

Implementation of Three Centers of Education Through Synergy Between Teachers and Parents in Strengthening the Practice of Islamic Religious Education Values

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Received: 13-04-2026

Revised: 08-06-2026

Accepted: 16-07-2026

Info Artikel

Abstract

Keywords:

Tri-Centre Education,
Synergy between
Teachers and Parents,
Islamic Religious
Education, Religious
Character Education,
Practice of Islamic
Religious Education
Values.

Although students have an adequate cognitive understanding of the values of Islamic Religious Education (PAI), various phenomena in the school, family, and community environments indicate that this knowledge has not been fully internalized in daily empirical practice, so that an educational approach is needed that can bridge the gap between aspects of knowledge, attitudes, and religious behavior through collaboration between educational centers. This study aims to analyze the implementation of synergy between teachers and parents within the framework of the Tri-Centre of Education at SDIT Annida as a strategy to strengthen the practice of Islamic Religious Education values in students through the integration of the roles of schools, families, and the social environment. The study uses a qualitative approach with a case study design, involving the principal, Islamic Religious Education teachers, homeroom teachers, parents, and students as research subjects. At the same time, data is collected through observation, in-depth interviews, documentation, and analyzed using the interactive model of Miles, Huberman, and Saldaña with validity tests through triangulation of sources, techniques, and time. The results of the study indicate that synergy between teachers and parents is built through intensive communication, alignment of religious habituation programs, guidance on worship and morals at home, continuous monitoring of character development, and joint evaluations that result in consistent practice of Islamic Religious Education values in students' lives at school and in the family environment. These findings confirm that the implementation of the Tri-Sentra Pendidikan is an effective collaborative model in building sustainable religious character education and can be used as a conceptual and practical reference for developing policies to strengthen character education in various Islamic elementary education units.

Kata Kunci:

Tri-Sentra Pendidikan,
Sinergi Guru dan Orang
Tua, Pendidikan Agama
Islam, Pendidikan
Karakter Religius, Praktik
Nilai-Nilai PAI

Abstrak

Meskipun siswa telah memiliki pemahaman kognitif yang memadai mengenai nilai-nilai Pendidikan Agama Islam (PAI), berbagai fenomena di lingkungan sekolah, keluarga, dan masyarakat menunjukkan bahwa pengetahuan tersebut belum sepenuhnya terinternalisasi dalam praktik sehari-hari. Oleh karena itu, diperlukan pendekatan pendidikan yang mampu menjembatani kesenjangan antara aspek pengetahuan, sikap, dan perilaku religius melalui kolaborasi antarpusat pendidikan. Penelitian ini bertujuan untuk menganalisis implementasi sinergi antara guru dan orang tua dalam kerangka Tri-Sentra Pendidikan di SDIT Annida sebagai strategi untuk memperkuat praktik nilai-nilai Pendidikan Agama Islam pada peserta didik melalui keterpaduan peran sekolah, keluarga, dan lingkungan sosial. Penelitian ini menggunakan pendekatan kualitatif

dengan desain studi kasus, melibatkan kepala sekolah, guru Pendidikan Agama Islam, wali kelas, orang tua, dan siswa sebagai subjek penelitian. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña, dengan uji keabsahan melalui triangulasi sumber, teknik, dan waktu. Hasil penelitian menunjukkan bahwa sinergi guru dan orang tua terbangun melalui komunikasi yang intensif, penyelarasan program pembiasaan religius, pendampingan ibadah dan akhlak di rumah, pemantauan perkembangan karakter secara berkelanjutan, serta evaluasi bersama yang menghasilkan konsistensi pengamalan nilai-nilai PAI dalam kehidupan siswa di sekolah maupun di lingkungan keluarga. Temuan ini menegaskan bahwa implementasi Tri-Sentra Pendidikan merupakan model kolaboratif yang efektif dalam membangun pendidikan karakter religius yang berkelanjutan serta dapat dijadikan rujukan konseptual dan praktis bagi pengembangan kebijakan penguatan pendidikan karakter di berbagai satuan pendidikan dasar Islam.

INTRODUCTION

The implementation of the Tri-Sentra Pendidikan becomes a relevant conceptual foundation in building a model for strengthening the practice of Islamic Religious Education values at SDIT Annida, because it can integrate the functions of formal, informal, and non-formal education to create students who have religious character, noble morals, and consistency between religious understanding and real behavior in everyday life. (Arif et al., 2024; Nasaruddin, 2025) Islamic Religious Education (PAI) essentially aims not only to develop mastery of religious knowledge but also to foster religious behavior reflected in daily life. (Winarko, 2025). This condition indicates that the process of internalizing values has not been optimal because character education cannot be left entirely to schools. Furthermore, the synergy between teachers and parents still tends to be administrative and incidental, resulting in partial character development without continuity between the school and family environments (Anshorullah et al., 2024; Ikhwan et al., 2025).

Conceptually, the Tri-Sentra Pendidikan (Three Centers of Education) introduced by Ki Hajar Dewantara positions family, school, and society as three primary environments that complement each other in shaping students' character. Within this framework, strengthening the values of Islamic Religious Education requires a planned, collaborative mechanism through intensive communication between teachers and parents, the development of mutually agreed-upon religious habituation targets, worship assistance at home, regular monitoring of student behavior development, and collaborative evaluation of character achievement (Anhar, Ade S, 2021; Ma'arif et al., 2024). Thus, the educational process does not stop at the transfer of knowledge in the classroom, but continues into consistent habituation in the family and community environment, thus creating continuity of character education (Ari Sulistiorini, 2023).

Various previous studies have shown that synergy between families, schools, and communities plays a significant role in shaping students' character. However, most research focuses on conceptual studies of the Tri-Sentra Pendidikan or merely describes the importance of collaboration between educational actors in a normative manner (Anhar, Ade S, 2021). Previous research has also focused more on policy aspects, perceptions, or the roles of each party without in-depth explanations of the implementation mechanisms of collaboration, the forms of interaction that occur, or their impact on changes in students' religious behavior (Mufidah, 2022). Consequently, there is still room for research connecting the Tri-Sentra Pendidikan concept with measurable operational practices in strengthening the values of Islamic Religious Education (Mukhsinuddin et al., 2025; Zuhdi, 2026).

Building on this gap, this study offers a novelty by focusing on the practical implementation of the Tri-Sentra Pendidikan (Three-Sentras of Education) through synergy between teachers and parents at SDIT Annida (Hidayati et al., 2026). The research focuses on how collaboration is

designed, implemented, monitored, and evaluated in daily educational activities, and how these mechanisms contribute to changes in students' religious behavior. With this approach, the study not only explains the concept of collaboration but also reveals the operational processes that result in the concrete strengthening of Islamic Religious Education values in the context of an integrated Islamic elementary school (Kartiko et al., 2026; Moh. Subthi Buchori & Department, 2026).

Based on the description, this study aims to analyze the implementation of the Tri-Sentra Pendidikan through synergy between teachers and parents in strengthening the practice of Islamic Religious Education values at SDIT Annida (Anhar, Ade S, 2021). The study departs from the argument that the success of religious character education depends on the integration of educational functions in schools, families, and the social environment, which is realized through systematic, sustainable collaboration and is oriented towards behavioral habituation (Didik et al., 2025). Therefore, this study is expected to provide a theoretical contribution in the form of strengthening the implementation of the Tri-Sentra Pendidikan concept from the perspective of Islamic Religious Education, while also providing a practical contribution as a collaboration model that can be applied by Islamic elementary schools in building the religious character of students in a sustainable manner (Hidayati et al., 2026).

By placing implementation as the primary focus of analysis, this research is expected to bridge the gap between the normative concept of character education and empirical practice in the field (Hidayati et al., 2026). The research findings are expected to produce an applicable, adaptive, and contextual model of teacher-parent synergy that can serve as a reference for developing school policies, strengthening partnerships with families, and developing sustainable Islamic Religious Education habituation programs. Ultimately, the implementation of the Tri-Sentra Pendidikan will not only serve as a conceptual framework but also develop into an effective operational strategy in shaping students with integrity, noble morals, and consistency between religious understanding and daily behavior (Mufidah, 2022; Muhamad Slamet Yahya, 2022).

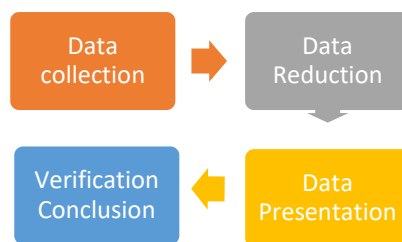
METHODS

This study uses a descriptive single case study design because it focuses on revealing, in depth, the implementation of the Three Education Centers through synergy between teachers and parents in strengthening the practice of Islamic Religious Education (Waruwu et al., 2023). To ensure the accuracy of the study, data collection procedures were carried out through various sources of evidence, including in-depth interviews, participant observation, and documentation analysis combined with source and technique triangulation. In contrast, data analysis was carried out systematically through pattern matching, explanation building, and synthesis across sources of evidence to produce findings that have high credibility, dependability, and construct validity as recommended in case study methodology (Yin, 2023). Data collection techniques included observation, in-depth interviews, and documentation to obtain a comprehensive picture of collaborative practices among schools, families, and the environment in instilling religious values (Parulian et al., 2025).

Data analysis used the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing (Miles et al., 2014). Data validity was achieved through triangulation of sources and techniques to ensure the validity of the research findings related to the synergy of the three educational centers involving families, schools, and communities in shaping the character and religious identity of students (Rahmawati et al., 2025). The research was conducted at SDIT Annida for approximately three months, encompassing planning, implementation, observation, and reflection. The tools and materials used included observation

guidelines, interview guidelines, documentation sheets, field notebooks, a voice recorder, a digital camera, and a laptop for data processing. Data collection techniques included observation of learning activities, in-depth interviews with teachers and parents, and analysis of documentation of students' religious activities (Rahmawati et al., 2025).

The purposive sampling technique was used because it allowed researchers to select informants who had relevant knowledge and experience according to the research focus (Waruwu et al., 2023). Data validity was maintained through source triangulation, technical triangulation, member checking, and peer discussion to ensure the accuracy and credibility of the research findings. This approach enabled researchers to gain a comprehensive understanding of the educational process and the interactions among teachers, parents, and students that foster the practical application of religious values in everyday life. (Sukiati, 2016).



Source: Data Collection, 2026

RESULTS AND DISCUSSION

Results

Synergy between Teachers and Parents in Strengthening the Values of Islamic Religious Education.

The research results show that the implementation of the three centers of education at SDIT Annida is carried out through an integrated role between the school, family, and community in instilling Islamic religious values in students. The school serves as a formal educational center that designs various learning programs and religious practices, such as congregational prayer, reading the Qur'an, and moral development, as part of its teaching and learning activities. The school's role as an educational mediator is very important in connecting the values taught in school with students' practices in family and community settings.

Based on an interview with the Principal (KS-01), it was found that the implementation of the Three Education Centers at SDIT Annida was designed through ongoing collaboration between the school, families, and the community. The school not only provides Islamic Religious Education learning in the classroom but also develops various religious habituation programs, such as congregational prayer, Quran recitation, group prayer, and moral development as part of the school culture.

We believe that religious education will be successful when schools, parents, and the community share the same goals. Therefore, schools play a role in connecting learning programs with habits that must be continued at home and reinforced through religious activities in the community. (KS-01).

Teachers always provide information about religious programs that we should continue at home, such as congregational prayer, reading the Quran, and practicing Islamic etiquette. With this collaboration, we find it easier to guide our children so that the values learned at school also become habits within the family and community. (OT-03).

Field findings also revealed that students' practice of Islamic Religious Education values was strengthened, as evidenced by increased discipline in religious observance, politeness in interactions, responsibility for tasks, and the practice of honesty in daily life. Teachers serve as role models and facilitators of character learning, while parents act as supervisors and reinforcers of these habits within the family environment. This alignment of roles has been shown to support the internalization of religious values more effectively than if the school alone were to do so.

The results of the study indicate that the implementation of the Three Education Centers at SDIT Annida takes place through continuous synergy between teachers and parents in cultivating the practice of Islamic Religious Education values, such as congregational prayer, reading the Qur'an, the habit of prayer, and the formation of morals in daily life. This synergy is realized through regular communication, monitoring student development, and alignment of character-building strategies between the school and family. This collaboration has been proven to strengthen the internalization of religious values, enabling students to apply them consistently in their daily lives. Furthermore, research shows that families play a fundamental role in instilling religious values in children.

The family environment serves as the primary foundation for character formation, while schools strengthen and develop these values through a structured educational process. When there is strong synergy between families and schools, the development of students' religious character will be more effective and sustainable. Based on these findings, the implementation of three educational centers at SDIT Annida shows that the success of strengthening the practice of Islamic religious values is greatly influenced by harmonious cooperation between teachers and parents. Therefore, schools need to continue developing collaborative strategies, such as parenting activities, regular communication, and joint evaluations, to ensure that religious values education runs consistently at school and at home.

Implementing Synergy Between Teachers and Parents to Strengthen the Practice of Islamic Religious Education Values

The implementation of Islamic Religious Education (PAI) values in schools includes congregational prayer, daily prayers, tadarus (Islamic recitation), greetings, discipline, and teacher role models. The implementation of Islamic Religious Education (PAI) values at SDIT Annida is carried out in a structured and continuous manner through various religious activities that are part of the school culture. At the beginning of each lesson, students are accustomed to greeting, reciting daily prayers, and reciting the Quran together before the start of learning activities. At specific times, all students perform congregational prayers under teacher guidance to cultivate the habit of worship and instill discipline.

Furthermore, teachers consistently set good examples through polite behavior, punctuality, and dress according to Islamic law, and foster honest, responsible, and respectful behavior in all learning activities. This habituation is not only directed at mastering the cognitive aspects of religion, but also at internalizing Islamic values in daily behavior so that a religious culture is created that supports the sustainable formation of students' character. Based on the results of interviews with Islamic Religious Education Teachers (G-02), information was obtained that the implementation of Islamic Religious Education values at SDIT Annida has become part of the school's routine activities carried out every day.

The teacher explained that all students are accustomed to starting lessons by saying hello, reading daily prayers, and tadarus Al-Qur'an, then performing congregational prayers according to

the established schedule. In addition to guiding the implementation of worship, teachers also strive to provide examples through discipline, politeness, responsibility, and Islamic behavior in every interaction with students.

We not only teach religious material in the classroom, but also get students used to practicing it every day through greetings, prayers, tadarus, congregational prayers, and the example we show in our daily behavior." (G-02).

We are committed to making religious culture a hallmark of the school. Therefore, all teachers are required to be role models in discipline, morals, and the practice of worship so that students not only understand religious values theoretically but also practice them in their daily lives. (KS-01).

An interview with the principal (KS-01) revealed that religious culture at Annida Islamic Elementary School is systematically built through habituation involving the entire school community. According to him, teacher role models are a key factor in successfully instilling religious values, as students tend to imitate the behavior they see every day. The research results show that the implementation of the Three Centers of Education at SDIT Annida is running well through collaboration between teachers and parents in instilling Islamic religious values.

Synergy among the school, family, and community creates a holistic educational environment, enabling the optimal development of religious values in students. Furthermore, the role of teachers as educational facilitators is crucial in bridging the relationship between school and family in the process of forming students' religious character.(Tsani et al., 2024). Through intensive communication, religious guidance, and activities to instill worship habits at school, teachers and parents can work together continuously to guide students in applying the values of Islamic religious education in their daily lives.

Table 1: Aspects of Research Findings

Aspects	Research result
The Concept of Implementing the Three Centers of Education	Habituation of worship, as well as religious activities such as congregational prayer, reading the Koran, and other religious activities.
The Role of Parents in Religious Education	Parents are involved in school programs, including intensive communication with teachers, supervision of children's worship at home, and Islamic parenting activities organized by the school.
Forming Synergy Between Teachers and Parents	Synergy between teachers and parents is fostered through communication books, regular parent-teacher meetings, and joint religious activities, such as religious studies and social activities.
School Religious Program	The school organizes various religious programs, including congregational Dhuha prayers, Qur'an memorization, religious lectures, and activities to commemorate Islamic holidays.
The Role of the School Environment	The school environment supports the implementation of religious values through religious culture, such as greetings, smiling, and mutual respect among school residents.
Family Environmental Support	Parents provide support by encouraging worship at home, such as praying in congregation, reading the Qur'an, and modeling Islamic behavior.
Community Role	The community environment also supports the strengthening of religious values through religious activities such as religious studies, mosque activities, and socio-religious activities.

Impact of Implementing the Three Centers of Education	The implementation of the Three Centers of Education has a positive impact on students' practice of religious values , such as increasing awareness of worship and discipline, and fostering attitudes of mutual respect.
Implementation Challenges	Some of the obstacles found include limited time for parents to accompany their children and differences in family backgrounds in the implementation of religious values.
Strategy for Overcoming Obstacles	Schools address these challenges through parenting programs, digital communication with parents, and joint religious activities.
Strengthening Religious Character	Strengthening of religious values can be seen from students' behavior, such as discipline in worship, good manners, and social concern for friends and the surrounding environment.

Source: Data Collection, 2026

This collaboration strengthens the process of internalizing religious values, enabling students not only to understand religious teachings theoretically but also to practice them in real life. In addition, family involvement and community support also contribute significantly to the successful implementation of the three educational centers. The family environment serves as the primary foundation for the formation of religious attitudes and habits, while schools serve to strengthen and guide the educational process through structured learning activities. With strong synergy between these three educational centers, the process of strengthening religious values can be carried out consistently and sustainably, thus shaping students' character with noble morals and a strong religious awareness.

DISCUSSION

Research findings indicate that the successful implementation of the Three Education Centers in strengthening the practice of Islamic Religious Education values is not solely determined by the quality of learning in schools, but by the consistency of educational interactions between teachers, parents, and the family environment that form a mutually reinforcing educational ecosystem (Fathoni, 2023). This finding is in line with Vygotsky's sociocultural theory, which emphasizes that the development of students' knowledge, values, and behavior occurs through social interaction, scaffolding, and the internalization of learning experiences obtained from more competent individuals in an authentic cultural context. From this perspective, the synergy between teachers and parents functions as a scaffolding mechanism that enables students to internalize religious values continuously through consistent habituation at school and at home, so that religious values do not stop at the cognitive realm, but develop into behaviors that are actualized in everyday life (Muhammad Fikri Hasbulloh & Opik Taufik Kurahman, 2025).

Theoretically, the results of this study demonstrate that the implementation of the Three Education Centers at SDIT Annida has moved beyond normative concepts to systematic collaborative practices. Schools function as mediators connecting the formal learning process with the habits that occur in the family and the reinforcement of values through the social environment. This pattern demonstrates the existence of an educational ecology that allows students to gain consistent religious learning experiences across various life contexts (Dewantara, 2025; Marzuki & Samsuri, 2022). This perspective aligns with the thinking of Ki Hadjar Dewantara, who emphasized that character education will develop optimally if the three educational environments share the same value orientation and carry out educational functions in a complementary manner.

Therefore, the success of strengthening the practice of Islamic Religious Education values in this study is more influenced by the quality of synergy between educational centers than by the intensity of religious learning in schools alone (Kurniati, 2025). Further analysis shows that the novelty of this study lies in the discovery of an operational synergy model between teachers and parents as the primary mechanism in connecting the three centers of education. Unlike previous studies that generally viewed the Three Centers of Education as a philosophical concept or normative framework, this study shows that the implementation of this concept is realized through concrete mechanisms in the form of ongoing digital communication, a liaison book, an Islamic parenting program, monitoring of worship habits, and collaborative religious activities involving schools, families, and the community. (Era et al., 2023).

This finding expands the study of the Three Centers of Education by presenting empirical evidence that strengthening the practice of Islamic Religious Education values is more effective when supported by a structured, measurable, and collaborative system oriented toward the continuity of habituation across the educational environment. Thus, this study provides conceptual and practical contributions to the development of a model of religious character education based on school, family, and community partnerships at the elementary school level. (Anisatul Haniah, 2026; Education et al., 2026).

Table 2. Research Results Theoretical Analysis Research Contribution

Research Findings	Theoretical Analysis	Contribution
The implementation of the Three Centers of Education is carried out through the synergy of the school, family, and community to strengthen students' practice of Islamic Religious Education (IRE) values.	This finding reinforces Ki Hadjar Dewantara's Three Centers of Education theory, which asserts that character education is most effective when the family, school, and community perform their educational roles in an integrated and complementary manner. The synergy among these three educational environments creates continuity in the internalization of values, ensuring that education extends beyond formal classroom instruction into family and community life.	1. This study proposes an operational model for implementing the Three Centers of Education that goes beyond a conceptual framework by promoting sustained collaboration among teachers, parents, and the community. 2. The model is operationalized through continuous communication, Islamic parenting programs, the monitoring of students' worship practices, and collaborative religious activities, thereby establishing an integrated system for strengthening students' religious character.
Religious practices are consistently habituated at school and reinforced at home through active parental guidance.	From a theoretical perspective, habituation is a fundamental strategy for the internalization of religious values. Consistent religious practices across different educational settings enable students to repeatedly experience and reinforce religious behavior, allowing Islamic values to develop into enduring character traits. The continuity of religious habituation between school and home enhances the effectiveness of Islamic religious education compared with practices	1. This study demonstrates that the continuity of religious habituation is a key determinant of the successful practice of Islamic Religious Education values. 2. Its novelty lies in identifying an integrated habituation mechanism based on systematic collaboration between schools and families, supported by continuous monitoring of students' religious practices.

	implemented in only one educational environment.	
Teachers and parents maintain intensive communication through multiple channels, including communication books, digital communication platforms, and regular meetings.	Continuous communication functions as an integrative mechanism that connects educational processes at school with character development at home. Effective communication enables teachers and parents to establish shared educational goals, coordinate habituation strategies, and jointly evaluate students' character development, thereby ensuring consistency in character education across different learning environments.	1. This study develops a collaborative communication model as a practical strategy for implementing the 'Three Centers of Education through school–family partnerships. 2. The integration of digital communication, communication books, and Islamic parenting programs represents an innovative approach that strengthens coordination between teachers and parents in fostering students' religious character.
The community supports the strengthening of religious values through socio-religious activities and Islamic community-based programs.	Within the perspective of the Three Centers of Education, the community serves as the environment where values acquired in the school and family are actualized. It provides authentic learning experiences that enable students to practice religious values through social interactions, mosque-based activities, Islamic study circles, and community engagement, thereby fostering contextual and sustainable religious character development.	1. This study extends the implementation of the 'Three Centers of Education by positioning the community as an active partner in strengthening students' religious character. 2. Its contribution lies in proposing a collaborative educational model that integrates the school, family, and community into a mutually reinforcing educational ecosystem for promoting the practice of Islamic Religious Education values.

Source: Data Collection, 2026

Active family involvement has been shown to strengthen the consistency of students' religious behavior because the values taught in school are continuously reinforced in the home environment. These findings support the view that the family is the primary foundation for internalizing religious values. At the same time, schools help strengthen and develop the practice of these values in students' lives. However, researchers also identified several challenges, such as differences in parental participation levels, limited time for home support, and variations in religious understanding within families. This strategy has been shown to improve alignment between school and home education, allowing for more consistent implementation of Islamic Religious Education values in students' daily lives (Hendayani, 2019).

The concept of Three Centers of Education is an important idea in Indonesian education theory, initiated by the national education figure Ki Hajar Dewantara (Suyuti Yusuf et al., 2025). He emphasized that education does not take place only in formal schools but involves three centers or hubs: family, school, and society, which are the primary sources of education. Philosophically, this concept is grounded in the view that humans, as social beings, learn not only through formal curricula but also through interactions within the broader social environment (Parulian et al., 2025). The family functions as the first and primary educational environment that instills basic values, morals, religion, and character-building from an early age (Hasanah & Himami, 2021). Schools act

as formal educational institutions that develop children's intellectual, emotional, social, and spiritual potential in a structured and systematic manner (Hendriana & Herman, 2021).

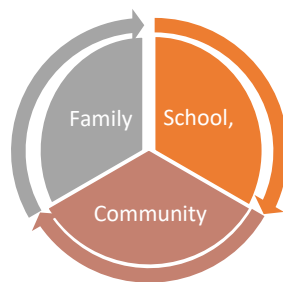


Figure 1. Tri Education Center Concept

The Three Centers of Education are defined as three main centers where education takes place simultaneously: (1) the family, (2) the school or educational institution, and (3) the wider community or social environment. These three centers are interrelated and play a role in shaping students' character. The family center is the first and most influential environment in a child's education. Here, children learn basic life values such as morals, ethics, language, and social attitudes through interactions with parents and other family members. The school center is a formal institution that provides academic education, skills, and structured value learning through the curriculum, teaching teachers, and the school environment. (Lim et al., 2024).

Schools are responsible for the intellectual and social aspects of children systematically. Community centers encompass broader social environments such as communities, youth organizations, traditional leaders, and local social norms. These centers help students learn social values, cultural norms, and practices of community life. (Harjono & Wachyunni, 2025). These three educational centers do not stand alone, but interact and reinforce each other. Effective education occurs when families, schools, and communities work together to implement educational values in an integrated manner (Couée, 2024).

Theoretically, the Three Centers of Education (*Tri Sentra Pendidikan*) is a comprehensive educational framework because it integrates three main environments in a child's education. This concept provides not only a theoretical basis but also practical implications for building character, morals, and competencies sustainably for students. *Tri Sentra Pendidikan* emphasizes the importance of harmony and collaboration between these three environments for optimal character formation. When the values taught at home align with those instilled in school and are supported by a positive community environment, child development will be more consistent and robust. (Harahap & Hamka, 2023)

CONCLUSION

This study shows that the implementation of the *Tri-Sentra Pendidikan* (*Three-Sentra Pendidikan*) through synergy between teachers and parents at SDIT Annida not only serves as a form of institutional collaboration but also becomes the main mechanism that strengthens the internalization and practice of Islamic Religious Education values in the daily lives of students. The most significant finding is that changes in students' religious behavior are not primarily determined by the intensity of Islamic Religious Education learning in the classroom, but rather by the consistency of integrated habituation between the school and family through continuous communication, alignment of character development targets, worship assistance, and joint evaluation of student development. These results show that the transformation from religious knowledge to actual behavior depends on the continuity of learning experiences across various

educational environments. This finding can only be understood through empirical observation of collaborative practices that occur in the school context.

This study has several limitations that should be considered. First, the study was conducted in a single school using a case study design, so the results are contextual and not intended to be statistically generalized. Second, the scope of informants was limited to the principal, teachers, parents, and students at SDIT Annida, thus not representing the wider variety of school contexts, educational levels, or socio-cultural backgrounds. Third, the use of a qualitative approach focused on depth of understanding and therefore did not measure the magnitude of the influence of each form of synergy on changes in students' religious behavior. Therefore, further research is recommended to use a multi-case or mixed methods design, involving various levels and regions, and developing quantitative instruments to test the effectiveness of the Tri-Sentra Pendidikan synergy model. This step is expected to produce more comprehensive empirical evidence to strengthen theory development and support the formulation of more effective and sustainable character education policies.

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