

Implementation of Islamic Parenting: Collaboration between Community Service Program and Schools in Enhancing the Role of Parents Based on the Qur'an and Hadith

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Abstract:

This study examines the implementation of Islamic parenting as a strategy to strengthen the role of parents in children's education through collaboration between Community Service Program (KKN) students and schools. Islamic parenting is defined as a value-based approach rooted in moral, spiritual, and educational principles, positioning parents as the child's first school. The study adopts the SISDAMAS (Participatory Community Development System) approach, which emphasizes community involvement in all stages of planning, implementation, and evaluation. The research site was TK Al-Kamilah, RW 08 Dusun 3, Kampung Bojong, Mekarsari Village, involving parents, teachers, KKN students, and local leaders. Findings indicate that the Islamic parenting seminar successfully enhanced parents' awareness and skills in child-rearing, strengthened collaboration between families and schools, and produced Qur'an- and Hadith-based parenting modules that

can be used continuously. The main challenges identified were parents' limited understanding, the influence of digital media, and time constraints in conducting effective parenting practices. Practical implications suggest the need for regular parenting forums, mentoring programs for young families, and the integration of parenting initiatives into official village development agendas. This study contributes theoretically by integrating 21st-century parenting theories with Islamic parenting principles, and practically by offering a collaborative model that strengthens the role of families in children's education.

Keywords: 21st century; children; collaboration; community service; family; Islamic parenting; school; spirituality.

INTRODUCTION

Internationally, the concept of community service within higher education has long been a major focus. Programs such as Service Learning in the United States, Community-Based Education in the United Kingdom, and University Social Responsibility (USR) in various Asian countries demonstrate that education is oriented not only toward knowledge transfer but also toward social transformation (Ramirez Lozano et al., 2024). This model emphasizes the importance of student involvement in solving real-world problems in society through a participatory, dialogical, and sustainable approach. UNESCO, in its Education for Sustainable Development (ESD), even emphasizes that 21st-century education must integrate academic, social, cultural, and environmental aspects to produce a generation that cares about sustainable development (Paul, 2022).

Experiences from several countries also demonstrate the effectiveness of participatory approaches in community-based programs. For example, in the Philippines, through the National Service Training Program (NSTP), students are required to undertake community service activities focused on empowering families and local communities (Garingan, 2021). In India, the National Service Scheme (NSS) has successfully encouraged students to contribute to social issues, including family literacy, health, and women's empowerment (Thakur & Dalal, 2025). In South Africa, Community Engagement Programs at several universities have proven effective in linking campus roles to village development through collaborative forums between students, local government, and civil society organizations (Mbah, 2019).

This international context demonstrates that community service practices within higher education share a common orientation: positioning the community as both a subject and a partner in development. This way, students not only learn academically but also internalize the values of leadership, social responsibility, and independence (Findiana et al., 2025). This framework aligns with the development of Community Service Programs (KKN) in Indonesia, particularly the KKN SISDAMAS program, which emphasizes active community involvement from every stage of program planning and evaluation. Community Empowerment-Based Community Service Program (KKN SISDAMAS) is an educational program that provides students with the opportunity to learn directly through active involvement in community life (Ramdani Wahyu et al., 2016). This program emphasizes community empowerment by inviting residents to directly play an active role in every stage of activity planning and implementation.

The same approach was applied at the author's Community Service Program (KKN) location, namely RW 08, Hamlet 3, Bojong Hamlet, Mekarsari Village. It was in this area that the KKN activities were carried out, starting from the first cycle: initial socialization, community discussions, and social reflection. These activities served as the first step in building communication with the community while identifying potential and needs in a participatory manner. This participatory approach has proven successful in several other areas. For example, in RW 01, Neglasari Village, the implementation of SISDAMAS in four activity cycles increased community awareness through educational activities and the use of digital media as a socialization tool (Sugiarto et al., 2024). Furthermore, in RW 10, Jongor Hamlet, participatory approaches such as community discussions, community service, and educational forums were effective in building collective awareness to improve family quality (Amalia et al., 2024). Observations in RW 08, Dusun 3, Bojong Village revealed that one of the most prominent issues concerns family and child-rearing patterns. This demonstrates the local community's strong commitment to children's education, which is essentially a fundamental investment that determines the future of the nation's civilization, as outlined in various studies on social education and community development. From an Islamic perspective, children's education is not solely the responsibility of schools, but primarily the responsibility of parents as the first and foremost educators. In the Tafsir of Surah Luqman, Verse 13, the family serves as the

primary madrasah (school) that shapes a child's character, morals, and spirituality from an early age (Sigalingging & Raranta, 2022). Therefore, parental involvement in Islamic parenting is crucial.

However, in this modern era, the challenges facing families in raising children are increasingly complex. Social changes, technological developments, and the rapid flow of globalization often weaken the role of parents in their children's education. Children are exposed to more digital media, while parental attention is reduced due to work commitments. This situation has the potential to produce a fragile generation, both in terms of morals and faith (Adnan, 2018).

This situation demonstrates the importance of synergy between families, schools, and communities in supporting children's education. One potential form of synergy is collaboration between schools and students participating in the Community Service Program (KKN). The KKN program, which has traditionally served as a platform for student community service, can be directed toward strengthening the role of parents through Islamic parenting education, thus creating a harmonious collaboration based on the values of the Quran and Hadith (Yohana et al., 2025).

This idea aligns with the results of a community discussion forum in RW 08, Hamlet 3, Bojong Hamlet, Mekarsari Village, attended by 47 people, including community leaders, kindergarten teachers, and local stakeholders. The open discussion revealed that many parents still do not fully understand the responsibility of educating their children based on the guidance of the Qur'an and Hadith. The lack of ongoing education regarding Islamic parenting, a lack of family literacy, and limited communication forums between parents and schools further exacerbate the situation. This problem is not only related to access to information, but also to parents' mindsets and behaviors in supporting their children's growth and development. A study in Baturetno even showed that simple innovations such as collaborative parenting classes in schools can increase parental involvement when combined with a religious approach and ongoing education (Nurhikmah, 2025). Through social reflection, it was agreed that solutions to these problems must be collaborative and sustainable. As a first step, an Islamic parenting seminar was held at a kindergarten with parents as an audience, under the theme "Implementation of Islamic Parenting: Collaboration between KKN (Community Service Program) and Schools in Enhancing the Role of Parents Based on the Quran and Hadith." This seminar aimed to provide a deeper understanding of parents' obligations in educating children, parenting strategies in accordance with Islamic values, and strengthen synergy between schools, families, and the community.

The next stage in Cycle 2 focused on social mapping and community organization in RW 08, Hamlet 3. Through this process, several urgent needs were identified, including the provision of regular parenting forums, faith-based training, and institutional support through the Family Welfare Movement (PKK) and the Islamic study group (Majelis Taklim) (Nurhikmah, 2025). The mapping also revealed socio-cultural dynamics, educational developments, increasing religious activities, and the challenges faced by young families in raising children. As a follow-up, an Islamic family support community was formed to serve as a vehicle for change based on local participation (Muhammad et al., 2024).

The results of these two initial SISDAMAS cycles provide an important foundation for designing a relevant, participatory, and sustainable empowerment program. The primary focus is on realizing Islamic families through education, parenting forums, and strengthening community institutions. Similar experiences in Probolinggo City reinforce these findings, where program sustainability can be assured if complemented by an incentive system that encourages active community participation in family education activities (Nurhikmah, 2025).

Entering cycle 3, the community, through the Islamic family community, along with the Community Service Program (KKN) team, began developing activity plans based on the prioritized needs that had been submitted. The agreed-upon programs included holding regular parenting seminars, developing educational modules based on the Quran and Hadith, and mentoring young families. This planning process went beyond setting the agenda and also encompassed identifying potential locations, collaborating with stakeholders (kindergartens, community development councils, youth organizations, family welfare groups, and village governments), and developing concrete action plans. The official SISDAMAS syllabus includes four stages: Cycle 1 (initial outreach), Cycle 2 (social mapping), Cycle 3 (participatory planning and program synergy), and Cycle 4 (implementation and monitoring and evaluation) (Indah & Fathahila, 2021).

Next, in Cycle 4, the jointly developed plan was then implemented. Activities included Islamic parenting seminars in kindergartens, the development of educational modules for parents, and ongoing outreach through digital media, WhatsApp groups, and door-to-door outreach. Evaluations were conducted routinely, each month, quarterly, and six months later, to gauge the program's effectiveness. These evaluation results were used to update activity standard operating procedures (SOPs), update educational materials, and design participation-

based incentives to maintain community motivation. The SISDAMAS guidelines from UIN Sunan Gunung Djati Bandung also emphasize that the development of volunteers and key drivers is a crucial prerequisite for the sustainability of community empowerment programs even after the KKN students have completed their assignments (Ramdani, 2019).

Furthermore, the results of the SISDAMAS program at the local level do not stop at the community level, but should be synergized with the official village planning mechanism, namely the Development Planning Meeting (Musrenbang). Dorantif (documentation of alternative program plans) produced by the Islamic family community can be used as an important reference in the preparation of village development plans, (Integrasi Perencanaan Penghidupan Desa Ke Dalam Perencanaan Pembangunan Desa Dan Kabupaten, 2025) so that programs born from the community do not just stop at the campus level, but can also be officially adopted by the village government. This is in line with the opinion of Wahyu Ramdani (2016) who emphasized that the results of the SISDAMAS KKN ideally become the main reference for Musrenbang so that participatory programs gain legitimacy as well as budget support (Faisal, 2019).

To enhance effectiveness, KKN students can also introduce the use of simple digital technologies such as WhatsApp, Google Forms, or Google Sheets. These tools can be used to monitor seminar schedules, gather parental input, and disseminate Islamic parenting materials interactively. Experience in Sukamulya Village even demonstrates that SISDAMAS can be combined with Religious Moderation KKN to strengthen family empowerment and raise awareness of religious values-based education.

METHOD

This study uses the Participatory Community Development System (SISDAMAS) approach, which emphasizes active community involvement in all stages of program planning, implementation, and evaluation (LP2M, 2016). This approach was chosen because it is relevant to the focus of the Community Service Program (KKN), namely strengthening the role of parents through Islamic parenting seminars in RW 08, Dusun 3, Kampung Bojong, Mekarsari Village. The main principles of SISDAMAS include participation, democratization, and sustainability, where the community is positioned as the main subject of the empowerment process, while students act as facilitators. Thus, every activity is carried out based on the principle of the community, by the community, and for the community.

The research phase began with initial outreach involving parents, community leaders, and neighborhood administrators. At this stage, students introduced the program's objectives and benefits, while also building communication and trust so that residents felt ownership of the program. The second phase was social mapping, conducted through observation and informal discussions to identify community problems and potential (Ramdani, 2019). The mapping results revealed challenges such as parents' limited time to accompany their children, the influence of digital media, and a low understanding of Islamic parenting. However, potential opportunities were identified that could be optimized, such as the presence of religious leaders, early childhood education (PAUD)/kindergarten (KK) teachers, and groups of mothers willing to become partners in the program.

The third stage is participatory planning, where students facilitate residents in determining the theme, method, speakers, and timing of the seminar. Efforts are made to align the planning process with village programs so that it can be integrated into the Village Musrenbang agenda and PKK activities, to ensure program sustainability. The fourth stage is program implementation, which takes the form of an Islamic parenting seminar with an interactive lecture format, group discussions, and a question-and-answer session. The material focuses on the role of parents as the first madrasah for children and strategies for addressing the challenges of family education in the digital era.

To support effective delivery, media such as presentations, leaflets, and WhatsApp groups are used as ongoing educational tools. The final stage is monitoring and evaluation, conducted through short questionnaires and reflections with participants. The evaluation aims to assess parents' understanding of the material, satisfaction with the activities, and expectations regarding program follow-up. The evaluation results serve as a basis for developing similar activities in the future, ensuring they continue even after the KKN program concludes.

RESULTS AND DISCUSSION

The role of parents in a child's education is a key pillar in the formation of a child's character and personality. According to Bronfenbrenner, the family, especially parents, is the closest environment that directly

influences a child's growth and development (Bronfenbrenner, 2019). From an Islamic perspective, this aligns with the view that the family is the first madrasah (primary school) for children, a place where moral, spiritual, and social values are instilled (Rahman et al., 2020). Thus, parents function not only as providers of material needs but also as primary educators, shaping the foundations of a child's personality and intelligence. Field findings confirm the relevance of this theory, showing that parents in the Al-Kamilah Kindergarten environment still need to strengthen their roles to become active partners in the school's education.

In response to this need, the KKN Team held a seminar entitled "The Importance of Parents' Role in Education from the Perspective of the Qur'an and Hadith" on August 15, 2025. This seminar practically serves as a forum for empowering parents with knowledge. From the perspective of community empowerment theory, this activity reflects three main aspects: intrapersonal empowerment (growing parental awareness of their strategic role), interactional empowerment (building dialogue between parents, schools, and students), and behavioral empowerment (encouragement to change daily parenting patterns to be more Islamic and educational). This shows that educational interventions such as seminars can strengthen the position of parents not merely as spectators in children's education, but as key actors with reflective and practical capacities (Kim, 2017).

The opening ceremony, which began with a prayer, a school welcome, and a statement on the strategic role of parents in education, reflected the value of partnership in school-based management. This theory emphasizes that educational success cannot be determined solely by the school or teachers, but rather by active collaboration with families as core stakeholders (Caldwell, 2005). Field observations demonstrated that a warm and meaningful welcoming atmosphere was an effective medium for building collective awareness that education is a shared responsibility. Thus, the results of this activity were not merely symbolic but also served as an initial instrument for strengthening the synergistic relationship between the school, parents, and the community.

In the main session, Mrs. Dede Rini's presentation emphasized the importance of Islamic parenting based on the Quran and Hadith. From Bandura's perspective, this approach is relevant because children learn through observing and imitating their parents' behavior (Bandura, 2021). Therefore, exemplary morals, instilling habits of worship, and loving communication are elements that are not only religiously normative but also proven effective in the internalization of values. Furthermore, this Islamic parenting approach can be understood through the concept of spiritual parenting, which emphasizes the role of spirituality as the primary foundation for building harmonious relationships between parents and children (Azzahro & Rahmatullah, 2025). The seminar, which opened up an interactive dialogue, demonstrated the practical dimension of this theory, where parents not only passively receive knowledge but also reflect on real-life experiences and seek solutions together.

Thus, the results of this activity demonstrate that efforts to strengthen parents' role in children's education through Islamic parenting seminars not only provide cognitive benefits in the form of new knowledge but also enhance the affective and conative dimensions. Theoretically, this aligns with Vygotsky's view of the zone of proximal development, which states that children need adult guidance to reach their maximum potential (Irshad et al., 2021). Parents, through guidance based on Islamic values, become the primary facilitators in this process. In other words, the active involvement of parents, enriched through seminars, not only strengthens the family's role as the first madrasah (school) but also strengthens the synergy between home and school in shaping a generation with Islamic character and adaptability to modern challenges.

Figure 1 Soldering Seminar



(Source: Author's Personal Documentation, 2025)

The results of the SISDAMAS program, synergized with the village Musrenbang, show that community empowerment does not stop at the level of alternative planning documents, but is able to produce concrete activities that address the real needs of residents, one of which is through the holding of an Islamic parenting seminar at Al-Kamilah Kindergarten. This seminar is proof that the concept of family-based empowerment can be implemented directly and contextually, while also demonstrating how community participation mechanisms can be institutionalized into village programs (Aswani et al., 2017). By integrating community voices into the official Musrenbang forum, this activity gains broader legitimacy and support, thereby ensuring its structural sustainability.

Islamic parenting seminars themselves have strategic value as an effort to strengthen the role of families in children's education. Through a theoretical framework of family empowerment that emphasizes providing space for families to acquire information and skills, these activities facilitate parents to be able to carry out their functions optimally (Willis et al., 2019). An Islamic perspective also emphasizes the same, as the commandment of the Quran in Surah At-Tahrim: 6, which requires every parent to protect themselves and their family from anything harmful (Elitaliya et al., 2025). With this foundation, seminars not only present theoretical discourse but also serve as a means of spiritual awareness relevant to the daily lives of the community.

One of the main strengths of this activity is the use of a dialogic approach in delivering the material. Parents are not merely passive listeners, but are actively involved in questions and answers, sharing experiences, and discussing parenting challenges. This pattern aligns with Knowles' andragogy, which states that adults learn most effectively through direct experience and connection to the realities of their lives (Fındık, 2025). The questions raised are highly contextual, ranging from how to guide children to pray discipline, to overcoming difficult-to-direct children's habits, to addressing the influence of gadgets and social media. The presenters' practical answers, supported by references to the Quran and Hadith, ensure the discussion not only provides practical solutions but also is rooted in spiritual values that strengthen parents' moral authority.

Furthermore, the seminar material, which emphasized the values of monotheism, the practice of worship, exemplary morals, and compassionate communication, demonstrated the importance of spirituality as a foundation for children's education. According to the concept of spiritual parenting, spirituality not only connects individuals with God but also fosters harmonious family relationships (Smoljo-Dobrovoljski, 2025). In Islam, the principle of *uswah hasanah* emphasizes that parental example is the primary model for children to emulate (Ruswandi et al., 2022). This is reinforced by Bandura's social learning theory, where children learn through observing their parents' behavior (Bandura, 2024). Therefore, parental consistency in practicing Islamic values is key to successful home education. This seminar, with simple language and concrete examples, successfully reminded parents that they are the first teachers and primary role models for their children.

This activity also reflects a multi-stakeholder collaboration between the school, parents, and KKN students. Within the framework of school-based management, parental involvement is considered essential for educational effectiveness (Amon & Bustami, 2021). The presence of KKN students acts as a bridge connecting academic interests with the practical needs of the community, while the school serves as an institutional space that facilitates the program's implementation. This collaboration demonstrates that children's educational success can only be achieved through an inclusive ecosystem, where each party plays a proportional role.

The results seen in the field demonstrate a tangible impact, both cognitively and affectively. The enthusiasm of participants, active participation in discussions, and parental recognition of the benefits demonstrated that this activity successfully fostered new awareness. In fact, parents have requested that similar seminars be held regularly. This aligns with Brophy's view of learning motivation, which states that motivation grows when individuals find a direct relevance between the material received and their life needs (McCarter et al., 2022). The Islamic parenting seminar has been proven to address real-life issues faced by families, thus creating an internal drive for change.

However, long-term success cannot rely solely on a single intervention. To achieve a broader impact, similar activities need to be carried out continuously and integrated into routine school and village programs. The life community development concept emphasizes that empowerment must be participatory, long-term, and structural (Ahmad & Islam, 2024). Therefore, Islamic parenting seminars need to be institutionalized as a regular agenda to foster more consistent behavioral changes within families.

Interestingly, this seminar is also inseparable from the broader framework of SISDAMAS, including environmental management. Although they have different focuses, both share the same basic principles: participation and collective responsibility. While waste management encourages communities to be environmentally conscious, Islamic parenting encourages parents to be educationally conscious. Both foster a culture of caring, discipline, and critical thinking about the challenges of everyday life. This principle aligns with Freire's concept of conscientization, where education must foster critical awareness so that communities are encouraged to take concrete action to improve their quality of life (Freire, 2021).

Academically, these findings provide an important contribution to understanding the application of SISDAMAS in the realm of family education. Bronfenbrenner's developmental ecology theory, Knowles' andragogy, Bandura's social learning, and Benson's spiritual parenting have proven relevant in explaining the dynamics of parents' roles in children's education. Practically, Islamic parenting seminars can increase parental motivation, awareness, and commitment, while strengthening collaboration between schools, communities, and universities (Kibtiyah et al., 2025). Thus, the results of this study confirm that family-based empowerment impacts not only knowledge but also attitudes and behaviors. Such programs need to be replicated in various regions as a strategy to strengthen families in education, and synergized with village development agendas to provide structural support. Ultimately, the success of Islamic values-based education for children is largely determined by the consistency of parents' role in a collaborative educational ecosystem (Yusuf et al., 2025).

Figure 2 Seminar Audience



(Source: Author's Personal Documentation, 2025)

The Islamic Parenting Seminar at Al-Kamilah Kindergarten was not merely a ceremonial activity, but rather a concrete manifestation of the synergy between the school, KKN students, and parents in instilling an education based on the Quran and Hadith (Haerul et al., 2023). This activity aligns with the spirit of KKN, which focuses on community development, not limited to physical aspects but also encompassing spiritual and moral realms.

Islamic parenting, based on Islamic teachings and using the Qur'an and Hadith as primary guidelines, not only regulates the relationship between parents and children but also guides them to grow with the values of monotheism, noble morals, and an awareness of their responsibilities as servants of God (Nurhuda, 2023). In Surah At-Tahrim, verse 6 of the Qur'an, Allah emphasizes the obligation of parents to protect themselves and their families from hellfire, a reminder that educating children is a responsibility in both this world and the hereafter (Syahbudin et al., 2022).

Islamic parenting encompasses several important dimensions, including instilling faith from an early age, providing sincere love, as exemplified by the Prophet Muhammad (peace be upon him), providing concrete examples in daily behavior, and cultivating the habit of prayer and trust in God in every aspect of education (Bensaid, 2021). Moral education also holds a fundamental place, as the Prophet Muhammad (peace be upon him) said that the best gift a father can give his child is good morals (Ritonga et al., 2024). This demonstrates that moral education is far more valuable than mere material gifts.

The implementation of Islamic parenting can be strengthened through various approaches, from regular seminars and studies to the use of Islamic-based digital media (Dwinandita, 2024). However, this strategy will

be more meaningful if implemented directly in daily life. For example, getting children used to praying in congregation at home, practicing reciting prayers before bed, modeling Islamic manners in interactions, and maintaining a balance between study, worship, and recreation.

In this context, contemporary family empowerment theory offers a relevant perspective. According to Ramirez Lopez & Grijalba Castro, family empowerment strategies must be systemic-holistic, synergistic, promote family independence and resilience, focus on the process of change, and consider program sustainability (Ramirez Lopez & Grijalba Castro, 2020). This approach aligns with the goals of Islamic parenting, which prioritize not only religious knowledge but also character building and family resilience in facing the challenges of the times (Abubakar et al., 2023).

Furthermore, from the perspective of Existence, Relatedness, and Growth, human needs are divided into three categories: existence, relatedness, and growth (Poulou & Norwich, 2019). In Islamic parenting, existence needs can be met by providing children's basic needs, relationship needs by building good communication between parents and children, and growth needs by providing appropriate religious education (Siregar et al., 2024).

Consistent with McClelland's view, three primary needs: the need for achievement, affiliation, and power, can be integrated into Islamic parenting (Gafarurrozi et al., 2024). Parents can encourage their children to achieve in their studies and worship, build harmonious relationships within the family, and provide a positive influence in their children's social environment.

Thus, the Islamic parenting seminar at Al-Kamilah Kindergarten serves not only as a socialization agenda but also as a means to raise parents' awareness of the importance of Islamic parenting in family life. This activity reflects a concrete effort to build a generation of faith, knowledge, and noble character, in accordance with the guidance of the Quran and Hadith (Mainiyo et al., 2021).

Figure 3 Kindergarten Students and Teachers



(Source: Author's Personal Documentation, 2025)

The Islamic Parenting Seminar held at Al-Kamilah Kindergarten was not merely a ceremonial or annual event, but rather a concrete manifestation of collaboration between educational institutions, Community Service Program (KKN) students, and parents in building an educational ecosystem based on the values of the Quran and Hadith. This activity emphasized that children's education is not solely the responsibility of schools but also requires the active involvement of families as the vanguard in shaping children's character from an early age (Sipahutar et al., 2024).

From the perspective of contemporary 21st-century parenting theory, effective parenting patterns must integrate emotional, cognitive, and spiritual aspects, all of which can be found in the Islamic parenting approach (Madyawati et al., 2023). Modern contemporary theories, including values-based parenting theory and active parental involvement, emphasize the importance of warm interactions, open communication, and role models in shaping children's behavior (Nguyen et al., 2025). In this regard, Islamic parenting emphasizes the concept of role models or *qudwah hasanah*, where parents become figures who provide real examples of behavior according to Islamic teachings, habituation (*al-'adah*) as a form of consistency in habituating good values in daily life, and effective advice (*al-mau'izah*) as a means of internalizing moral and spiritual values (Fauziah et al., 2025). In addition, the principle of open attention and control (*al-mulahadzah*) and the application of proportional consequences through rewards and punishments (*uqubah wa tuturah*) are

mechanisms that ensure children can understand boundaries and responsibilities in a balanced way, according to their age and level of development.

The role of the Community Service Program (KKN) students in this seminar is highly strategic because they act as a bridge between academic theory and practical practice. Students serve not only as presenters but also as facilitators, helping parents translate Islamic parenting concepts into practical practices at home (Hunaida et al., 2024). Activities include seminars, interactive workshops, family mentoring, and the development of simple modules on Islamic parenting that include practical guidance for parents. The presence of the KKN students facilitates a two-way dialogue between schools and families, creating more effective and synergistic communication. Thus, this seminar not only raises parents' awareness of the importance of their role in their children's education but also strengthens social bonds and community collaboration. Through active involvement in this process, children are encouraged to be more motivated in studying religion and internalizing noble moral values from an early age (Ekangingtyas & Yasa, 2022). Empirical results show that activities such as these can improve the quality of the relationship between parents and children, create a home environment that supports character development, and strengthen children's spiritual identity, which is an important foundation in facing global challenges and the complexities of modern life.

However, the implementation of Islamic parenting faces a number of complex and multidimensional challenges. Some parents have limited understanding of Islamic parenting practices, while busy daily schedules often limit the time allocated for meaningful interactions with children. Furthermore, the influence of digital media and popular culture, which often conflict with Islamic values, can hinder the implementation of Islamic parenting (Nirwana & Muthoifin, 2024). Lack of community support and coordination between schools and families also impact the program's effectiveness. Addressing this situation requires a sustainable strategy that is not only educational but also operational. Providing regular education for parents, strengthening the role of families through a regular schedule that emphasizes Islamic values, monitoring digital media use, and strengthening collaboration between schools, communities, and religious institutions are concrete steps that can address these challenges. It is also important to emphasize the importance of parents as role models in daily life, as children tend to imitate their parents' behavior and attitudes, which are crucial elements in the internalization of moral and spiritual values (Bensaid, 2021).

Globally, the concept of Islamic parenting aligns with contemporary parenting trends emerging in the 21st century. For example, the new age parenting approach, which emphasizes an egalitarian relationship between parents and children and the importance of open communication, aligns with Islamic principles that emphasize compassion, role modeling, and value-based interactions (Kumthekar et al., 2024). Furthermore, the gentle parenting approach, popular among millennial parents, emphasizes empathetic parenting, respect for children's feelings, and avoids physical punishment, in line with the teachings of the Prophet Muhammad (peace be upon him) on gentleness in educating children (Walters, 2024). The synergy between universal values in contemporary parenting theory and Islamic principles demonstrates that faith-based education is not isolated from the global context but is capable of making a positive contribution to the formation of a generation with character, faith, and adaptability to modern social and cultural dynamics (Bahri et al., 2025).

The results of the Islamic Parenting seminar at Al-Kamilah Kindergarten demonstrated a significant impact on increasing parents' knowledge and awareness of their role in their children's education. Parents' enthusiasm was evident in their active attendance, participation in discussions, and direct recognition of the new insights gained from the activity (Bektas et al., 2021). Furthermore, the seminar produced a concise module on Islamic parenting that can be used as a practical guide at home. This module serves not only as a reference but also as a family empowerment tool, making it easier for parents to apply Islamic principles in their daily interactions with their children. Thus, the program focuses not only on the cognitive aspects of parenting but also on building deep emotional and spiritual awareness, strengthening family bonds, and creating a home environment that supports holistic child development (Bensaid, 2021).

Theoretically, this seminar contributes to the development of parenting science by demonstrating how contemporary theory can be contextualized within faith-based practices. The integration of Islamic principles with modern parenting theory opens up space for the development of parenting models relevant to the needs of contemporary society (Ahnan'Azzam & Leany, 2024). Practically, this seminar serves as a model for other educational institutions to implement similar programs that empower families, improve parenting quality, and shape children's character with noble morals. Furthermore, this activity demonstrates that religious education is not solely the domain of individuals or religious institutions but can be integrated with formal education, community service programs, and broader social dynamics (Hasim et al., 2022).

In facing the global challenges of the 21st century, values-based parenting has become highly relevant. Technological advances, social change, and cross-cultural interactions have created new dynamics in family life and children's education (Xia et al., 2024). Islamic parenting offers an ethical and spiritual framework that can provide stability in child development, provide moral direction, and equip children with adaptive social skills (Dwinandita, 2024). This concept also emphasizes the active involvement of parents in every aspect of a child's education, from cognitive development to character formation, and encourages collaboration between families, schools, and the wider community. Through such collaboration, children are equipped not only with religious knowledge but also with the social, emotional, and cognitive skills essential for their future success.

The 21st century is marked by rapid changes in various aspects of life, including technology, social issues, and culture. Advances in information and communication technology have transformed the way parents interact with their children. Children now have easy access to a wide range of information via the internet, which can influence their thinking patterns and behavior (Levin & Mamlok, 2021). Social changes, such as shifts in family values and gender roles, also influence how parents educate their children. Furthermore, increasingly intense cross-cultural interactions require children to possess strong social skills to adapt to diverse environments (Purwanto et al., 2023).

In this context, Islamic parenting offers a holistic and integrative approach. This approach focuses not only on the cognitive aspects of children but also on moral and spiritual aspects. Through Islamic teachings, parents are taught to be good role models for their children, guiding them with love, and instilling noble values that can shape their character (Harahap, 2023). This approach also emphasizes the importance of effective communication between parents and children, as well as active family involvement in the child's education process.

Amid the global challenges of the 21st century, Islamic parenting remains relevant due to its universal and applicable principles. Concepts such as compassion, justice, and responsibility in parenting align with values cherished across cultures and religions (Aisyah, 2025). Furthermore, this approach emphasizes the importance of character and moral education, which are urgently needed to address various social and cultural issues in the global world. Implementing Islamic parenting in children's education requires a systematic and integrated approach (Abubakar et al., 2023). This includes an active role for parents in educating children, collaboration between families and schools, and the use of methods consistent with Islamic principles.

Parents play a central role in their children's education. They are not only the primary providers but also the primary educators of their children. Through their role models, parents can teach Islamic values such as honesty, responsibility, and compassion. Furthermore, effective communication between parents and children is crucial for understanding children's needs and feelings and providing appropriate guidance (Desmita et al., 2023).

Schools also play a crucial role in supporting the implementation of Islamic parenting. Through a curriculum based on Islamic values, schools can strengthen children's character education (Karadona & Sari, 2025). Furthermore, collaboration between schools and families in activities such as Islamic parenting seminars can increase parents' understanding of the importance of their role in their children's education.

The methods used in Islamic parenting include preventive and corrective approaches. The preventive approach involves instilling Islamic values in children from an early age, such as prayer, fasting, and reading the Quran (Aziz et al., 2022). The corrective approach involves providing educational advice and punishment when children make mistakes (Rizanizarli et al., 2023). In this regard, it is crucial for parents to be fair and wise in administering punishments and avoid physical violence.

In this digital era, technology can be an effective tool in supporting the implementation of Islamic parenting. Through technology, parents can access various learning resources on Islamic parenting, such as articles, videos, and educational apps. Furthermore, technology can be used to monitor children's activities, such as social media use and screen time (Astuti et al., 2022). However, technology use also requires careful supervision. Parents need to ensure that their children access content that aligns with Islamic values and are not exposed to negative information. Furthermore, it's crucial for parents to limit technology use to prevent children from becoming addicted and to still have time for social interaction and religious practice (Sholihah & Nurhayati, 2024).

Although Islamic parenting offers a holistic and integrative approach, its implementation is not without challenges. Some of these challenges include parents' lack of understanding of Islamic parenting principles, parents' busy schedules that limit their time for educating their children, and negative influences from the social

environment and media (Nudin et al., 2024). To overcome these challenges, collaborative efforts are needed between families, schools, and the community. Organizing seminars and workshops on Islamic parenting can increase parents' understanding of the importance of their role in their children's education. Furthermore, schools can provide facilities and programs to support the implementation of Islamic parenting, such as parenting classes and parent discussion groups (Kosim et al., 2022).

The community also plays a crucial role in supporting the implementation of Islamic parenting. Through activities such as religious studies and discussion forums, the community can provide support and guidance to parents in raising their children. Furthermore, the community can help create a conducive environment for child development, such as by providing safe and educational play facilities (Acharya & Sigdel, 2024).

In facing the global challenges of the 21st century, Islamic parenting offers a relevant and applicable approach. Through principles based on Islamic values, parents can educate their children to become individuals with noble character, intelligence, and the ability to face life's various challenges (Khasanah, 2023). Implementing Islamic parenting requires the active participation of families, schools, and communities, as well as the support of wisely used technology. Thus, Islamic parenting can be a solution in shaping a generation that excels not only cognitively but also possesses strong character and is able to adapt to global dynamics.

CONCLUSION

This study confirms that implementing Islamic parenting through collaboration among KKN students, schools, and parents significantly strengthens the family's role as the first madrasah for children. The research question is clearly answered: the Islamic parenting seminar at Al-Kamilah Kindergarten increased parents' awareness, knowledge, and skills in Islamic parenting grounded in the Qur'an and Hadith. These findings demonstrate that family education grounded in spiritual values is not only normatively relevant but also applicable in contemporary social contexts.

From a theoretical perspective, this research enriches academic discourse by demonstrating the relevance of Bronfenbrenner's developmental ecology theory, Bandura's social learning theory, Knowles' andragogy, and the concept of spiritual parenting to Islamic parenting practices. Thus, Islamic parenting can be viewed as an integrative model that bridges modern parenting theory with religious values. In practice, this research provides evidence that multi-stakeholder collaboration can create a participatory, sustainable educational ecosystem that meets society's real needs.

However, this study still has limitations. The limited focus on a single community makes the results not fully generalizable. Furthermore, the unique social dynamics of the study location may not fully represent the complexities of other communities. Therefore, further research needs to be directed at comparative studies across regions, incorporating diverse socio-cultural characteristics and utilizing broader digital approaches. This is crucial for developing an Islamic parenting model as a national reference point, adaptable to the global challenges of the 21st century.

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