

## Socio-Pedagogical Synergy: Hybrid Collaboration Between Teachers and Parents in Enhancing Quranic Literacy at MIN 4 Tidore

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### ARTICLE INFO

#### Keywords:

Quranic Literacy;  
Teacher-Parent Collaboration;  
Hybrid Partnership;  
Dual Scaffolding;  
Islamic Elementary School;

#### Article history:

Received 2026-08-11

Revised 2026-09-09

Accepted 2026-10-27

### ABSTRACT

Quranic literacy is a foundational competence in Islamic elementary education; however, limited instructional time in madrasahs and diverse home environments often produce uneven reading proficiency. This study examined the forms, integrative strategies, and facilitating and inhibiting factors of teacher–parent collaboration in addressing Quranic reading difficulties among upper-grade students at MIN 4 Tidore, North Maluku, Indonesia. A qualitative single case study was conducted in the 2025/2026 academic year, with preliminary observation in January 2026 and main data collection in May 2026. Data were collected through semi-structured interviews, passive participant observation, and document analysis involving 10 informants (one principal, five teachers, and four parents) and were analysed using Miles, Huberman, and Saldaña’s interactive model. The findings show that collaboration operated as a hybrid model combining a routine channel (the Daily Control Book) and situational channels (WhatsApp consultations, face-to-face meetings, and home visits), institutionalised through the GALATAMA programme and a Quranic-competency graduation decree. Joint strategies comprised daily munaqashah with recorded feedback, structured home repetition after Maghrib, method synchronisation, and “dual scaffolding”, in which teachers provided instructional support and parents provided affective and environmental support. The local Ba’d a Maghrib recitation tradition and parents’ religious motivation facilitated collaboration, whereas parents’ limited time, low confidence in tajwid, and smartphone distraction constrained it. Teachers and parents perceived gains in students’ reading confidence, although these were not measured as learning outcomes. Madrasahs are recommended to formalise simple daily communication tools and to build parents’ tajwid capacity.

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## INTRODUCTION

Quranic literacy is the ability to read the Quran accurately with correct articulation (*makharij al-huruf*) and *tajwid*, is a core learning objective of Islamic elementary education in Indonesia and a medium for religious and character formation (Alnashr, 2022; Dwipangesti, 2026; Rohmatullah & Suyono, 2026). The madrasah curriculum expects students to read the Quran fluently and to apply basic *tajwid* rules by the end of the elementary level (Kementerian Agama Republik Indonesia, 2019a; Pratiningsih, 2017). In practice, however, many students in basic education still struggle with letter recognition, phonetic accuracy, and the consistent application of *tajwid* (Khotimah & Laksono, 2026; Rivaldi, 2025; Zahra et al., 2026). Khotimah and Laksono (2026) relate this situation in rural Indonesia to a combination of social, digital, and family factors, indicating that the problem cannot be solved by classroom instruction alone.

The problem is also evident at the research site. In the 2025/2026 academic year, MIN 4 Tidore enrolled 275 students. Preliminary observation and interviews conducted in January 2026 indicated that, according to the Al-Qur'an Hadis teacher, approximately 35–40% of students in Grades 1–3 still had difficulty recognising and articulating *hijaiyah* letters, and approximately 25–30% of students in Grades 4–6 had not yet applied basic *tajwid* rules consistently, particularly the rules of *nun sakinah*, *mim sakinah*, and *mad*. Homeroom teachers estimated that only about 55–60% of students attended non-formal Quranic learning, such as a *Taman Pendidikan Al-Qur'an* (TPQ), outside school hours. These figures show a gap between curricular expectations and students' actual proficiency.

One structural cause is limited instructional time. In the national madrasah curriculum, Quranic reading is taught mainly within the Al-Qur'an Hadis subject, which is allocated two lesson hours (2 × 35 minutes) per week at the elementary level (Kementerian Agama Republik Indonesia, 2019b). At MIN 4 Tidore, this allocation is supplemented by a daily 30–45-minute morning Quranic reading session in which students are grouped into Iqra and Quran groups according to their reading level. Studies of madrasah Quranic programmes emphasise that literacy targets require structured reinforcement beyond regular lessons (Bulan et al., 2023; Zahra et al., 2026). Classroom instruction therefore needs to be complemented by systematic practice at home.

This study draws on two complementary frameworks. Bronfenbrenner's (1979) ecological systems theory views child development as shaped by nested systems, in which the mesosystem, the interrelations between microsystems such as the family and the school determines whether learning in one setting is reinforced in another. Epstein's (1995) theory of overlapping spheres of influence holds that students learn more when families and schools share goals and responsibilities, and it distinguishes six types of involvement: parenting, communicating, volunteering, learning at home, decision making, and collaborating with the

community. In this study, Bronfenbrenner's framework guided the focus of the interview questions on how information and support moved between the madrasah and the home, whereas Epstein's typology provided the initial deductive codes for classifying collaborative practices during analysis. In addition, Vygotsky's (1978) concept of the zone of proximal development (ZPD) was used as a sensitising concept to interpret how teachers and parents jointly supported students' reading.

International evidence consistently shows that parental involvement is associated with children's academic outcomes, although the strength of the association varies by type of involvement. Meta-analyses and reviews indicate positive relationships between parental involvement and learning outcomes in early elementary education (Ma et al., 2016) and show that home-based involvement and parents' academic expectations are among the indicators most consistently related to achievement (Barger et al., 2019; Boonk et al., 2018). Intervention studies further show that structured family-school partnership programmes improve students' academic and social-emotional functioning (Sheridan et al., 2019; Smith et al., 2020), and that frequent, specific information sent by schools to parents through low-cost technology improves students' effort and achievement (Bergman & Chan, 2021). These findings suggest that the quality of school-home communication and the specificity of home learning tasks are central to effective partnerships.

In Indonesian Islamic education, several studies have examined teacher-parent cooperation in Quranic learning. Pratiningsih (2017) examined the effectiveness of teacher-parent cooperation in supporting children's Quranic reading at an integrated Islamic elementary school in Banda Aceh; Muliadi et al. (2024) described cooperation between Islamic education teachers and parents in improving Quranic reading and writing at a junior secondary school in Medan; Rahanyamtel and Sunatar (2024) examined the roles of *tahfidz* teachers and parents in motivating memorisation review in Fakfak; and Raikhan and Nada (2025) reported family engagement in Quranic learning using the Ummi method. Kholili and Mu'id (2025) also show that literacy integration in Islamic education requires coordinated learning activities. These studies mainly describe the roles of teachers and parents in general terms; they rarely analyse the concrete communication tools that link school and home, the division of pedagogical roles between teachers and parents, or the local cultural resources that sustain collaboration, and none was conducted in a small-island madrasah context.

Compared with these studies, the present study differs in three respects. First, it examines collaboration in a small-island madrasah in North Maluku, where the communal *Ba'da Maghrib* recitation tradition remains strong. Second, it analyses collaboration as a hybrid system of routine and situational mechanisms that is institutionalised through a school programme (GALATAMA) and a documented daily tool (the Daily Control Book). Third, it conceptualises the complementary division of support between teachers and parents as "dual scaffolding". Accordingly, this study addresses three research questions:

1. What structural forms and communication patterns characterise teacher–parent collaboration in addressing Quranic reading difficulties at MIN 4 Tidore?
2. What integrative pedagogical strategies are jointly used by teachers and parents to support students' reading proficiency?
3. What factors facilitate and constrain this collaboration?

## RESEARCH METHOD

### 2.1 Research Design and Setting

This study employed a qualitative single holistic case study design (Yin, 2018). The case was the teacher–parent collaboration programme for Quranic reading at MIN 4 Tidore, bounded by the madrasah, its upper-grade students (Grades 4–6), and their families. The madrasah is located in Dowora, East Tidore, Tidore Islands City, North Maluku. Preliminary observation and permit arrangements took place in January 2026, the main data were collected in May 2026, and analysis continued into June 2026, during the even semester of the 2025/2026 academic year.

The site was selected purposively for two reasons. First, the madrasah has institutionalised teacher–parent collaboration through the GALATAMA programme and a decree that makes Quranic reading competency a graduation requirement. Second, preliminary observation in January 2026 showed varied reading levels among upper-grade students: during the morning reading session, some Grade 4–6 students were still in Iqra groups, and the Al-Qur'an Hadis teacher estimated that about 25–30% of them had not yet applied basic *tajwid* consistently. The researcher acted as the key instrument and observed as a passive participant, without intervening in teaching or assessment. Access was obtained with the approval of the head of the madrasah.

### 2.2 Informants and Sampling

Informants were selected purposively as information-rich cases using the following criteria: (a) the head of the madrasah, as the key informant responsible for the Quranic literacy policy and for formal school–home communication; (b) the Al-Qur'an Hadis teacher and the homeroom teachers of Grades 4–6, because Quranic learning targets at these grades shift from letter recognition to *tajwid* and fluency; and (c) parents of Grade 4–6 students, selected to include parents of students with low reading ability, parents who communicated actively with teachers, and parents with varied educational backgrounds. In total, 10 informants participated: one principal ( $n = 1$ ), five teachers, the Al-Qur'an Hadis teacher and four homeroom teachers ( $n = 5$ ), and four parents ( $n = 4$ ). Informants are coded PR (principal), T (teacher), and P (parent), as shown in Table 1.

Parents were selected to obtain contrasting cases and to approach thematic saturation (Hennink & Kaiser, 2022). Because saturation was not formally documented during fieldwork and the number of parent informants was small, this is acknowledged as a limitation.

Table 1. Characteristics of informants

| Code | Role                    | Grade / position              | Interview date     |
|------|-------------------------|-------------------------------|--------------------|
| PR1  | Principal               | Head of madrasah              | 12 and 13 May 2026 |
| T1   | Al-Qur'an Hadis teacher | Grades 4–6                    | 4 May 2026         |
| T2   | Homeroom teacher        | Grade 5                       | 5 May 2026         |
| T3   | Homeroom teacher        | Grade 6                       | 6 May 2026         |
| T4   | Homeroom teacher        | Grade 4                       | 7 May 2026         |
| T5   | Homeroom teacher        | Grade 5 (class B)             | 7 May 2026         |
| P1   | Parent                  | Parent of a Grade 4–6 student | 9 and 11 May 2026  |
| P2   | Parent                  | Parent of a Grade 4–6 student | 11 May 2026        |
| P3   | Parent                  | Parent of a Grade 4–6 student | 11 May 2026        |
| P4   | Parent                  | Parent of a Grade 4–6 student | 13 May 2026        |

*Note.* Interview dates refer to the main fieldwork period. Some statements in Section 3.3 were expressed jointly by several informants in a group conversation on 13 May 2026.

## 2.3 Research Ethics

The study was judged to involve minimal risk for four reasons: it was non-interventional and did not alter teaching or assessment; all informants were adults (the principal, teachers, and parents); the interviews addressed routine educational practices rather than sensitive personal matters; and no data were collected directly from students. The study was conducted with the approval of the head of MIN 4 Tidore and followed the principles of the Ethical Guidelines for Educational Research (British Educational Research Association [BERA], 2024): voluntary informed consent, the right to withdraw, anonymity, and confidentiality. Informants were told the purpose of the study and their right to decline or withdraw at any time and agreed to participate was oral. Interviews were audio-recorded with permission. During member checking, informants could ask for parts of their statements to be removed or anonymised. In this article, all informants and any students they mention are identified by codes only, and recordings and transcripts were accessible only to the research team.

## 2.4 Data Collection Procedures

Three methods were used to allow method triangulation. *In-depth interviews.* Semi-structured interview guides for the principal, teachers, and parents were developed from the research questions and the theoretical framework. The questions addressed (a) forms and

channels of communication between teachers and parents, (b) the strategies each party used to support students' reading, and (c) factors that supported or hindered collaboration. Examples include "How do you inform parents about a student's daily reading progress?" (teachers) and "What do you do at home after reading the teacher's notes in the control book?" (parents). Interviews were conducted in Indonesian between 4 and 13 May 2026, were audio-recorded with permission, and were transcribed; excerpts quoted in this article were translated into English by the authors.

*Passive participant observation.* The researcher was present at the madrasah without intervening and observed the morning Quranic reading sessions (30–45 minutes), BTQ lessons, daily *munaqashah*, and teacher–parent coordination. An observation sheet recorded the setting, participants, interaction patterns, and use of the control book, supplemented by field notes. *Document analysis.* Documents included the head of the madrasah's decree on graduation based on Quranic competency, the decree assigning a special religious team, GALATAMA programme documents, students' Daily Control Books (*Buku Kendali BTQ*), monthly reports on students' *jilid* progress, and records of students' Quranic reading ability.

## 2.5 Data Analysis and Trustworthiness

Data were analysed using the interactive model of Miles et al. (2020), which comprises data condensation, data display, and conclusion drawing and verification. Condensation was carried out in two coding cycles. In the first cycle, transcripts and field notes were coded using deductive codes derived from Epstein's (1995) typology (e.g., communicating, learning at home, volunteering) together with inductive codes emerging from the data (e.g., post-Maghrib repetition, teacher notes in the control book). In the second cycle, related codes were grouped into categories and themes corresponding to the three research questions (Table 2). Coding was carried out manually in Microsoft Excel spreadsheets, in which coded segments were organised by informant, code, category, and theme so that they could be sorted and compared across informant groups. The data were displayed in matrices comparing informant groups, and tentative conclusions were verified by returning to the raw data.

Trustworthiness was established through source triangulation (principal, teachers, and parents), method triangulation (interviews, observations, and documents), peer debriefing among the authors, and member checking (Birt et al., 2016). Member checking was conducted several days to weeks after the interviews. The researcher prepared plain-language summaries of the interviews and a draft of the preliminary findings, avoiding academic jargon, and revisited in person all informants who had provided substantial data. Informants were asked to read or listen to the summaries and to respond to key questions such as "Does this explanation accurately describe your experience?" and "Is any part inaccurate or misunderstood?". All feedback, clarifications, agreements, and objections were recorded. Informants clarified ambiguous sentences and slips of the tongue so that their words would not be misquoted, and some asked for particular details to be removed or anonymised for

reasons of confidentiality or job security; these requests were honoured before the analysis was finalised.

Table 2. Coding scheme: from initial codes to themes

| Research question / theme                  | Categories                                                                               | Examples of initial codes                                                                                                                           |
|--------------------------------------------|------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------|
| RQ1: Forms and communication patterns      | Routine communication; situational communication; institutionalisation                   | Control-book sign-off; teacher written notes; WhatsApp report; home visit; GALATAMA; competency decree                                              |
| RQ2: Integrative strategies                | Daily munaqashah and feedback; home repetition; method synchronisation; dual scaffolding | Daily assessment; logged errors; three repetitions after Maghrib; same method at home; teacher modelling; parental encouragement                    |
| RQ3: Facilitating and constraining factors | Socio-religious; institutional; parental                                                 | Ba'da Maghrib tradition; religious motivation; remedial class; teacher–student ratio; parents' working hours; low tajwid confidence; smartphone use |

## RESULTS AND DISCUSSION

The findings are presented according to the three research questions. Each theme is supported by interview excerpts (with informant codes and interview dates) and, where relevant, by observation and documents, and is then discussed in relation to previous studies.

### 3.1 Structural Forms and Hybrid Communication Patterns

Collaboration at MIN 4 Tidore operated as a hybrid system that combined a routine, structured channel with flexible, situational channels. Three communication media were identified.

*The Daily Control Book as the routine channel.* The Daily Control Book (*Buku Kendali BTQ*) was the main daily link between school and home. Teachers recorded the page or level read, errors, and the home assignment, and parents signed the book after supervising reading at home after Maghrib. A teacher explained:

“The liaison book is daily; it is filled in every time a child finishes reciting a *jilid* or a verse. Communication via WhatsApp is usually weekly or when there is a drop in the target. Formal face-to-face meetings are usually scheduled each semester, together with the distribution of report cards or the *munaqashah* evaluation.” (T2, interview, 5 May 2026)

A parent described the same routine from the home side:

“I usually look at the teacher's notes in my child's liaison book. It says which *jilid* and which page my child has reached, and there is a special note from the teacher if some readings are still wrong.” (P1, interview, 9 May 2026)

The control books were collected and checked at the end of every week (T3), and the head of the madrasah reported conducting administrative supervision by examining random samples of control books to verify that parents had signed them and provided feedback (PR1, interview, 12 May 2026).

*WhatsApp as a situational channel.* WhatsApp was used for rapid, individual reporting, particularly when a student missed home reading or showed stagnant progress.

"In general, the madrasah — the teacher — initiates first, as part of our accountability for the graduation programme. However, it is not uncommon for highly aware parents to message the teacher directly on WhatsApp to ask about their child's reading weaknesses, especially as the examination approaches." (T5, interview, 7 May 2026)

The madrasah formally validated a WhatsApp group for each class, monitored by the homeroom teacher (T2, interview, 5 May 2026), so that digital communication remained controlled. Communication was therefore initiated mainly by teachers, while a group of proactive parents also contacted teachers on their own initiative, particularly before examinations.

*Face-to-face meetings and home visits.* Meetings and home visits were triggered when routine monitoring showed that a student's progress had stalled or that the student was disengaged.

"We work in a hybrid way. The routine part is collecting the control books at the end of every week and the committee and parents' meeting each semester. But collaboration can also be situational. For example, if an upper-grade child is still stuck at a low *jilid* or is reluctant to recite, the teacher will immediately call the parents in or make a home visit to find a solution together." (T3, interview, 6 May 2026)

*Institutionalisation through GALATAMA.* This hybrid pattern was formalised through the Gerakan Literasi Madrasah (GALATAMA) programme and a decree of the head of MIN 4 Tidore on graduation based on Quranic competency, which makes fluent Quranic reading one of the main requirements for graduation (T1, interview, 4 May 2026). The madrasah also provided an official Daily Control Book for every student, held periodic Islamic parenting sessions on how to accompany children's recitation at home, and used the madrasah committee as a forum for regular formal meetings (T1; T2). Within GALATAMA, parents also acted as committee members or donors for *tahfidz* graduation and *khataman* ceremonies (T4, interview, 7 May 2026). The principal stated:

"In terms of regulation, I issued a decree assigning a special religious team and established that Quranic reading competency is an indicator of the madrasah's quality. I instructed that every month the GALATAMA team must report a graph of students' *jilid* progress, which is then presented at the committee meeting." (PR1, interview, 12 May 2026)

Figure 1 summarises the collaboration framework. The figure is a researcher-derived model synthesised from the interviews, observations, and programme documents. It shows how institutional policy (top) frames the routine and situational mechanisms (middle), which in turn support dual scaffolding and continuity between school instruction and home practice (bottom).

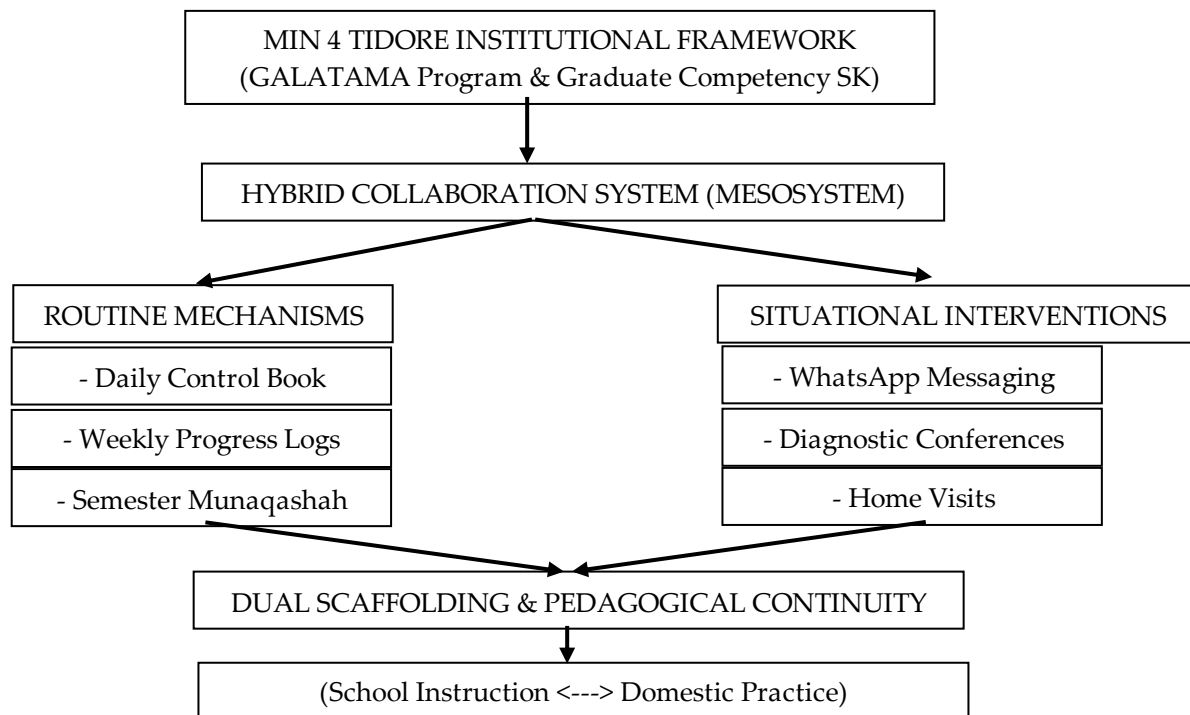


Figure 1. GALATAMA-based hybrid teacher–parent collaboration framework at MIN 4 Tidore

(Source: Researchers’ synthesis of interview, observation, and document data, 2026).

These findings are consistent with the “communicating” type in Epstein’s (1995) framework and with evidence that frequent, specific information sent to parents improves students’ engagement (Bergman & Chan, 2021). They also resemble the cooperation reported by Pratiningsih (2017) and Muliadi et al. (2024). The difference is that collaboration at MIN 4 Tidore was anchored in a written daily tool and a formal school decree rather than depending mainly on occasional contact. From an ecological perspective (Bronfenbrenner, 1979), the control book functioned as a concrete mesosystemic link that carried information daily between the two microsystems. A plausible contextual explanation for the reliance on a paper-based tool is that it is accessible to all families regardless of smartphone ownership, while WhatsApp supplements it when rapid contact is needed.

### 3.2 Integrative Pedagogical Strategies

The joint pedagogical strategies rested on method synchronisation between school and home and on a complementary division of support between teachers and parents.

*Daily munaqashah and immediate feedback.* Teachers conducted daily *munaqashah* short individual assessments, and logged the results in the control book. The assessment was based on three criteria: accuracy of articulation (*makharij al-huruf*), *tajwid*, and fluency in reading the current *jilid*. Each control-book entry recorded the *jilid* and page reached and, where necessary, a teacher’s note on readings that were still incorrect (P1), and parents signed the entry after supervising home practice.

"The level of achievement is determined through daily *munaqashah* based on the accuracy of *makharij al-huruf*, *tajwid*, and fluency in reading the *jilid*. The result is written in the BTQ Control Book on the same day, so that when the child goes home the parents can immediately see the progress." (T1, interview, 4 May 2026)

*Targeted home repetition.* Teachers assigned home practice of at least three repetitions after Maghrib of the page read at school, focusing on letters with similar features so that students would not confuse them (T3, interview, 6 May 2026).

"The instruction asks us to listen again to what was learned at school. In practice, I or my husband make time after the congregational Maghrib prayer to listen to our child repeat the reading." (P2, interview, 11 May 2026)

*Method synchronisation.* Teachers informed parents of the method used at school, the Iqra method, in which students read syllables directly without spelling out individual letters, so that home practice followed the same procedure and did not confuse students. The method was introduced to parents through parenting forums at the beginning of the academic year (PR1). A teacher and a parent described the result in similar terms: "Alhamdulillah, it feels well connected. The control book is the main bridge. What the teacher teaches at school is continued by the parents at home, so the child is not confused because the method is the same" (T2 and P1, interviews, May 2026).

*Dual scaffolding.* We use the term dual scaffolding to describe the complementary support provided by the two parties. Teachers provided instructional scaffolding at school through modelling, correction, and pace adjustment according to each student's level, whereas parents provided affective and environmental scaffolding at home by encouraging the child, setting a fixed study time, and ensuring that the assigned repetition was completed.

"Of course there is [an adjustment]. For children who are slow, we give a longer share of face-to-face time at school, with fewer target pages but well mastered. The parents' role at home is to look after the child's emotions so that they do not lose heart and to patiently repeat the guidance slowly." (T5, interview, 7 May 2026)

"The most consistent time is between Maghrib and Isha. The method follows the way of reading the teacher models—without spelling. Usually the mother guides, but sometimes the father also listens to give the child more motivation." (P3, interview, 11 May 2026)

*Perceived changes in students.* Teachers and parents perceived that students who practised regularly at home progressed faster and became more confident and active in class.

"There was one student who was very shy at first and often felt inferior because, in an upper grade, the student was still on a low Iqra *jilid*. After we intensified our cooperation with the mother at home through the control book, within two months the student's reading became fluent, and the student dared to lead the prayer and the recitation in front of the class at the morning assembly." (T3, interview, 6 May 2026)

This account is reported as a teacher's observation of one student and was not verified against a standardised measure. Because this study did not use a standardised reading test or

a comparison group, such changes are reported as informants' perceptions, not as causal effects of the collaboration.

The dual scaffolding pattern can be interpreted through Vygotsky's (1978) concept of the zone of proximal development: teachers' modelling and correction addressed skills that students could not yet perform independently, while parents' supervision of repetition provided the practice needed to consolidate those skills. This is reflected in teachers' instructions to repeat the page read at school at least three times, focusing on easily confused letters (T3), and in parents' reports of listening to exactly that reading after Maghrib (P2, P3). The pattern is consistent with evidence that partnership interventions are most effective when home activities are specific and connected to classroom instruction (Sheridan et al., 2019; Smith et al., 2020), and with the benefits of short, routine daily literacy activities in madrasahs reported by Zahra et al. (2026). The increased confidence reported by informants may relate to mastery experiences, which Bandura (1997) identifies as the most influential source of self-efficacy; however, because self-efficacy was not measured in this study, this link remains a tentative interpretation.

### 3.3 Factors Facilitating and Constraining Collaboration

The facilitating and constraining factors identified across the three dimensions are summarised in Table 3 and explained below.

Table 3. Accelerating and constraining factors of teacher–parent collaboration

| Dimension                     | Accelerating factors                                                                                              | Constraining factors                                                     | Main sources                                        |
|-------------------------------|-------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------|-----------------------------------------------------|
| Socio-religious and cultural  | Long-standing Ba'da Maghrib recitation tradition in Tidore, providing shared time and positive social expectation | Smartphone distraction during evening study hours                        | PR1, T1–T5, P1–P4 (group conversation, 13 May 2026) |
| Institutional and pedagogical | Graduate Quranic Competency Decree, structured supervision, and remedial classes                                  | High student–teacher ratio limiting individual feedback time in class    | PR1; T1; T2; T5; P1                                 |
| Parental and domestic         | Religious motivation and accountability for the graduation requirement                                            | Parents' limited time due to work and low confidence in their own tajwid | P2; P4; T5                                          |

Note. Source codes refer to informants (PR = principal, T = teacher, P = parent).

*Socio-religious and cultural dimension.* The long-standing *Ba'da Maghrib* recitation tradition in Tidore provided a shared time and social expectation for children's Quranic reading at home.

"The environment is very influential. In a religious community, like the tradition of reciting after Maghrib in Dowora and Tidore, children become more motivated because they see their peers reciting too. Conversely, if the neighbourhood is too permissive or other children are busy playing on their phones during recitation time, it becomes much harder for parents at home to get the child to focus on learning the Quran." (PR1, teachers, and parents, group conversation, 13 May 2026)

By contrast, smartphones competed with study time during the evening hours. As the second part of the excerpt above shows, informants described other children's phone use during recitation time as making parents' supervision considerably harder.

*Institutional and pedagogical dimension.* The competency decree, structured supervision, and remedial classes gave the collaboration a clear goal and routine. The madrasah offered additional remedial or special *tahsin* sessions outside class hours for students who lagged behind, and teachers were open to WhatsApp consultations on *tajwid* rules that parents did not understand (P1, interview, 11 May 2026). However, the madrasah has only one Al-Qur'an Hadis teacher for 275 students, supported by 14 class teachers, which limited the time available for individual feedback in class:

"Because there are quite a lot of students in a class, the teacher has to divide extra attention to be able to write detailed personal notes for each child. Another constraint is that some parents respond slowly when contacted on WhatsApp, usually because they are busy at work or do not yet understand the importance of filling in the control book routinely." (T5, interview, 7 May 2026)

*Parental and domestic dimension.* Parents' religious motivation and their sense of accountability for the graduation requirement encouraged them to supervise reading at home; one parent explained that reciting the Quran is "a religious obligation" and that, because the madrasah sets a graduation target, parents do not want their child to fall behind their peers (P4, interview, 13 May 2026). At the same time, parents who worked until the late afternoon had limited time in the evening, children were often tired at night, and some parents lacked confidence in their own *tajwid*.

"The biggest obstacle is usually time management, especially for those of us who work until the afternoon. Sometimes at night the child is already tired. We also have limited knowledge of *tajwid*, so we sometimes doubt whether the readings we correct at home are fully in line with the teacher's standard at school." (P2, interview, 11 May 2026)

The facilitating role of the *Ba'da Maghrib* tradition illustrates how macrosystem-level cultural values (Bronfenbrenner, 1979) can reinforce school policy. This finding contrasts with Khotimah and Laksono (2026), who described social, digital, and family factors mainly as causes of declining Quranic literacy in rural areas; in Tidore, the community tradition acted as a resource, although digital distraction was also present. The constraints related to parents' time and *tajwid* confidence suggest that madrasahs should not only assign supervisory roles to parents but also build their capacity, for example through *tajwid* workshops for parents. The division of roles in dual scaffolding—in which parents support routines rather than correct *tajwid*—may be particularly suitable for families with limited Quranic proficiency.

Overall, the findings are consistent with previous Indonesian studies showing that teacher–parent cooperation supports Quranic learning (Muliadi et al., 2024; Pratiningsih, 2017; Raikhan & Nada, 2025) and with international evidence on the importance of home-based involvement (Barger et al., 2019; Boonk et al., 2018). They differ in highlighting (a) a written

daily tool and a formal decree that institutionalise collaboration, (b) the complementary rather than identical roles of teachers and parents, and (c) a local religious tradition as a community-level resource. These differences are likely related to the small-island context, in which communal religious practice remains strong. Because this is a single, small case study, the findings illustrate and refine, rather than validate, the theoretical frameworks used.

This study has several limitations. It was conducted at a single madrasah with 10 informants, including only four parents, and students were not interviewed; thematic saturation was not formally documented. It relied largely on self-reported data from teachers and parents, who may have presented the programme favourably, and some statements were expressed jointly in a group conversation. It did not measure students' reading proficiency or self-efficacy with standardised instruments or a comparison group. The findings therefore cannot be generalised statistically or interpreted as causal effects. Future research could use mixed-methods or quasi-experimental designs to evaluate the hybrid collaboration model with pre-post reading assessments, involve more parents and several madrasahs across North Maluku, and include students' perspectives.

## CONCLUSION

This study addressed three research questions. *First*, teacher-parent collaboration at MIN 4 Tidore took the form of a hybrid model that combined a routine written channel (the Daily Control Book) with situational channels (WhatsApp, face-to-face meetings, and home visits), institutionalised through the GALATAMA programme and the Graduate Quranic Competency Decree. *Second*, teachers and parents jointly applied daily *munaqashah* with recorded feedback, structured home repetition after Maghrib, method synchronisation, and dual scaffolding, in which teachers provided instructional support and parents provided affective and environmental support. *Third*, the *Ba'da Maghrib* tradition, parents' religious motivation, and school policy facilitated collaboration, whereas parents' limited time, low *tajwid* confidence, smartphone distraction, and high student-teacher ratios constrained it.

For practitioners, madrasahs are recommended to maintain simple daily communication tools, to specify clearly which tasks parents should supervise at home, and to organise *tajwid* training for parents. For policymakers, the district office of the Ministry of Religious Affairs could support the adoption of structured teacher-parent partnership programmes and parental capacity-building in other madrasahs, accompanied by systematic evaluation of their effects on students' Quranic reading proficiency.

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