BACK TO BASICS:
Nurturing Religious Moderation through the Co-Parenting Models of Islamic Education in Multicultural Indonesia

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Abstract

This article seeks to discuss the role of co-parenting in shaping Islamic education within families and how this practice contributes to fostering social and religious harmony in a pluralistic society. This article employs a qualitative approach, collecting data through interviews with selected interlocutors to explore the parenting models used by each parent. This article argues that the co-parenting model emphasizes the cooperation of all family members, with effective communication serving as a crucial tool in building a holistic Islamic education that promotes harmony within the family. The article also highlights the importance of incorporating universal Islamic values into family education to shape children's character and morals, aligning with sharia principles and promoting respect for diversity, thereby contributing to the harmonization of the religious and social spheres. Furthermore, the interviewees expressed a preference for both parents to be actively involved in the Islamic education process within the family environment. This desired involvement not only strengthens family ties but also creates a well-rounded learning experience for children. This study demonstrates that the stability

of co-parenting provides a robust theoretical and empirical foundation to support the development of a model that can be applied in various Muslim family contexts, with the ultimate goal of fostering harmony within a broader religious dynamic.

[Artikel ini mengkaji peran pengasuhan bersama dalam membentuk pendidikan Islam dalam keluarga di Indonesia dan bagaimana praktik ini berkontribusi dalam membina kerukunan sosial dan agama dalam masyarakat yang majemuk. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan mengumpulkan data melalui wawancara dengan beberapa narasumber untuk mengeksplorasi model pengasuhan yang digunakan oleh masing-masing orang tua. Hasil penelitian menunjukkan bahwa model pengasuhan bersama menekankan kerja sama semua anggota keluarga, dengan komunikasi yang efektif berfungsi sebagai alat penting dalam membangun pendidikan Islam holistik yang mempromosikan keharmonisan dalam keluarga. Studi ini juga menyoroti pentingnya memasukkan nilai-nilai Islam universal ke dalam pendidikan keluarga untuk membentuk karakter dan moral anak, menyelaraskan dengan prinsip-prinsip syariah dan mempromosikan penghormatan terhadap keragaman, sehingga berkontribusi pada harmonisasi lingkungan agama dan sosial. Lebih lanjut, artikel ini berargumen bahwa kedua orang tua harus terlibat secara aktif dalam proses pendidikan Islam dalam lingkungan keluarga. Keterlibatan ini tidak hanya memperkuat ikatan keluarga tetapi juga menciptakan pengalaman belajar yang menyeluruh bagi anak-anak. Singkatnya, artikel ini menunjukkan bahwa stabilitas pengasuhan bersama memberikan landasan teoretis dan empiris yang kuat untuk mendukung pengembangan model yang dapat diterapkan dalam berbagai konteks keluarga Muslim. Tujuan akhirnya untuk membina keharmonisan dalam dinamika keagamaan yang lebih luas.]

Keywords: *Islam, Education, Co-Parenting, Religious Moderation*

Introduction

Family is the primary foundation in shaping religious, moral, and social values in the society.[1] Parents and families serve as the primary role models for children in terms of ethical behavior, practicing religious values, and engaging with society. The early period of life is when a child's basic character is formed. The spiritual, moral, and social values

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[1] Heru Pratikno, "Building Awareness of Religious Education in Families in the Digital Age," *Ta'dib: Jurnal Pendidikan Islam* 9, no. 2 (2020): 59–68.

instilled at this time will be the foundation for children's attitudes and behavior in the future.[2] Similarly, in Islamic teachings, the family is the primary center for educating children and instilling Islamic values.[3] The family provides a consistent and continuous influence throughout the child's development. Families also help children form their social identity, including how they view themselves in relation to their community, culture, and society.[4] Social values instilled at home will influence how children interact with others outside the family environment. Thus, the family provides a strong foundation for children's religious, moral, and social development, which ultimately shapes their personality and way of life in society.[5]

Today, there is a need for effective ways to teach children to respect diversity, especially in an increasingly globalized and diverse world. Teaching respect for differences not only helps children interact with others positively but also shapes them into more open, empathetic, and insightful individuals. Teaching respect for diversity prepares them to interact well in a diverse environment.[6] This education will shape a more just and inclusive social environment. In traditional gender norms, the primary responsibility of educating children, both in terms of nurturing

[2] Annemie Dillen, "Religious Participation of Children as Active Subjects: Toward a Ermeneutical-Communicative Model of Religious Education in Families with Young Children," *International Journal of Children's Spirituality* 12, no. 1 (2007): 37–49.

[3] Syawwaliyah Herzawati, "Pentingnya Pendidikan Agama dalam Membangun Karakter Generasi Mellennia di Era Globalisasi," *GUAU; Jurnal Pendidikan Profesi Guru Agama Islam* 2, no. 1 (2022): 515–520.

[4] Jonas Kolb, "Muslim Diversity, Religious Formation and Islamic Religious Education. Everyday Practical Insights into Muslim Parents' Concepts of Religious Education in Austria," *British Journal of Religious Education* 45, no. 2 (2023): 172–185, https://doi.org/10.1080/01416200.2021.1911787.

[5] Nurul Dwi Tsoraya, Okeh Primalaini, and Masduki Asbari, "The Role of Islamic Religious Education on the Development Youths' Attitudes," *Journal of Information Systems and Management (JISMA)* 01, no. 01 (2022): 12–18, https://jisma.org/index.php/jisma/article/view/3.

[6] Moh. Afiful Hair and Moh. Subhan, "Pendidikan Agama Islam dalam Keluarga dan Masyarakat," *Ahsana Media : Jurnal Pemikiran, Pendidikan dan Penelitian Ke-Islaman* 7, no. 1 (2018): 12–13.

and educating, often falls on the mother.[7] However, changing social, cultural, and economic dynamics are changing this conservative construct. Thus, opening up space for full involvement for parents in providing parenting to children.

In the modern social context, an increasing number of people are realizing the importance of gender equality, including in the role of parents.[8] Today's world presents challenges that differ significantly from those of the past, including rapidly evolving technology, globalization, and increasing social complexity. To prepare children for these challenges, the involvement of both parents in their children's education is crucial.[9] Fathers and mothers can work together to provide their children with comprehensive guidance and support. The participation of both parents is essential to ensure that children grow up with positive values, are flexible, and ready to face the changing world.

In response to the urgent need for effective ways to teach children to respect diversity in an increasingly globalized and diverse world, this article aims to examine how Islamic education within the family can be effectively implemented through parental collaboration (co-parenting) in Indonesia and how this can contribute to fostering social and religious harmony in a pluralistic society.

Co-parenting in the context of Islamic education refers to both parents collaborating to provide their children with a good religious education. In a multicultural and multi-faith society, Muslim families need to develop children who are not only religiously observant but also able

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[7] Naylul 'Izzah Walkaromah and Safdhinar Muhammad An Noor, "Dialectics of Women Domestication in Qs. Al-Ahzab verse 33 from The Perspective of Abid Al-Jabiri's Hermeneutics," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 8, no. 2 (2023): 230–249.

[8] Jamilah, "Women and Formal Divorce in Contemporary Indonesia: Gender and Agency in Muslim Women's Reasons for Divorce and Decision-Making Processes" (Radboud University, 2023).

[9] Bety Vitriana et.al., "Upaya Peningkatan Peran Orangtua dalam Mendidik Anak Usia Dini di Era Globalisasi," *Martabe: Jurnal Pengabdian Masyarakat* 6, no. 2 (2023): 4410–4415.

to live harmoniously in a diverse social environment. A balanced religious education can help create a generation that is both religious and tolerant, able to interact with people of different faiths. Therefore, this article is not only significant but also urgent in the context of the modern world.

Research on parenting patterns has been conducted by previous researchers, including studies on parenting strategies to enhance children's independence, the role of fathers in parenting, the impact of parenting styles on teenagers' morality, and the communication patterns of career women in their parenting roles. [10]

This study shares commonalities with previous research that focuses on parenting patterns, such as the impact of parenting styles on children's moral development, the role of fathers in parenting, and the communication patterns of career parents in child-rearing. However, the primary distinction lies in the specific focus of this study, which investigates the co-parenting model within the framework of Islamic education to promote social and religious harmony. In contrast to earlier studies that primarily emphasize general aspects of parenting and character formation, this research adopts a holistic approach by highlighting the significance of religious education within the family context and exploring how co-parenting can reinforce Islamic values and respect for diversity, thereby fostering harmony in a pluralistic society. The position of this study is situated in the development of a parenting model that integrates not only social and moral dimensions but also religious values within a broader social context.

This study overviews several key areas of discussion including gender role shift in family education from the mother as the center of education towards collaborative co-parenting, the urgency of Islamic education in the family for character building in the era of plural society, children's preferences for the involvement of both parents in Islamic

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[10] Riska Amalia Nurwindria, Siti Nursanti, and Wahyu Utamidewi, "Dinamika Pola Komunikasi Wanita Karir dalam Mengasuh Anak," *Innovative: Journal of Social Science Research* 4, no. 4 (2024): 16853–16867.

education in the family and building social and religious harmony through the co-parenting model in Islamic education in the family.

In formulating the co-parenting model as an effective way for Muslim families to educate children in an Islamic manner, we analyze the parenting patterns of the parents of students in Malang as a sample of Muslim families. The analysis and implementation of co-parenting models that can foster resistance to Islamic religious education are crucial as a means to achieve social and spiritual harmony within the broader context of society.

This article operates qualitative approach with a case study where we conduct in-depth investigations within the community to gather comprehensive data.[11] The community in this article consists of students from the Faculty of Sharia at UIN Maulana Malik Ibrahim Malang, Indonesia. The data source for this study consists of students from the Islamic Family Law department in their second academic year. The data of this study were collected through semi-structured interviews related to the model of Islamic religious education within the family.[12]

Gender Role Shift in Family Education

The gender role in family education in Indonesia has undergone significant changes over the past few decades. This is evident in the increase of women's participation in the work places. Statistical data shows that the proportion of women working in Indonesia increased from 51.9% in 2010 to 55.5% in 2020.[13] Men are more likely to participate in household chores. Research conducted by the government indicates that 42.3% of men were involved in household chores in 2020, up from 37.8% in 2010.[14] Several families have undergone a transformation in

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[11] Moh. Ainin, *Metodologi Penelitian Bahasa Arab* (Malang: Bintang Sejahtera, 2010).

[12] Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook (Third Edition)* (United States of America: SAGE Publications, Inc, 2014).

[13] Badan Pusat Statistik, 2021.

[14] Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2021.

which the wife acts as the primary breadwinner in addition to being a housewife. Even the division of domestic labors is now more equal with men increasingly involved in household tasks such as cooking, washing, and childcare.[15] On the other hand, inclusive dialogue and education about gender equality have increased and provides positive roles and diverse models that support children to broaden their views on life choices without being limited by gender stereotypes.[16]

Mothers have been seen as central figures in the education of children within the family environment especially in Indonesian context. However, this paradigm is shifting towards a more collaborative concept of co-parenting. The role of mothers as primary educators in the family is rooted in a social construct that places women as primary caregivers. Several complex social and psychological phenomena characterize this paradigm. Women are assumed to have stronger biological and psychological roles in childcare. However, empirical evidence suggests that this role depends on socio-economic and cultural contexts. The process of self-identification as a primary caregiver can occur through externalization and objectification.[17]

Meanwhile, in psychological prospective women often experience a double burden where they take care of domestic and public affairs simultaneously.[18] The position of women as primary caregivers is the result of a complex interplay of social, economic, and psychological

[15] Ariestinah Laelah and Yush Nawwir, "Gender Role Transformation in the Family: Implications for Marriage Law and the Education System," *Al-Tafaqquh: Journal of Islamic Law* 05, no. 01 (2024): 86–96.

[16] Putro Septiani, Muhammad Zidan, and Dinar, "Implementation of Gender Justice Education in the Community Family of Kp. Calung-Kota Serang," *Proceedings of the National Seminar on Non-Formal Education FKIP UNTIRTA* 01 (2023), https://ejournal.untirta.ac.id/SNPNF/article/view/93.

[17] Rhapsodea Bianca, "Konstruksi Sosial Single Mother di Surabaya: Studi Deskriptif Tentang Single Mother Berusia Produktif yang Mempertahankan Statusnya sebagai Orang Tua Tunggal)," *Jurnal Ilmu Komunikasi* 19, no. 1 (2014): 1–23, http://jurnal.upnyk.ac.id/index.php/komunikasi/article/download/3687/3408.

[18] Damiri, "Gender Transformation in Multicultural Families," *Harakat an-Nisa: Journal of Gender and Child Studies* 08, no. 01 (2023): 33–42.

dynamics.

The cultural norms and societal expectations that expect mothers to be more involved in the child's upbringing and education than fathers support this viewpoint. However, social, economic, and cultural changes have driven the transformation of gender roles in the family. In terms of social change, this transformation is proven in the involvement of fathers in childcare, the fair division of household duties, education about gender equality, and open communication. In addition to the shift in attitudes and behaviors among men who began to accept and support the role of women outside the home, women also are increasingly empowered to make decisions within their families.[19]

In terms of economic change, several women are involved in financial activities outside the home, which has an impact on shifting the traditional role of women as housewives. There has also been an increase in male involvement in household chores.[20] In terms of cultural change, an example is the numerous media and educational content that discusses gender roles, introducing new ideas about roles and responsibilities that are not bound by traditional gender expectations.[21] Based on this evidence, we can conclude that several factors contribute to this change ranging from increased participation of women in the workforce, shift in social values towards gender equality, awareness of the importance of father's participation in childcare, and the benefits of shared parenting for child development.

Collaborative co-parenting emphasizes an equal division of responsibilities between mothers and fathers in education and childcare, especially in the situations where parents have divorced or separated.

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[19] *Ibid.*, 37-42.

[20] Laelah and Nawwir, "Gender Role Transformation in the Family: Implications for Marriage Law and the Education System."

[21] Septiani, Zidan, and Dinar, "Implementation of Gender Justice Education in the Community Family of Kp. Calung-Kota Serang."

One way of co-parenting that influences education and parenting is providing emotional stability to children so that they know their father and mother take care of them.[22] Then, they foster positive and harmonious communication helping to develop children's conscience and their ability to make moral decisions.[23] Fathers are also expected to actively participate in household chores and childcare as part of their responsibilities.[24] This approach has several advantages. It provides a balanced role model for children, reduces the mental and physical burden faced by mothers, improves the quality of the relationship between father and child, and creates a more harmonious and supportive family environment.

Effective co-parenting implementation requires good communication, a clear division of duties, and commitment from both parents. Although this transformation faces challenges, such as resistance to change and role adjustment, its benefits to families and society cannot be ignored. In short, the shift in family education from a mother-centric model to collaborative co-parenting reflects broader social change. This shift not only supports gender equality but also has the potential to improve the quality of education and childcare in the family.

Urgency of Islamic Education in Building Family Character

Islamic religious education within the family plays a crucial role in shaping children's character in a plural society.[25] An essential aspect that emphasize this urgency is the foundation of moral values. It means that the family is the first institution in instilling Islamic values, such

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[22] Asri Ediyati, "Getting to Know Co Parenting, Parenting After Divorce & Its Impact on Children's Psychology," accessed September 5, 2024.

[23] Kurnia Bahari, "Co-Parenting Good Parenting for Children after Parents Separate," last modified 2022, accessed September 5, 2024.

[24] Amanda Teonata, "Co-Parenting: Working Together as Parents-Universitas Ciputra Marriage and Family Center," accessed September 5, 2024.

[25] Ahmad Azhari et al., "The Education Concept from the Perspective of K.H. Muhammad Zaini Bin Abdul Ghani and its Relevance to Contemporary Islamic Education," *IJISH (International Journal of Islamic Studies and Humanities)* 6, no. 2 (2023): 145–160.

as honesty, patience, justice, tolerance, and compassion, which helps individuals become ethical and responsible. Strengthening and forming self-identity also contributes this. In a pluralistic society, Islamic education assists children to understand and appreciate their Islamic identity within a diverse and multicultural context. This is essential for building confidence and pride in religious life while respecting differences in beliefs and promoting moral development.

Islamic religious education can shape children's behavior and attitudes following Islamic teachings in the context of daily life.[26] The development of emotional intelligence is another essential aspect. Islamic education also trains children to manage emotions and interact socially based on Islamic principles with their friends, even though they come from different backgrounds.[27] Islamic religious education also equips children with a strong understanding of religion, enabling them to filter out various outside influences, sixth, inclusive character development. Islamic religious education teaches Islamic values that support tolerance and respect for differences. Islamic religious education also prepares children to face moral and spiritual challenges in the era of globalization. Harmonization of religious values and local wisdom integrate Islamic teachings with positive local cultural values. The cultivation of a moderate attitude teaches a moderate and contextual understanding of Islam in a pluralistic society. Building children's mental and spiritual resilience is pivotal to face various challenges in the modern era.

The implementation of Islamic education in the family can be carried out through effective communication between family members, which is the key to its effective implementation. This enables the dissemination of information and religious values in a wide and effective

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[26] Yuliharti, "Pembentukan Karakter Islami dalam Hadis dan Implikasinya Pada Jalur Pendidikan Non Formal," *Potensia: Jurnal Kependidikan Islam* 04, no. 02 (2018): 216–226.

[27] Romadhona, "3 Faktor Ini Mempengaruhi Karakter Islami Anak," accessed September 6, 2024.

manner. The application and practice of Islamic values in daily life are also essential, parents must be good examples in their implementation.[28] Parents must serve as role models in implementing religious teachings, particularly in instilling obedience to God.[29] Afterwards, the wise use of technology with the use of Qur'an learning applications and video lectures can also help the Islamic religious education process so that it can be taken to the core that the implementation of Islamic education in the family starts from the models of parents in carrying out Islamic teachings, habituation of Islamic worship and behavior in daily life, open discussion about religious and social issues, the use of media and technology for interactive religious learning, and involvement in socio-religious activities in the community.

Meanwhile, the implications of Islamic religious education in shaping character within the family are to provide a solid ethical and moral foundation, which in turn shapes children's personalities with principles such as honesty, integrity, and justice.[30] Children are also taught to develop spiritual awareness, which includes instruction on devotional practices and introspection, helping them understand the purpose of life from a religious perspective. In addition, the implications of Islamic education provide knowledge about the consequences of actions that are contrary to religious teachings, thereby encouraging a proactive mindset on behaviors that are detrimental to oneself and society.[31] In general, Islamic

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[28] Dwi Anita Alfiani and Maman Rusman, "Implementation of Islamic Religious Education in the Family; Case Study of Children's Personality Character Development in MI Al-Wasliyah Sumber Cirebon Regency," *Al-Ibtida: MI Journal of Teacher Education* 04, no. 02 (2017): 217–226.

[29] Ali Imron and Et Al, "Family Education in Islam: Strategies and Their Implementation in Modern Life," *Potensia: Journal of Islamic Education* 09, no. 02 (2023).

[30] Munawir Munawir, Wildan Muhammad, and Zahrah Athirah, "The Influence of Islamic Education on the Character Development of Students," *Basicedu Journal* 08, no. 02 (2024).

[31] Berliana Titania Anggraenie and et.al., "The Influence of Islamic Religious Education in Shaping Students' Religious Character in the Era of Industrial Revolution 4.0," *Prosiding Conference of Elementary Studies* (2022).

religious education has a vital role in shaping children's character through the cultivation of moral values, the development of spiritual awareness, and the formation of noble morals. With a comprehensive approach, this education not only equips children with religious knowledge but also builds responsible individuals and contributes positively to society. With the proper approach, Islamic education in the family can be an effective instrument in shaping children's strong, adaptive, and positive contributions to a pluralistic society.

Children's Preference towards Parents' Participation

Based on data analysis involving fifty interlocutors, parents play the most significant role in shaping respondents' understanding of Islam. While the fifteen interlocutors chose others, in this case, what is meant is *kiai*, school teachers, *pesantren*[32] preachers, friends, people around them, personal experiences, learning outcomes, and others. The data shows that respondents' understanding of Islam is not only shaped by parents, but also by various other parties and experiences. Parents have a significant influence on the knowledge of Islam that is acquired, but interaction with various other parties also enriches one's understanding and beliefs. This demonstrates that religious education is a multifaceted process that encompasses multiple dimensions and sources that complement one another.

The explanations above demonstrate that the participations of both parents in their children's Islamic education are crucial and can have a profound impact on the family's understanding of Islam. Parents can share the responsibility of teaching particular aspects of Islamic education. Parents become a child's first teacher and closest environment in the early stages of life. This will help the child understand religion in a deep and critical way, while strengthening family relationships. The

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[32] *Pesantren* are characterized by their boarding school system, where students (commonly called *santri*) live and study under the guidance of a *kiai* (Islamic scholar or teacher).

role of parents in shaping their children's Islamic understanding is vital, as they are the primary source of providing knowledge and good role models. With continuous guidance and education, parents can ensure that their child not only understands Islamic teachings theoretically but also applies these values in daily life with full awareness. Other data indicate that the interviewed students have several preferences regarding Islamic education within their families. The details are 19 students chose mothers, 17 students chose fathers, 24 students chose both (mothers and fathers) to be involved, while five students chose others.

The interviewed students certainly have reasons and considerations for their preferences regarding the involvement of both parents in Islamic education within the family. Respondents' parents have different teaching and parenting styles when it comes to providing Islamic education within the family. This difference is not a reason to negate one opinion, but rather an attraction for children to accept the educational patterns given by each parent. Interlocutor ANS highlighted the differences in the way the two parents educate their children about Islam as something interesting and provides its attraction in the educational process.[33] Interlocutor MZ revealed that both parents use different methods of teaching Islam, confirming the variation in their approach.[34] Interlocutor MH expressed the same sentiment, namely that both parents have their methods of education, especially in Islamic religious education.[35] Overall, the different approaches of the parents were considered positive and provided a unique dimension to the religious education experience in their respective families. The data portray their parents as figures who have different approaches to delivering Islamic religious education in the family. Various techniques can be attractive and provide diverse learning experiences for children. This suggests that variations in teaching methods can enhance the value of religious education within the family.

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[33] ANS, interview with student of UIN Malang, 2024.
[34] MZ, interview with student of UIN Malang, 2024.
[35] MH, interview with students of UIN Malang, 2024.

Interlocutor MS mentioned that she listens to the teachings of both parents because she believes that they complement each other.[36] Interlocutor TRI mentioned that her parents work together to provide religious knowledge and shape her into a good person.[37] The data description shows that interlocutors did not differentiate between religious information and education provided by mothers and fathers. Both interlocutors considered that the roles of both parents complemented each other in delivering religious knowledge. Both answers confirm that interlocutors value the balanced role of both parents in religious education, with an emphasis on the aspect of complementary cooperation between mother and father.

Interlocutor HSR mentioned that she listens to her parents because they are parents who should be respected and obeyed. The main reason is the obligation to obey parents.[38] Interlocutor MRM also said the same thing, adding that she believes her parents are unlikely to give bad advice or teachings, so she feels the need to listen to both of them.[39] The description of the data shows that respondents emphasized the obligation to listen to and obey both parents without differentiating between them in terms of religious education. Both answers underscore the importance of obedience to both parents as the primary foundation for receiving religious information and education, with the belief that what parents teach is always of good value and beneficial to their children.

Interlocutor NSP emphasized the importance of learning religion together with her parents, demonstrating a collaborative approach to religious education in the family.[40] Interlocutor MNA mentioned that she listens to both parents because they have similar ideas, so there is no difference in the spiritual teachings she receives.[41] Interlocutor RAR

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[36] MS, interview with students of UIN Malang, 2024.
[37] TRI, interview with students of UIN Malang, 2024.
[38] HSR, interview with student of UIN Malang, 2024.
[39] MRM, interview with student of UIN Malang, 2024.
[40] NSP, interview with student of UIN Malang, 2024.
[41] MNA, interview with student of UIN Malang, 2024.

argued that both parents have a good understanding of religion, so she trusts and listens to their teachings equally.[42] Interlocutor R expressed admiration for her parents, referring to them as "great", emphasizing respect and admiration as reasons for listening to them.[43] The description of the data shows that all interlocutors valued the role of mothers and fathers in providing religious information and education in a balanced and complementary manner. Generally, interlocutors appreciated the role of both parents in their children's religious education. They emphasized that both mothers and fathers play equally essential roles in providing guidance, with some interlocutors highlighting togetherness, harmony of thought, and deep respect for their parents.

Interlocutor APA stated that mothers and fathers are equally important, without differentiating between the two.[44] Interlocutor MAK corroborated a similar opinion, noting that both parents play an essential role in her religious education.[45] Interlocutor AIZ considered it a positive thing to receive information from both parents and did not differentiate between them because both play an essential role.[46] Interlocutor PRY also emphasized that mothers and fathers have a vital role in teaching religious education in the family.[47] The data description reveals that interlocutors underscore the importance of a balanced role for both parents in providing religious information and education. Each interlocutor considered that both mothers and fathers contribute equally to religious education, with some nuances in the way they expressed the reasons behind this.

It is worth noting that when both parents play a role, the child gains a balanced understanding of Islamic teachings from a broader perspective. With both parents involved, the child will have a more

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[42] RAR, interview with student of UIN Malang, 2024.
[43] R, interview with student of UIN Malang, 2024.
[44] APA, interview with student of UIN Malang, 2024.
[45] MAK interview with student of UIN Malang, 2024.
[46] AIZ, interview with student of UIN Malang, 2024.
[47] PRY, interview with student of UIN Malang, 2024.

thorough understanding of Islam. This collaborative approach also enables parents to complement each other in teaching religious and social values that will help children develop a deeper and more balanced understanding. With good cooperation, open communication, and mutual commitment, this model not only fosters the spiritual development of the child but also promotes harmonious relationships within the family. Children's preference for both parents to be involved in Islamic religious education within the family highlights the importance of co-parenting as a model for parents to collaborate in shaping their children's character, both spiritually and socially, based on Islamic values.

Constructing Religious and Social Harmony through the Co-Parenting Model

Education in the family is the primary foundation in determining the quality of a child's personality. In the context of Islamic education, families have a great responsibility in instilling religious values and morality.[48] One of the relevant concepts in this context is co-parenting, which involves a collaborative effort between parents in educating their children. The co-parenting model in Islamic education emphasizes harmonious cooperation between fathers and mothers, grounded in religious values, to raise children with spiritual, emotional, and social balance. The role of parents is not only as educators, but also as role models who provide real examples in living a religious life. The co-parenting model requires parents to have the same commitment to educating their children, including the application of Islamic values. When both parents fulfill this role together, they can create harmony in the family, which is then reflected in wider social relationships.[49] When

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[48] Ochita Ratna Sari and Trisni Handayani, "Hubungan Pola Asuh Orang Tua terhadap Pembentukan Karakter Religius Siswa Sekolah Dasar Islam Terpadu," *Jurnal Cakrawala Pendas* 8, no. 4 (2022): 1011–1019.

[49] Ana Rasyidatu Ummatin and Dedi Yuisman, "Pola Asuh Orang Tua dalam Pendidikan Agama Islam Terhadap Anak Pada Keluarga Jama'ah Tabligh di Kabupaten Bungo Provinsi Jambi," *Nur El-Islam : Jurnal Pendidikan dan Sosial Keagamaan* 7, no. 2

both parents fulfill this role together, they can create harmony in the family, which is then reflected in wider social relationships.

The social harmony fostered through co-parenting contributes to creating a more peaceful society. In Islam, every individual is taught to maintain good relations with fellow humans, whether they are neighbors, friends, or members of society.[50] Through the co-parenting model based on Islamic education, children are taught to respect differences, be fair, and maintain peace and harmony. Thus, education carried out within the family has a direct impact on social conditions outside the family. Islamic education in the family, facilitated through co-parenting, also teaches children about the importance of gender justice and equality. In families, fathers and mothers have an equal role in educating their children. Both should support each other, and neither should dominate the other.[51] This sets a positive example for children about the importance of equality and fairness in everyday life. Children who grow up with an understanding of equality and justice tend to be more tolerant and respectful of the rights of others in society.

In addition, through co-parenting, Islamic education in the family can prevent the emergence of extremism and radicalism.[52] When parents jointly instill the values of moderation and tolerance, children will grow up with a more open and understanding perspective on different views and beliefs. This is very important in building a harmonious society, where each individual has mutual respect and is not easily provoked by differences. The role of co-parenting in Islamic education is also essential

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(2021): 76–90.

[50] Büşra Ergin, "How Do We Perceive The Phenomenon of 'Co-Parenting'? Do We Share Responsibilities Sufficiently?: A Bibliometric Study," *Research on Education and Psychology* 7, no. Special Issue 2 (2023): 140–159.

[51] Interview with student of UIN Malang, 2024.

[52] Masduki, "Implikasi Pendidikan Islam dalam Keluarga dan Kepribadian Anak."

in shaping children's strong and independent character.[53] When children are raised in a family environment that offers support from both parents, they tend to have high self-confidence and are better equipped to face life's challenges. This directly affects the way they interact with others in society. Children with self-confidence tend to be individuals who contribute positively to social life.[54]

The co-parenting model will teach children about the importance of responsibility. In Islam, every individual has a responsibility towards themselves, their family, and society. Parents who work together in educating their children provide a direct example of how to portray responsibility in parenting.[55] Children who are raised with good education in the family will grow up to be individuals who care about social and religious welfare.[56] Co-parenting in Islamic education fosters effective communication between parents and children. Openness and dialogue between father, mother, and child will create an atmosphere conducive to the child's psychological development. Children who feel heard by both parents tend to have better mental health and can build healthy relationships with others.[57]

From the perspective of Islamic education, the concept of human rights is very relevant to the values of *hablumminannas,* harmonious

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[53] Yovi Carina Zenaida, Dedi Ardiansyah, and Wahyu Widodo, "Membentuk Generasi Pemimpin Masa Depan: Eksplorasi Pendidikan dan Pengasuhan Anak Perspektif Islam," *Jurnal Pendidikan Agama Islam Al-Thariqah* 8, no. 2 (2023): 257–274.

[54] Imam Anas Hadi and Nuryanto, "Dampak Pola Asuh terhadap Pendidikan Agama dan Kemandirian Anak Asuh di Panti Asuhan Yatim Darul Hikmah Muhammadiyah Borobudur," *Jurnal Inspirasi* 5, no. 1 (2021): 2021.

[55] Interview with student of UIN Malang, 2024.

[56] Ferdian Utama and Eka Prasetiawati, "Parental dalam Pendidikan Islam," *AL-MURABBI: Jurnal Studi Kependidikan dan Keislaman* 7, no. 1 (2020): 28–43.

[57] Lela Siti Nurlaela, Herdianto Wahyu Pratomo, and Nuruddin Araniri, "Pengaruh Pola Asuh Orang Tua terhadap Pembentukan Karakter Anak pada Siswa Kelas III Mandrasah Ibtidaiyah Tahfizhul Qur'an Asasul Huda Ranjikulon Kecamatan Kasokandel Kabupaten Majalengka," *Eduprof : Islamic Education Journal* 2, no. 2 (2020): 226–241.

relationships between humans, as taught in Islam as a basic by birth.[58] The co-parenting model in Islamic education plays a crucial role in teaching fundamental human rights values to children from an early age. Basic rights, such as freedom of speech, the right to life, and the right to education, are taught in the context of respect for others.[59] When parents work together to educate their children in an atmosphere of love and justice, children are taught that these rights are inherent to them from birth and are inviolable. Through parents' cooperation in teaching human rights, children grow up understanding that they are entitled to dignity and justice as creatures of God.[60]

Human rights in Islamic education through the co-parenting model not only teaches children about the inherent rights of individuals but also the importance of limits to freedom that are aligned with social responsibility. The data obtained suggests that Islam emphasizes the balance between individual rights and obligations towards others. Through co-parenting, parents play a role in instilling the value that freedom is not without limits, but must respect the rights of others.[61] In the context of human rights violations, from both the perspective of national law and Islamic values, firm action is necessary to safeguard the rights of every individual.[62] The family, as the first educational unit, plays a vital role in shaping the character of children who respect these rights and reject all forms of human rights violations. The data reveal that when discovering a breach of human rights, each individual is expected to report the violation to the authorities, such as The Indonesian National Human Rights Commission (Komnas HAM), and demand that justice be served according to the law, thereby developing into individuals who

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[58] Interview with student of UIN Malang, 2024.

[59] Interview with student of UIN Malang, 2024.

[60] Interview with student of UIN Malang, 2024.

[61] Interview with student of UIN Malang, 2024.

[62] Nurliana Nurliana et al., "Peran Keluarga terhadap Pendidikan Anak Perspektif Hukum Islam," *Kreativitas: Jurnal Ilmiah Pendidikan Islam* 11, no. 1 (2022): 22–35.

promote social and religious harmony.[63]

In line with the education taught in the family, Islamic principles also emphasize the importance of safeguarding human rights.[64] Islam encourages efforts to uphold justice and protect individuals from injustice. In cases of human rights violations, families and communities are expected to be proactive, both by reporting to the authorities and providing support to victims. Sharia principles, which emphasize justice and the protection of human beings, support these efforts. This ensures that human rights violations are not only addressed legally but also recognized as violations of broader moral values in social and religious life.[65] As the respondents' data suggest, human rights can be exemplified through Islamic co-parenting education, which provides a fair, comfortable, and peaceful environment within the family. The concept of human rights is always related to the principles of Islamic law, and both will influence each other (integral).[66]

Co-parenting in Islamic education not only affects the individuals in the family but also society as a whole. A harmonious family with a strong religious foundation will produce a generation that contributes to maintaining social and spiritual harmony. The Islamic values taught through this model create individuals who are caring, fair, and compassionate towards others. Thus, building social and religious harmony through co-parenting in Islamic education is one of the crucial efforts in creating a generation that is not only pious personally but also has a concern for society. This model integrates the roles of fathers and mothers in children's education to form individuals who have a balance in living spiritual and social lives.

The implementation of co-parenting as an ideal model for fostering

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[63] Interview with student of UIN Malang, 2024.

[64] Hair and Subhan, "Pendidikan Agama Islam dalam Keluarga dan Masyarakat."

[65] Nurliana et.al., "Peran Keluarga terhadap Pendidikan Anak Perspektif Hukum Islam."

[66] Interview with student of UIN Malang, 2024.

social and religious harmony emphasizes the importance of children's education by instilling the values of justice, equality, and respect for human rights. By highlighting the balance of rights and obligations, children are taught the importance of social responsibility and the value of peace in a diverse world. Prevention of extremism is done by instilling the values of moderation and tolerance. Overall, co-parenting aims to foster a generation that is caring, fair, and has integrity, and integrates religious values into human rights education to promote a harmonious society.

Conclusion

Through the discussion of the co-parenting model in Islamic education in Indonesian family context, the importance of parenting a child encounters the challenges of education in today's modern world. The role of the family is becoming increasingly crucial in shaping religious, moral, and social values. This article shows the importance of the co-parenting model, which involves both parents actively in a child's education. Through good cooperation and communication, families can foster a harmonious environment that respects the diversity present in society.

Furthermore, families play a crucial role in shaping children's religious, moral, and social values. Current social and cultural changes encourage the participation of parents in education, shifting the focus away from the central role of the mother. The co-parenting model, which emphasizes cooperation and communication, is a practical approach to creating a harmonious and collaborative educational environment.

Islamic religious education within the family is essential for children's character development in an era of a plural society. The application of universal Islamic values helps children appreciate diversity while building a strong moral foundation. Thus, education does not only focus on religious aspects, but also prioritizes tolerance and respect. Lastly, children prefer the active interaction of parents in Islamic education.

This participation strengthens family bonds and creates a more well-rounded learning experience. The co-parenting model not only benefits family dynamics but also contributes to social and religious harmony in a pluralistic society.

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