

The Impact of School-Parent Collaboration and Family Environment on Character Education of Students at Madrasah Ibtidaiyah

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ABSTRACT

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Keywords:

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Objectives: This study examined the influence of school-parent collaboration and family environment on the character development of madrasah ibtidaiyah students in Jombang, Indonesia.

Method: Using a quantitative approach and associative descriptive method, the study involved purposive sampling of 23 units of madrasah ibtidaiyah in Jombang, Indonesia, with 47 paired respondents. The questionnaire measured three variables: School-Parent Collaboration based on Epstein's model, Family Environment based on Baumrind's parenting theory, and Student Character based on Lickona and Zubaedi. Data analysis included tests for normality, multicollinearity, heteroscedasticity, and multiple linear regression.

Results: The results showed that school-parent collaboration had no effect on character education, family environment had no effect on character education. and school-parent collaboration and family environment together had no effect on character education, contributing only 2.4%.

Theoretical Contribution: The theoretical contributions of this study are: 1) supporting Bronfenbrenner's ecological theory, Vygotsky's theory of the Zone of Proximal Development (ZPD), and Bandura's social theory; 2) identifying character values in Islamic education, such as *ṣidq* (honesty), *amānah* (responsibility), *ṣabr* (patience), *rahmah* (compassion), discipline, *'adl* (justice), and solidarity; and 3) proposing character education strategies that include *syirkah tarbawiyyah* (education with true partnership), *mas'ūliyyah musytarakah* (spiritual responsibility), *uswah ḥasanah* (exemplary behavior), *tarbiyah raqamiyyah* (digital education), and *tawāḏun tarbawī* (balanced education).

Implication Future research should adopt longitudinal approaches and broader factors.

INTRODUCTION

Character education is a vital component of Indonesia's national education agenda, aimed at producing individuals who are not only academically capable but also morally and socially responsible. Within the context of Madrasah Ibtidaiyah (MI), this becomes even more significant as students at this stage are in their formative years, where moral reasoning and values are being cultivated (Mathes, 2021).

Collaboration between schools and parents is often cited as an essential factor in this process. Effective school-parent collaboration has been linked to improved academic performance, stronger emotional well-being, and better character outcomes (Epstein, 2018). However, in practice, parental involvement in Indonesia often remains limited to administrative participation, such as attending meetings or collecting report cards, with little substantive contribution to value education (Irwan et al., 2023). This limited engagement raises questions about the actual impact of collaboration on character formation.

Character education is a central pillar of Indonesia's national education policy, reflecting the broader goal of nurturing students who are academically competent, ethically responsible, and spiritually grounded. The government has positioned this as a strategic priority, evident in efforts to reinforce Pancasila values (Effendi, 2022), integrate religious education into the curriculum (Hosna et al., 2025; Rahmad & Kibtiyah, 2022), and promote holistic learning frameworks (Agung Wibowo et al., 2022). Within this context, Madrasah Ibtidaiyah (MI) serves a unique role as it combines the national curriculum with Islamic studies, enabling the integration of knowledge, morality, and spirituality in shaping students' character (Akhmadi, 2023; Arsyad et al., 2021).

Research on character education in Indonesia demonstrates that madrasahs contribute significantly through structured learning, school culture, and extracurricular activities (Nurhadi et al., 2020; Puspita Sari, 2023). However, these efforts remain highly dependent on the home environment. Studies indicate that parental involvement often takes an administrative rather than a value-oriented form, such as attending committee meetings or collecting report cards (Shobihah &

Walidah, 2021). Moreover, the family environment substantially influences students' motivation and moral formation (Putri & Mufidah, 2021). This suggests that without active, value-driven collaboration, character education risks becoming symbolic and ineffective (Widodo & Wahyuningsih, 2021).

The role of the family environment is no less important. Vygotsky (1978) highlights the concept of the Zone of Proximal Development (ZPD), emphasising that parents function as scaffolds to guide children's moral and cognitive growth. Similarly, Bandura's social learning theory stresses that children learn behaviour and values through imitation of significant figures, particularly parents (Lopez-Garrido, 2023). This means that inconsistent or weak parenting can hinder the internalisation of values, despite structured programmes in schools. Baumrind (1991); adds further depth by showing that authoritative parenting—balancing warmth with structure—is most effective in building stable character, while permissive or authoritarian styles can weaken moral outcomes (Fadlillah & Fauziah, 2022; Santrock, 2011).

Theoretically, these challenges align with Bronfenbrenner's ecological systems theory, which emphasizes the importance of interconnections between family and school within the mesosystem (Bronfenbrenner, 1979). Ideally, schools and families should function as mutually reinforcing environments that sustain consistent values across contexts. However, evidence shows that this synergy remains weak in practice, particularly within MI, where parents often delegate character formation almost entirely to schools (Mutmainah et al., 2022). Factors such as low parenting literacy, socioeconomic pressures, and reliance on extended family members (Tan & Yasin, 2020) further complicate the process .

At the same time, character education faces disruption from broader societal changes. The rise of digital culture exposes students to values of individualism, consumerism, and moral relativism at increasingly early ages. Surveys reveal that more than 70% of Indonesian children aged 5–12 are already connected to the internet (APJII, 2023), often without adequate parental supervision (Gür & Türel, 2022a). This digital exposure influences value formation in ways that schools alone cannot counterbalance (Modecki et al., 2022). From an ecological perspective, digital

media functions as part of the exosystem that indirectly shapes children's character through its impact on family practices (Crawford et al., 2022).

Educational theories also highlight the importance of family involvement. Vygotsky (1978) stressed that learning occurs within the Zone of Proximal Development (ZPD), facilitated by scaffolding from more competent adults, primarily parents and teachers. Similarly, Bandura's social learning theory explains that children internalize values through observation and imitation of significant role models (Lopez-Garrido, 2023). Baumrind's parenting style theory further demonstrates that authoritative parenting—combining warmth with structure—is most effective in shaping moral responsibility (Fadlillah & Fauziah, 2022; Santrock, 2011). These frameworks consistently underscore the crucial role of the family in complementing school-based efforts.

Despite these insights, existing research on MI character education has notable limitations. Much of the existing literature is qualitative, providing primarily descriptive accounts of programs and parental practices (Nurhadi et al., 2020; Shobihah & Walidah, 2021). Quantitative studies examining the statistical relationships between school-parent collaboration, family environment, and character education remain limited. This gap constrains understanding of the extent to which these variables influence character outcomes when tested simultaneously.

Given this background, this study aims to examine empirically the influence of school-parent collaboration and the family environment on the character education of MI students in Jombang, East Java. By adopting a quantitative design and employing multiple regression analysis, the research seeks to provide measurable insights into whether these two variables significantly contribute to character formation.

Addressing this gap, the present study employs a quantitative, associative descriptive design to analyze the effects of school-parent collaboration (X_1) and family environment (X_2) on student character education (Y) in MI across Jombang Regency. By focusing on early primary levels (Grades I–III), the study captures a developmental stage (ages 6–9) identified as critical for moral formation by Piaget and Kohlberg (Mathes, 2021). The findings aim to contribute both theoretically—by

reexamining ecological, social, and cognitive-developmental theories—and practically, by informing strategies for more integrative, value-based partnerships between schools and families.

The study also considers the Islamic educational perspective, where the integration of *ilm* (knowledge), *akhlaq* (ethics), and spirituality is fundamental to holistic character formation (Idawati et al., 2024; Mashuri & Fanani, 2021; Zubaedi, 2015). This highlights the need for school–family partnerships not merely as administrative collaborations but as shared commitments to cultivating enduring moral and spiritual values in students. By merging modern theories with Islamic perspectives, this research situates itself at the intersection of educational psychology and Islamic pedagogy, offering a nuanced contribution to both discourses.

METHODS

Research Design

This study employed a quantitative approach with an associative descriptive design to analyze the relationship and influence of two independent variables—School-Parent Collaboration (X_1) and Family Environment (X_2)—on the dependent variable, Student Character Education (Y). This design was chosen to generate empirical and inferential insights into the simultaneous and partial contributions of each variable (Sugiyono, 2021). The hypothesis model is illustrated in Figure 1.

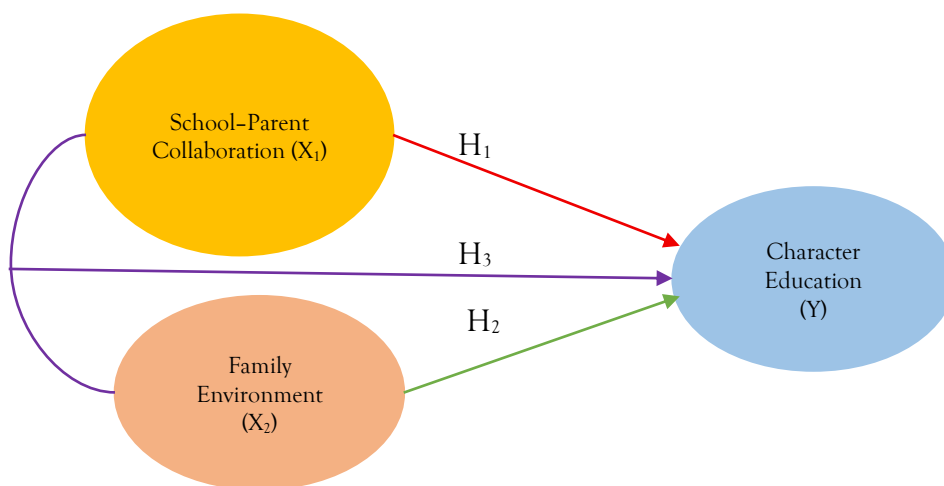


Figure 1. Hypothesis Model

The associative descriptive design was considered appropriate because it enables researchers to not only measure the strength of relationships between variables but also identify the direction and significance of influence. This approach is particularly relevant for educational settings where multiple social and environmental factors intersect to shape student behaviour and values. According to Creswell (2014), such a design allows for a structured exploration of theoretical models through statistical testing, ensuring both practical and academic contributions.]

Furthermore, this design was expected to reduce bias in interpreting findings, as it incorporates both simultaneous (overall effect) and partial (individual effect) analyses. By combining these two perspectives, the study aimed to provide a more nuanced understanding of how collaborative school-family interactions and the family environment function as predictors of character education outcomes.

Procedure

The research was conducted in several stages: 1) Problem identification, 2) Literature review and hypothesis formulation, 3) Instrument development, 4) Data collection and analysis, 5) Drawing conclusions, and 6) Report writing. These stages are outlined in Figure 2.

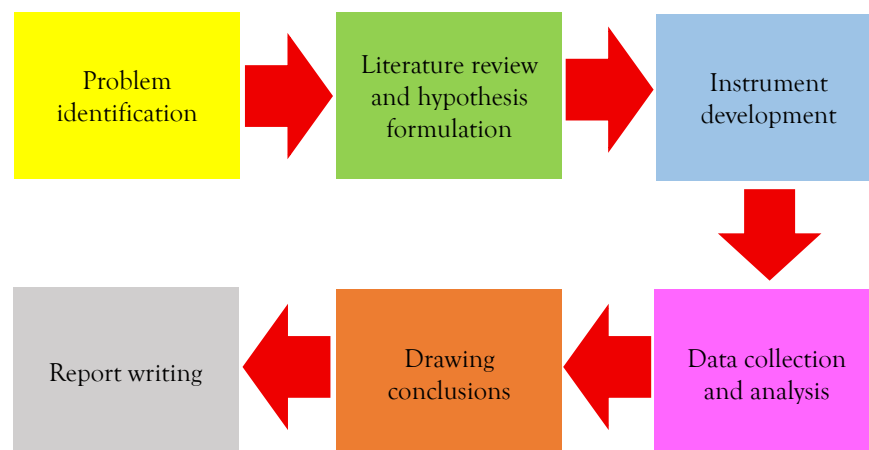


Figure 2. Research Procedure

In the first stage, problem identification involved initial observations in several Madrasah Ibtidaiyah to confirm the urgency of studying character education within the context of school-parent collaboration. The second stage, literature review

and hypothesis formulation, ensured that the research was anchored in both classical and contemporary frameworks, such as Bronfenbrenner's ecological systems theory and modern parental engagement models.

The third stage, instrument development, required adapting existing validated scales to the Indonesian educational context, followed by expert judgement from three senior lecturers in education and psychology. This process was essential to secure content validity before field testing. The fourth stage, data collection and analysis, employed structured distribution of questionnaires with prior informed consent, ensuring compliance with ethical guidelines. In the fifth stage, drawing conclusions, results were interpreted against theoretical expectations. The final stage, report writing, followed APA standards for research reporting, guaranteeing clarity and academic rigour.

Population and Sample

The study was conducted in Jombang Regency, East Java, Indonesia, involving 23 Madrasah Ibtidaiyah (MI) located in Diwek (14 schools), Peterongan (6 schools), and Ploso (3 schools). Together, these three districts account for 53 of the 279 MI in Jombang. Applying Slovin's formula, one lower-grade teacher and one parent were purposively sampled from each school, yielding 47 paired respondents. The focus on lower primary levels (Grades I-III) reflects the critical moral developmental stage of children aged 6-9, as emphasized by Piaget and Kohlberg (Mathes, 2021).

The rationale for selecting these three districts was based on their representativeness of both urban and semi-rural contexts within Jombang Regency. Diwek is known for its relatively advanced school infrastructure, Peterongan for its balanced mix of traditional and modern practices, and Ploso for its rural educational dynamics. This geographical spread strengthened the external validity of the findings by covering diverse school-parent interaction models.

The purposive sampling method was chosen because teachers and parents at the lower-grade level are directly involved in shaping the foundation of students' character. Unlike random sampling, this method ensured that participants possessed relevant experiences for answering the research questions. In addition, Slovin's

formula provided a statistically defensible way of determining sample size, reducing the risk of sampling error (Etikan & Bala, 2017).

Data Collection

The instruments were developed on the basis of established theoretical frameworks: 1) School-Parent Collaboration (X_1), based on Epstein's model (2018) ; 2) Family Environment (X_2), based on Baumrind's parenting theory (1991); and 3) Character Education (Y), based on Lickona (1991) and Zubaedi (2015). The indicator variables are summarized in Table 1 below.

Table 1. Instrument Indicators

Variable	Dimension/Sub-indicator	Number of Items	Item Numbers
School-Parent Collaboration (X_1)	• Communication	3	1-3
	• Participation	3	4-6
	• Value Engagement	3	7-9
Family Environment (X_2)	• Emotional Closeness	3	10-12
	• Rule Consistency	3	13-15
	• Modelling	3	16-18
Character Education (Y)	• Responsibility	3	19-21
	• Discipline	3	22-24
	• Empathy	3	25-27
	• Honesty	3	28-30

All instruments were tested for validity and reliability using Pearson's correlation and Cronbach's alpha through SPSS, ensuring accuracy and internal consistency (Wijayanti et al., 2022).

Content validity was further established through expert judgement, with each item reviewed for relevance, clarity, and cultural appropriateness. A pilot study involving 15 respondents from schools outside the main sample was conducted to refine item wording and ensure respondent comprehension. Items with correlation coefficients below 0.30 were revised or eliminated, following best practices in instrument development (Priyadi, 2024).

Cronbach's alpha values for all three instruments exceeded 0.70, indicating high internal consistency. Specifically, the School-Parent Collaboration scale achieved an alpha of 0.82, the Family Environment scale 0.79, and the Character Education scale 0.85. These results demonstrate that the instruments were reliable

for measuring the intended constructs, providing confidence in subsequent data analysis.

Data Analysis

Data were analyzed through multiple linear regression, supported by normality, multicollinearity, and heteroscedasticity tests. The regression analysis incorporated t-tests, F-tests, and the coefficient of determination (adjusted R^2). This statistical technique was considered suitable for Likert-scale questionnaire data, providing numerical insights into the strength and direction of each variable's influence (Wahyuni, 2020).

Prior to regression analysis, data screening was conducted to handle missing values, identify outliers, and ensure compliance with assumptions. The normality test employed the Kolmogorov-Smirnov method, while multicollinearity was assessed using Variance Inflation Factor (VIF) values, with a threshold of <10 considered acceptable. Heteroscedasticity was tested using the Glejser test, ensuring that error variance was constant across observations.

The regression model was then interpreted in terms of both unstandardised and standardised coefficients, enabling the comparison of effect sizes across variables. The adjusted R^2 provided insights into the proportion of variance in character education explained by the combined predictors. Effect size interpretations followed Cohen's (1992) guidelines, categorising influence as small, medium, or large. This allowed for a nuanced understanding of the practical significance of findings, beyond statistical significance.

All statistical analyses were conducted using SPSS version 25, which is widely recognised for its robustness in handling social science research data. The selection of this software also allowed for advanced diagnostic checks, further enhancing the reliability of findings.

DISCUSSION

Based on the data collected, the descriptive statistics for each research variable are summarized in Table 2.

Table 2. Descriptive Statistics of Research Variables

Score Range	X ₁	X ₂	Y
9–18	0	0	0
19–28	24	19	0
29–38	23	27	16
39–48	0	0	31
Total	47	47	47

These results show that both School–Parent Collaboration (X₁) and Family Environment (X₂) scored relatively high on average, indicating that collaboration and family support exist but may not directly translate into character education outcomes. The full regression results are displayed in Table 3.

Table 3. Regression Results of Independent Variables on Student Character

Classical assumption test	Test Results	Terms and Indicators	Outcome Decision
Normality	A-symp Sig value (2 tailed) Kolmogorov-Smirnov = 0,200	Data is normal if the significance value is above 0.05	Data normally distributed
Multicollinearity	Tolerance Values: X ₁ =0,995; X ₂ =0,995, and VIF: X ₁ = 1,005; X ₂ =1,005	Multicollinearity occurs if the Tolerance value is < 0.10 and VIF > 10.	No multicollinearity
Heteroscedasticity	With Glejser Test (coefficient table), sig X ₁ = 0,156 (>0,05) and X ₂ = 0,797 (>0,05)	Heteroscedasticity does not occur if the Sig value > 0.05	No heteroscedasticity

Regression analysis revealed that School–Parent Collaboration (X₁) had no statistically significant effect on Character Education (Y), with a p-value of 0.900. This demonstrates that cooperation between schools and families is still largely limited to administrative matters such as attending meetings, signing documents, or collecting report cards (Irwan et al., 2023). In many cases, collaboration is symbolic rather than substantive, carried out to satisfy institutional requirements rather than to foster meaningful moral transformation. This finding is consistent with Widodo and Wahyuningsih (2021), who highlight that parental involvement in character education programs tends to be sporadic and unstructured, with little transformative impact on students' moral development. Such patterns suggest that formal collaboration cannot be assumed to generate moral strength unless it is accompanied by a deeper commitment to joint responsibility, reflective dialogue, and shared

pedagogical practices. It is therefore important that collaboration goes beyond the surface, enabling it to address the complex influences children face from negative peer pressure, digital media, and the surrounding sociocultural environment.

In Islamic values, this lack of depth reflects the absence of *syirkah tarbawiyah*, a genuine educational partnership rooted in shared moral and spiritual responsibility (*mas'ūliyyah musytarakah*). Al-Ghazali taught, particularly in *Iḥyā' 'Ulūm al-Dīn*, that education is not merely the transmission of knowledge but also the cultivation of the heart (*qalb*) and the disciplining of the soul (*nafs*), directing them toward *taqwā* (Al-Ghazali, 2020). When school-parent collaboration is reduced to formalities, its spiritual essence is lost. True collaboration should involve the co-construction of values, shared reflection, and mutual accountability. It must echo the prophetic model of *uswah ḥasanah*—where both teachers and parents embody values through lived practice rather than abstract instruction. This perspective suggests that madrasahs and families must shift from administrative cooperation toward value-based partnership, ensuring that character education aligns with both intellectual and spiritual development.

The Family Environment variable (X_2) shows a positive regression coefficient of 0.265 with a significance level of $p = 0.085 (> 0.05)$. This indicates that the family environment does not have a significant influence on character education. The finding highlights the family's critical role as the closest microsystem in shaping children's character (Bandura, 1986; Vygotsky, 1978). Vygotsky's (1978) concept of scaffolding explains this well when parents serve as guides within the Zone of Proximal Development (ZPD), helping children connect abstract values to practical behaviors. When scaffolding is absent or inconsistent, children struggle to internalize values, rendering school-based lessons fragile and short-lived. Bandura's social learning theory supports this view by stressing the role of modeling (Lopez-Garrido, 2023). Children naturally imitate significant figures, especially parents. When parental behavior contradicts school-taught values—such as when honesty is taught in class but dishonesty is practiced at home—students experience moral dissonance and confusion in value orientation. Baumrind's (1991) parenting typology further deepens this understanding: authoritative parenting, characterized

by warmth and structure, has been shown to foster more consistent moral development compared to permissive or authoritarian styles, which often create instability and confusion (Fadlillah & Fauziah, 2022; Santrock, 2011).

In Islamic educational discourse, the family is understood as the *madrasah ūlā*, the first and most important school of life. Ibn Khaldun, in *al-Muqaddimah*, emphasized that character (*khuluq*) is formed through habituation (*ta'wīd*) and socialization within family and community settings (Hoirul Anam et al., 2023). This supports Bandura's notion of modeling while extending it to a collective context, where family life provides the space for children to learn ethical stability through consistent reinforcement. In the digital age, however, this role is increasingly challenged.

The Indonesian Internet Service Providers Association (2023) reports that 77% of children aged 5–12 are already connected to the internet. This presents new risks, as individualism, consumerism, and moral relativism proliferate in digital spaces, often outside parental supervision. Parents frequently lack adequate digital literacy, making them unprepared to guide children effectively (Gür & Türel, 2022b; Modecki et al., 2022). Studies show that unsupervised online engagement exposes children to violence, pornography, and hate speech, undermining value internalization. Islamic pedagogy requires parents not only to be emotionally and biologically present but also to act as moral and spiritual guardians in these digital ecologies. Through *tarbiyah raqamiyyah* (digital education), families must cultivate values such as *ḥayā'* (modesty), *amānah* (trustworthiness), and *iḥsān* (virtue) to counteract the relativism of online culture. Thus, the family environment functions simultaneously as a biological, emotional, spiritual, and digital ecosystem influencing children's character formation.

The R^2 value of 0.024 means that the two independent variables together contribute to student character education (Y) by 2.4%, while 97.6% is determined by other factors. From an ecological perspective, Bronfenbrenner states that weak synergy between schools and families indicates dysfunction in the mesosystem (Popa et al., 2020). Ideally, the mesosystem should ensure value continuity across home and school, reinforcing children's internalization of moral lessons. In practice, however,

this synergy is fragmented, leading to incomplete or inconsistent moral development. Vygotsky's concept of the ZPD explains the importance of parents' continuous involvement in the learning process, enabling children to achieve the expected goals. Bandura's social learning theory confirms that children imitate role models, yet conflicting values between home and school create cognitive and moral dissonance. Baumrind's parenting typology further highlights that authoritative parenting provides the most consistent structure for children's moral development, while authoritarian and permissive approaches often lead to contradictions that weaken moral commitment (Lutfiah et al., 2020).

In Islamic thought, Hasan Langgulung described the weakness of this synergy as a breakdown in *tawāzun tarbawī* (educational balance) (Muvid et al., 2020). The Qur'an, Surah At-Tahrim verse 6, instructs believers to safeguard their families from corrupting influences (Shihab, 2006), indicating that ecological responsibility in education is a shared duty between the home and the school. Failure to achieve synergy is thus not merely a pedagogical concern but also an Islamic ethical shortcoming. Character education in madrasahs must be contextualized within Islamic ecological ethics, where the family and school are interconnected spaces of worship (*'ibādah*) and cultivation (*tarbiyah*). In this view, collaboration between educators and parents is not optional but a divine responsibility in nurturing children's moral and spiritual well-being.

These findings have theoretical implications that critique the optimistic view of ecological and social-cognitive theories, which presuppose that collaboration and modeling naturally lead to better moral outcomes. In practice, as this study demonstrates, collaboration is often weak, fragmented, or undermined by external pressures such as digital media and socio-economic challenges. This indicates that theoretical models must be recontextualised to account for cultural and religious realities in Indonesian madrasahs. Zubaedi (2015) insists that education should integrate knowledge, ethics, and spirituality, a view consistent with but extending beyond Lickona's (2004) whole-school approach. Islamic education stresses that values such as *ṣidq* (honesty), *amānah* (responsibility), *ṣabr* (patience), and *rahmah* (compassion) must not only be taught but embodied in daily routines, reflective

dialogues, and community practices. Al-Ghazali argues for the cultivation of both intellect and soul, while Norman et al. (2024) and Nata & Yakub (2023) advocate for *insān kāmil*, a holistic human being whose cognitive, affective, and psychomotor development is grounded in spiritual consciousness. This perspective underscores that the weaknesses identified in this study represent not only gaps in psychological theory but also theological deficiencies in fulfilling the Islamic mandate for holistic education.

The findings also emphasize the discrepancy between current formal collaboration programs and the deeper, value-driven approach needed for long-lasting character development. Often, cooperation between schools and parents remains administrative, thereby limiting its transformative power. In order to revitalize character education, *madrasahs* must adopt participatory strategies that are rooted in spirituality (Syarnubi et al., 2021). Parenting workshops can provide not only knowledge but also reflective spaces where parents critically assess their practices. Digital literacy training can equip parents with the skills to guide children's online engagement more effectively, protecting them from harmful content while fostering ethical awareness. Forums for reflection involving teachers, parents, and community leaders can create shared visions and responsibilities, aligning home and school values more coherently (Aisyah et al., 2023; Munawir et al., 2024). These initiatives resonate with the *madrasah jam'iyah* model, where education becomes a collective project of schools, families, and communities, grounded in shared religious and moral commitments.

A whole-school approach, as advocated by Lickona (2022), gains further relevance when contextualized within Islamic values. It encourages coherence across the curriculum, teaching strategies, and school ethos, while embedding parental involvement as an integral part of character formation. The Qur'an, Surah Al-Ahzab verse 21, emphasizes the importance of *uswah ḥasanah*, in which the Prophet Muhammad is presented as a perfect moral example (Shihab, 2006). For *madrasahs*, this provides educators and parents with a guiding framework. They must embody honesty (*ṣidq*), justice (*ʿadl*), compassion (*raḥmah*), and responsibility (*amānah*) through consistent practice. Only when values are modeled consistently in both

home and school can they be effectively internalized by students. This integration of psychological theories with Islamic educational principles offers a holistic pathway towards forming students who are intellectually capable, spiritually grounded, and morally resilient in facing contemporary challenges.

Al-Ghazali's view stresses that teaching must harmonize the inner and outer dimensions of the self, in which morality, knowledge, and spirituality are inseparable. In addition, Ibn Khaldun emphasized the formative role of habituation and the environment in shaping character, highlighting the importance of consistent guidance and reinforcement provided by adults (Ahmad, 1968; Moh. Irfan et al., 2024). Contemporary scholars such as Abuddin Nata (2020) have argued for integrated pedagogies that develop the whole person, *insān kāmil*, balancing cognitive, affective, psychomotor, and spiritual domains. These insights suggest that the lack of synergy between school and family identified in this study is not only an academic issue but a theological concern, representing a gap in fulfilling the Islamic mandate of nurturing children towards holistic moral excellence.

In this sense, madrasahs hold a unique and strategic position, bridging formal academic education with religious nurturing. Yet their impact remains limited unless families actively reinforce the same values at home. Collaboration must therefore evolve from formality into participatory, faith-driven partnerships that unite educators, parents, and communities in a shared mission of character-building. By integrating ecological and socio-cognitive frameworks with Islamic pedagogical principles, this study underscores the urgency of rethinking collaboration not as an administrative task but as a sacred responsibility. Only through such integration can character education become holistic, sustainable, and resilient in the face of the rapidly changing social and digital landscape.

CONCLUSION

This study found that neither school-parent collaboration (X_1) nor family environment (X_2) exerted a statistically significant effect on students' character education in madrasah ibtidaiyah in Jombang, with a combined contribution of only 2.4%. These findings suggest that cooperation between schools and parents tends to

remain administrative and largely symbolic, while the family environment, although showing a stronger directional relationship, is often inconsistent in providing value-based scaffolding.

The theoretical contributions in this study are: 1) questioning perspectives of Bronfenbrenner's ecological theory, Vygotsky's socio-cognitive theory, and Bandura's social learning theory; 2) identifying character education values that include *ṣidq* (honesty), *amānah* (responsibility), *ṣabr* (patience), *rahmah* (compassion), discipline, *'adl* (justice), and solidarity; and 3) proposing character education strategies that include *syirkah tarbawiyyah* (education with true partnership), *mas'ūliyyah musytarakah* (spiritual responsibility), *uswah ḥasanah* (exemplary behavior), *tarbiyah raqamiyyah* (digital education), and *tawāḥḥun tarbawī* (balanced education).

The study is limited by its cross-sectional design and micro-level variables. Future research should adopt a longitudinal approach and explore broader variables, such as patterns of parental relationships with schools and family approaches to instilling character values.

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