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ORIGINAL RESEARCH ARTICLE

Managing Parent Engagement to Strengthen Islamic Education Services

Bustami^{1*}, Muslih Qomarudin¹, Ali Kuswadi¹, Dwi Sugianik¹, Feri Riski Dinata¹

¹*Institut Agama Islam Al Hikmah Lampung, Indonesia*

Correspondence: bustami_mtsn@yahoo.com

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ABSTRACT

This qualitative descriptive case study examines the management of parent engagement at MTs PSM Suka Agung, Buay Bahuga, Way Kanan, Lampung. The source manuscript reports purposive interviews with the principal, teachers, administrative staff, and parents, alongside observations and document review. Four themes structure the reported practices: school–parent communication and trust, flexible participation in madrasah programs, family support for students' learning and religious routines, and parent feedback on educational services. Translated interview excerpts suggest that staff seek to discuss pupils' development with families and recognize that parents differ in time and resources. The authors interpret communication, participation, support at home, and feedback as interconnected aspects of a school–family partnership. The source does not provide informant totals, fieldwork dates, documents reviewed, a coded evidence trail, or service quality indicators. These findings therefore describe reported practices at one madrasah; they do not establish that service quality or academic outcomes improved. More detailed evidence of how feedback led to decisions would strengthen the proposed management framework.

Keywords: Parent Engagement; Islamic Education; Madrasah; School-Family Partnership; Service Quality



ABSTRAK

Studi kasus deskriptif kualitatif ini mengkaji pengelolaan keterlibatan orang tua di MTs PSM Suka Agung, Buay Bahuga, Way Kanan, Lampung. Naskah sumber melaporkan wawancara purposif dengan kepala madrasah, guru, staf administrasi, dan orang tua, disertai observasi serta telaah dokumen. Praktik yang dilaporkan disusun dalam empat tema: komunikasi dan kepercayaan antara madrasah dan orang tua, partisipasi yang fleksibel dalam program madrasah, dukungan keluarga terhadap pembelajaran dan kebiasaan keagamaan siswa, serta umpan balik orang tua mengenai layanan pendidikan. Kutipan wawancara menunjukkan upaya staf membahas perkembangan siswa bersama keluarga dan pengakuan terhadap perbedaan waktu serta sumber daya orang tua. Penulis menafsirkan komunikasi, partisipasi, dukungan di rumah, dan umpan balik sebagai unsur kemitraan yang saling berkaitan. Naskah belum memerinci jumlah informan, tanggal kerja lapangan, daftar dokumen, jejak bukti berkode, atau indikator mutu layanan. Karena itu, hasil menggambarkan praktik yang dilaporkan pada satu madrasah, bukan membuktikan peningkatan mutu layanan atau hasil belajar. Bukti rinci tentang bagaimana umpan balik menghasilkan keputusan akan memperkuat kerangka manajemen yang diajukan.

Kata kunci: Keterlibatan Orang Tua; Pendidikan Islam; Madrasah; Kemitraan Sekolah-Keluarga; Mutu Layanan

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1. INTRODUCTION

Families and schools share information about pupils that neither can observe fully alone. For a madrasah, family communication also concerns religious habits and character formation alongside academic progress. Research distinguishes attendance at school events from sustained engagement in learning and decision-making (Goodall & Montgomery, 2014; Epstein, 2018). The quality of this relationship depends on how schools invite, hear, and respond to parents.

Studies of parent involvement generally identify positive associations with achievement, although forms of involvement differ in their relation to outcomes. In middle school, communication of expectations and academic socialization can be more relevant than direct homework help (Hill & Tyson, 2009). A broad synthesis similarly cautions against treating all parent activities as equivalent (Kim, 2022). These findings motivate attention to the form and management of engagement, not simply its frequency.

Madrasah service quality includes educational interactions, administration, responsiveness, and opportunities for families to raise concerns. A study in Islamic primary schools describes intensive communication, participation in program planning, and transparency as ways to encourage family engagement (Sumarsono et al., 2025). Whether such practices yield an observable change in service quality needs separate evidence.

This article organizes the supplied case of MTs PSM Suka Agung around four reported processes: communication and trust, participation, support for learning at home, and feedback for service improvement. The case offers accounts from school staff and parents. It does not provide counts

or an audit-ready chain from individual feedback to changed school services, so the argument remains a grounded management interpretation rather than an effectiveness evaluation.

2. RESEARCH METHODS

The source describes a qualitative descriptive study at MTs PSM Suka Agung, Buay Bahuga, Way Kanan, Lampung. The madrasah was selected as a setting where parent engagement is relevant to educational services. A rationale comparing alternative sites and the duration of fieldwork are not reported (Yin, 2018).

Informants reportedly included the principal, teachers, administrative staff, and parents chosen purposively for knowledge of family engagement and service management. Semi-structured interviews explored information exchange, participation, home learning support, and parental feedback. The source provides several role-attributed quotations but no total number of interviewees, family characteristics, recruitment account, interview guide, or recorded dates.

Observations and document review are reported as additional sources, with interactive coding, data condensation, display, and conclusion verification used for analysis (Miles et al., 2019). The manuscript states that source and technique triangulation and member checking were conducted. It does not include an observation log, document inventory, code examples, or account of how discrepant views were handled.

The findings below translate short Indonesian interview passages into English and identify the reported speaker role. Translation retains the original meaning as closely as possible. Because no raw materials are available for independent reanalysis, the account distinguishes what participants said from the inference that the madrasah has a comprehensive quality management mechanism (Lincoln & Guba, 1985).

3. RESULTS AND FINDINGS

Communication was reported through meetings, direct contact with teachers, and discussion of pupils' academic and behavioral development. The principal stated, in translation, "We try to maintain communication with parents. When a child develops or faces a problem, we tell them and discuss it together, so parents feel part of the child's education." A teacher said that information from parents could help select an approach to a pupil. The source does not show a communication schedule, message log, or example of a resolved issue.

Parents were described as supporting madrasah meetings, religious activities, and student development programs to the extent their circumstances allowed. One parent explained, in translation, "When the madrasah has an activity, we try to support it. We cannot attend every activity, but we still try to help according to our ability." The principal said attendance at every event was not compulsory. The reported approach therefore recognizes support beyond physical presence, but participation patterns are not quantified.

Teachers viewed the home as a continuation of learning and religious and behavioral habituation. One teacher said, in translation, "A child's education does not end when the child goes home from

the madrasah. What has become a habit at school needs to be continued by parents at home.” A parent described monitoring study, discipline, and responsibility. The manuscript does not measure family practices or compare student outcomes across levels of support.

The madrasah reportedly received suggestions and complaints from parents through discussions with teachers and administrators. An administrator said, in translation, “Parents’ input is important to us because they experience the madrasah’s service too. If something needs improvement, we use it for evaluation.” A parent expected concerns to inform improvement. The source does not present a dated complaint, a resulting decision, or a follow-up measure, so feedback’s practical effects remain unknown.

4. DISCUSSION

The case presents communication as the basis of a working relationship between madrasah and family. Two-way exchange can reveal differences between classroom behavior and home circumstances; trust may make a concern easier to raise. Partnership theory emphasizes communication as a continuing responsibility rather than a message sent only during problems (Epstein, 2018). The quotations show intention and reported practice but provide no independent measure of parents’ trust.

Participation is described flexibly, with parents able to support an activity in ways consistent with time and resources. This distinction matters because attendance at school meetings can be an inequitable measure of commitment. Research on barriers to involvement identifies work schedules, confidence, communication, and institutional access as relevant constraints (Hornby & Blackwell, 2018). A fair management system would offer more than one channel to contribute and record whose voices it reaches.

The source connects parental support at home to study habits, discipline, and religious routines. Middle-school evidence suggests that parents’ expectations and educational conversations may be particularly helpful, whereas a narrow focus on direct homework assistance misses other forms of engagement (Hill & Tyson, 2009). The case reports the expectation of continuity between school and home, but cannot demonstrate a change in motivation, behavior, religious practice, or attainment.

Broader evidence associates parental involvement with academic achievement, while effect sizes and directions vary across study designs and activities (Castro et al., 2015; Kim, 2022). The present single-case interviews cannot import those average estimates as the madrasah’s own outcomes. They instead identify practices that could be evaluated locally: communication frequency, opportunities for consultation, and the support parents find feasible.

Parents’ suggestions are described as inputs to service evaluation. Feedback can contribute to improvement when it moves through a visible cycle: receiving a concern, considering it, deciding on a response, informing families, and checking whether the change worked. Studies of educational service quality distinguish perceived responsiveness from the actual quality of service delivery (Sallis, 2002). The source contains testimony about feedback but no example of such a completed cycle.

The madrasah context adds a religious and communal dimension to partnership. Research in Islamic primary education identifies family gatherings, religious activities, and parental input as distinct forms of engagement (Sumarsono et al., 2025). In this case, those activities are mentioned, but the manuscript does not establish how invitations, shared decision-making, or inclusion of less active families operated. A detailed case matrix could connect each kind of participation with a concrete school decision.

Digital channels could facilitate timely school–family contact, but they also require attention to access, privacy, and the quality of dialogue. Research on digital communication with families shows that the tool and users’ capacities shape its use (Urbina et al., 2025). The source introduction discusses digital possibilities, whereas the results principally describe meetings and direct contact. This manuscript therefore should not claim that a particular digital system was implemented at MTs PSM Suka Agung.

An integrated model can be useful if communication, participation, home support, and feedback are traced through actual decisions. The available evidence is limited by missing informant numbers, dates, documents, and service indicators. An improved report should preserve anonymized role labels, present discrepant accounts, describe a feedback-to-action example, and specify what quality means in the school’s services (Yin, 2018). Until then, the four dimensions are plausible themes, not a measured improvement pathway.

5. CONCLUSION AND SUGGESTIONS

The supplied case reports communication between MTs PSM Suka Agung and parents, flexible support for activities, continued attention to learning and conduct at home, and opportunities to provide service feedback. These four practices form a coherent way to discuss parent engagement in Islamic education management. The evidence does not show whether educational services or student outcomes improved.

Before submission, the authors should supply the number and roles of informants, fieldwork dates, a document and observation inventory, and a specific example linking parent feedback with a school decision and follow-up. Such details would make the proposed partnership model assessable and transferable with due attention to the local context.

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