

The Role of Family Curriculum in Strengthening Student Character: Pre and Post Covid-19 Pandemic

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Abstract. Creating a young generation with noble character is the goal of national education, which is a shared responsibility between schools, families, and communities. Strengthening character in children is important to keep up with the pace of technology and information development, which has a negative impact on the development of children's attitudes and character. The article departs from research that aims to describe the form of integration of the school curriculum and family curriculum as an optimization of the family's role in strengthening student character. Using qualitative methods, the research was conducted in three junior high schools located in urban areas, namely SMPIT Al-Uswah Surabaya, SMPIT At-Taqwa Surabaya, and SMP Darul Quran Surakarta. The research was conducted from 2019 to 2021, precisely before and after the Covid-19 Pandemic. The results showed that the integration of school and family curriculum plays an important role in strengthening student character. Before the Covid-19 pandemic, SMPIT Al Uswah and SMPIT At-Taqwa Surabaya, which were not based on boarding schools, had involved families in student character building. The form of this involvement is providing observation instruments for daily activities such as *shalat*, tadarus al-quran, fasting on Monday and Thursday, helping parents, and others. The results of observations made by parents will add to the assessment of student affection at the end of each semester. While the integration of the school and family curriculum during the Covid-19 Pandemic is more visible, where in addition to parents being involved in assessing daily non-academic activities, parents also play a role in preparing, facilitating, and accompanying the online teaching and learning process. This can be seen in the implementation of distance learning implemented at SMP Darul Quran Surakarta, which is based on boarding school.

Keywords: family curriculum; school curriculum; character; integration.

INTRODUCTION

The era of disruption is characterized by the rapid development of technology and information, where many human roles are replaced by technology. In addition, access to information in all parts of the world can be easily accessed freely by the public, especially generation Z who was born as a digital native. The development of technology and information has a major positive impact on the progress of human civilization. On the other hand, the threat of a character crisis in the younger generation is a big challenge for the government to offset the negative impact of technological advances by strengthening adequate character education.

The character crisis of the younger generation is shown by the rise of juvenile delinquency and criminality cases involving them. Cases of bullying in schools and drug abuse involving students are some of the forms of juvenile delinquency that currently occur. The National Narcotics Agency (BNN) noted that 5.9 million children are drug addicts, and 24 percent of them are students (Prastiwi, 2021). Based on data from the Central Bureau of Statistics, of the 342 cases of fights that occurred in 2021, 188 cases (55%) were fights between students (Badan

Pusat Statistik, 2022). Not only that, Bareskrim Polri noted that from January to October 2022, the police took 472 reported cases of murder and crime, and 4.2 percent of them were identified as students (Pusat Informasi Kriminal Nasional, 2022).

A series of data on juvenile delinquency and criminality shows that there has been moral decadence in the younger generation. Strengthening character education becomes very necessary to fortify students from bad influences and wrong associations that can lead them to juvenile delinquency. The importance of strengthening character education is strengthened by the issuance of Presidential Regulation No. 87/2017, where the implementation of strengthening character education is carried out by optimizing the function of the tripartite partnership of education which includes schools, families, and communities.

The results of previous studies have proven the role of parents in student character building (Marjo, 2019; Putri Hidayat & Hastuti, 2022; Siregar et al., 2021). On the other hand, the relationship between children and parents has a major contribution to the occurrence of juvenile delinquency (Adinugraha et al., 2021; Alduraywish, 2021; Jacobsen & Zaatut, 2022;

Munir & Malik, 2020; Unayah & Sabarisman, 2015; Zakaria et al., 2022). The results of previous studies examined in general how parents play a role in the formation of student character and how cases of juvenile delinquency are related to their relationship with the family. There has been no research that examines how character building through the implementation of a family curriculum that is integrated with the school curriculum. This article fills the literature gap on the empirical reality of the integration model of the family curriculum and school curriculum in shaping students' religious character, independence, and integrity.

This article argues that the demand for parental involvement in strengthening student character will be different between learning before and after the Covid-19 pandemic. In normal learning before Covid-19, teachers had adequate opportunities to educate and develop student character in the school environment. Meanwhile, distance learning that is implemented in almost all schools and eliminates direct interaction between teachers and students requires parents and families to be fully involved in learning. These two learning conditions are described in this article, particularly how the integration of the school curriculum with the family curriculum is implemented.

Relevant theories related to curriculum integration are the definition of curriculum in education and the theory of family roles. Based on Law No. 20 of 2003 concerning the National Education System, the curriculum is defined as a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines for organizing learning activities to achieve certain educational goals. Among the curriculum components that should exist are needs and objectives, content, teaching and learning strategies, educational materials and resources, and educational time (Avizhgan et al., 2022). Curriculum can be interpreted as a form of organizing the learning process from the learner's perspective, where space and time, in addition to strategies and actors, are the most dynamic components of the curriculum, especially in online learning (Viana & Peralta, 2021). Given the limitations and constraints encountered in online learning, the government implemented an emergency curriculum policy with a reduction in learning load and learning time allocation (Muzayanah et al., 2021).

At a practical level, the implementation of

learning before and after the COVID-19 outbreak cannot be separated from the role of the family. Optimizing the role of the family can be done through the family curriculum, which contains comprehensive and praxis guidelines for educating Indonesian families. The presence of the family curriculum is not an effort to dichotomize formal education, non-formal education, and informal education, but an action that will strengthen one another. Family involvement in educational efforts is not new and has a clear legal umbrella. One of them is through Government Regulation No 87/2014 on Population Development and Family Development, Family Planning and Family Information Systems. The regulation states that family empowerment in supporting national policies includes 8 functions, namely: religious function, socio-cultural function, loving function, protective function, reproductive function, socialization and education, economic function, and environmental development function. It is very clear that the function of education is one of the important orientations of the family, so there is no reason not to involve and strengthen the role of the family as an educational effort (Amirullah, 2018).

In normal learning where children spend time learning at school, parents have a role to encourage, motivate, and even influence their children to do well at school (Education, 2020). In fact, the high level of parental commitment is directly proportional to the level of student success and learning (Philominraj et al., 2022). In online learning implemented during COVID-19, parents' involvement in the learning process is greater than in normal conditions. The learning-from-home policy requires parents to be fully involved in online learning, starting from preparing facilities, mentoring, and motivating their children. This is because online learning eliminates face-to-face interaction between students and teachers so some of the teachers' roles are replaced by parents. In online learning, character building is important considering the time and space difference between face-to-face learning under the direct supervision of teachers and online learning that is done entirely at home. It is important for parents to be involved in the learning process at home, providing information, and guidance so that children remain in the guidance of children's character education during the COVID-19 pandemic (Landa & Robandi, 2022).

METHODS

This article departs from qualitative research with a case study approach. Data collection was carried out from 2019 to 2021, precisely before and after the Covid-19 Pandemic attack. Data collection techniques used interviews, observation, and documentation of informants and data sources relevant to the focus of the study. The research targets were three private junior high schools in urban areas, namely SMPIT Al-Uswah Surabaya, SMPIT At-Taqwa Surabaya, and SMP Darul Quran Surakarta. The first two represent non-boarding schools, while Daarul Quran Surakarta is a boarding school. The selection of these three urban junior high schools is based on the consideration that schools in urban areas have greater challenges in strengthening student character. This is because students in urban areas are more affected by the development of technology and information that is mostly centred in the city.

As usual in qualitative research, data analysis is carried out from the beginning of the research, which is continued by the process of reviewing and examining data, and synthesizing and interpreting data so that it is able to describe existing phenomena (Yusuf, 2017). The data analysis used is descriptive and exploratory analysis. This is because the method used in this research is closer to the exploratory descriptive case study method, which is a case study approach carried out to answer the question "what" or "what" (Suwendra, 2018). As a case study research, data analysis is carried out by building detailed and in-depth descriptions and interpreting data related to how the integration of the school curriculum and family curriculum in strengthening student character.

RESULTS AND DISCUSSION

Curriculum Innovation in Junior High School

There are two national curriculum standards that serve as guidelines for education units in Indonesia. First, the national curriculum prepared by the Ministry of Education and Culture for general schools such as elementary, junior and high schools. Second, the national curriculum prepared by the Ministry of Religious Affairs for public schools is characterized by Islam such as MI, MTs and MA. Both curriculum standards become the minimum standard for all educational units in developing the curriculum. This means that in accordance with the character of the

education unit level curriculum (KTSP), schools/madrasas can create innovations according to their conditions and potential.

Curriculum innovation is widely practised in schools and madrasahs, especially in private schools. In addition to achieving the objectives of organizing education, curriculum innovation is made to improve the quality of education in schools, both from the aspect of the learning process to the quality of graduates. Curriculum innovation is widely developed in private schools to provide the best service and quality during intense competition between schools. In addition, curriculum innovation is often used as a characteristic and branded for private schools to offer the advantages that will be obtained if students study there. This condition is easily found in Islamic private schools such as SMPIT Al-Uswah, SMPIT At-Taqwa, and SMP Daarul Quran Surakarta.

SMPIT Al-Uswah Surabaya is one of the integrated Islamic junior high schools, under the Integrated Islamic School Network (JSIT) located in the middle of the city. Seeing the quality and the considerable public interest in this school, SMPIT Al-Uswah should be able to reach more students, but because of its location in the middle of the city which makes it unable to expand the area, SMPIT Al-Uswah limits the quota of student admissions each year. In accordance with its status as an integrated Islamic school, SMPIT Al-Uswah implements an integrated curriculum as an innovation that characterizes it, which is a combination of the national curriculum and the typical curriculum of the foundation/school. The integration can also be seen from the internalization of Islamic teaching content in every subject given to students.

Similar to SMPIT Al Uswah, SMPIT At-Taqwa is also an alternative education that offers an integrated curriculum. SMPIT At-Taqwa implements a combination of the National Curriculum and International Curriculum (ESOL), a unique curriculum (SMPIT At-Taqwa), and a Family Curriculum through parental involvement in the education process. Many innovations have been developed by SMPIT At-Taqwa, including developing three visions, namely the vision of piety, nationalism, and global vision. These three visions are implemented to produce graduates who are not only devoted to Allah SWT but also to produce graduates who have a high sense of patriotism and nationalism and a global outlook. SMPIT AT-Taqwa also has a distinctive feature that is not

owned by other schools, namely developing an education system with an international perspective through the Universal Vision Education System approach. This vision is made to help students transform themselves through the development of character, knowledge, and life skills to actively participate and be responsible for improving the quality of world civilization.

Unlike the two integrated Islamic junior high schools mentioned above, SMP Daarul Quran Surakarta is one of the boarding school-based junior high schools located in Karanganyar, Central Java. SMP Daarul Quran Surakarta is under Daarul Quran Surakarta Foundation which has the characteristic of combining the Quran memorization program with formal schooling. One of the visions to be achieved is to produce Quran memorizers who are pious and noble, reliable in the field of science and technology, and have a strong spirit of nationalism. All students in SMP Daarul Quran Surakarta are students of the Surakarta Islamic Boarding School, who in addition to obtaining formal education, they are also given early childhood education and have the obligation to memorize the Quran according to the target given. The integrated curriculum is seen in the application of the national curriculum in intracurricular learning and the madrasah *diniyah* curriculum in the afternoon as well as the tahfidz curriculum as a hallmark of SMP Daarul Quran which is affiliated with the Daarul Quran Islamic Boarding School under the leadership of Ustadz Yusuf Mansur.

Based on the profiles of the three junior high schools above, curriculum innovation has been carried out to provide a distinctive character to each school. SMPIT Al-Uswah and At-Taqwa apply an integrated curriculum between the national curriculum and the foundation curriculum, while Darul Quran Junior High School applies the national curriculum, madrasah *diniyah* curriculum, and tahfidz quran curriculum. However, the purpose of implementing an integrated curriculum is generally the same, namely to provide education that is thick with Islamic values without reducing the learning allocation that has been determined in the national curriculum standards. The educational objectives to be achieved are also relatively the same, namely producing graduates who are pious and noble, reliable in science and technology, love the country, and have a global outlook.

One form of an integrated curriculum that can be found at SMPIT Al-Uswah is the addition

of Al-Quran and Arabic subjects which are not part of the national curriculum structure under the education office. Even these two subjects have a considerable allocation of lesson hours, namely 8 lesson hours for Al-Quran and 4 lesson hours for Arabic. In addition, the internalization of Islamic teachings is also inserted in almost all exact subjects such as science, mathematics, social studies, and civics, by including Quranic verses that are relevant to the subject matter. Meanwhile, at SMPIT At-Taqwa, the integrated curriculum is seen in the addition of the foundation's special curriculum, namely Al-Islam subjects (*Fiqh, Tarikh, Akhlak, Ghirah Islam, and Amaliah Ibadah*), Al-Quran, and Arabic. Not only that, SMPIT At-Taqwa also implements an international curriculum in English lessons, namely ESOL (English for Speakers of Other Languages) issued by the University of Cambridge ESOL Examinations. Meanwhile, Daarul Quran Junior High School Surakarta implements the madrasah *diniyah* curriculum which consists of Fiqh, Al-Quran, Nahwu Shorof, Arabic Language, and Aqidah Akhlak subjects. This school also provides a Quran memorization target for its students, which is at least 15 juz by the time they graduate from junior high school.

The Role of Family Curriculum in Strengthening Student Character

The integrated curriculum innovation implemented in the three Islamic junior high schools optimizes all human resources and potential, starting from students, teachers, education personnel, and other school communities. Not only through intracurricular activities in the classroom, but integrated curriculum innovation is also strengthened through the implementation of religious school cultures, such as habituation of smiles, greetings, and salutations, *Dhuha* prayers, congregational prayers, Monday Thursday fasting, recitation of the Koran and *tahfidz*. In addition, SMPIT At-Taqwa also implements a "school without bell" culture which aims to train students and teachers to get used to managing time well and to train a sense of responsibility and discipline. The implementation of the integrated curriculum in the three junior high schools also involves the family as a component of education that cannot be ignored. Optimizing the role of the family in character education has been carried out by continuing to establish good communication between the school and the family regarding the development of student learning.

Under normal learning conditions before the Covid-19 pandemic, family involvement in the school curriculum has been carried out in SMPIT Al-Uswah and SMPIT At-Taqwa Surabaya. While in online distance learning during the Covid-19 pandemic, family involvement in the learning process was carried out by all schools, one of which was SMP Daarul Quran Surakarta. The optimization of the role of the family curriculum before and after the Covid-19 pandemic can be described in the following explanation.

The Role of Family Curriculum Before the Covid-19 Pandemic

The involvement of families in the implementation of education in schools is important to support the achievement of educational objectives. The involvement of parents and families has also been mandated in the national education system law and its derivatives. Especially in strengthening character education, the involvement of parents is necessary considering that the family is the first madrasah for their children. The importance of strengthening character education is strengthened by the issuance of Presidential Regulation No. 87/2017, where the implementation of strengthening character education is carried out by optimizing the function of the tripartite partnership of education which includes schools, families, and communities. In schools, strengthening character education can be done through school management, internalization in subjects, extracurricular activities, and habituation developed through school culture (Muzayanah, 2014). Strengthening character education can also be done by involving the role of parents in cultivating students' good habits at home.

SMPIT Al-Uswah and SMPIT At-Taqwa involve parents in strengthening student character through several strategies, including school and parent cooperation in instilling positive habits in accordance with Islamic teachings. SMPIT Al-Uswah Surabaya collaborates with parents to monitor their children's daily activities through observation sheets that have been provided. The daily activities include prayer congregation (*maghrib, isha, shubuh, zuhur, and asr*), *infaq*, cleaning the room, recitation, *dhuha* prayer, and *qiyamul lail*. The observation sheet is filled in by students with the knowledge of parents, which is then given by the teacher and becomes the basis for assessing students' affection achievements

signed by each homeroom teacher. The daily activity checklist is recapitulated every month by each homeroom teacher.

SMPIT At-Taqwa explicitly mentions the family curriculum as one of the curricula integrated into the school curriculum. Their curriculum innovation is an integration of the national curriculum, hidden curriculum (school culture) and family curriculum. In practice, the family curriculum is presented in the form of parenting activities, where there is an effort to unite the vision and mission of the school with the family. The synergy between education at school and at home is an effort to achieve educational goals more optimally. For example, if the school teaches students the morals and manners of eating with the right hand, then at home they must be familiarized with the same thing. In addition, the implementation of the family curriculum is also implemented by optimizing the role of parents to motivate and assist their children to become "*Subuh fighters*", namely the habit of waking up early and praying Subuh at the mosque.

Based on the explanation above, the family curriculum before the Covid-19 pandemic was implemented by optimizing the role of parents in achieving educational goals in the affective domain. Parents are directly involved in monitoring children's daily activities while at home, which include worship habits, activities to help parents, and social interactions in the community. The results of the monitoring then become part of the affective aspect assessment conducted by the homeroom teacher. Meanwhile, in the cognitive domain, the teacher is fully responsible for the achievement of children's learning outcomes, where the role of parents here is not so great. This condition works because learning is carried out face-to-face between students and teachers so that students can interact with teachers optimally.

The Role of Family Curriculum After Covid-19 Pandemic

The government has implemented a learning-from-home policy since Covid-19 became a global epidemic that attacked the world. In March 2020, students and teachers lost the opportunity to meet face-to-face in learning as normal conditions. The large-scale social restriction (PSBB) policy implemented in Indonesia causes all activities to be carried out at home, both work activities for parents and learning for students. Distance learning, where teachers teach and students learn, both of which

are done at home, has a huge impact on the readiness and psychology of teachers and students, considering the sudden transition from face-to-face learning to distance learning. Uniquely, in largely online distance learning, the teacher's role in the learning process is largely replaced by parents. This happens because of the limited interaction between teachers and students so that learning at home requires a much greater role of parents than during learning before the Covid-19 pandemic.

Several studies have shown the role of parents in online learning, which not only supports affective achievement as in normal learning. In distance learning, parents play a role as educators, mentors, motivators, and facilitators (Kusuma Wardani & Sayekti, 2022). Not only that, distance learning that eliminates meetings between teachers and students causes students to understand the material less, requiring parents to learn material that is not in their field (Pusparini et al., 2022). Parents also play a role in accompanying and directly supervising their children during the learning process at home (Binggo, 2022). The results of the study show that distance learning requires direct parental involvement in learning. Not only providing motivation, facilitation, and supporting the achievement of the affective domain, the role of parents has also touched the cognitive domain by helping their children to understand the material and assignments from the teacher. This is where the role of the family curriculum contributes directly to the learning process.

Online learning makes parents closer, to knowing the character and learning outcomes of students (Binggo, 2022). Parents who previously entrusted teachers to provide the best education inevitably must devote some of their time to the success of their children's learning. One experience of parental involvement in distance learning can be found at SMP Daarul Quran Surakarta. Distance learning in pesantren-based schools is a much greater challenge than non-pesantren schools. In addition to the demands of formal education achievement, SMP Daarul Quran Surakarta students also have achievement targets in the diniyah curriculum and pesantren curriculum (*tahfidz*). Parents are required to have multi-talents, in addition to mastering school subject matter, they are also required to be able to help their children to complete the assignments of diniyah subjects such as tarikh, fiqh, Arabic language, nahwu shorof, and akidah. Not only that, but parents must also provide a special time

to help their children achieve memorization targets by listening to the recitation of the Quran, both *murojaah* (repeating memorization) and *ziyadah* (adding memorization).

The family curriculum implemented at SMP Daarul Quran Surakarta fully involves parents in online learning during Covid-19. The involvement starts from facilitating learning devices such as handphones or laptops, ensuring the availability of quota and internet, providing learning materials and resources needed, to accompanying and helping students work on assignments given by the school. Learning assistance activities, which are the demands of formal education, usually take place from morning to noon. In the afternoon and evening, parents accompany their children for diniyah and tahfidz learning. Not only that, children's daily activities at home are also the responsibility of parents, where parents are required to provide a checklist on students' daily activities. These daily activities include *qiyamul lail*, five daily prayers, *dhuha* prayers, *witr* prayers, recitation of the Quran, helping parents, reading QS al-Kahf on Fridays, *murojaah* QS al-Waqi'ah and reading *solawat* for those who are absent. All of this proves that there is a very large role for parents in distance learning during the Covid-19 period, where this role largely replaces the role of the teacher as an educator.

Optimizing the Family Curriculum in Strengthening Student Character

Character development is strongly influenced by the school, family, and community environment. However, parents and family are the most important factors because they are the first school to prepare children to live in the real world (Hamdi et al., 2022). Good family education plays a positive role in the formation of student character values. The positive impact of instilling the value of independence is that students are able to fully participate in the learning process at school (Handayani et al., 2021). Apart from playing a role in fostering independent character, parents can also be involved in encouraging student discipline. Previous research shows that parental discipline in their children's education can improve discipline, self-esteem, cognitive development, social interaction skills, and overall academics (Ismail et al., 2018). Thus, student character is built on a strong foundation from the family and strengthened through the Islamic education system at school (Husnaini et al., 2020).

In the context of parental involvement in learning, there are significant differences between normal learning before Covid-19 and distance learning during Covid-19. Although normal learning is fully under the supervision of teachers and schools, parents can also play a role in synchronizing character education at school, at home, and in the environment. Meanwhile, whether we realize it or not, distance learning that occurs during Covid-19 is full of character

education that can shape students' character while outside the reach of teacher supervision. The characters of responsibility, independence, discipline, and integrity are four characters that students should be able to have while studying at home. How to optimize the role of the family curriculum, in this case the role of parents, has been carried out by the three junior high schools that are the object of research.

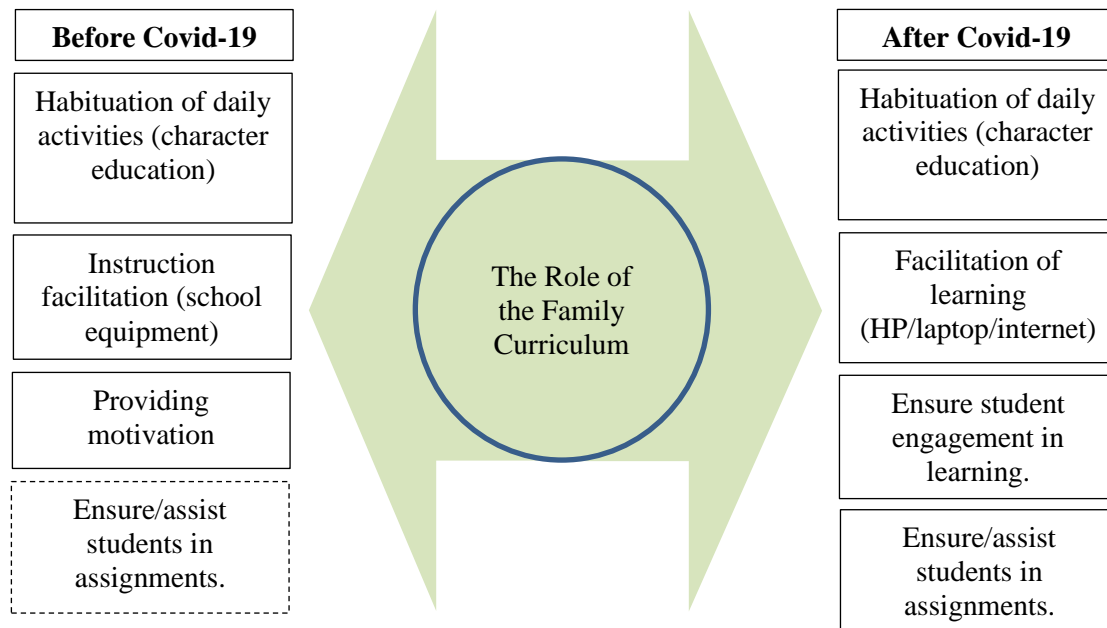


Figure 1: Optimizing the Role of the Family Curriculum in Learning and Strengthening Student Character

Figure 1 shows that in any form of learning, whether normal learning or distance learning as in the Covid-19 period, the role of the family curriculum cannot be ignored. The family curriculum is not interpreted as a systematic school curriculum starting from objectives, materials, strategies, and evaluations, but is interpreted more simply and practically where parents and children are the main actors. The role of the family curriculum became very prominent when distance learning practices were implemented during the Covid-19 period. In this condition, parents are really in a position as parents as well as teachers who want to ensure that their children's learning goes well so that they can produce good learning achievements. Simple but has a real impact on student achievement and character development, that is the family curriculum. Even an interesting study examines a dining table curriculum, where the tradition of eating together in a family can be used as an effective and creative way of presenting

education to children, especially religious education (Simanjuntak, 2020).

CONCLUSION

The integration of the school curriculum with the family curriculum can be done by involving parents to foster positive habits while students are at home. Cooperation between schools and parents in the form of affection assessment with the aim of strengthening student character has been carried out. There is a difference in the role of the family curriculum between normal learning before Covid-19 and distance learning during Covid-19, where a greater role is needed by students in distance learning. Not only to cultivate good character during learning at home, but parents also play a role in replacing the teacher's position to facilitate, accompany, ensure students are actively involved in learning, even help in understanding the material and completing school

assignments. This article concludes that whatever form of learning is applied, the role of parents in shaping the family curriculum is necessary, especially in strengthening students' character education. Unfortunately, this research is limited to the study of the role of the family curriculum at the junior high school level, so further research is needed to examine how the integration of the school curriculum and family curriculum at the high school and college levels. The experience of parents involved in learning, especially the experience of distance learning also needs to be explored more deeply through research studies with primary sources from parents.

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