

The Madrasah Orangtua Program in Fostering a Rabbani Generation: A Case Study of Markaz Al Kautsar Magelang

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Abstract

Empirical studies on structured parental education programs in Islamic educational institutions remain limited, particularly regarding their role in systematically fostering a *rabbani* generation. This study aims to analyze the contribution of the *Madrasah Orangtua* Program to the development of a *rabbani* generation through parental capacity-building, Islamic parenting practices, and synchronization between home and *madrasah*. Using a qualitative descriptive approach supported by quantitative data, the research was conducted at Markaz Al Kautsar Magelang with program managers, teachers, and parents participating in the *Madrasah Orangtua* Program selected through purposive sampling. Data were collected through in-depth interviews, observations, documentation, and before–after questionnaires, then analyzed using thematic analysis and descriptive statistics. The findings indicate that the program strengthens parents' roles and participation, improves Qur'an-based and prophetic parenting practices, enhances home–school alignment, and reinforces students' religious conduct, character, emotional stability, and spirituality. These changes are reflected in increased levels of faith, noble character, religious understanding, and Islamic life orientation. The study implies that structured and continuous parental education constitutes a key foundation for building an integrated family–school educational ecosystem and provides an empirically grounded model for Islamic educational institutions seeking to strengthen character and spiritual development through parental engagement. It contributes to Islamic

education discourse by positioning parenting education as a strategic pillar for nurturing a *rabbani* generation through systematic family–school collaboration.

Keywords: Islamic Parenting Education; *Madrasah Orangtua* Program; *Rabbani* Generation; Character and Spiritual Development; Family–School Educational Ecosystem

INTRODUCTION

The development of global civilization in the third decade of the twenty-first century has triggered profound socio-cultural transformations that directly affect family resilience and the moral formation of younger generations. While globalization and the rapid advancement of information technology have expanded access to knowledge, they have simultaneously generated unprecedented ethical and moral challenges. At the international level, the decline in moral values among Muslim adolescents has become a serious academic concern. Qualitative-descriptive studies indicate that uncontrolled social media use—particularly visually driven, short-duration platforms such as TikTok—correlates with a decline in modesty (*haya*), increased impulsivity, and significant spiritual deterioration caused by algorithmic pressures that weaken identity formation (Hamidiyah & Aripin, 2025). These findings are reinforced by the UNESCO (2023) report, which highlights that low digital literacy increases adolescents’ vulnerability to social comparison culture, leading to mental health disorders such as anxiety and depression (Ayubi et al., 2025). Furthermore, hedonistic lifestyles, exposure to verbal violence, and the consumption of unverified information contribute to fragile character development and unstable ethical orientations among Generation Z (Daka et al., 2025). Conceptually, international academic discourse links these phenomena to the intensification of secularism and the erosion of traditional parenting values, which marginalize spirituality and foster materialistic orientations and spiritual emptiness among adolescents (Siregar et al., 2023). In many developed countries, digital parenting has therefore emerged as an urgent issue due to rising risks of depression, anxiety, and identity crises caused by exposure to extreme and unfiltered social media content (Arifurrohman et al., 2025).

Within the Indonesian context, the moral crisis among adolescents demonstrates an equally alarming intensity. This condition is reflected in the rising incidence of violence against children in both physical and digital spaces, alongside escalating juvenile delinquency,

including drug abuse, promiscuity, and criminal acts committed by minors. Moral decline is evident in deteriorating communication styles, diminishing respect toward parents, and social interactions increasingly dominated by digital culture that neglects ethical conduct (*adab*) (Ayubi et al., 2025). This situation is exacerbated by the phenomenon of *outsourcing parenting*, in which parents perceive their educational responsibilities as complete once children are entrusted to schools or madrasahs, thereby leaving a vacuum in the family's role in internalizing religious values at home (Burt, 2024). Consequently, inconsistencies arise between value instruction in educational institutions and daily practices in the domestic environment, creating confusion among children regarding appropriate moral standards (Cowan et al., 2025).

The root of this moral degradation often lies in parents' misconceptions regarding the function of educational institutions, where schools are viewed as "moral workshops" capable of shaping children's character without meaningful parental involvement, particularly amid economic pressures and career demands (Lin et al., 2025). However, research consistently shows that character education reaches its highest effectiveness only when strong and sustained synergy exists between home and school (Burt, 2024). When parents adopt a passive role, children lose their primary moral authority figures, allowing social media and digital influencers to assume a dominant role in shaping adolescents' belief systems and behaviors—often surpassing parental influence due to limited emotional and spiritual presence at home (Dalimunthe et al., 2025; Hijriah & Yusuf, 2025). This condition produces *home-school mismatch*, characterized by value inconsistencies that lead to psychological stress, cognitive dissonance, and moral disorientation, particularly when values such as trustworthiness, honesty, and religious discipline are taught in madrasahs but not consistently modeled at home (Vasquez-Salgado et al., 2021).

In response to these challenges, this study argues that solutions to adolescent moral degradation can no longer be partial or rely solely on strengthening school curricula. Instead, a social-educational engineering approach is required—one that repositions parents at the epicenter of children's education through systematic and sustainable educational programs. This perspective aligns with Islamic education scholars who assert that character education cannot be fully delegated to formal institutions, as the family constitutes the smallest social unit and the primary nursery of moral and spiritual values, necessitating structured parental involvement (Aljazira & Akbar, 2024). Accordingly, moral decline among adolescents cannot be addressed merely by increasing religious instruction hours in schools, but rather by

strengthening parents' pedagogical capacity as primary educators and *madrasah al-ula* (Ahmad, 2023); Najamudin, 2024).

This argument is firmly grounded in classical Islamic thought. Abdullah Nashih 'Ulwan emphasizes that parental responsibility in child education encompasses six dimensions—faith, physical, intellectual, psychological, social, and sexual education—implemented through role modeling (*qudwah*), habituation (*adat*), advice (*man'izhab*), supervision (*mulabahzah*), and educative discipline (*uqubah*) (Sa'adah & Ilahiyah, 2024). Philosophically, Syed Muhammad Naquib Al-Attas argues that the moral crisis of the Muslim community originates from the loss of *adab* due to epistemological confusion and weakened moral authority within the family, while Al-Ghazali asserts that moral character can only be formed through consistent *riyadhab* (self-discipline) and habituation under the guidance of *rabbani* parents (Yuyun Yunita & Abdul Mujib, 2021).

Over the past five years, numerous studies have demonstrated the relevance of Islamic parenting as a response to modern moral challenges, both as a strong foundation for character development (Nopiana Sari Z et al., 2025) and through early application of advice and exemplary conduct (Safingah & Putri, 2025). Nevertheless, academic research in this field remains fragmented across disciplines and lacks integrated institutional models (Prasetiawan et al., 2025). Although parental trust in pesantren as environments for spiritual development has increased (Nasrin et al., 2025), most studies continue to focus on student curricula or general family parenting practices, without systematically documenting structured and sustainable parent education programs. Research on Markaz Al Kautsar, for instance, has predominantly highlighted the success of tahfiz programs and integrated student curricula, while leaving the management of the Parent Madrasah Program as a mechanism for aligning home and school educational visions largely unexplored (Hidayah, 2021).

Addressing this gap, the present study offers novelty through a systemic approach that conceptualizes the education of *rabbani* generations as a collaborative project that begins with parental education. This novelty is theoretically supported by *tarbiyatul aulad* and the concept of *rabbani*, alongside the integration of Qur'anic parenting values—particularly Surah Luqman verses 13–19 (Safingah & Putri, 2025) and Surah At-Tahrim verse 6 (Oktafiana et al., 2023)—within an *ihسان* framework that emphasizes the internalization of divine attributes in family life (Elitaliya et al., 2025). Accordingly, this study aims to examine in depth the

implementation and impact of the Parent Madrasah Program at Markaz Al Kautsar Magelang in shaping *rabbani* character, specifically through parental capacity development, synchronization of home–school parenting practices, and the strengthening of students’ moral and spiritual character.

METHODS

Type of Research

This study employed a descriptive qualitative approach supported by quantitative data. The qualitative approach was chosen to obtain an in-depth understanding of the processes, meanings, and dynamics of the Madrasah Orangtua Program in fostering a *rabbani* generation, as experienced by program managers, teachers, and parents. In line with Creswell (2014), qualitative inquiry enables exploration of participants’ experiences and contextual meanings, particularly in relation to parental development, home–school parenting synchronization, and the strengthening of students’ daily *adab*. Quantitative data were used as complementary evidence to illustrate before–after changes and to strengthen the credibility of the qualitative findings (Almalki, 2016).

Research Duration and Location

The study was conducted at Markaz Al Kautsar Magelang, Central Java, over a five-month period from July to November 2025, covering research planning, data collection, analysis, and reporting.

Research Design

A qualitative case study design was adopted, focusing on a single case—the Madrasah Orangtua Program at Markaz Al Kautsar Magelang—examined in depth within its natural context. This design was selected to provide a holistic understanding of the program’s implementation and complexity (Yin, 2018). A distinctive feature of the study is the integration of before–after descriptive quantitative data to complement qualitative analysis, offering a sequential framework of parental development, home implementation, home–madrasah synchronization, and *rabbani* generation outcomes.

Population and Research Participants

The population consisted of all stakeholders involved in the Madrasah Orangtua Program, including program managers, teachers, and students’ parents. Participants were

selected through purposive sampling based on active involvement, adequate understanding of the program, and willingness to provide in-depth information (Bouncken et al., 2025). Participants included program managers, teachers, and parents involved in Father Parenting, Mother Parenting, and Monthly Parenting activities. Data collection continued until saturation was achieved.

Instruments and Data Collection Techniques

Data were collected through semi-structured in-depth interviews as the primary method, supported by limited participatory observation, document analysis, and descriptive quantitative data. Interviews explored participants' experiences and perceived changes before and after program implementation (Creswell, 2014). Observations focused on students' *adab*, worship discipline, social interaction, and emotional stability. Document analysis included program curricula, schedules, and internal reports. Complementary quantitative data were obtained through a Likert-scale questionnaire measuring parental roles, Islamic parenting practices, home-school synchronization, students' character, and *rabbani* indicators.

Data Analysis Techniques

Qualitative data analysis followed the interactive model of (Miles & Huberman, 2014), encompassing data reduction, data display, and conclusion drawing. Data trustworthiness was ensured through source and method triangulation across interviews, observations, documents, and descriptive quantitative data, thereby enhancing the credibility of the findings.

RESULTS

The Madrasah administrator, P1 (IM), stated that the Madrasah Orangtua Program at Markaz Al Kautsar Magelang is implemented in a tiered and sustainable manner. The program begins with Qur'an-based parental development and prophetic parenting training, followed by the application of parenting practices at home, which subsequently leads to the strengthening of students' character and spirituality.

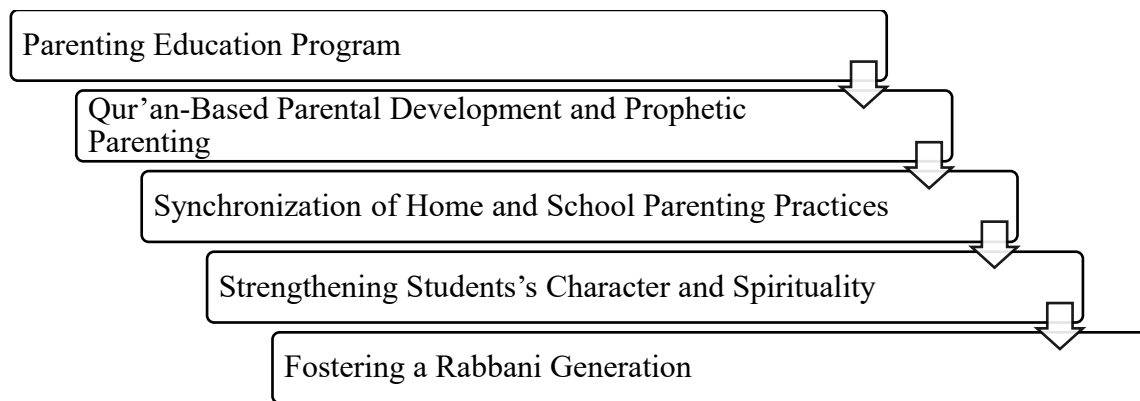


Figure 1. Parenting School Program in Fostering a *Rabbani* Generation at Markaz Al Kautsar Magelang

Figure 1 illustrates an integrated conceptual framework of the Parenting School Program at Markaz Al Kautsar Magelang in fostering a rabbani generation, emphasizing parents as the primary agents of children’s education and positioning parental capacity strengthening as the foundation of the entire educational process. Through a structured and continuous parenting education program, parents are equipped with essential knowledge, awareness of their educational roles, and practical parenting skills, which are then deepened through Qur’an-based parental development and prophetic parenting. At this stage, Islamic values derived from the Qur’an and the exemplary educational practices of the Prophet Muhammad ﷺ are internalized and consistently implemented in daily parenting practices, positioning parents as moral and spiritual role models within the family. Building on this strong value-based foundation, the program promotes synchronization between home and school by aligning educational visions, values, rules, and approaches, thereby creating a cohesive learning ecosystem that minimizes value dissonance and reinforces character education. As a result of this sustained integration, students experience strengthened character and spirituality, reflected not only in discipline, responsibility, and noble conduct but also in a deepened spiritual connection with Allah. Ultimately, the framework demonstrates that the formation of a rabbani generation—individuals who are firmly grounded in faith, noble in character, intellectually capable, and able to integrate Islamic values into personal, social, and academic life—is the outcome of a systematic, collaborative, and Qur’an-centered process that begins with empowering parents as the core of children’s education.

The program manager, P1 (IM) explained that the Madrasah Orangtua Program was deliberately designed by separating activities for fathers and mothers due to differences in

parental roles, characteristics, and developmental needs in child education. Father Parenting and Mother Parenting were conducted twice a week to ensure that tahsin, tahfiz, and prophetic parenting practices became sustained routines rather than incidental activities. Meanwhile, Monthly Parenting was designed thematically and attended jointly by fathers and mothers to unify family parenting visions.

The Father, F1 (AR) stated that the primary focus of the program was to strengthen fathers' spiritual leadership within the family. Tahsin and tahfiz were introduced as foundational components, followed by prophetic parenting sessions and problem-solving discussions addressing common child-rearing challenges faced by fathers. The intensive meeting frequency was perceived to enhance fathers' consistency and sense of responsibility in guiding their children's faith development.

The foundation chairperson, who also served as the Mother Parenting resource person (DL), noted that Mother Parenting was oriented toward creating a spiritually and emotionally supportive home environment. The materials delivered—tahsin, tahfiz, and parenting based on the Prophet's example—emphasized consistency in worship, communication, and daily moral conduct. Through this process, mothers were guided to fulfill their role as the first madrasah for their children by practicing gentleness, consistency, and exemplary behavior in both worship and manners.

From the participants' perspectives, a father participant, F2 (A) reported that attending Father Parenting sessions not only improved his Qur'anic recitation skills but also deepened his understanding of the Prophet's methods in educating children. The problem-solving discussions were considered particularly beneficial, as shared parenting challenges could be addressed collectively based on Islamic values.

Similarly, a mother participant, M1 (RNA) indicated that Mother Parenting enhanced her awareness of the mother's strategic role in shaping children's character and inner disposition beyond meeting physical needs. The prophetic parenting materials were regarded as highly relevant to contemporary parenting challenges, especially in managing children's emotions and fostering discipline in worship.

Participants in the Monthly Parenting program, M2 (RMP) highlighted that these sessions served as an important forum where both fathers and mothers could participate together. The themes discussed were aligned with family needs, such as parent-child communication and digital-era parenting challenges. The involvement of external experts

was perceived to provide new perspectives that enriched parents' understanding and reflective practices in family education.

Table 1. Parent School Program Curriculum

Indicator	Father Parenting	Mother Parenting	Monthly Parenting
Frequency	2 times/week	2 times/week	1 time/month
Total meetings per semester	±32 sessions	±32 sessions	±4 sessions
Participants	Fathers	Mothers	Fathers & mothers
Content	<i>Tahsin, Tahfiz</i> , prophetic parenting, child problem-solving	<i>Tahsin, Tahfiz</i> , prophetic parenting, child problem-solving	Thematic parenting
Resource persons	Foundation facilitators	Foundation chairperson	External experts/practitioners
References	Umami method, Qur'an, prophetic parenting (education based on the Prophet's model)	Umami method, Qur'an, prophetic parenting (education based on the Prophet's model)	Theme-based

Table 1 illustrates a structured and sustainable Parent School Program curriculum that differentiates parental roles while also providing an integrative space for joint reinforcement. The Father Parenting and Mother Parenting programs are conducted twice a week, resulting in approximately 32 sessions per semester, with fathers and mothers participating separately so that parenting materials can be tailored to the specific roles and challenges of each. The learning content includes Qur'anic recitation and memorization (*tahsin* and *tahfiz*), prophetic parenting based on the Prophet's educational model, and child problem-solving skills, all facilitated by foundation facilitators and the foundation chairperson to ensure consistency of institutional values and vision. In contrast, the Monthly Parenting program is held once a month, totaling about four sessions per semester, and involves both fathers and mothers together, focusing on thematic parenting issues relevant to contemporary family and child development contexts and delivered by external experts or practitioners. Overall, the curriculum is grounded in the Umami method, the Qur'an, and prophetic parenting principles, with a thematic approach in the monthly sessions, forming an integrative model that strengthens parents' spiritual foundations, parenting competencies, and alignment between family roles and educational institutions.

1. The Parent School Program as the Starting Point for Changes in Parental Roles and Participation in Child Education

The program manager, P1 (IM), explained that the Parent School is positioned as the primary entry point for aligning the educational vision between the institution and families. The program is designed as a continuous developmental process, rather than merely a socialization activity.

A parent, M3 (ER), stated that prior to participating in the program, fulfilling the child’s school requirements was perceived as sufficient, without direct involvement in value and *adab* education. However, after attending the Madrasah Orangtua sessions, the parent realized that children’s educational success is highly dependent on the continuity of education at home. Similarly, F3 (MUH) reported that the program encouraged more active involvement in children’s daily educational lives, including allocating specific time to accompany children in worship and learning activities at home.

Table 2. Changes in Parental Roles and Participation

Indicator	Before After Change		
	Before	After	Change
Understanding of the parental role as primary educators	54%	90%	+36%
Active involvement in madrasah activities	48%	88%	+40%
Consistency in accompanying children at home	52%	86%	+34%
Parental role modeling in worship	60%	92%	+32%

Table 2 demonstrates a substantial improvement in parental roles and participation following the implementation of the Parenting School Program. Prior to the program, parents’ understanding of their role as primary educators stood at 54%, which increased markedly to 90% after the program, reflecting a 36% gain. Active parental involvement in madrasah activities showed an even greater rise, from 48% to 88% (+40%), indicating stronger engagement and collaboration between families and the institution. Consistency in accompanying and guiding children at home improved from 52% to 86%, representing a 34% increase and suggesting enhanced continuity of educational support beyond the school environment. Similarly, parental role modeling in worship rose from 60% to 92% (+32%), highlighting the program’s effectiveness in strengthening parents’ spiritual leadership within the family. Overall, the data indicate that the program significantly reinforced both the

functional and spiritual dimensions of parental involvement, thereby supporting a more integrated and value-consistent educational environment for children.

2. Qur'an-Based Parental Development and Prophetic Parenting

Mother, M4 (RNA) described that the most noticeable change occurred in interaction patterns with children when addressing mistakes or inappropriate behavior. Prior to joining the program, the parent tended to reprimand the child directly with a raised tone as a quick corrective measure. After receiving Islamic parenting training, the parent began to understand the importance of emotional control and delivering guidance gradually and empathetically.

Meanwhile, F4 (A) emphasized that the Islamic parenting materials in the Madrasah Orangtua Program enhanced awareness of the importance of consistency and spiritual consciousness in child education. Inconsistent parental attitudes—both in rules and worship role modeling—were recognized as a major source of confusion for children.

Table 3. Changes in Qur'an-Based Islamic Parenting Practices

Parenting Aspect	Before After Change		
	Application of Qur'anic values	50%	87%
Habituation of daily worship	58%	90%	+32%
Cultivation of adab and moral character	62%	93%	+31%
Children's emotional regulation	47%	85%	+38%

Table 3 highlights significant positive changes in Qur'an-based Islamic parenting practices after the implementation of the Parenting School Program. The application of Qur'anic values in daily parenting increased from 50% before the program to 87% afterward, reflecting a 37% improvement and indicating stronger internalization of Islamic principles within family life. The habituation of daily worship also showed substantial progress, rising from 58% to 90% (+32%), which suggests greater consistency in nurturing children's spiritual routines at home. Similarly, the cultivation of adab and moral character improved from 62% to 93%, representing a 31% increase and demonstrating the program's effectiveness in strengthening ethical and behavioral formation grounded in Islamic teachings. Notably, children's emotional regulation experienced the largest gain, increasing from 47% to 85% (+38%), which indicates that Qur'an-based parenting practices contributed not only to spiritual and moral development but also to improved emotional

well-being. Overall, the data confirm that the program effectively enhanced holistic Islamic parenting practices that integrate spiritual, moral, and emotional dimensions.

3. Synchronization of Home and School Parenting Practices

Teachers reported that prior to the implementation of the program, discrepancies frequently occurred between values and rules applied at the madrasah and those practiced at home, resulting in behavioral inconsistencies among students. Teacher, T1 (SL) explained that such discrepancies often caused confusion among students in determining appropriate attitudes and behaviors. Students tended to adjust their behavior according to contextual environments, leading to inconsistencies in *adab*, discipline, and responsibility.

Teacher, T2 (ANK) added that this condition began to improve following the implementation of the Madrasah Orangtua Program. The program facilitated more intensive and structured communication between teachers and parents. Through regular meetings and discussion forums, parents gained clearer understanding of the madrasah’s vision, rules, and developmental objectives.

Table 4. Synchronization of Home–School Parenting Practices

Synchronization Indicator	Before After Change		
	Consistency of home–school rules	45%	84%
Alignment of educational values	50%	88%	+38%
Parent–teacher communication	55%	90%	+35%
Consistency in child guidance	48%	86%	+38%

Table 4 illustrates a marked improvement in the synchronization of parenting practices between home and school following the implementation of the Parenting School Program. Prior to the program, consistency of home–school rules was reported at 45%, increasing substantially to 84% afterward, which represents a 39% improvement and indicates clearer and more unified behavioral expectations for children. Alignment of educational values also rose significantly from 50% to 88% (+38%), reflecting stronger coherence between family and madrasah value systems. Parent–teacher communication improved from 55% to 90%, showing a 35% increase and suggesting more intensive, open, and effective collaboration in supporting children’s development. Likewise, consistency in child guidance increased from 48% to 86% (+38%), demonstrating greater harmony in the ways parents and teachers direct and support children’s behavior. Overall, the data indicate

that the program effectively reduced discrepancies between home and school practices, creating a more cohesive and supportive educational environment for children.

4. Strengthening Students' Character and Spirituality

Teacher, T3 (SCP) observed that students from families with high levels of parental participation demonstrated better worship discipline compared to prior conditions. Students became more orderly in performing congregational prayers, reciting the Qur'an, and participating in religious activities without intensive supervision. Additionally, these students exhibited improved emotional regulation when facing challenging situations, such as receiving corrections or encountering peer conflicts.

Teacher, T4 (SA) further noted that improvements in students' *adab* were evident in daily interactions with teachers and peers. Students became more courteous in speech, more respectful of others' opinions, and demonstrated greater respect toward teachers. These changes were observed not only in formal settings but also in informal activities within the madrasah environment.

Table 5. Strengthening of Students' Character and Spirituality

Student Indicator	Before	After	Change
Worship discipline	68%	89%	+21%
Attitude	72%	91%	+19%
Personal responsibility	70%	88%	+18%
Emotional stability	65%	85%	+20%

Table 5 shows a clear strengthening of students' character and spirituality following the implementation of the Parenting School Program. Worship discipline increased from 68% before the program to 89% after its implementation, reflecting a 21% improvement and indicating greater consistency in students' religious practices. Students' attitudes also showed positive development, rising from 72% to 91% (+19%), which suggests enhanced manners, respect, and adherence to positive values. Personal responsibility improved from 70% to 88%, representing an 18% increase and demonstrating stronger self-discipline and accountability in students' daily behavior. In addition, emotional stability increased from 65% to 85% (+20%), indicating better emotional regulation and psychological balance. Overall, these findings suggest that the program contributed not only to spiritual discipline but also

to the holistic development of students' character, encompassing behavioral, emotional, and moral dimensions.

5. The Realization of a *Rabbani* Generation

Principal, P1 (SL) explained that the improvement in the strength of faith and Islamic life orientation among students was clearly observable after the implementation of the Madrasah Orangtua Program. According to P1, students showed greater consistency in performing daily prayers, increased seriousness in Qur'anic recitation, and a more conscious effort to align their behavior with Islamic values. P1 emphasized that these changes reflected not only routine compliance but also the internalization of faith as a guiding principle in students' daily lives.

Teacher, T1 (Class Teacher) observed that the most visible changes occurred in students' noble character and emotional stability. T1 noted that students became more polite in speech, more respectful toward teachers and peers, and more responsible in following madrasah rules. In addition, students demonstrated better emotional regulation when facing corrections, academic challenges, or peer conflicts, indicating the development of self-control and moral awareness rather than reactive behavior.

Parent, P1 (E) confirmed these developments from the home perspective, stating that her child showed improved religious understanding and a clearer Islamic life orientation. W1 explained that the child was able to articulate basic Islamic values, reminded family members about prayer times, and made daily choices based on considerations of halal-haram and right-wrong. According to W1, these changes represented a significant shift compared to the child's behavior prior to the program.

Table 6. Achievement of Rabbani Generation Indicators

Rabbani Dimension	Before	After	Change
Strength of faith	66%	90%	+24%
Noble character	70%	92%	+22%
Religious understanding	64%	88%	+24%
Islamic life orientation	60%	86%	+26%

Table 6 presents the achievement of rabbani generation indicators before and after the implementation of the Parenting School Program, showing substantial improvement

across all dimensions. The strength of faith increased from 66% to 90%, reflecting a 24% gain and indicating deeper internalization of religious belief among students. Noble character also improved markedly, rising from 70% to 92% (+22%), which suggests stronger manifestation of ethical conduct and moral integrity in daily life. Religious understanding increased from 64% to 88%, representing a 24% improvement and demonstrating enhanced comprehension of Islamic teachings. The most pronounced change was observed in Islamic life orientation, which rose from 60% to 86% (+26%), indicating a clearer tendency among students to integrate Islamic values into their personal, social, and future life choices. Overall, the data confirm that the program effectively contributed to the holistic formation of a rabbani generation by strengthening faith, character, understanding, and value-based life orientation.

Table 7. Summary of Program Impact

Key Aspect	Before After Change		
	Before	After	Change
Active parental roles	53%	89%	+36%
Islamic parenting practices	54%	89%	+36%
Home–school synchronization	50%	87%	+37%
Students’ character & spirituality	69%	88%	+19%
Rabbani generation	65%	89%	+24%

Table 7 provides an overall summary of the Parenting School Program’s impact, indicating consistent and substantial improvements across all key aspects. Active parental roles increased from 53% to 89% (+36%), demonstrating that parents became significantly more engaged and aware of their central role in children’s education. Islamic parenting practices showed an identical rise from 54% to 89% (+36%), reflecting stronger implementation of Qur’an-based and prophetic parenting values within the family. Home–school synchronization experienced the highest improvement, increasing from 50% to 87% (+37%), which underscores the effectiveness of aligning educational values, rules, and practices between families and the madrasah. Students’ character and spirituality also improved, rising from 69% to 88% (+19%), indicating positive development in worship discipline, behavior, responsibility, and emotional stability. These cumulative improvements culminated in a significant increase in the achievement of rabbani generation indicators, which rose from 65% to 89% (+24%). Overall, the Madrasah Orangtua Program

demonstrably enhanced all dimensions of the *rabbani* generation. Parental involvement, parenting synchronization, and the strengthening of students' daily *adab* emerged as key factors driving improvements in faith, noble character, religious understanding, and Islamic life orientation. These qualitative findings consistently explain the before–after quantitative changes and confirm the program's effectiveness in shaping students' character toward *rabbani* generation indicators.

DISCUSSION

Analysis of Research Findings

The findings of this study indicate that the Madrasah Orangtua Program at Markaz Al Kautsar Magelang makes a significant contribution to shaping the character of a Rabbani generation through structured, tiered, and sustainable parental development. These findings directly address the research objective, namely to understand how parenting education strengthens the role of the family, aligns home–madrasah parenting practices, and reinforces students' character and spirituality amid the challenges of the digital era.

The consistent improvement in parental engagement, the quality of Islamic parenting practices, and the synchronization of educational values demonstrates that interventions targeting parents as primary educators produce systemic effects on students' behavior and character. This finding confirms that the formation of a Rabbani generation is not merely the result of transmitting religious knowledge, but rather the outcome of habituation, role modeling, and continuity of values experienced by children in their daily lives. From the perspective of Islamic education, this condition aligns with Abdullah Nashih 'Ulwan's view that child education must encompass dimensions of faith, morality, intellect, and psychological development, which are instilled gradually through parents' lived practices rather than verbal instruction alone.

Comparison with Previous Studies

The findings of this study are consistent with recent research that positions Islamic parenting as a fundamental foundation for strengthening children's character. Studies by Nopiana Sari Z et al. (2025) and Safingah & Putri (2025) demonstrate that practices of advice, role modeling, and Islamic habituation significantly influence children's moral development. However, this study extends those findings by showing that the effectiveness of Islamic

parenting increases substantially when institutionalized through a structured and sustainable parenting education program.

These results also confirm the findings of Prasetiawan et al. (2025), who note that research on Islamic parenting remains fragmented and lacks documentation of institutional models. This study addresses that gap by providing empirical evidence of how the Madrasah Orangtua Program functions as a mechanism for aligning educational visions between the home and the madrasah. Furthermore, although Nasrin et al. (2025) report increasing parental trust in pesantren as environments for spiritual upbringing, this study emphasizes that the success of students' character formation still depends heavily on parents' pedagogical capacity, which must be systematically developed.

Implications of the Findings (Theoretical and Practical)

Theoretically, this study strengthens the concept of the Rabbani generation in contemporary Islamic education as the result of integrating faith, morality, religious understanding, and an Islamic life orientation supported by a family–madrasah educational ecosystem. These findings are consistent with Syed Muhammad Naquib Al-Attas's concept of *ta'dib*, which views education as a process of instilling adab to place all things appropriately in human life (Al-Attas, 1980). The improvement of students' daily adab—such as discipline in worship, courteous behavior, and emotional stability—indicates that the *ta'dib* process functions effectively when families and madrasahs operate under a shared value vision.

Moreover, the findings reinforce Al-Ghazali's (2005) view that moral character (*akhlak*) is a stable disposition (*malakah*) that can only be formed through consistent *riyadhab* (training) and habituation. The significant increase in parental role modeling of worship and consistency in accompanying children demonstrates that the family has resumed its role as *al-madrasatul ula*, as emphasized in classical Islamic educational traditions (Sa'adah & Ilahiyah, 2024). Accordingly, this study positions parenting education as a fundamental prerequisite for the success of children's character and spiritual education (Adnan, 2018).

Practically, these findings provide strategic implications for Islamic educational institutions, suggesting that the Madrasah Orangtua Program should be positioned as an integral component of the educational system rather than a supplementary activity. The program has proven effective in building value-based communication between teachers and parents and in creating a consistent educational environment for children. For policymakers in Islamic education, these results underscore that investing in parenting education grounded

in Islamic values represents a relevant long-term strategy for addressing moral crises and digital disruption.

Research Limitations

This study has several limitations that should be acknowledged. First, it was conducted in a single educational institution, which requires caution in generalizing the findings to broader contexts. Second, the quantitative data employed were descriptive before–after measures without inferential analysis, emphasizing trends of change rather than causal relationships. Third, the potential for informant subjectivity in interviews remains, although it was mitigated through source and method triangulation.

Nevertheless, these limitations do not diminish the value of the study as an in-depth examination of best practices in parenting education within the context of Islamic education. The study continues to offer strong theoretical and empirical contributions to the development of an integrative and sustainable family–madrasah education model.

CONCLUSION

This study demonstrates that the Madrasah Orangtua Program at Markaz Al Kautsar Magelang is effective in shaping the character of a Rabbani generation through structured and sustainable parental development. The findings confirm that strengthening parental roles and participation, implementing Islamic parenting based on Qur’anic and prophetic values, and synchronizing home–madrasah parenting practices directly contribute to improvements in students’ daily adab, character, and spirituality. Accordingly, the research objective has been achieved by identifying a family education model capable of aligning value-based education at home and in the madrasah as a foundation for forming a Rabbani generation amid the challenges of the digital era.

Despite these contributions, the study has contextual and methodological limitations. Its focus on a single institution and reliance on descriptive before–after quantitative data without inferential analysis limit the generalizability of the findings. Therefore, future research is recommended to involve a wider range of Islamic educational institutions with diverse characteristics, adopt longitudinal designs to examine long-term program impacts, and combine qualitative approaches with inferential quantitative analysis. Further studies should also explore more deeply the specific roles of fathers and mothers in educating a

Rabbani generation, thereby enriching the development of more comprehensive and applicable family–madrasah education models.

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