



COLLABORATION BETWEEN SCHOOLS, FAMILIES, AND COMMUNITIES IN ISLAMIC EDUCATION MANAGEMENT

Moh. Kamil¹, Abdullah²

Mohkamil331@gmail.com¹, Abdullah@unuja.ac.id²

^{1,2} Nurul Jadid University, East Java, Indonesia

Abstract:

This study aims to analyze the forms, strategies, and effectiveness of collaboration between schools, families, and communities in supporting holistic Islamic education management. This collaboration is considered crucial for realizing education that is not only oriented towards knowledge, but also towards the development of Islamic morals and character in students. The research method used is descriptive qualitative, with data collection techniques through interviews, observation, and documentation at several Islamic educational institutions. Data analysis was conducted interactively through the stages of reduction, presentation, and drawing conclusions. The results show that the active involvement of families and communities in the planning and implementation of school activities has a positive effect on improving the quality of education and fostering students' morals. Furthermore, good communication between these three elements creates a harmonious, religious, and productive educational atmosphere. The implications of this study emphasize the importance of participatory and collaborative Islamic education management in developing a generation of faith, knowledge, and noble character

Keywords: *Collaboration, Islamic Education Management, Family and Society*

INTRODUCTION

Theoretically, Islamic educational management places collaboration between schools, families, and communities as the three main pillars in developing students who are faithful, knowledgeable, and have noble character. Participatory educational management theory asserts that the involvement of all educational elements can enhance the effectiveness of the learning process and the achievement of Islamic educational goals. However, in social reality, a significant gap remains between theory and practice. Many schools have been unable to build synergistic relationships with families and communities due to weak communication, lack of coordination, and a limited understanding of the importance of shared roles in education. As a result, the development of students' character and Islamic values often lacks continuity between the school and home environments. This demonstrates a gap between the ideals of collaborative concepts and the reality on the ground, which remains sectoral. Therefore, an in-depth study of effective collaboration in Islamic educational management is necessary to ensure that theory and practice can align.

In practice, many Islamic educational institutions face challenges in

building solid partnerships with families and communities. Schools often become centers of educational activities that operate alone without the full support of parents and the surrounding community. On the other hand, families often delegate the responsibility for character formation to educational institutions, while the community has not fully acted as an active partner in creating an environment conducive to the development of Islamic values. For example, school religious activities are often not accompanied by similar practices at home and in the community, so the values instilled in schools are not always internalized in students' lives. This situation indicates the need for an Islamic education management model that emphasizes functional and sustainable collaboration between these three parties. If collaboration can be well-established, the educational process will be more holistic, harmonious, and meaningful for students, both spiritually and socially.

Several previous studies have examined the importance of collaboration in education. For example, research by Rahman (2019) showed that parental involvement in school activities significantly improves student learning outcomes. Meanwhile, a study by Aisyah (2021) found that the community plays a crucial role in strengthening religious culture within Islamic schools. However, most of this research remains partial, highlighting the relationship between only two parties, for example, the school and the family, without fully addressing the integration of all three elements within the context of Islamic education management. This research aims to fill this gap by examining how collaboration between schools, families, and communities can be managed synergistically within an Islamic managerial framework. Therefore, this research is integrative, connecting the findings of previous studies and expanding them toward a more comprehensive and contextual collaborative model.

The novelty of this research lies in its collaborative management approach based on Islamic values, which combines the three main components of education: schools, families, and communities into one integrated system. While previous research has primarily discussed partnerships between the two parties separately, this study attempts to offer a tripartite collaborative model that focuses not only on administrative aspects but also on spiritual and cultural ones. This approach emphasizes the principles of shura (deliberation), ukhuwah (brotherhood), and mas'uliyah (shared responsibility) as the foundation of Islamic educational management. This model is expected to address the challenges of modern education, which demands the active role of all parties in educating a generation that is religious, adaptive, and has character. Thus, this research makes a new contribution to the development of Islamic educational management theory and practice relevant to the social dynamics of contemporary society. This study seeks to answer the main question: What forms of effective collaboration between schools, families, and communities in the management of Islamic education? The derivative questions posed include: (1) what factors encourage or hinder such collaboration, and (2) what managerial strategies can strengthen the synergy between elements of Islamic education. The tentative answer to this study stems from the argument that effective collaboration will be formed if it is based on Islamic values such as mutual trust (tsiqah), shared responsibility (mas'uliyah), and a spirit of togetherness (ta'awun). This argument emphasizes that the success of Islamic education depends not only on the quality of the school, but also on the extent to which families and communities participate.

RESEARCH METHODS

This research employed a qualitative approach with a case study design. This approach was chosen because it allows researchers to deeply understand the dynamics of relationships and patterns of collaboration between schools, families, and the community in the context of Islamic education management. Case studies are considered appropriate because they focus on specific phenomena occurring within Islamic educational institutions, where each case has unique social, cultural, and religious characteristics. A qualitative approach also allows researchers to explore the meaning behind the actions and policies of educational actors in a more comprehensive and contextual manner.

This research was conducted at a State Islamic Junior High School (Madrasah Tsanawiyah) and State Islamic Senior High School (Madrasah Aliyah) in Sleman Regency, Yogyakarta. This location was chosen because these institutions are known to actively involve parents and the community in Islamic education activities, such as regular religious study groups, parent-teacher communication forums, and neighborhood-based socio-religious programs. Furthermore, Sleman is a region with high social and religious diversity, allowing for a comprehensive overview of collaborative models in Islamic education within a heterogeneous community.

Sources of information in this study included respondents, informants, and texts. The primary respondents were the school principal, Islamic Education teachers, and madrasah committee administrators. Additional informants included parents, community leaders, and mosque administrators directly involved in educational activities. Textual sources included school policy documents, committee meeting minutes, references from Islamic management books and online news related to educational collaboration. All of these sources were selected to strengthen the validity of the data and broaden the analytical perspective of the research object.

The data collection process utilized several techniques, including desk review, participant observation, and in-depth interviews. The desk review was conducted to examine various policy documents and relevant literature. Participant observation was used to directly observe the interactions between schools, families, and the community in Islamic educational activities. Interviews were conducted using a semi-structured interview guide to allow the researcher to explore the informants' perspectives in depth and flexibly. Furthermore, the researcher used an open-ended questionnaire with several parents to obtain additional data regarding their perceptions of the effectiveness of educational collaboration.

Data analysis was conducted through the stages of data condensation (data reduction), data display, and data verification, as developed by Miles and Huberman. This process was carried out simultaneously from the initial data collection through to the conclusion drawing. In the condensation stage, researchers selected and grouped data according to the research focus. The display stage was conducted by presenting the data in the form of a thematic narrative to facilitate interpretation. Verification was carried out by testing the consistency of the findings through triangulation of sources and techniques. The analytical methods used were content and interpretative analysis, interpreting the meaning of collaborative values from an Islamic educational management perspective. This analysis is expected to uncover ideal collaboration patterns and effective managerial principles in building synergy between schools, families, and communities.

RESULTS AND DISCUSSION

Tripartite Collaboration Pattern between Schools, Families, and Communities.

The tripartite collaboration pattern in the context of this research is defined as a form of synergistic cooperation between the three pillars of Islamic education: school, family, and community, in supporting the educational management process. This collaboration encompasses communication activities, program planning, and the implementation of activities oriented towards moral development and improving the quality of Islamic learning. In the field, this collaboration is evident through parental involvement in madrasah activities, community support for religious activities, and coordination between teachers and the principal in building a religious learning environment.

The first informant, a madrasah principal, stated:

"We always involve parents and community leaders in every religious activity and madrasah meeting, because Islamic education cannot be implemented only at school."

The second informant, a parent, added:

"If there are activities such as student religious study or community service, we participate. This is also part of our responsibility as parents."

From the two quotes above, the researcher interprets this collaboration as participatory and rooted in a shared awareness that Islamic education is a collective responsibility. The principal acts as the driving force behind coordination, while parents and the community become active partners in supporting activities that strengthen students' Islamic character. This pattern demonstrates the connection between spiritual values and educational management practices.

Field observations indicate that collaborative activities are conducted regularly, such as madrasah committee meetings, joint religious studies, and the "Family Friendly School" program. These activities demonstrate harmonious interactions between teachers, parents, and the community. Teachers provide direct reports on student progress, while parents provide input on learning methods. Community leaders play an active role in motivating students through da'wah activities. The researcher interprets this collaborative pattern as a two-way interaction—the school is not only the center of activity but also provides space for real contributions from families and the community in managing Islamic educational values.

Based on interviews and observations, it is understood that the tripartite collaborative pattern represents an integral form of synergy between schools, families, and the community, grounded in the principle of shared responsibility in Islamic education. This collaboration is not merely an administrative formality, but rooted in the values of brotherhood (*ukhuwah*), syura (*shura*), and ta'awun (cooperation). Schools serve as facilitators, families reinforce religious values at home, and communities serve as a social control environment that ensures the implementation of Islamic morals.

The collaborative patterns emerging from the data demonstrate the mutually reinforcing structure of the "tri-center of Islamic education." The vertical relationship between schools and families fosters intense communication to support learning and character development. The horizontal relationship between schools and communities fosters social solidarity through

religious and social activities. Meanwhile, internal relationships between families and communities expand the function of education beyond the madrasah. This pattern demonstrates that the success of Islamic education management depends heavily on the sustainability and balance of collaboration between these three pillars, thus creating an educational ecosystem that is religious, participatory, and oriented toward the formation of individuals with noble character.

Participatory Management Strategy in Islamic Education

A participatory management strategy in the context of Islamic education is defined as an approach to managing educational institutions that involves all elements—principals, teachers, educational staff, students, and the community—in the planning, implementation, and evaluation of educational activities. In practice, this strategy is evident in the efforts of madrasah principals to foster a culture of deliberation and openness, where all parties have the opportunity to contribute ideas and input regarding educational programs. This approach reflects Islamic values such as shura (deliberation), ukhuwah (brotherhood), and mas'uliyah (shared responsibility) as the moral foundation for educational decision-making.

Interviews with madrasah principals indicate:

"We always try to involve teachers, the school committee, and even students in every decision-making process, especially in determining religious activities and learning policies."

Meanwhile, one teacher added:

"Our principal provides a discussion space for teachers to share ideas, and we feel valued because our opinions are often taken into consideration."

Based on the interviews, the researchers interpreted that the participatory strategy was implemented through open communication and deliberation, fostering a sense of ownership in the educational institution. The principal positioned himself not as a single authoritative figure, but rather as a coordinator who accommodated the aspirations of the entire school community. This had positive implications for teacher motivation and active community involvement in educational activities.

Based on observations, the researchers found that the madrasa regularly held coordination meetings with teachers, the school committee, and community leaders to evaluate the annual program and design new activities. The observations revealed a democratic atmosphere in which every meeting participant had an equal opportunity to speak and offer opinions. The principal acted as a moderator, mediating emerging ideas, while the minutes recorded the decisions agreed upon. The researchers interpreted this pattern as demonstrating the practical application of the shura value in the management of Islamic educational institutions, which not only increased policy transparency but also strengthened a sense of collective responsibility in the implementation of educational programs.

Based on the findings from the interviews and observations, the researchers concluded that the participatory management strategy is a management system that places all elements of the educational system as an integral part of the decision-making process. The basic principles underlying this practice are openness, togetherness, and moral responsibility in carrying out the educational mandate. This strategy allows every member of the institution to feel a vital role in maintaining educational quality and

strengthening the Islamic identity within the madrasah environment.

The pattern emerging from these findings demonstrates a synergy between collegial leadership and spiritual values in Islamic educational management. The madrasah principal acts as a facilitator of deliberation, teachers actively implement policies, and the community acts as a social partner providing moral and material support. Thus, participatory management in Islamic education not only results in fairer and more effective decisions but also strengthens solidarity and trust among educational stakeholders. This pattern illustrates Islamic management, which balances professionalism and religious values in the management of educational institutions

Supporting Factors for Islamic Education Collaboration

Supporting factors for Islamic educational collaboration in the context of this research are defined as all internal and external elements that facilitate harmonious cooperation between schools, families, and the community in the implementation of Islamic education. These factors include the visionary leadership of the madrasah principal, effective communication between stakeholders, strong support for religious values, and active community participation. In the field, these supporting factors are evident in the spirit of togetherness fostered by all elements of the educational system in implementing Islamic programs such as religious study groups, community service, and religious activities that strengthen the emotional bond between the madrasah and the surrounding community.

Based on interviews with the madrasah principal, the following statement was obtained:

"We always emphasize the importance of collaboration with parents and the community because without their support, Islamic education cannot run optimally."

Meanwhile, a community leader stated:

"We fully support every madrasah activity, as this is part of our shared responsibility to shape a generation with moral character."

From these two interviews, the researcher interpreted that moral and social support from the community and open leadership are key to the success of Islamic educational collaboration. The madrasah principal plays a crucial role in building trust and effective communication, while the community serves as a strategic partner in strengthening religious values within the student community. This demonstrates that the success of collaboration depends not only on formal policies but also on the spiritual and social commitment of all parties involved.

Observations indicate that factors supporting collaboration in madrasahs are evident through joint activities such as regular meetings between teachers and the school committee, community clean-up activities, and parent participation in student religious events. During the observations, close interactions between teachers, parents, and community leaders were evident. The madrasah principal actively addressed and listened to input from parents, while teachers involved the community in character-building activities. Researchers interpreted this collaboration as successful due to the mutual respect and attachment to religious values that underpin social relationships within the educational environment.

Based on interview and observation findings, researchers concluded that the primary factors supporting collaboration in Islamic education are the

synergy between participatory leadership, a culture of open communication, and a collective awareness of the importance of education based on Islamic values. These factors strengthen the role of each educational element in creating a conducive ecosystem for the development of students' morals and spirituality. Thus, the collaboration established is not merely pragmatic, but rather grounded in the intention of worship and moral responsibility for the development of the community.

The patterns that can be drawn from these findings indicate that the supporting factors for Islamic educational collaboration are rooted in three main dimensions: the spiritual dimension, which motivates all parties to contribute to the common good; the structural dimension, which encompasses leadership, policies, and open management; and the social dimension, which strengthens partnerships between madrasas, families, and the community. These three dimensions complement each other and form an Islamic education system that is sustainable, participatory, and transformative for the social and religious lives of students.

The findings of this study indicate that collaboration between schools, families, and communities in the management of Islamic education creates a synergistic pattern based on religious values such as *ta'awun* (mutual assistance), *shura* (deliberation), and *ukhuwah* (brotherhood). These findings align with Ki Hajar Dewantara's three-center theory of education, which asserts that effective education occurs when there is a balance between the influence of family, school, and community. Conceptually, the findings of this study are also consistent with Hasan Langgulung's (1986) view that Islamic education takes place not only in formal institutions but is also reinforced by the social and family environment. Therefore, this collaboration is a crucial element in shaping the overall Islamic character of students.

However, this study expands on these findings by emphasizing the spiritual dimension of collaboration, not just the managerial one. In the field context, collaboration is not only administrative but also emotional and religious, with community and family participation grounded in religious intentions and moral responsibility for their children's education. Therefore, the results of this study provide a new contribution to enriching the understanding of Islamic education management based on spiritual participation, not merely structural participation. Functionally, the results of this study have significant implications for the effectiveness of Islamic educational institutions. Well-functioning tripartite collaboration creates harmonious social functions, increases public trust in madrasas, and strengthens the internalization of Islamic values among students. Conversely, when collaboration weakens, educational institutions experience dysfunction in the form of low community participation, weak moral oversight, and declining trust in Islamic educational institutions. This suggests that the effectiveness of Islamic educational management is highly dependent on social cohesion between these three pillars.

From a causal perspective, this study shows that successful collaboration is supported by an open leadership structure, effective two-way communication, and the existence of religious values that bind all parties to a common vision. An inclusive and participatory social structure fosters a collective awareness to sustainably support Islamic educational institutions. However, if this structure is hierarchical and closed, collaboration is limited, and the role of the community and family is diminished. In other words, the underlying structure of successful collaboration lies in the extent to which educational institutions

are able to instill values of togetherness and moral responsibility in all parties involved.

Conceptually, the results of this study reinforce the theory of modern Islamic educational management that is oriented towards participation and spiritual values, that the effectiveness of Islamic educational institutions is not only determined by the administrative system, but by the unity of values and goals between leaders, educators, and the community. The implication of this research is the need for a managerial approach based on value-driven management, namely management that places Islamic values as the main foundation in the planning, implementation, and evaluation of education. Thus, collaboration between schools, families, and the community not only serves to strengthen the institutional structure, but also builds an adaptive, sustainable Islamic educational culture, oriented towards the formation of the character of a ummah with noble morals.

CONCLUSION

The most important finding of this study demonstrates that collaboration between schools, families, and communities is the primary foundation for building effective, participatory, and spiritually valuable Islamic education management. Islamic education that relies solely on formal institutions without the involvement of families and communities will lose its moral and social dimensions. The lesson to be learned from this research is that educational success lies not only in sound managerial strategies, but also in the synergy of the values of brotherhood, shura, and ta'awun (religious brotherhood) embodied in daily educational practices. Collaboration based on the intention of worship fosters sincerity, trust, and collective responsibility for fostering a generation with noble character.

The primary strength of this research lies in its contribution to enriching the perspective of Islamic education management through a participatory approach grounded in spiritual values. Theoretically, this research reforms the perspective on Islamic education management from a mere administrative system to a collaborative model that integrates social and religious roles in a balanced manner. Methodologically, this study also provides a concrete example of the application of a descriptive qualitative approach to exploring the social dynamics of Islamic education in the field, resulting in a deeper understanding of the interactions between educational actors within the context of Indonesian religious culture.

However, this study has several limitations. The focus is still limited to a single case study within a specific madrasah environment, with informants relatively homogeneous in terms of age and gender. Variations in location and social background have also not been fully accounted for, so the generalizability of the results still needs to be tested more broadly. Therefore, further research is recommended to develop a more comprehensive approach, for example, involving various levels of education, considering gender and age aspects, and using survey or mixed-methods methods to obtain quantitative data to support qualitative findings. Thus, the results of this further research are expected to inform more effective policies for the development of inclusive, collaborative, and sustainable Islamic education management.

REFERENCES

- Adolph, Ralph, 'Nilai-Nilai Islami Dalam Manajemen Mutu Terpadu (Mmt) Pendidikan Berbasis Perilaku', 04.02 (2016), 1–23
- Aisyah, Siti, 'Integrasi Pendidikan Islam Dalam Membangun Kepribadian Muslim Yang Tangguh Dalam Menghadapi Tantangan Zaman', *Al-Ilmi : Journal of Islamic Education*, 1.2 (2024), 86–112
- Burhan, B., Asmiraty, A., & Sugianto, H. (2024). Bridging Generations: Exploring the Role of Organizational Culture in Shaping Generation Z's Identity in Higher Education. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 8(4), 1193-1207.
- Darwanto, Agus, Rully Charitas Indra Prahmana, and Ani Susant, *Partnership Community-Based Management Model*, 2016
- Destri Operiani Zega, 'Bisnis Halal', *Jurnal Bisnis*, 1.1 (2018)
- Firdaus, Akbar Al, and Herdi Firmansyah, 'Membangun Solidaritas Sosial Dalam Perspektif Al- Qur ' an Prinsip Building Social Solidarity from the Perspective of the Qur ' an : The Principle of Ukhuwah Islamiyah', *ARJI: Action Research Journal Indonesia*, 7.1 (2025), 350–64
- Fatmasari, R., Baharun, H., Windiyani, T., & Putri, D. F. (2025, July). Artificial Intelligence as a Tool to Improve the Quality of Job-Ready Graduate Skills in Higher Education. In *2025 IEEE International Conference on Industry 4.0, Artificial Intelligence, and Communications Technology (IAICT)* (pp. 129-136). IEEE.
- Hanafie, St. Wardah, and Abdul Halik, *Managerial Competencies of Madrasah Principals & Their Relationship to Teacher Professionalism*, 2021
- Irwan, I, 'Kolaborasi Manajemen Sekolah Dengan Orang Tua Dalam Meningkatkan Proses Belajar Peserta Didik Di SMP Negeri 2 Palopo', 2023, 1–124 <<http://repository.iainpalopo.ac.id/id/eprint/5848/1/IRWAN.pdf>>
- 'Islamiyah Di Kota Gajah Lampung Tengah Oleh : Andre Mistoh Fauzi NPM 1703060003 Program Studi Komunikasi Dan Penyiaran Islam (KPI) Fakultas Ushuluddin , Adab , Dan Dakwah Institut Agama Islam Negeri (IAIN) METRO TAHUN 1444 H / 2023 M', 2023
- Khoiruna, Izma, 'Kerjasama Guru Dan Orangtua Dalam Memperhatikan Prestasi Belajar Pendidikan Agama Islam Di Sekolah Menengah Kejuruan Pendahuluan'
- Lasty, Widya Firdausi, and Wulan Sari, '1 , 2 1,2', 5 (2025), 98–111
- Manajemen, Jurnal Inovasi, and Supervisi Pendidikan Vol, '3) 1),2),3)', 4.4 (2024), 215–27
- Mohamad Rian Liputo, Abdullah Sakka, Muh Arif, 'Metodologi Dalam Studi Islam : Tantangan Dan Peluang', *Jurnal At-Tarbiyyah: Jurnal Pendidikan Islam*, 10 (2024), 161–78
- Nasr, Ulyan, 'Neng Dara Affiah, Islam, Kepemimpinan Perempuan, Dan Seksualitas (Jakarta:Yayasan Pustaka Obor Indonesia, 2017). Hlm 3. 1', 2003, 102 <<https://ejournal.iainnw-lotim.ac.id/an-nahdilah/index.php/an-nahdilah/article/view/83>>
- Oktavia, Lia, Asri Karolina, and Amrullah Amrullah, 'Kolaborasi Guru Pendidikan Agama Islam Dan Guru Kelas Dalam Mengembangkan Sikap Religius Peserta Didik Di Sekolah Dasar Negeri 10 Ujan Mas', *Jurnal Literasiologi*, 9.3 (2023) <<https://doi.org/10.47783/literasiologi.v9i3.534>>

- Palembang, Asdaf Kota, Provinsi Sumatera Selatan, Program Studi, Studi Kependudukan, and Dan Pencatatan, 'Collaborative Governance Dalam Penanganan Arus Urbanisasi di Kota', 1–16
- Rizka Qurot Taani, *Pemikiran Ki Hajar Dewantara Tentang Tripusat Pendidikan Dalam Perspektif Pendidikan Islam*, UIN Jember, 2022
- Rochim, Amelia Nur, and Imamul Muttaqien, 'Keadilan, Amanah, Dan Musyawarah: Integrasi Nilai Kepemimpinan Islam Dalam Manajemen Pendidikan Modern', *Jurnal Visi Manajemen*, 11.2 (2025), 1–12
- Rohimah, Siti Nuri Nurhaidah, and Syarifah Soraya, 'Manajemen Sekolah Dalam Pengembangan Sinergitas Guru Pendidikan Agama Islam', *Tadbir Muwahhid*, 8.1 (2024), 31–52 <<https://doi.org/10.30997/jtm.v8i1.12802>>
- Suhermanto, S., & Jasri, M. (2024). Kiai Kampung and Transformational Leadership: A Model for Non-formal Education to Improve Community Quality of Life. *Journal of Pesantren and Diniyah Studies*, 1(2), 165-174.
- Sariman, Adil, and Syaiful Lukman, 'Peran Keluarga Dalam Meningkatkan Kecintaan Anak Terhadap Agama Islam Di Sekolah Dasar Islam Kota Balikpapan', *Journal of Educational Research and Practice*, 2.1 (2024), 73–87 <<https://doi.org/10.70376/jerp.v2i1.93>>
- Wiyono, Joko, 'Tinjauan Prinsip Dan Praktik Kontemporer: Menuju Paradigma Manajemen Bisnis Islam Yang Berkelanjutan', *FADZAT: Jurnal Ekonomi Syariah*, 5.2 (2025)