and curriculum were considered as contextual materials alongside the interview accounts.

Interpretation distinguished participants' intentions and reported actions from directly observed practices. Similar statements were not treated as descriptions of the same event without an established connection. The detailed findings draw on source-attributed accounts from three parents, the teacher, and one student; they are not presented as agreement across all 13 participants. Since the parent and student samples

were not matched, comparisons do not trace the same child's experience between home and school.

Confidentiality and Presentation of Accounts

Participants provided oral consent on the condition that their identities remained confidential. Participant names are omitted and replaced with anonymized codes. OT1, OT2, and OT3 identify three different parents; G1 identifies the teacher; and S1 identifies a student. The teacher's statements about classroom discussion and contact with parents come from the same participant. Individual interview dates are not displayed.

The participant statements were edited with AI assistance and checked against the written interview notes for consistency of meaning. They are presented in English as paraphrases rather than verbatim quotations, since interviews were not audio-recorded. The findings do not infer causal effects or lasting character change from descriptions of guidance alone.

RESULT AND DISCUSSION

Results

The findings address parental guidance, classroom communication, and contact between families and the madrasah. The detailed accounts presented here represent three parents, one Akidah Akhlak teacher, and one student within the wider participant group. These accounts identify reported opportunities and difficulties rather than an exhaustive set of factors explaining students' communication character.

Parental Guidance in Everyday Interaction

Creating Opportunities for Open Dialogue

OT1 described inviting the child to talk after dinner and listening before responding when the child shared a problem. The parent associated this practice with maintaining the child's willingness to communicate.

The account identifies a family routine through which the parent sought to create space for the child's experiences. Listening formed part of the guidance itself, preceding advice or correction. The account describes the parent's approach; the child's experience of these conversations was not established by this statement.

Modelling Respectful Speech

OT2 connected expectations of polite speech with the parent's responsibility to maintain an appropriate way of speaking. The parent also acknowledged sometimes becoming emotionally provoked and identified this response as something requiring improvement. This account reveals a tension between the behaviour expected of the child and the example provided by the adult. Modelling was described as an ongoing responsibility involving attention to the parent's own conduct, rather than a consistently maintained practice.

Discussing Inappropriate Language

OT3 acknowledged not always knowing what the child accessed on a smartphone. When the child used an inappropriate expression, however, the parent asked where it had been encountered and discussed the language with the child.

The guidance described was prompted by language noticed during everyday interaction. The account distinguishes comprehensive oversight of digital activity from discussion of expressions that became apparent to the parent. Limited knowledge of smartphone use could coexist with active efforts to address communication.

Across these accounts, involvement took different forms: creating opportunities to speak, attempting to model respectful language, and responding to inappropriate expressions. The accompanying difficulties concerned consistency of adult conduct and incomplete knowledge of children's experiences.

Classroom Guidance and Student Participation

Expressing Disagreement Respectfully

G1 described reminding students that different opinions were acceptable during classroom discussion. The teacher also attended to how students expressed objections, particularly whether their responses demeaned classmates.

The account identifies a distinction between disagreement and disrespect. Students were permitted to present different positions, while expectations concerning the treatment of others remained part of participation. Guidance was incorporated into the conduct of discussion rather than limited to lesson content.

Listening before Responding

S1 described sometimes wanting to answer before a classmate had finished speaking. The student also recalled being reminded by the teacher to listen before responding.

This account presents listening as an ongoing difficulty. The student recognized the expectation but described an impulse that could interfere with following it. The reminder was consequently part of continuing guidance rather than evidence of an established habit.

G1 and S1 addressed related aspects of classroom communication from different positions. The teacher emphasized respectful disagreement, while the student identified listening and turn-taking as a personal challenge. Their accounts are not treated as descriptions of the same incident.

Contact with Parents and the Absence of Routine Exchange

G1 explained that parents were usually contacted when a problem arose. The teacher also acknowledged that routine discussion of students' communication development had not become established.

From this teacher's perspective, contact provided a means of responding to concerns but was less established as an ongoing exchange about everyday development. The finding distinguishes the availability of communication from its purpose and regularity. It does not establish that all families experienced contact in the same way or that limited routine exchange reflected a lack of parental concern.

Reported Opportunities and Difficulties

The accounts identify several opportunities for guidance. OT1 described a routine setting for conversation, OT3 described discussing inappropriate language, and G1 described addressing expectations during classroom discussion. S1's recollection indicates that a reminder to listen was noticed by the student.

Difficulties were present within these practices. OT2 acknowledged inconsistent emotional responses, OT3 described incomplete knowledge of digital activity, and S1 reported difficulty waiting before speaking. G1 identified a further limitation in the connection between settings: discussion with parents about communication development was not routine.

These accounts portray communication-related character education as an ongoing effort involving guidance, correction, and practical constraints. They provide a basis for examining how intentions were enacted without demonstrating uniform improvement across students or families.

Discussion

Communication Character in Everyday Practice

The findings connect moral guidance with ordinary interaction. Listening to a child's concerns, discussing inappropriate expressions, managing disagreement, and waiting before responding were the situations through which participants described guidance and its difficulties. Respect and responsibility became relevant through particular actions rather than solely through explanations of moral values.

This distinction clarifies the relationship between communication skills and character. A student may formulate an answer while struggling to allow another person to finish speaking. Similarly, a parent may endorse polite speech while finding it difficult to regulate an emotional response. The accounts support examining how participants put expectations into practice, including occasions when conduct remains inconsistent.

Koerner and Fitzpatrick's (2002) relational perspective helps situate these exchanges within family relationships. OT1's account describes an opportunity for dialogue, but it does not establish an overall family communication pattern or a shared perception between parent and child. Keeping that distinction visible avoids classifying a family from a single reported practice.

The findings also distinguish adult intentions from students' experiences. G1 described encouraging respectful participation, whereas S1 identified difficulty listening. Reading these perspectives together provides a more qualified interpretation than treating a reported teaching approach as evidence of effectiveness.

Parental Involvement and Inconsistent Modelling

Pomerantz et al. (2007) argue that how, for whom, and why parents become involved matters when interpreting educational involvement. Barger et al. (2019) also identify associations between parental involvement and several domains of children's adjustment. These studies support attention to differences in involvement, while their findings do not establish effects in the present case.

The parental accounts show that involvement cannot be reduced to a single measure of presence or absence. OT1 emphasized space for dialogue, OT2 addressed the adult's own speech, and OT3 described responsive discussion under conditions of incomplete digital oversight. These practices involve different responsibilities and constraints.

OT2's acknowledgement is relevant to Shochib's (2010) discussion of parenting and self-discipline. It directs attention to consistency between expectations and conduct while qualifying the assumption that adults reliably provide the example they intend. Modelling appears as a practice requiring self-regulation and correction, although the child's interpretation remains unknown.

Sanderse (2013) further argues that moral role modelling requires attention to why the demonstrated qualities matter and how learners can acquire them. This suggests that the educational significance of adult conduct cannot be reduced to imitation. In this case, the account provides evidence of parental reflection, but not of how the child understood or responded to that reflection.

OT3's account qualifies an understanding of supervision based on complete knowledge of digital activity. Guidance followed language noticed in interaction despite limited knowledge of smartphone use. The relevant practice was dialogue about acceptable expression alongside limits of oversight.

Livingstone and Helsper (2008) distinguish strategies of parental mediation of children's internet use. This provides a basis for considering discussion and restrictions as different practices rather than assuming that supervision is a single activity. OT3's account is most informative about responsive discussion; it does not establish which broader mediation strategy characterized the family.

Symons et al. (2017) examine parental mediation of adolescents' internet use through qualitative parental accounts. Their study provides a relevant comparison for considering practices and difficulties involved in digital guidance. OT3 contributes a specific distinction: incomplete knowledge coexisted with discussion of inappropriate language. This is a reported form of mediation rather than evidence that supervision was comprehensive or that discussion changed subsequent behaviour.

Akidah Akhlak Learning as Guided Participation

G1's account suggests that Akidah Akhlak learning offered a setting for addressing how students participated in disagreement. Allowing different opinions while discouraging humiliation connected moral expectations with the process of classroom discussion. The teacher's role involved guiding relationships between speakers as well as addressing lesson content.

Amin et al. (2024) describe religious habituation through planning, implementation, evaluation, and follow-up. The present case adds an interactional

perspective by identifying situations in which expectations were communicated and a difficulty experienced by a student. S1's account shows why providing guidance and establishing a habit should remain analytically distinct.

Durlak et al. (2011) synthesize intervention evidence on social and emotional learning, including outcomes related to skills and behaviour. Their findings establish the relevance of structured learning opportunities but arise from intervention studies. Classroom reminders in the present case cannot be treated as evidence of equivalent outcomes.

The findings locate guidance within participation while leaving its longer-term uptake open to investigation. Examining how students understand corrections, respond to them, and encounter subsequent opportunities to practise would provide a stronger basis for assessing that process.

From Problem-Focused Contact to Ongoing Coordination

The main contribution concerns the distinction between contact and continuing coordination. G1 described communication with parents usually triggered by problems, alongside the absence of routine discussion about communication development. This identifies a practical limit within the relationship between family and madrasah guidance.

Aziz et al. (2023) examine collaboration during online learning, while Feranina and Komala (2022) emphasize communication, shared responsibilities, and a common vision. The present finding specifies a question within these broader accounts: does communication primarily support responses to particular concerns, or also provide a regular opportunity to interpret experiences and coordinate guidance?

Thompson et al. (2015) examine parents' selection of communication modes, including email, text messaging, and social media. Their study provides a basis for considering channels of contact, while G1's account raises a separate issue about purpose and regularity. The availability of a communication medium does not itself establish ongoing coordination.

Kraft and Dougherty (2013) provide experimental evidence concerning teacher–family communication and student engagement in a summer-school setting. Their study establishes the value of investigating communication as an educational practice, but its outcomes should not be equated with communication character. The present study did not test a communication intervention or measure its effects.

Sheridan et al. (2019) identify benefits of family–school interventions for children's social-behavioural competence and mental health. Their meta-analysis identifies relational processes, including communication and collaboration, alongside structural supports as relevant components. This strengthens the rationale for examining how cooperation is organized, without establishing that regular contact alone would produce comparable outcomes in the present setting.

A community-based programme offers another contextual comparison. Faizin et al. (2025) describe parental support and active community structures as conditions supporting a tutoring programme in Geger Village. Although the programme addressed educational participation rather than communication character, it draws attention to arrangements through which support is organized. Here, G1 identifies a specific gap: routine discussion of communication development had not become established.

Gerdes et al. (2022) examine partnership through levels of co-work and parents' agency. Their distinctions sharpen the present interpretation: a route for reporting a problem is not necessarily an arrangement for shared interpretation and follow-up. Goodall and Montgomery's (2014) continuum likewise helps distinguish contact with school from engagement with learning.

Hornby and Lafaele (2011) locate barriers to involvement across family, child, parent–teacher, and societal conditions. This cautions against interpreting limited routine exchange as parental indifference. The present accounts identify a coordination difficulty but do not provide sufficient evidence to determine its institutional or socioeconomic causes.

Hill and Tyson (2009) examine different forms of parental involvement during early adolescence, while Jeynes (2012) evaluates programmes in relation to academic achievement. These studies provide contextual reasons to consider the form and developmental setting of involvement. Their academic outcomes remain distinct from the morally oriented communication examined here.

Problem-focused contact serves a necessary function, but its existence does not establish continuity between settings. Parents and teachers may address related values while having limited knowledge of one another's practices. Distinguishing parallel efforts from coordinated responses explains why cooperation should be examined through actual arrangements rather than inferred from shared intentions.

Khoirin and Faizin (2025) offer a contextual comparison through consistent exposure and supportive interaction across home and school in language development. The present study concerns a different outcome but similarly directs attention to opportunities distributed across settings. It does not establish that students transferred particular communication practices between home and madrasah; that connection would require evidence following the same students across contexts.

Practical Implications

The findings suggest a role for brief, regular exchanges about specific communication situations. Parents and teachers could discuss the behaviour noticed, the student's perspective, the response attempted, and follow-up required. This recommendation follows from the teacher's account of limited routine discussion rather than from an evaluated intervention. Within Akidah Akhlak learning, listening before responding and expressing disagreement respectfully provide concrete practices for reflection. Students' perspectives should inform that reflection because adult expectations do not fully represent how guidance is experienced. In families, attention to listening, emotional responses, and discussion of inappropriate language offers corresponding opportunities for examining how guidance is delivered.

Limitations and Contribution

The study is bounded by one institution and a small participant group. Although 13 people participated, the detailed evidence presented represents five informants. It cannot establish agreement across the full sample or substantiate a comprehensive account of institutional conditions. Paraphrased statements also limit analysis of participants' original wording, and the evidence presented does not demonstrate change over time.

Within these limits, the study distinguishes guidance within settings from coordination between them. The accounts show educational efforts alongside inconsistencies and practical difficulties, while the teacher identifies contact that remained primarily responsive to problems. This provides a focused contribution to understanding family–madrasah cooperation as an everyday practice whose purpose, regularity, and follow-up require direct examination.

CONCLUSION

This case study examined parental and teacher guidance concerning students' social communication character at MAN 2 Tuban. The accounts presented show how

parents supported communication through opportunities for dialogue, efforts to model respectful speech, and discussion of inappropriate expressions. The Akidah Akhlak teacher described guiding respectful disagreement, while the student account identified listening before responding as an ongoing challenge. These practices coexisted with difficulties in emotional regulation, digital oversight, and classroom participation.

The central finding concerns the distinction between providing guidance within each setting and coordinating it across settings. The teacher reported contacting parents primarily when problems arose, while routine discussion of communication development had not become established. Shared intentions should therefore not be treated as evidence of continuing coordination. Brief, regular exchanges that include students' perspectives could provide a practical direction for strengthening cooperation, although their effectiveness requires investigation.

The conclusions are limited to one institution and selected accounts. The evidence does not establish causal effects or lasting character change. Further research should connect accounts from the same families and students with observations over time to examine how guidance is experienced, practised, and coordinated across home and madrasah.

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