



Collaborative Curriculum Management through the *Birrul Walidain Program* in Strengthening Islamic Character and Memorization of the Qur'an

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Abstract: This study aims to analyze collaborative curriculum management through the *Birrul Walidain Program* in strengthening Islamic character and memorization of the Qur'an of students at SDIT Kartika Buana. The research uses a qualitative approach with a case study design. The main data was obtained through interviews, observations, and documentation, while the questionnaire data was used as supporting data to strengthen the interpretation of qualitative findings. Data analysis is carried out through data condensation, data presentation, and conclusion drawing and verification. The validity of the data is strengthened through triangulation of sources and techniques. The results of the study show that the *Birrul Walidain Program* builds school-family collaboration through program planning, role sharing, communication, assistance for student activities at home, monitoring, and continuous evaluation. The formation of Islamic character takes place through the habit of prayer, *tadarus*, discipline, responsibility, helping parents, and the example of teachers which is strengthened through family assistance. Strengthening the memorization of the Qur'an is carried out through *murojaah* and *tahfiz* activities at school and memorization assistance at home. The questionnaire data used as support showed an average score of 4.56, with a score of 4.52 on collaborative curriculum management, 4.61 on the formation of Islamic characters, and 4.55 on improving the memorization of the Qur'an. The findings show that the effectiveness of the program is formed through the continuity of education between schools and families supported by continuous monitoring and evaluation. This research confirms that collaborative curriculum management can be a strategic mechanism to integrate the formation of Islamic character and the strengthening of Qur'an memorization through school-family partnerships.

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INTRODUCTION

Changes in the educational environment require schools and families to build more integrated relationships in accompanying the development of

students. Children's education does not only take place through learning at school, but also through habituation, example, and mentoring in the family. The separation between school and family education can cause the values instilled in students to not be consistently strengthened in daily life. Parental involvement therefore needs to be placed as part of the educational process, not just administrative support for school activities. A meta-analysis study showed that parental involvement had a positive relationship with students' academic achievement, although the strength of these relationships differed based on the form of involvement provided (Kim, 2022). In character education, this connectedness is increasingly important because character formation requires a process that takes place consistently through example, habituation, and experience. Lickona (Lickona, 1991) explained that character education includes moral knowing, moral feeling, and moral action. These three aspects show that character does not stop at the understanding of values, but needs to be manifested in attitudes and actions through a supportive educational environment.

Islamic education pays more attention to character formation because the purpose of education does not stop at the mastery of religious knowledge, but is also directed at the formation of attitudes and behaviors that reflect Islamic values. The habit of praying, carrying out worship, reading the Qur'an, respecting parents and teachers, and being responsible for duties are part of the process of internalizing religious values. The process requires continuity between the educational experience at school and the educational experience at home. Strengthening religious values can also be done through Qur'an memorization activities that require repeated practice, discipline, mentoring, and a supportive learning environment. Family involvement in Islamic education can be realized through mentoring, communication, and participation in educational activities (Alfiyanto et al., 2024), while research on children who memorize the Qur'an shows the importance of parental involvement in supporting the memorization process (Ahmad & Andriyani, 2022). (Fadillah et al., 2022) also shows the role of parents in supporting the improvement of Qur'an memorization of Islamic elementary school students. (Wijayanti & Kurniawan, 2025) shows that a structured Qur'an memorization program can contribute to the formation of religious character through habituation. The findings show that strengthening Islamic character and memorizing the Qur'an requires a connection between educational activities at school and assistance in the family.

The relationship between school and family can be explained through Epstein's Theory of Overlapping Spheres of Influence. (Epstein et al., 2019) Explains that schools, families, and communities have areas of influence that can intersect in supporting student development. Such relationships require communication, role-sharing, and a planned form of engagement. Epstein developed the framework through six forms of involvement, namely parenting, communicating, volunteering, learning at home, decision making, and

collaborating with community. The concept of learning at home has relevance to family-based education because it allows school-designed activities to be strengthened through activities at home. Bronfenbrenner's ecological perspective (Bronfenbrenner, 1979) provides additional explanation that child development takes place through the interaction of various environments around him. Family and school are the closest environments that are directly related to a child's developmental experience, while the relationship between the two forms the mesosystem. Educational programs that connect school and family practices can thus create a continuity of learning experiences, habituation, and mentoring for students.

Collaborative curriculum management becomes important when schools seek to integrate family roles into the educational process. The curriculum not only serves as a tool that organizes learning materials, but also as the basis for organizing students' learning experiences to achieve educational goals. Curriculum management that involves families allows schools to align goals, activities, mentoring, and evaluation between the school and home environments. This pattern is increasingly relevant in Islamic education because the formation of religious character and habits requires consistent practice in various environments of students' lives. In the perspective of Islamic education, parents also have a responsibility in providing religious education and exemplary education to their children. (Jaafar, 2024) from the perspective of Al-Ghazali, it shows that the education of children in the family is related to the acquisition of knowledge, servitude to Allah, and the relationship and responsibility of parents to children. (Fahrudin & Astutik, 2024) also shows the importance of parental involvement in building Islamic culture in the elementary school environment. The findings suggest that it is not enough for schools to simply get parents involved, but need to establish clear collaboration mechanisms so that family involvement has a direction that aligns with educational goals.

The Birrul Walidain program at SDIT Kartika Buana is a relevant case to examine this relationship. This program connects religious habits at school with parental assistance at home through reading and memorizing the Qur'an, murojaah, worship habits, and monitoring of student activities. Previous research data showed a positive response to the aspects of collaborative curriculum management, Islamic character, and Qur'an memorization. The quantitative data, however, has not yet explained in depth how the collaborative process takes place, how schools organize parent engagement, and how the practice affects students' educational experiences. Previous research has addressed parental involvement in the formation of religious character and Qur'anic education. (Santoso et al., 2024) shows the importance of parental involvement in the formation of students' religious character in elementary school. (Ahmad & Andriyani, 2022) examine the involvement of parents in supporting the memorization of the Qur'an, while (Suhendra et al., 2024) shows the role of parents in improving the memorization

of the Qur'an by Islamic elementary school students. (Wijayanti & Kurniawan, 2025) examine the formation of religious character through the Qur'an memorization program. These studies show that family involvement, Qur'anic memorization, and religious character have been the focus of the study, but the three still tend to be studied separately.

The research gap lies in the limitations of studies that explain how school and family involvement is managed as part of curriculum management in a program that is simultaneously directed at the formation of Islamic character and strengthening the memorization of the Qur'an. This study not only looks at the existence of parental involvement, but analyzes the processes of planning, role sharing, communication, implementation, monitoring, and evaluation that form school and family collaboration. The Birrul Walidain program is positioned as a curriculum management practice that brings together educational experiences at school and home. The effectiveness of the program was analyzed through the perspective of Patton's qualitative evaluation (1980, 2015), which allowed the research to understand the process, experience, meaning, dynamics of implementation, and utilization of evaluation results. This perspective allows the effectiveness of the program to be seen through the achievement of objectives, the quality of implementation, changes in student behavior, the experience of teachers and parents, and the sustainability of practices built through the program. Effectiveness is thus determined not only by the final result, but also by the process that produces the change.

Based on these gaps, this study aims to analyze collaborative curriculum management through the Birrul Walidain Program in strengthening Islamic character and memorization of the Qur'an of students at SDIT Kartika Buana. The research specifically examines the process of planning and program implementation, the form of school and family collaboration, and the program mechanism in building a continuity of habituation between school and home. This research is expected to make a theoretical contribution to the development of collaborative curriculum management studies in Islamic education and a practical contribution to schools in developing partnership patterns with families to strengthen students' Islamic character and Qur'an memorization.

LANDASAN THEORY

1. Collaborative Curriculum

Curriculum management is a systematic process to set educational goals, programs, implementation, monitoring, and evaluation so that students' learning experiences take place in a directed manner. In primary education, these experiences are not only formed at school, but also through the family which affects learning habits, discipline, social development, and value formation. Parental involvement can be realized through communication with teachers, home-based tutoring, support for school activities, and participation in

educational programs (Kim, 2022)(Cosso et al., 2022). In Islamic education, the involvement also includes assistance in religious education and strengthening children's learning activities (Alfiyanto et al., 2024) (Amalia & Maryatun, 2024) .

Epstein (Epstein, 2001) through *Theory of Overlapping Spheres of Influence* Explains that families, schools, and communities have areas of influence that can intersect in supporting student development. (Epstein et al., 2019) develop the concept through six forms of involvement, namely *parenting, communicating, volunteering, learning at home, decision making, and collaborating with community*. Concept *learning at home* has relevance to the Birrul Walidain Program because school activities can be continued through family assistance, such as reading the Qur'an, *murojaah*, habituation of worship, and strengthening discipline. This collaboration makes the family part of the educational process, not just a supporter of school activities.

Bronfenbrenner (Bronfenbrenner, 1979) strengthen that perspective through *Ecological Systems Theory* which places family and school as important environments in child development. The relationship between the two neighborhoods formed *mesosystem* which allows the educational experience in school to gain reinforcement at home. In Islamic education, the relationship has a dimension of religious responsibility because parents play a role in children's education and role models (Jaafar & Amir, 2024). Family involvement also contributes to the formation of Islamic culture, although its effectiveness requires clear and targeted mechanisms of collaboration (Fahrudin & Astutik, 2024).

Based on this framework, the collaborative curriculum in this study is understood as the management of educational experiences that involve schools and families through objectives, role sharing, communication, implementation, monitoring, and evaluation that are interconnected. The Birrul Walidain program is therefore positioned as a mechanism that connects the educational experience at school with at-home mentoring. Epstein (2001; 2019) was used to analyze the pattern of school–family partnerships, while Bronfenbrenner (1979) was used to understand the interconnectedness of the educational environment. The success of the collaboration is further determined by the consistency of objectives, division of roles, communication, implementation, and evaluation.

2. Character and Effectiveness of the Program

Character education is a process that directs students to understand, appreciate, and apply values in daily life. Lickona (Lickona, 1991) explain the character through three dimensions, namely *moral knowing, moral feeling, and moral action*. In Islamic basic education, Islamic character is reflected in respect for parents and teachers, discipline, responsibility, honesty, care, and consistency in carrying out worship. Its formation requires example and habituation that takes place consistently in school and family. (Santoso et al., 2024) shows that parental involvement plays a role in the formation of religious character through religious

habituation and strengthening values in the family environment. The memorization of the Qur'an also has relevance to character formation because the process *murojaah* demands order, consistency, discipline, and responsibility. Parental assistance is important in maintaining the continuity of memorization exercises at home (Ahmad & Andriyani, 2022) (Fadil et al., 2024). Research (Wijayanti & Kurniawan, 2025) shows that a structured Qur'an memorization program can support the formation of religious character through habituation.

The effectiveness of programs in qualitative research is not only determined by the existence of activities or the level of participation of students, but also by the linkage between the objectives, implementation process, changes, and sustainability of the program. Patton (Patton, 2015) Explains that qualitative evaluation allows researchers to understand the process, experience, meaning, and dynamics of the program in real conditions. Through the *utilization-focused evaluation* emphasizing that the results of the evaluation need to provide information that can be used by stakeholders to improve the implementation of the program. This perspective is relevant to the Birrul Walidain Program because the effectiveness of the program needs to be understood through the experiences of school principals, teachers, parents, and students as well as through evidence of program implementation. Triangulation of interviews, observations, documentation, and supporting data allows research to gain a more complete understanding of program processes and outcomes.

The effectiveness of the Birrul Walidain Program in this study is understood through four aspects, namely the achievement of goals, the quality of implementation, the change in students, and the sustainability of the program. The achievement of goals is related to strengthening Islamic character and memorizing the Qur'an. The quality of implementation includes planning, role sharing, communication, mentoring, implementation, and monitoring between schools and families. Changes in learners include habits, attitudes, discipline, responsibilities, religious practices, and memorization development. Sustainability shows the ability of schools and families to maintain habits and communication patterns that have been built. The Islamic character and the memorization of the Qur'an are positioned as two achievements that are interrelated, but still have different characteristics. Islamic character is related to changes in attitudes and behaviors, while memorization of the Qur'an is related to the ability to master and maintain memorization. The Birrul Walidain program is a link between the two through habituation, mentoring, and school-family collaboration.

RESEARCH METHODS

This study uses a qualitative approach with a case study design to understand collaborative curriculum management through the Birrul Walidain Program in strengthening students' Islamic character and Qur'an memorization. The case

study was chosen because the research focuses on a program that takes place in the natural environment of the school, with attention to planning, implementation, communication, role sharing, mentoring, monitoring, and evaluation of the school-family (Robert K. Yin, 2016)(Creswell, 2020). The research was carried out at SDIT Kartika Buana in April-May 2025.

The main sources of data are obtained through interviews, observations, and documentation. Informants were selected *purposively* based on their involvement, experience, and knowledge of the Birrul Walidain Program, which included schools, teachers, parents, and students. Documentation includes curriculum documents, program documents, monitoring notes, and activity documentation. Questionnaire data that has been available from previous research is still used as supporting data. The questionnaire used a five-point Likert scale and involved 60 students in grades IV–VI. The data is used to provide a supporting picture of the implementation of collaborative curriculum management, Islamic character, and Qur'an memorization, while the main analysis of the research is based on qualitative data.

Data collection was carried out through in-depth interviews, observations, and documentation. The interview is directed at the informant's experience regarding planning, implementation, communication, role sharing, mentoring, monitoring, and program evaluation. Observation is used to observe the implementation of activities, school-family interactions, religious habits, and activities related to Islamic character and memorization of the Qur'an. Documentation is used to complete and check information from interviews and observations. The researcher is the main instrument with interview and observation guidelines as supporting instruments (Creswell, 2020).

Data analysis is carried out interactively through data condensation, data presentation, and conclusion drawing and verification (Miles, Huberman, & Saldaña, 2019). The data is coded based on the themes of planning, role sharing, communication, mentoring, character habituation, memorization of the Qur'an, monitoring, evaluation, and program sustainability. The presentation of data was carried out thematically to find patterns and relationships between findings. The credibility of the data is strengthened through triangulation of sources and techniques by comparing information from principals, teachers, parents, and students and comparing the results of interviews, observations, documentation, and questionnaire data.

The effectiveness of the Birrul Walidain Program was analyzed using Patton's qualitative evaluation perspective (Patton, 2015), by paying attention to the achievement of goals, the quality of implementation, changes in students, the experience of the parties involved, and the sustainability of the program. The analysis is directed at strengthening Islamic character, memorization of the Qur'an, the quality of school-family collaboration, and monitoring and evaluation mechanisms. The questionnaire data is used as supporting data to strengthen the

interpretation of the qualitative findings, while the explanation of the process and mechanism of program effectiveness is based on interviews, observations, and documentation.

RESULTS AND DISCUSSION

1. Implementation of the Collaborative Curriculum

The results of the study show that the Birrul Walidain Program at SDIT Kartika Buana was designed as part of character habituation that connects school and family. Planning is carried out through annual work meetings involving principals and teachers. The programs designed include dhuha prayers, tadarus Al-Qur'an, morning prayers, Friday infaq, social activities, and the Birrul Walidain Program which emphasizes students' responsibilities to parents. The school also adjusts the form of habituation to the stage of student development, such as the habituation of queuing, praying, and greeting in the lower class and strengthening social responsibility in the upper class.

Family involvement in planning is realized through a weekly character watch book. The book records the activities of students at home, such as helping parents, maintaining prayers, and *memorizing murojaah*. Parents sign the notes, while teachers check them weekly. Teachers view the Birrul Walidain Program as a link between home and school so that character habituation does not stop in the school environment. This mechanism shows that the family is not only the recipient of information, but has a direct function in the implementation of the program.

The implementation of the program takes place through religious habits, social habits, and teacher examples. Daily activities include dhuha prayers, tadarus, morning prayers, and Friday infaq, while social habits are carried out through cleanliness pickets, smile culture, greetings, and greetings, as well as Birrul Walidain activities. Teachers set an example in discipline and responsibility through daily behavior. Observations also show that the Birrul Walidain Program is carried out through *murojaah tahfiz*, activities to help parents at home, discipline habituation, queue culture, congregational prayers, and maintaining the cleanliness of the school environment.

Monitoring is an important part of the implementation of the collaborative curriculum. The school implements daily evaluations through teacher observations, weekly evaluations through the Birrul Walidain Monitoring Book, and monthly evaluations through teacher meetings. Daily monitoring includes punctuality, neatness, learning order, responsibility for assignments, and classroom cleanliness. The monitoring book provides information about students' activities at home, including helping parents, *murojaah*, and maintaining prayers. The teacher checks the notes and provides feedback.

This pattern shows that the Birrul Walidain Program forms a cycle of planning–implementation–monitoring–evaluation–follow-up. Schools not only

set activities, but also connect activities at home with the monitoring process at school. This finding is in line with Epstein (2001) who views school and family relationships as areas of influence that can intersect. The concept of *learning at home* by Epstein et al. (2019) is also seen in *murojaah activities*, worship habits, and children's responsibilities at home which are part of the school education process.

The relationship also shows the principle of *mesosystem* in Bronfenbrenner's perspective (Bronfenbrenner, 1979). School and family are two environments that interact in shaping the experience of learners. The Birrul Walidain program connects the two environments through monitoring, communication, and role sharing instruments. Thus, the collaborative curriculum in this study not only shows parental involvement, but also shows the mechanisms that connect school and family educational experiences.

2. Formation of Islamic Character

The formation of Islamic character in the Birrul Walidain Program takes place through habituation and example that is carried out repeatedly. Dhuha prayers, Qur'anic tadarus, morning prayers, smile culture, greetings, and greetings are part of the school routine. Character formation is also carried out through social activities, cleanliness pickets, and students' responsibility for tasks. Teachers provide examples of disciplined and responsible behavior so that students gain direct experience of the values being built.

Activities at home expand the formation of this character. The monitoring book records activities to help the elderly, maintain prayers, and *murojaah*. Teachers use this information to see the consistency of students' behavior between school and home. A teacher explained that the evaluation is not only carried out based on behavior at school, but also pays attention to the child's habits at home. The findings show that responsibility and discipline are positioned as values that need to be practiced in daily life, not just as school rules.

The findings can be explained through the Lickona framework (Lickona, 1991) About *moral knowing*, *moral feeling*, and *moral action*. The program not only provides knowledge about good behavior, but provides a space for learners to practice those values. Activities to help parents, maintain prayers, carry out duties, maintain cleanliness, and follow the rules are forms of *moral action* observable. The example of teachers and habituation that is carried out consistently is a means to connect the understanding of values with actions.

Evaluation and follow-up strengthen the character building process. The school conducts reflective meetings every month to discuss the development of students and determine the next steps of coaching. Students who experience difficulties in discipline or responsibility receive dialogical and motivational assistance, while students who show positive development receive appreciation. Follow-up is also conveyed to parents so that coaching can continue at home. The

pattern shows that character building takes place as an ongoing process involving school and family.

These findings reinforce the research (Santoso et al., 2024) Regarding the importance of parental involvement in the formation of students' religious character. The difference lies in the mechanism found in this study. Parental involvement is not only in the form of general support or assistance, but is organized through monitoring books, teacher-parent communication, and follow-up monitoring results. This pattern shows that school-family collaboration is part of the mechanism for building Islamic character.

The available questionnaire data supports these findings. The indicator of Islamic character formation obtained an average score of 4.61, higher than the other two indicators. The data shows a positive perception of character strengthening through the program. In this study, these figures were not used as the only basis for concluding the success of the program, but were read together with the findings of interviews, observations, and documentation that explained how character formation took place.

3. Strengthening the Memorization of the Qur'an

Strengthening the memorization of the Qur'an in the Birrul Walidain Program takes place through the connection between activities at school and assistance at home. Observations showed that the program involved *murojaah tahfiz* activities, while the monitoring book recorded *the students' murojaah* activities at home. The assistance goes hand in hand with the habit of prayer and the responsibility of helping parents.

Memorization activities are part of a wider religious habit. The school integrates the tadarus of the Qur'an and daily religious activities in the habituation program, while the family provides space to continue *the murojaah* at home. The monitoring book serves as a liaison because the memorization activities carried out by students at home can be known and re-examined by the teacher. The mechanism shows the application of the principle *of learning at home* in school-family relationships.

Family mentoring is important because memorization requires repeated and consistent practice. The program not only places memorization as a learner's activity at school, but also connects it with activities at home. Previous data showed that the indicator of increasing Qur'an memorization obtained an average score of 4.55. Previous research descriptions linked these achievements to morning *murojaah* activities, daily tahfiz, and parental support through a monitoring format. In this article, the data is used as a reinforcement of qualitative findings, not as the main basis for analysis.

The findings are in line with (Ahmad & Andriyani, 2022) which places parental involvement as one of the important elements in supporting the process of memorizing the Qur'an. (Fadil et al., 2024) also shows the role of parental

assistance in supporting the improvement of memorization of Islamic elementary school students. (Wijayanti & Kurniawan, 2025) shows that a structured Qur'an memorization program can contribute to the formation of religious character. This study expands on these findings by showing that memorization mentoring can be integrated into collaborative curriculum management through structured relationships between schools and families.

The strengthening of the memorization of the Qur'an in the Birrul Walidain Program is thus not only related to memorization achievements, but also to the formation of consistent study habits. *Murojaah* at home, teacher monitoring, and parental assistance form the continuity of learning activities. This pattern shows that the family functions as an environment that strengthens the educational process that has begun in school.

4. The Effectiveness of the Birrul Walidain Program

The effectiveness of the Birrul Walidain Program in this study can be seen from the program's ability to connect planning, implementation, mentoring, monitoring, and evaluation between schools and families. Qualitative findings showed that the program had a clear mechanism through habituation at school, activities at home, the Birrul Walidain Monitoring Book, teacher examinations, evaluation meetings, and follow-up. The system shows that the effectiveness of the program is not only related to the existence of activities, but to the school's ability to maintain the continuity of the educational process.

Patton's Perspective (Patton, 2015) explain the effectiveness through attention to the process, the experience of the parties involved, the benefits of the program, and the use of evaluation results. The Birrul Walidain program has a layered evaluation mechanism consisting of daily monitoring by teachers, weekly monitoring through monitoring books, and monthly evaluations through teacher meetings. The results of the evaluation are used to provide coaching, provide appreciation, communicate with parents, and adjust activities in the next period. The evaluation shows that information from program implementation is used to improve processes, not just to produce final assessments.

The effectiveness of the program can also be seen from the connection between Islamic characters and memorization of the Qur'an. Character is built through the habit of prayer, *tadarus*, discipline, responsibility, helping parents, and example. Memorization is strengthened through *murojaah*, *tahfiz*, parental assistance, and monitoring. Both achievements take place through the same collaboration mechanism, namely the continuity of school and home activities. The findings show that the Birrul Walidain Program has an integrative function in connecting character formation with religious habituation.

The questionnaire data supports these findings. The average score of collaborative curriculum management reached 4.52, Islamic character formation 4.61, and Qur'an memorization improvement of 4.55, with an overall average of 4.56

which was in the very effective category. The data shows a positive perception of the implementation of the program. The position of the questionnaire data in this study remains as supporting data, while the meaning of effectiveness is explained through qualitative data on how the program is planned, implemented, monitored, and followed up.

Qualitative findings provide an explanation for this figure. High scores on Islamic characters are explained through religious habits, teacher examples, family mentoring, and behavioral evaluation at school and home. The score on the memorization of the Qur'an was explained through *murojaah tahfiz*, memorization activities at home, and monitoring of parents and teachers. The collaborative curriculum management score was explained through joint planning, role sharing, communication, and the use of the monitoring book as a connecting instrument between school and family.

The findings reinforce Epstein's perspective (Epstein et al., 2019) that family involvement becomes more meaningful when it is realized through communication and organized educational activities. The Birrul Walidain program shows the form of *learning at home* through *murojaah*, worship habits, and children's responsibilities at home. Bronfenbrenner's perspective (Bronfenbrenner, 1979) It is also seen through school and family relationships as *mesosystem* which brings together two environments of student development. Meanwhile, Lickona (Lickona, 1991) Explains that habituation and real actions are an important part of the character building process.

Overall, the effectiveness of the Birrul Walidain Program can be understood through four mechanisms, namely the integration of school and home activities, character habituation through example and practice, assistance in memorizing the Qur'an, and continuous monitoring and evaluation. This effectiveness is not solely the result of many activities, but arises because schools build a system that connects these activities with family involvement. These findings position the Birrul Walidain Program as a collaborative curriculum management practice that integrates school-family, Islamic character, Qur'an memorization, and program evaluation in one continuous educational cycle.

CONCLUSION

This research shows that the Birrul Walidain Program is implemented through collaborative curriculum management between schools and families. Collaboration is realized through program planning, role sharing, communication, home assistance, monitoring, and evaluation. Monitoring books are an instrument that connects students' activities at home with teacher monitoring at school.

The formation of Islamic character takes place through the habit of prayer, *tadarus*, discipline, responsibility, helping parents, and the example of teachers which is strengthened by family assistance. Strengthening the memorization of the Qur'an is carried out through *tahfiz* and *murojaah activities* at school and

memorization assistance at home. Questionnaire data as supporting data showed a score of 4.61 for Islamic characters and 4.55 for memorization of the Qur'an.

The effectiveness of the Birrul Walidain Program can be seen from the connection between planning, implementation, mentoring, monitoring, and evaluation that takes place on an ongoing basis. The questionnaire data showed an overall score of 4.56, while the qualitative findings explained that the achievement was supported by the continuity of education between school and family. Thus, the Birrul Walidain Program can be a model of collaborative curriculum management in strengthening Islamic character and memorization of the Qur'an through school-family partnerships.

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