



Parent–Teacher Partnerships and the Effectiveness of PAI Teaching Modules at MAN 1 Cianjur

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Abstract: This research is based on the urgency of building synergy between parents and teachers as a determining factor in the successful implementation of the Independent Curriculum, particularly in Islamic Religious Education (PAI) learning at MAN 1 Cianjur. The main objectives of this study are to describe the implementation of the PAI teaching module, assess the effectiveness of collaborative relationships between parents and teachers, and analyze the extent to which these interactions influence the successful implementation of the teaching module. The research uses a descriptive, quantitative approach by combining several data collection techniques, namely observation, interviews, documentation, and the distribution of questionnaires to students' teachers and parents as respondents. The research findings indicate that high-quality, intensive interactions between parents and teachers have a significant impact on the successful implementation of the PAI teaching module. Open two-way communication, parental involvement in the child's learning process, and consistent moral and spiritual support have been shown to increase students' motivation, discipline, and understanding of the subject matter. In addition, good collaboration also strengthens the integration of religious values in students' daily lives. In conclusion, the stronger and more effective the interaction between parents and teachers, the more optimal the implementation of Islamic Religious Education (PAI) teaching modules will be in achieving learning objectives aligned with the principles of the Independent Curriculum. Thus, this study emphasizes the importance of ongoing collaboration between schools and families as a key strategy in improving the quality of Islamic religious education at the madrasah level.

Keywords: independent curriculum; Islamic Religious Education; learning effectiveness; Parent-Teacher interaction; teaching module.

Introduction

Education is a crucial foundation for developing the quality of human resources and is a key indicator of a nation's progress. Through education, a society's civilization can develop, individual character can be formed, and the country's ability to compete internationally can be strengthened. In the Indonesian context, the national education system has undergone various transformations, including curriculum refinement, innovation in learning methods, and the implementation of new government regulations. These reform efforts were undertaken to adapt education to the needs of the times and improve the quality of learning. However, despite various reform measures, the challenges in Indonesian education remain complex and multifaceted. One key issue still faced is the readiness of human resources to respond to the rapid changes occurring in the era of globalization. Developments in technology and information, along with the demands of 21st-century competencies, require

students to possess adaptive, creative, and critical skills. This situation demands that the education system continue to improve to produce a generation ready to compete, not only nationally but also internationally (Kamba, 2018). The dynamics of globalization, technological advances, and the industrial revolution 4.0 require educational institutions to adapt and design new strategies to produce students who excel, have character, and are highly competitive.

One persistent issue in the Indonesian education system is the misalignment between theoretically designed curriculum concepts and their practical implementation. Frequent policy changes, shifts in educational standards, and the strong influence of authorities in determining policy direction often create uncertainty and inconsistency in education delivery. This situation makes curriculum implementation unstable and makes it difficult for teachers and educational institutions to continuously adapt the learning process (Cichocka, 2016). Consequently, educational goals, particularly in character building and the development of student creativity, have not been optimally achieved. To address this challenge, the government introduced the Independent Curriculum (Kurikulum Merdeka), designed to provide greater flexibility, encourage independent learning, and strengthen students' character values. The Independent Curriculum encourages educators to create a liberating, student-centered learning environment that fosters critical and innovative thinking. This curriculum differs from the rigid and uniform 2013 Curriculum. In the Independent Curriculum, teachers are given the freedom to develop teaching modules tailored to the needs, characteristics of students, and the local context (Madjid, 2002). Teaching modules serve as structured yet flexible learning plans, containing objectives, steps, media, and learning assessments designed to achieve competencies and character values. The ultimate goal is to develop the Pancasila Student Profile, namely, students who are devout, have noble character, are independent, creative, and work collaboratively.

The success of implementing learning modules depends not only on teacher competence but also on collaboration between schools and parents. Parents play a crucial role in ensuring that children's learning continues at home. Their active involvement significantly increases learning motivation, fosters discipline, and strengthens students' character. With parental support, the educational process becomes more comprehensive because the values instilled in school can be continuously practiced in daily life within the family environment (Rakhmat, 1989). Effective communication and harmonious cooperation between parents and teachers are key factors in determining student success. When both parties coordinate well, children's learning becomes more focused and supported. This collaboration not only improves academic achievement but also helps strengthen students' emotional well-being and psychological well-being (Hasibuan & Khairuddin, 2024). Through positive interactions, teachers can better understand children's needs, while parents can provide appropriate support at home. This synergy creates a stable and conducive learning environment, allowing optimal student development (Marchlewska et al., 2019). In the context of Islamic Religious Education (PAI), this synergy is increasingly important because religious education emphasizes not only cognitive aspects but also moral and spiritual development, which requires support from the family environment.

At State Islamic Senior High School (MAN) 1 Cianjur, the implementation of Islamic Religious Education (PAI) teaching modules faces various challenges and opportunities. The community's socio-cultural conditions, the impact of natural disasters such as the Cianjur earthquake, and limited infrastructure also influence the learning process. The earthquake, which damaged school buildings, forced the teaching and learning process to be divided into two shifts, morning and afternoon, thus limiting direct interaction between teachers and parents. In this situation, teachers must be more proactive in communicating with parents to ensure that learning objectives, particularly those focused on fostering religious and moral values, are achieved (Wisiyanti, 2020). Based on field observations, it was found that parents who are too busy with work are often less involved in their children's education. This condition can have negative impacts, such as decreased learning motivation, deviant behavior, and even drug abuse (Crouter & Bumpus, 2001). Conversely, research shows that intensive communication between parents and teachers can improve students' creativity, emotional intelligence, and academic achievement (Marchlewska et al., 2019). In the context of Islamic Religious Education teaching modules, this interaction determines learning success and emphasizes the integration of knowledge, attitudes, and skills.

Several previous studies have reinforced the importance of collaboration between teachers and

parents. McCarty, Brennan, and Vecchiarello emphasized that communication between schools and families positively impacts children's academic and social development, particularly in inclusive classrooms (McCarty et al., 2011). Telem and Pinto also found that ongoing collaboration between teachers, parents, and the community contributes significantly to educational success (Telem & Pinto, 2016). In the context of religious education, this relationship becomes even more significant because moral education requires synergy between habits at school and role models at home (Zulaikhah, 2019). The Islamic Religious Education (PAI) teaching module is designed to integrate experiential learning, reflection, and Islamic character building. The goal is to strengthen students' understanding of faith, worship, and morals in everyday life. However, the success of this approach depends heavily on consistent parental support at home. Without alignment between learning strategies at school and educational patterns at home, the process of internalizing religious values is difficult to achieve optimally (Madjid, 2002).

In the Independent Curriculum, teachers are encouraged to implement differentiated instruction that accounts for students' abilities, interests, and learning styles. Teachers act as facilitators, guiding students toward meaningful learning, while parents serve as educational partners, strengthening the process within the family environment. This learning model demands intense, empathetic, and continuous communication between teachers and parents. However, in practice, obstacles remain, such as parents' lack of understanding of the learning module concept, time constraints, and low digital literacy to support online communication (Cichocka, 2016). At MAN 1 Cianjur, various strategies were implemented to increase parental involvement, including regular meetings, WhatsApp group communication, and consultations on students' academic and religious development. These efforts proved effective in maintaining learning continuity amidst post-earthquake limitations. Based on teacher interviews, students whose parents actively communicated with the school demonstrated a higher enthusiasm for learning and better behavior (Kamba, 2018). Theoretically, the relationship between parents and teachers can be explained through social interaction theory, which emphasizes reciprocal communication and shared responsibility (Rakhmat, 1989) Education is a social process in which meaning is constructed through dialogue and collaboration between educational institutions, families, and communities. Thus, the relationship between teachers and parents is not merely an exchange of information, but also a collaboration oriented towards developing the child's potential and character as a whole.

Based on these considerations, this study aims to analyze the effectiveness of parent-teacher interactions in implementing Islamic Religious Education (PAI) modules at MAN 1 Cianjur. The study focuses on how the PAI modules are implemented, the forms of interaction between parents and teachers, and the extent to which these interactions influence student learning outcomes and character development. The results are expected to make theoretical and practical contributions to the development of religious education in Islamic schools, particularly in the context of implementing the Independent Curriculum. Theoretically, this study enriches the study of educational collaboration between schools and families within the framework of curriculum innovation. In practice, this study provides recommendations for teachers, principals, and parents on building effective partnerships to improve the quality of learning. Thus, the values of the Independent Curriculum can be realized not only in the classroom but also in the family and community environment. In conclusion, education in the modern era requires a paradigm shift toward partnerships, contextual learning, and character development. Islamic Religious Education (PAI) modules are an important instrument in achieving these goals, but their success depends heavily on the effectiveness of interactions between parents and teachers. Studies at MAN 1 Cianjur show that good communication and collaboration can overcome various structural limitations and create meaningful learning, producing students who are intelligent, moral, and competitive.

Method

This study uses a descriptive qualitative approach to understand in depth how the effectiveness of interactions between parents and teachers influences the implementation of Islamic Religious Education (PAI) teaching modules at State Islamic Senior High School (MAN) 1 Cianjur. This approach was used because the research focuses on the meaning, process, and experiences of research subjects in a real context, rather than on statistical measurements or relationships between

variables (Batubara et al., 2024). This research was conducted at MAN 1 Cianjur, Cianjur Regency, West Java Province. This madrasah was selected purposively because it has implemented the Independent Curriculum and uses PAI teaching modules in the learning process. In addition, this madrasah also experienced post-earthquake social and academic dynamics, which provides an interesting context for research on interactions between teachers and parents in challenging educational situations. The study was conducted over four months, from January to April 2025. A descriptive qualitative approach was used to systematically, factually, and accurately describe the phenomena studied. This type of research is field research, because data was obtained directly from primary sources at the research location. This approach is based on the view that social reality is complex and must be understood through the interactions and meanings constructed by research subjects (Ramdhan, 2021).

According to Moleong, qualitative research seeks to understand social phenomena from the perspective of participants, not from the perspective of the researcher (Moleong, 2019). The data in this study consist of primary and secondary data. Primary data were obtained through in-depth interviews, participant observation, and direct documentation at MAN 1 Cianjur. Meanwhile, secondary data came from school documents, activity reports, Islamic Religious Education (PAI) teaching modules, and scientific literature relevant to the research theme. The data sources in this study focused on three main groups. First, Islamic Religious Education (PAI) teachers who were directly involved in the preparation and implementation of teaching modules and thus had practical experience in the learning process. Second, parents of students who provided support, supervision, and communication regarding their children's learning activities at home. Third, students, who experienced firsthand the dynamics of interactions between teachers and parents in learning activities ('Afuwah et al., 2024). To obtain a comprehensive picture, this study used three data collection techniques typical of a qualitative approach. Participatory observation was conducted by the researcher being directly present during the Islamic Religious Education (PAI) learning process, following interactions between teachers, students, and parents, and witnessing school activities such as parent meetings, classroom activities, and religious activities outside of class hours (Nofmiyati et al., 2023). Furthermore, in-depth interviews were conducted with 10 Islamic Religious Education (PAI) teachers and 15 parents using a semi-structured method. This provided the researcher with a framework for their questions but still allowed informants ample opportunity to share their experiences, challenges, and communication practices related to the implementation of the Islamic Religious Education (PAI) teaching module. Finally, documentation was used to supplement the data through a review of various documents such as teaching modules, student learning evaluation results, minutes of teacher and parent meetings, and madrasah policies regarding the implementation of the Independent Curriculum.

In qualitative research, the researcher serves as the primary instrument, directly collecting, processing, and analyzing data in the field. This position requires the researcher to be fully involved in the research process. To enhance the accuracy of the information, the researcher utilizes supporting instruments such as interview guides, field notes, and recording devices. All data obtained is then sequentially coded, grouped, and analyzed to produce reliable findings (Achjar et al., 2023). The data analysis technique uses an interactive approach proposed by Miles and Huberman, which consists of three main steps (Miles et al., 2014). First, data reduction, which involves selecting, filtering, and summarizing the collected raw data to create a more focused analysis. Second, data presentation, which involves organizing information in narrative descriptions, charts, or tables to clearly demonstrate relationships among components. Third, conclusion drawing and verification, which involves interpreting the findings to formulate valid conclusions. These three stages are carried out continuously throughout the data collection process, allowing the researcher to adjust the focus of the study according to the dynamics of the field findings. To maintain data validity, several strategies were used, such as triangulation of sources and methods by comparing interview findings, observations, and documentation to achieve consistency. Furthermore, member checking was conducted, which involved asking informants to review the researcher's interpretations to ensure they aligned with their experiences. A peer debriefing process was also conducted by discussing the findings with colleagues to increase objectivity (Rukajat, 2018). Ethical aspects of the research were met by maintaining the confidentiality of participant identities, obtaining informed consent from informants, and ensuring that data were used solely for academic purposes (Sulianta, 2025). With this

descriptive qualitative approach, the study is expected to provide an in-depth overview of how teacher and parent interactions contribute to the effectiveness of the implementation of Islamic Religious Education (PAI) teaching modules at MAN 1 Cianjur, while also identifying the social and emotional factors that influence this process.

Results and Discussion

The results of this study provide an in-depth description of how interactions between parents and teachers influence the implementation effectiveness of Islamic Religious Education (PAI) teaching modules at MAN 1 Cianjur. Based on observations, in-depth interviews, and documentation, it was found that collaboration between parents and teachers plays a significant role in shaping the successful implementation of the Independent Curriculum in the madrasah environment. This study also found that the effectiveness of the PAI teaching module implementation is influenced by three main factors: the intensity of communication between teachers and parents, active parental participation in religious and academic activities, and moral support provided at home. These findings are supported by empirical data and theories relevant to collaboration- and character-based education.

Interviews indicate that interactions between parents and teachers at MAN 1 Cianjur have been going well, although some technical challenges remain. Islamic Religious Education (PAI) teachers stated that they regularly communicate with parents through face-to-face meetings, WhatsApp groups, and student learning outcome reports. This communication serves to convey students' academic progress and religious attitudes. Within the Independent Curriculum, teachers are free to design contextual and project-based teaching modules. However, the success of its implementation depends heavily on parental support, who are able to continue the learning process at home (Mulyawati et al., 2024). Field observations indicate that the communication patterns established between teachers and parents are not limited to administrative matters but also touch on emotional and spiritual aspects. Islamic Religious Education (PAI) teachers frequently discuss with parents children's moral development, religious habits, and the application of moral values in daily life at home. This form of communication aligns with Epstein's view that parental involvement in education encompasses six essential aspects: effective communication, collaboration between school and home, support for learning within the family environment, volunteer involvement, participation in decision-making, and partnerships between the school and the community. Thus, the interactions established not only strengthen the learning process but also help build an integrated and sustainable educational environment (Epstein, 2018).

At MAN 1 Cianjur, most dimensions of parental involvement outlined in Epstein's theory have been flexibly implemented, though the level of implementation varies across classes. Teachers who participated in the study emphasized that the quality of the relationship between the school and parents directly affects students' discipline and enthusiasm for learning. When communication is well-established, students typically demonstrate higher levels of attention, maintain a more stable focus on learning, and experience improved understanding of Islamic Religious Education material. Conversely, minimal parental involvement often makes it difficult for students to absorb and internalize the spiritual values taught in class. This suggests that family support plays a significant role in strengthening the internalization of religious teachings and character formation, making consistent collaboration between teachers and parents a crucial element in the success of Islamic Religious Education (PAI) learning (Zurhidayati & Hendriani, 2024). This phenomenon demonstrates a strong relationship between the quality of interpersonal communication and the success of students' moral education. This aligns with Rakhmat's view on the importance of effective communication in shaping one's behavior. In the context of Islamic Religious Education (PAI) learning, open, empathetic, and continuous interaction between teachers, parents, and students is a determining factor in achieving moral learning goals. When communication is effective, students more easily understand and internalize the moral messages conveyed by teachers. Conversely, weak communication often hinders the process of character formation and understanding of religious values. Therefore, interpersonal communication serves as a bridge that strengthens the success of moral education (Rakhmat, 1989).

The Role of Communication as a Bridge for Educational Collaboration

Communication between parents and teachers is not only a means of conveying information but also a medium for fostering shared awareness regarding the importance of religious education in children's lives. Interviews with 10 Islamic Religious Education (PAI) teachers revealed that most stated communication is two-way and dynamic. For example, when dealing with students who are less active in religious activities, teachers contact parents to collaborate and provide additional attention at home. This step has proven effective in changing students' behavior to become more disciplined and religious (Kholil, 2021). Personal communication also fosters a sense of collective responsibility between teachers and parents. This aligns with interpersonal communication theory, which states that empathetic and open communication can increase trust, reduce conflict, and strengthen social cooperation (Devito, 2016). Islamic Religious Education (PAI) teachers at MAN 1 Cianjur play a role not only as educators but also as mediators of values, connecting the school environment with families. Therefore, the successful implementation of the teaching module depends not only on the quality of the teaching materials but also on how well communication and social relationships are built. In addition to formal communication, informal communication through social media also plays a crucial role in maintaining the continuity of relationships. Parents find it easier to provide input or ask questions about their children's learning activities. Teachers can also quickly provide feedback without having to wait for a formal meeting. This practice aligns with research conducted by Telem and Pinto, which found that digital media can increase the efficiency and frequency of communication between teachers and parents, especially in post-disaster situations that limit face-to-face interaction (Telem & Pinto, 2016).

Parental Support for the Implementation of Islamic Religious Education Teaching Modules

One of the key findings of this study is that active parental involvement in children's religious education significantly impacts learning outcomes and character development. Interviews with parents revealed that the majority stated that they strive to guide their children in performing religious duties, reading the Quran, and applying moral values in their daily lives. This demonstrates a continuity between the values taught at school and the practices practiced at home. However, the level of parental support varied. Most parents with higher education and an understanding of the Independent Curriculum demonstrated more active participation, while others were limited due to work commitments. In such cases, teachers play a crucial role in providing guidance and motivation to keep parents involved in their children's learning process (Rahmawati & Mufidah, 2025). According to findings presented by McCarty, Brennan, and Vecchiarello, harmonious collaboration between schools and families has a significant impact on student development. They asserted that when schools and parents engage in a mutually supportive relationship, students demonstrate improvements in social-emotional aspects, such as self-confidence, emotional stability, and the ability to interact positively with their environment. This strong relationship also contributes to increased academic achievement, as students feel more cared for and receive consistent support both at home and at school (McCarty et al., 2011). The researchers also highlighted that intense communication, active parental involvement in school activities, and alignment of educational values between the family environment and the educational institution can create a more conducive learning environment. The presence of parents in the educational process provides emotional and moral reinforcement for students, so they are more motivated to participate in learning. Thus, the results of this study underscore the importance of building effective partnerships between families and schools. Healthy collaboration not only supports academic success but also fosters social-emotional well-being, which is an important foundation for students' long-term development (McCarty et al., 2011).

Research at MAN 1 Cianjur shows that parental involvement, particularly in the form of moral and spiritual support, plays a crucial role in the successful implementation of Islamic Religious Education (PAI) teaching modules. When students perceive continuity between the moral teachings imparted by teachers at school and the habits established at home, the process of internalizing and instilling religious values is easier and more profound. This harmony creates a consistent learning environment, so that the teachings received in class do not remain merely theory but are transformed into concrete behavior in everyday life. Conversely, when there is a difference or disharmony between educational practices at school and habits at home, students often experience confusion in

understanding the moral values they should uphold. Such a situation can hinder the process of internalizing values and even cause internal conflict in students, especially in determining which actions are considered correct according to religious teachings. These findings align with Nurcholish Madjid's idea that Islamic character education cannot function optimally if it relies solely on formal institutions. He believes that formal education in schools must go hand in hand with informal education in the family, as both complement each other in shaping a spiritually, intellectually, and morally mature Muslim personality. In other words, harmony between the roles of teachers and parents is the key to creating a generation that is religious and has strong character (Madjid, 2002).

Challenges in Building Synergy Between Parents and Teachers

Although research findings indicate a positive relationship between parent-teacher interaction and the effectiveness of Islamic Religious Education (PAI) teaching modules, several challenges remain to be addressed. First, time constraints are a major obstacle for some parents to actively participate in madrasah activities. Second, there remains a gap in understanding between teachers and parents regarding the essence of the Independent Curriculum, particularly regarding flexibility and differentiated approaches to learning. Third, post-earthquake conditions, which have limited physical school facilities, have limited face-to-face communication. To address these challenges, madrasahs have undertaken several efforts, such as strengthening the role of homeroom teachers as liaisons between teachers and parents, utilizing digital platforms for communication, and holding parenting education activities involving professional resource persons (Ramdani et al., 2025). These steps demonstrate that innovations in educational management and a multi-stakeholder approach can strengthen collaborative relationships between schools and families. These efforts reflect how more open, responsive, and inclusive strategies can foster mutual support in students' educational processes. The implementation of managerial innovations, such as the use of various communication media, regular meetings, and joint evaluations, has made the relationship between teachers and parents more dynamic and effective. Consistent with Creswell's perspective, the success of community-based programs is largely determined by the flexibility of the communication methods used and the willingness of all parties to accept constructive feedback. When teachers and schools create a space for equal dialogue, parents feel valued and are more encouraged to play an active role in supporting their children's development. This flexibility allows for more rapid resolution of various educational issues due to the smooth exchange of information and more collaborative decision-making. Thus, the synergy between innovative school management and parental participation not only enhances the effectiveness of learning programs but also builds a strong, mutually supportive educational ecosystem oriented toward the best interests of students (Creswell, 2018).

Several teachers have stated that using a personal approach based on empathy has proven more successful in building trusting relationships with parents. By understanding the social and economic conditions of students' families, teachers can adjust their communication methods so that educational information is received more clearly and creates a sense of distance. This approach aligns with the concept of Islamic education, which combines three main elements: *ta'lim* (Islamic study) as the process of disseminating knowledge, *tarbiyah* (Islamic education) as the development of students' potential and personality, and *ta'dib* (Islamic guidance) as the development of attitudes and manners. These three principles demonstrate that education is not solely oriented toward cognitive aspects but also comprehensively shapes character (Hazani, 2024). Therefore, Islamic Religious Education teachers not only serve as instructors of religious material but also serve as role models, demonstrating politeness, patience, and caring in their communication. This humanistic approach creates more harmonious interactions and makes parents feel valued, thus solidifying their collaboration with the school for the success of their children's education.

Implications for Improving the Quality of Islamic Education

Based on the results of this study, it can be concluded that the interaction between parents and teachers has a significant positive impact on the effectiveness of the implementation of Islamic Religious Education (PAI) teaching modules at MAN 1 Cianjur. The collaboration between the two parties creates a harmonious learning environment, where religious values are not only taught but also lived out in students' daily lives. This finding reinforces the notion that Islamic religious education cannot be separated from the role of the family as the primary basis for character

formation. From a theoretical perspective, this study's findings align with Bronfenbrenner's theory of educational ecology, which states that individual development is influenced by interactions between microsocial systems (family, school) and the broader social environment (Fauzi, 2023). Therefore, a well-established relationship between teachers and parents can build a mutually reinforcing educational environment. Smooth communication and harmonious cooperation make the learning process more focused and conducive. When both parties actively coordinate, support provided to students becomes more appropriate and consistent, both at home and at school. This allows the values taught in the PAI modules to be conveyed comprehensively and easily understood. Ultimately, effective collaboration becomes an important foundation for achieving maximum learning objectives and encouraging the development of students' character and deeper religious understanding (Bronfenbrenner, 1994).

This research also provides practical contributions to the development of madrasah policies. Schools are advised to strengthen communication and collaboration systems with parents through a sustainable participatory approach. Furthermore, teacher training on effective communication strategies and the use of information technology needs to be improved to ensure more efficient and responsive relationships with parents. Overall, the results of this study indicate that the success of Islamic Religious Education (PAI) teaching modules is determined not only by the quality of the teaching materials but also by the harmonious synergy between teachers, students, and parents. Collaboration built on trust, empathy, and shared goals will produce a generation that is not only intellectually intelligent but also spiritually and morally mature (Destiana & Puspasari, 2025). The analysis of the results of this study focuses on in-depth understanding of the interaction between parents and teachers in the implementation of Islamic Religious Education (PAI) teaching modules at MAN 1 Cianjur. The main objective of this analysis is to connect the field findings with relevant theories and answer the research questions outlined in the introduction. Based on the results of data collection through interviews, observations, and documentation, it was found that collaboration between parents and teachers has a significant impact on the effectiveness of Independent Curriculum-based learning, especially in Islamic religious education (Wijaya, 2019).

The findings of this study demonstrate a mutually reinforcing relationship between parental participation, the role of teachers as mentors, and the continued upholding of religious values both at school and at home. The combination of these three aspects forms a pattern of interaction that supports students' comprehensive learning process. Theoretically, these results align with the ideas in Rakhmat's educational communication theory, which states that successful communication depends heavily on an open attitude, empathy, and a balanced role between the parties involved. When parents and teachers can interact with these principles, the educational process becomes more effective, focused, and can have a significant impact on students' moral and academic development (Rakhmat, 1989). In this context, the communication pattern established between teachers and parents at MAN 1 Cianjur not only serves as a medium for conveying information regarding academic activities and development, but also serves as an important vehicle for strengthening students' character and religious values. Teachers act as a liaison between formal education at school and the development process within the family environment, so that the moral and spiritual teachings taught in Islamic Religious Education (PAI) subjects can be continuously applied and internalized in daily life at home. A reciprocal communication relationship between both parties fosters an educational atmosphere that involves active participation, where both teachers and parents feel a shared responsibility for the child's learning development and attitude formation. Thus, this open and continuous interaction helps ensure that the values instilled through learning don't stop in the classroom but are reinforced through family support, thus optimally achieving educational goals (Buan, 2021).

Viewed through the perspective of Bronfenbrenner's developmental ecology theory, the relationship between parents and teachers can be understood as a crucial element in the microsystem environment that directly influences child development. Within this framework, both parties act as interrelated factors that work together to shape students' learning experiences and moral development. The interactions between them do not exist in isolation but are part of a broader network of influences that contribute to the formation of students' behavior, values, and character. Therefore, communication and collaboration between teachers and parents are crucial components in creating learning conditions that support optimal child development, in accordance with

ecological theory (Bronfenbrenner, 1994). Family and school are the two closest environments that play a vital role in shaping children's behavior and character. Within this system, teachers and parents function as social agents, creating an educational ecosystem that supports students' spiritual and intellectual growth. Research shows that when interactions between the two parties are harmonious, students tend to demonstrate improvements in their religious discipline, their ability to understand Islamic values, and their social sensitivity within their environment. This shows that religious education cannot run effectively without family involvement as an integral part of the learning process (Astari et al., 2024).

Further analysis showed that effective interaction patterns were characterized by open communication, empathy, and shared responsibility. Teachers at MAN 1 Cianjur demonstrated the ability to build emotional closeness with parents through personal approaches, both in face-to-face meetings and through digital media such as WhatsApp. This approach aligns with research by Telem and Pinto, which stated that the use of digital media can strengthen communication relationships between teachers and parents, especially in post-disaster situations or emergency situations that limit face-to-face meetings (Telem & Pinto, 2016). These findings also indicate that the use of digital-based communication can be an effective alternative for madrasas experiencing facility and infrastructure constraints, particularly in disaster-affected areas such as the Cianjur earthquake. Communication technology allows the coordination process between teachers and parents to continue even though the physical condition of the school has not fully recovered. Thus, digital communication functions as an adaptive strategy that helps maintain the smooth running of educational activities amidst limited infrastructure (Susilawati & Fahrozi, 2020).

From the perspective of implementing the Independent Curriculum, the results of this study demonstrate that Islamic Religious Education (PAI) teaching modules play a crucial role as pedagogical tools that guide students toward meaningful learning. Teachers are given the freedom to adapt the module content to the local context and students' spiritual needs. However, the success of these teaching modules is determined not only by the teacher's creativity in developing learning activities but also by the level of parental involvement in supporting the implementation of Islamic values at home (Mubin et al., 2025). This finding aligns with the concept proposed by Joyce Epstein, who states that parental involvement in education encompasses six important categories, including ongoing communication and learning activities conducted in the home environment. This model emphasizes that the success of the educational process is greatly influenced by a strong collaborative relationship between family and school. In Epstein's approach, these two environments are inseparable because each has a complementary role in supporting students' academic and character development. With harmonious collaboration, the transfer of values and knowledge can occur more effectively, thus optimally achieving learning objectives (Epstein, 2018). Furthermore, data analysis showed differences in the success rate of implementing Islamic Religious Education (PAI) teaching modules between students whose parents actively communicated with teachers and those who did not. Students supported by active parents demonstrated higher attendance rates, better participation in religious activities, and more positive social behavior. These findings align with research by McCarty, Brennan, and Vecchiarello, which concluded that strong family-school collaboration improves students' emotional well-being and academic achievement (McCarty et al., 2011).

Within the scope of Islamic Religious Education (PAI), collaboration between teachers and parents has a significant impact on the development of students' spiritual and moral aspects. This synergy not only helps students understand the material theoretically but also encourages them to internalize and practice religious values in their daily activities. Through ongoing communication, teachers can convey their children's learning progress and attitudes, while parents provide support by fostering religious behavior at home. This collaborative pattern makes the educational process more relevant, as the values learned in school are directly reinforced within the family environment (Pujianti, 2024). This collaboration also helps students see that Islamic Religious Education teachings are not merely abstract concepts but rather guidelines for life that must be realized in concrete actions, such as maintaining discipline, behaving politely, and consistently performing religious duties. With the active involvement of both parties, Islamic Religious Education learning becomes more meaningful and can shape students' character holistically. This demonstrates that the integration of education at school and guidance at home is a crucial foundation for fostering strong spirituality and morality in students (Subardi et al., 2025).

Not all forms of communication between teachers and parents are effective. Some teachers complain about low levels of parent participation in madrasah meetings due to work commitments. This factor is a major obstacle to maintaining continuous two-way communication. According to Devito, barriers to interpersonal communication can be caused by differences in perception, lack of empathy, or time constraints. In the case of MAN 1 Cianjur, these obstacles were overcome by the use of digital media and a personal, empathy-based approach (Devito, 2016). Islamic Religious Education teachers strive to understand the socio-economic conditions of parents and adapt communication strategies to be more effective. This empathy-based approach has been proven to gradually increase parental trust and involvement. Analysis of field findings also revealed that most parents have a good understanding of the goals of Islamic religious education, but do not fully grasp the concept of the Independent Curriculum and its role in fostering student learning independence. This condition causes some parents to still evaluate religious learning conventionally, which emphasizes memorization and cognition alone, rather than the appreciation of values (Ningsih & Zalisman, 2024).

The Islamic Religious Education (PAI) teacher's role is highly strategic as a facilitator who helps students understand the essence of project-based learning and character education. The teacher's role is not only to convey material but also to explain the values contained in each learning activity (Oktaviana. N & Saputra, 2024). This finding also reinforces Madjid's idea that Islamic education should encompass three main dimensions: *ta'lim*, namely the process of conveying knowledge; *tarbiyah*, namely efforts to develop students' potential and personality; and *ta'dib*, namely the development of manners and ethics. These three elements are inseparable from one another because they form the framework of a complete Islamic education. Their implementation also requires close synergy between the role of educators in schools and parental support at home, so that the process of character formation can take place consistently and comprehensively (Madjid, 2002).

When compared with previous research, the findings of this study demonstrate a strong alignment. Previous studies also confirmed that collaboration between the family environment and educational institutions plays a crucial role in shaping students' religious character. This collaboration not only enriches students' learning experiences but also strengthens the internalization of moral and religious values in everyday life. With simultaneous support from both parties, the moral development process becomes more effective because students receive role models, habits, and consistent supervision. The results of this study thus reinforce the view that family-school synergy is the primary foundation for developing a stronger and more sustainable Islamic character (Hasan & Firdaos, 2017). However, this study also makes a novel contribution by highlighting the role of digital communication as a crucial instrument in maintaining synergy after the disaster. In the social context of Cianjur, which was affected by the earthquake, this communication innovation is a crucial part of madrasahs' adaptation to changing social and physical conditions. From a practical perspective, the results of this study imply that Islamic educational institutions need to strengthen parent engagement programs through training and participatory activities. Teachers and madrasahs need to continuously innovate in creating responsive and open communication platforms (Tamitiadini et al., 2019). Furthermore, policies are needed to support the establishment of sustainable teacher-parent communication forums. This will not only help strengthen social relationships between parties but also increase the effectiveness of implementing teaching modules aligned with the principles of the Independent Curriculum.

Theoretically, this study reinforces Bronfenbrenner's thinking regarding the importance of interconnectedness between social systems in shaping children's behavior. In this context, madrasahs function as intermediaries between spiritual values and the family's social environment. When these two environments work in harmony, students not only achieve academic competence but also experience balanced moral and emotional growth. These findings also extend the theory of interpersonal communication in the context of Islamic education, by emphasizing that empathy and spirituality are two key components in effective communication between teachers and parents (Bronfenbrenner, 1994). From this analysis, it can be concluded that interactions between teachers and parents not only impact student learning outcomes but also the formation of religious character, the primary goal of Islamic education. This study provides empirical evidence that collaboration based on two-way communication, empathy, and shared responsibility is a determining factor in the successful implementation of Islamic Religious Education teaching modules at MAN 1 Cianjur.

Educational collaboration between schools and families is not merely an administrative requirement, but also a pedagogical necessity in shaping a generation of Muslims who are moral, intelligent, and adaptive to the challenges of the times (Firmansyah et al., 2024). Furthermore, this study opens new directions for further research, particularly in examining the role of communication technology in strengthening the relationship between schools and families in the context of religious education. Future research could expand the study with a multi-site or comparative approach across madrasahs in various regions to assess the effectiveness of this collaborative model for national implementation (Ananda et al., 2025). Thus, the results of this study not only answer the initial research objectives but also provide an important contribution to the development of Islamic education theory and practice in Indonesia.

Conclusion

This study confirms that the interaction between teachers and parents plays a central role in the successful implementation of Islamic Religious Education (PAI) teaching modules at MAN 1 Cianjur. Collaboration, fostered through intense communication, active parental involvement, and consistent moral and spiritual support, has proven effective in strengthening the achievement of the Independent Curriculum's objectives in religious education. Teachers are no longer viewed merely as transmitters of subject matter, but rather as strategic partners with parents in shaping students' character, discipline, and spirituality. This study successfully achieved its objective by demonstrating that synergy between families and schools positively impacts the quality of Islamic Religious Education learning. The results demonstrate that effective collaboration can strengthen the internalization of Islamic values in students' daily lives. However, the study also identified several obstacles, including limited parental time, differing perceptions of the Independent Curriculum, and infrastructure constraints arising from post-disaster conditions. These challenges can be overcome by fostering empathetic communication, leveraging digital technology, and implementing programs that promote sustainable family involvement. An important implication of this study is that the success of Islamic Religious Education teaching modules depends heavily on strengthening the communication system between schools and families. Teachers are required to be more creative, adaptive, and utilize technology to maintain collaborative relationships with parents. Meanwhile, parents need to provide consistent support at home by instilling religious values and character-building in children. Future research should expand similar studies through a multi-site approach or comparisons between madrasahs (Islamic schools) to analyze the effectiveness of teacher-parent collaboration on a broader scale. Further research is also recommended to explore the role of digital communication in strengthening collaboration in Islamic education in the modern era.

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