

Parenting Management in Improving Early Childhood Spirituality at Raudhatul Athfal Indramayu

Umyati ¹, Abdus Salam ², Ade Aspandi ³, Abdul Karim ⁴

¹ Universitas Islam Bunga Bangsa Cirebon, Indonesia; umyati1982@gmail.com

² Universitas Islam Bunga Bangsa Cirebon, Indonesia; abdussalamdz@gmail.com

³ Universitas Islam Al-Ihya Kuningan, Indonesia; adeaspandi@unisa.ac.id

⁴ Universitas Muhamadiyah, Cirebon, Indonesia; abdul.karim@umc.ac.id

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Abstract

This study aims to analyze the planning, implementation, evaluation, and challenges of parenting management in strengthening early childhood spirituality at Raudhatul Athfal institutions in Indramayu. Using a descriptive qualitative approach, data were collected through interviews with teachers and parents, observation of activities, and document analysis of academic programs. The findings show that parenting programs were systematically planned at the beginning of the academic year through work meetings involving school leaders, teachers, committees, and parents. Programs were implemented in two main forms: seminars addressing child development and spirituality, and joint activities such as outing classes, cooking classes, and manasik haji training that encouraged parent-child interaction. Evaluation was carried out during and after the activities through discussions, questionnaires, and internal meetings, providing feedback for program improvement. Despite these efforts, challenges remained, including limited parental attendance, inadequate facilities, and weak collaboration between schools and families. The results indicate that structured parenting management strengthens parents' understanding and participation in fostering children's spiritual development. This research concludes that effective collaboration between schools and parents through managed parenting programs plays a vital role in building children's spiritual foundations, providing valuable insights for educators and policymakers in early childhood education.

Keywords

Early Childhood; Management; Parenting; Spiritual

Corresponding Author

Umyati

Universitas Islam Bunga Bangsa Cirebon, Indonesia; umyati1982@gmail.com

1. INTRODUCTION

Education in Indonesia is mandated by Law No. 20 of 2003 on the National Education System, which emphasizes the development of students' full potential, including spiritual strength, intelligence, and character. Early childhood education (PAUD) is considered a strategic foundation because it is during this period that children's capacities are formed most rapidly. According to Kementerian Pendidikan, Kebudayaan dan Riset (2021), PAUD is recognized as the golden age, during which developmental interventions determine lifelong outcomes. Family participation is a crucial factor because parents are the primary educators and role models for children. A study by Wiyani & Hidayati (2020) emphasizes that strong family involvement creates a more effective environment for holistic



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learning. However, data from the Ministry of Religious Affairs (2022) show that parental involvement in RA parenting programs remains uneven across regions. Indramayu is one area where participation rates are still relatively low despite the high number of RA institutions. This gap raises questions about the effectiveness of parenting management in such contexts. Hence, aligning school and family roles becomes a necessity to fulfill national educational goals.

The family serves as the first and most fundamental educational environment that shapes a child's identity, values, and spirituality. Parents are responsible not only for physical care but also for imparting religious and moral values that are essential for character development. Raudhatul Athfal (RA), as a formal institution under the Ministry of Religious Affairs, provides structured religious and developmental programs that complement family education. According to Hartati, (2019) Children who experience strong family-school collaboration demonstrate higher levels of spiritual intelligence and moral reasoning. Yet, many parents remain unaware of their critical role in spiritual development. Research by Nasution & Siregar, (2021) Confirms that parents often delegate spiritual education entirely to schools, resulting in weak outcomes at home. In Indramayu, observations suggest that children often exhibit low independence and responsibility, likely due to insufficient parental reinforcement. This indicates that without structured management, parental involvement may remain incidental and ineffective. Therefore, a comprehensive parenting management system is required to bridge the gap between family and institutional roles.

Spirituality in early childhood is increasingly recognized as a vital dimension of education. It refers to the development of values, empathy, responsibility, and a sense of transcendence in children's daily lives. According to Miller (2019) Spiritual formation enhances resilience and provides children with a sense of meaning and purpose. Similarly, Hartati (2019) Stresses that spirituality supports emotional well-being, social connectedness, and lifelong moral behavior. However, modern educational trends often prioritize cognitive and academic achievements, while neglecting the spiritual dimension. A recent study by Wahyuni (2021) Reveals that children exposed solely to academic-based learning tend to struggle with moral reasoning and social responsibility. This imbalance risks producing generations that are intellectually capable but spiritually fragile. In the context of RA, which integrates religious values, spirituality should be a central focus rather than a secondary concern. Yet, the challenge remains how to operationalize spirituality through concrete parenting programs. For this reason, parenting management becomes essential in structuring and sustaining such initiatives.

Parenting management refers to a structured approach that applies planning, organizing, implementation, and evaluation to parental involvement programs. It ensures that activities are not incidental but integrated into the academic and spiritual vision of schools. According to (2020), Structured parenting programs enhance parents' skills in nurturing their children's spiritual and moral values. These programs may take the form of seminars, joint activities, and consultation sessions, which foster stronger collaboration between families and institutions. In Indramayu, RA institutions, such as Darul Arqom and Al Mukhlusun, conduct these programs but face challenges in terms of participation and consistency. Research by (2019) confirms that socio-economic demands often hinder parents from attending scheduled programs. As a result, some children lack sufficient spiritual guidance at home despite institutional efforts. Therefore, parenting management must address these contextual barriers while ensuring program sustainability. Without proper management, parenting education risks becoming fragmented and ineffective.

Indramayu is a significant case study because it represents both the potential and challenges in early childhood spiritual education. The district is characterized by strong Islamic traditions and a high number of RA institutions, yet participation in structured parenting programs remains inconsistent. Data from the Ministry of Religious Affairs, (2022) Highlight that only around 60% of parents in Indramayu actively engage in RA parenting activities. This figure is lower compared to other districts in West Java, suggesting the presence of structural and socio-economic barriers. According to Komala & Lestari, (2021) Parental involvement is often limited by time constraints and economic responsibilities,

which makes RA programs less accessible. Furthermore, interviews conducted in local RA institutions reveal that some parents delegate participation to grandparents, reducing the intended impact on parenting practices. This makes Indramayu an ideal location to study parenting management because it reflects both the urgency of the problem and the opportunity for improvement. By focusing on this district, the study contributes to a contextual understanding of parenting challenges in early childhood spiritual education.

Research on parenting in Indonesia has largely focused on cognitive and behavioral development, with fewer studies emphasizing spiritual dimensions. According to Wahyuni (2021), much of the existing literature prioritizes academic achievement over moral and spiritual formation. Similarly, Wiyani & Hidayati (2020) found that while parenting programs exist, few apply systematic management frameworks. This creates a research gap in understanding how management principles can strengthen spiritual education in RA. Addressing this gap is crucial because spirituality is foundational for long-term character development. Without attention to this area, children risk becoming academically competent but lacking moral resilience. Therefore, research that integrates parenting management with spiritual education responds to both theoretical and practical needs. It not only fills a void in the literature but also offers actionable strategies for schools and families. This study thus positions itself within a growing body of scholarship that emphasizes holistic early childhood education.

The management framework provides a useful lens for analyzing parenting education. Planning ensures alignment between family expectations and school objectives. Implementation translates plans into structured programs such as seminars, joint religious practices, and experiential learning activities. Evaluation functions as a mechanism to monitor effectiveness and refine future programs. According to Suyadi & Ulfah, (2020) Management-based parenting enhances parental knowledge and ensures the sustainability of activities. Control, as the final stage, creates accountability for schools and families in achieving shared goals. This systematic approach ensures that parenting programs are not ad hoc but are instead embedded within the institutional culture. It also allows schools to measure parental participation and children's spiritual outcomes more concretely. As such, management theory not only provides structure but also offers tools for continuous improvement. This is especially relevant in Indramayu, where consistency and sustainability are key challenges.

Given these considerations, this study aims to examine the role of parenting management in enhancing early childhood spirituality in RA institutions in Indramayu. Specifically, the research examines how planning, implementation, and evaluation are conducted, as well as the obstacles that hinder their success. By situating parenting within a management framework, the study aims to determine whether structured approaches can enhance parental involvement in children's spiritual formation. The focus on Indramayu highlights how socio-economic and cultural contexts influence parenting practices in RA. The research contributes to theoretical discussions by filling the gap in the spiritual aspects of parenting management. It also provides practical recommendations for educators, policymakers, and families. Ultimately, the study argues that well-managed parenting programs are essential in creating sustainable strategies for early childhood spiritual development. In doing so, it aligns educational practice with cultural and religious imperatives that emphasize the family's role in nurturing spirituality.

2. METHODS

This study employed a qualitative approach with a descriptive method because it was considered the most suitable design to capture the natural phenomena of parenting management in early childhood institutions. The research was conducted at two Raudhatul Athfal institutions in Indramayu, namely RA Darul Arqom and RA Al Mukhlusuun. Participants consisted of 6 teachers, 20 parents, and four school administrators who were directly involved in planning and implementing parenting programs.

The selection of these participants was based on their active roles in the educational process, ensuring that data were obtained from those most knowledgeable and experienced. A purposive sampling technique was employed to identify informants who met specific criteria, including having children enrolled in RA and participating in parenting activities. This approach was chosen because purposive sampling allows researchers to focus on participants with relevant experiences and insights. Data collection was conducted in natural school environments to ensure the authenticity of the information. By involving multiple categories of participants, the study was able to provide a comprehensive description of parenting management. This distribution of respondents reflects the diversity of perspectives required to address the research questions.

The research procedure consisted of three main stages: preparation, data collection, and analysis. In the preparation stage, researchers designed research instruments and obtained permission from the institutions. Data collection involved three techniques: in-depth interviews, direct observation, and document analysis. In-depth interviews were conducted with all selected participants, including teachers, parents, and school leaders, to explore detailed insights into parenting practices. Observations were made during school activities such as seminars, outing classes, and consultation sessions to understand parent-child-school interactions. Document analysis involved reviewing work plans, academic calendars, and reports to validate the information obtained from interviews and observations. The combination of these three techniques was intended to produce triangulated data, increasing the credibility and validity of the findings. Triangulation ensured that data from different sources supported each other and reduced potential bias. This methodological rigor helped ensure that the descriptions of parenting management reflected actual practices.

The data analysis process was conducted inductively following the interactive model of Miles and Huberman, which consists of three main stages: data reduction, data display, and conclusion drawing/verification. Data reduction involved selecting, simplifying, and organizing raw data obtained from the field. In the next stage, data were displayed in the form of matrices and thematic groupings to facilitate interpretation. The researchers then conducted verification by comparing data across different sources and confirming the findings through member checking with selected participants. This process enhanced the validity of the results and ensured consistency between the data and the interpretations. The analysis specifically focused on identifying patterns in the planning, implementation, and evaluation of parenting management, as well as the obstacles encountered during this process. In addition, coding was applied to categorize emerging themes systematically. Throughout the analysis, researchers sought to maintain objectivity by documenting every step of the procedure. The use of an established qualitative analysis framework contributed to the trustworthiness of the findings. Thus, the methodological approach ensured that the study was both credible and rigorous.

3. FINDINGS AND DISCUSSIONS

Findings

The findings of this study revealed four key aspects: Planning, Implementation, Evaluation, and Obstacles of parenting management for enhancing the spiritual development of early childhood learners at RA Darul Arqom Indramayu and RA Al Mukhlusun Indramayu.

- a. The planning process demonstrated that parenting programs were systematically designed to align school objectives with parental expectations. The planning included setting themes particularly focused on children's spirituality, determining schedules at the beginning of the semester, preparing resource persons, and establishing committees. Parents were invited to participate in decision-making through deliberations to ensure collective commitment.
- b. The implementation stage involved structured activities such as seminars, parent-teacher meetings, and collaborative events, including outings and cooking classes. Activities were

conducted both within the school premises and in outdoor environments, typically on weekends to accommodate parents' work schedules. Documentation and observations confirmed that the programs were executed effectively, supported by cohesive teamwork among committees.

- c. The evaluation process was conducted through two approaches: (a) formative evaluation during program implementation by means of discussions and Q&A sessions with parents, and (b) summative evaluation through committee meetings approximately one week after the events. Questionnaires were also distributed to assess parents' comprehension and to collect feedback for future improvements.
- d. The study identified several challenges that limited program effectiveness. These included low parental participation, with less than full attendance at activities, unsuitable learning spaces for parent engagement, and limited communication between facilitators and some parents. In certain cases, children's grandparents replaced parents during sessions, which reduced the intended parental impact.

Overall, the results indicate that well-structured parenting management contributes positively to strengthening parents' understanding of children's spiritual growth, despite challenges in participation and communication that need to be addressed for greater program effectiveness.

Table 1. Summary of Parenting Management Results at RA Darul Arqom Indramayu

Aspect	Key Findings	Supporting Data Sources
Planning	Theme set on children's spirituality; schedules agreed at semester start; collective decision-making with parents.	Interviews, observations, documents
Implementation	Activities included seminars, outings, and cooking classes, held on weekends, and conducted both in school and outdoor settings.	Observations, documentation
Evaluation	Ongoing discussions during events, committee meetings post-program, and the use of questionnaires to assess parental understanding.	Interviews, surveys, meeting notes
Challenges	Limited parental attendance (e.g., 30 of 50 parents attended); unsuitable spaces; some parents replaced by grandparents.	Attendance records, interviews

Planning of Parenting Programs to Enhance Early Childhood Spirituality

The results of the study indicate that the planning process for parenting programs at RA Darul Arqom Indramayu and RA Al Mukhlusun Indramayu was systematically conducted at the beginning of each academic year. This planning took place during semester work meetings (*rapat kerja*) that involved school leaders, teachers, the school committee, and representatives of parents. The involvement of these stakeholders reflects a collaborative effort to ensure that the programs are relevant and feasible.

Two main forms of parenting programs were designed: (a) parenting classes through seminars and parent-teacher meetings, and (b) parental involvement programs such as outbound activities, cooking classes, and consultation days. These plans were documented in the academic calendar of both institutions to guarantee structured implementation. The programs aimed to strengthen parents' parenting skills, particularly in nurturing children's spirituality in alignment with the schools' vision.

The planning process reflects the theoretical perspectives of Harjanto, who views planning as a projection of necessary actions to achieve legitimate goals, and Siagian, who defines it as a comprehensive process of decision-making for future activities. In this case, the schools applied such principles by defining objectives, identifying responsible actors, determining activities, and setting

timelines. Husaini Usman's elements of planning—predefined activities, processes, outcomes, and future orientation were clearly visible in the programs designed by both RA institutions.

The primary objective of the planning process was to equip parents with the necessary skills for effective parenting. In the context of rapid societal changes, this is crucial, as parents must adapt their roles to meet the modern challenges of child-rearing. The findings confirm that the schools' structured planning approach provides an effective foundation for achieving this objective.

Implementation of Parenting Programs to Enhance Early Childhood Spirituality

The implementation of parenting programs at RA Darul Arqom Indramayu and RA Al Mukhlasuun Indramayu was carried out in accordance with structured plans and schedules. The findings show that the programs were organized by the school in collaboration with the school committee, invited facilitators, and parents as participants. The parenting activities were conducted four times per academic year, with two sessions in each semester, ensuring regularity and continuity.

Two main models of parenting activities were identified: (a) parenting classes in the form of seminars addressing child development and parenting practices, and (b) parental involvement activities such as outbound programs, cooking classes, and *manasik haji* training. These activities were consistently aligned with the school's academic calendar and were coordinated by the school management and the committee.

The parenting seminars (Parent Gathering) provided a platform for discussing key issues related to children's needs, such as spirituality, nutrition, health, character education, and developmental milestones. Meanwhile, joint activities like *outing classes* and cooking classes promoted active parent-child engagement in experiential learning settings, often held at local community venues such as the Indramayu Islamic Center.

Evaluation of Parenting Programs in Enhancing Early Childhood Spirituality

The findings revealed that the evaluation process at RA Darul Arqom Indramayu and RA Al Mukhlasuun Indramayu served as a measuring tool to determine the extent to which the objectives of the parenting program were achieved. Evaluation was conducted in two stages: (1) during the implementation of the activities, by engaging parents in discussions and question-answer sessions to assess their comprehension of the presented material; and (2) after the activities, through internal meetings among the committee, school leaders, and teachers to review strengths and weaknesses of the program.

The evaluation aimed to measure parents' understanding of the delivered content and to identify improvements in parenting practices applied at home. Parents reported several perceived benefits, including learning effective childcare methods, developing empathy and respect toward children's outcomes, and gaining broader awareness of their role as partners in education.

The schools employed multiple evaluation methods, including focus group discussions, questionnaires, interviews, and observation. This combination of tools provided both qualitative and quantitative data regarding the effectiveness of the parenting programs. The evaluation was also utilized to formulate adjustments for subsequent program cycles, ensuring continuous improvement.

Table 2. Evaluation of Parenting Programs at RA Darul Arqom and RA Al Mukhlasuun Indramayu

Evaluation Aspect	RA Darul Arqom Indramayu	RA Al Mukhlasuun Indramayu	Data Source
Timing of Evaluation	During program (Q&A with parents); Post-program internal meetings	During program (Q&A with parents); Post-program internal meetings	Observation, interviews
Evaluation Methods	Discussions, questionnaires, and internal committee review	Discussions, questionnaires, and internal committee review	Reports, FGD notes

Evaluation Aspect	RA Darul Arqom Indramayu	RA Al Mukhlusuun Indramayu	Data Source
Main Objectives	Assess parental understanding; monitor parenting practices at home	Assess parental understanding; monitor parenting practices at home	Evaluation forms
Participants Involved	Parents, school head, teachers, committee members	Parents, school head, teachers, committee members	Meeting notes
Reported Benefits	Parents improved their childcare skills, developed empathy, and valued children's work	Parents gained insights, reduced ego in parenting, strengthened family-school collaboration	Parent feedback
Outcomes	Identification of program strengths and weaknesses, adjustments for the next cycle	Same outcomes: improvements planned for next cycle	Evaluation summaries

Obstacles in Implementing Parenting Programs to Enhance Early Childhood Spirituality

The research findings indicate that the implementation of parenting programs at RA Darul Arqom Indramayu and RA Al Mukhlusuun Indramayu did not always proceed smoothly. Several obstacles were identified during the process, including:

- The level of parental awareness toward the importance of parenting programs remained relatively low, as not all parents of students were actively involved.
- The scheduling of activities was often problematic, with delays in starting time, requiring reminders from the organizers.
- The seating arrangements and classroom settings were not fully suitable for adult learning, which reduced the effectiveness of the sessions.
- Limited facilities and infrastructure in both schools created challenges in conducting programs optimally.
- Weak collaboration between the schools and parents was the most prominent obstacle, as some parents assumed that responsibility for children's spiritual education rested solely with the school.

These obstacles highlight the constraints faced by the institutions in implementing parenting programs designed to strengthen the spiritual development of early childhood students. Despite the challenges, the findings underscore the importance of consistent parental involvement and institutional support in ensuring that program objectives are effectively achieved.

Discussion

The results of this study reveal that parenting management in early childhood institutions significantly contributes to the cultivation of spirituality among children; however, this contribution must be understood critically within the framework of educational management. Parenting activities that are deliberately planned, systematically organized, consistently implemented, and carefully evaluated create a structured pathway for parental involvement. This structure enables parents not only to acquire new knowledge but also to internalize values that foster their children's spiritual growth at home. Theoretically, this finding suggests that management principles are not limited to administrative practices but also influence the transmission of value and character building. Planning ensures clarity of goals, organizing creates role distribution, implementation translates ideas into action, and evaluation secures accountability. When these four functions work in synergy, the management cycle forms a loop that sustains parenting education. However, the presence of these functions does not eliminate contextual challenges such as parental time constraints, economic pressures, and limited facilities. These contextual realities influence how effectively management strategies translate into outcomes for children's spirituality. Hence, parenting management must always be understood as an

interaction between theoretical frameworks and socio-cultural realities.

The planning findings demonstrate that institutionalizing parenting activities into the academic calendar ensures predictability and clarity for parents. This step is important because spirituality in early childhood cannot be cultivated through incidental activities but requires continuity and reinforcement. Planning also reflects an inclusive process when parents are invited to participate in setting themes, choosing activities, and aligning schedules. From a critical perspective, however, planning in itself does not ensure participation; it only provides the potential for collaboration. The data from RA Indramayu indicate that even when programs were carefully planned, not all parents attended regularly. This indicates that parental motivation and socio-economic conditions are critical moderators that planning alone cannot address. Putra (2023) also found that parenting activities in early childhood often face similar obstacles when families struggle with limited time and resources. Thus, planning should be adaptive, with flexible models that anticipate barriers rather than assuming uniform parental availability. In this sense, planning functions not only as a projection but as a design for inclusivity and accessibility. Such a conception of planning strengthens the relevance of management theory in contexts with varying parental capacities.

Organizing efforts within the studied institutions were carried out through the formation of committees, the allocation of responsibilities, and the involvement of facilitators, which demonstrates that the institutional structure plays a decisive role in sustaining parenting programs. Organizational efforts reduce the risk of ad-hoc implementation and ensure that each stakeholder has a clear role. Yet, critical analysis reveals that organizational success depends on the competence of facilitators, the availability of resources, and the clarity of communication channels. Without sufficient capacity, organizing risks becoming merely procedural rather than transformative. Lamba, (2024) Demonstrated that the integration of digital platforms in parenting programs enhances documentation, communication, and accessibility, addressing precisely the weaknesses found in traditional organizational methods. The implication is that organizing must not stop at allocating roles but should invest in capacity building and technological support. This study shows that weak facilities and inconsistent communication reduced the effectiveness of organizational structures. Therefore, the organizing function should be reconceptualized as building institutional resilience rather than simply distributing tasks. Such a shift in understanding is crucial if RA institutions are to sustain parenting programs that influence children's spiritual development.

Implementation, as the actuating stage of management, plays the most visible role in translating parental involvement into lived experiences. The study found that seminars provided conceptual frameworks, while experiential activities such as outing classes, cooking sessions, and manasik haji training fostered direct interaction between parents and children. Critically, experiential activities appear to have greater potential in shaping spirituality because they situate values within concrete, practical experiences. According to Nasution & Siregar (2021) Children's spiritual development is strongly reinforced when parents model religious behaviors in shared experiences. This suggests that implementation strategies must prioritize activities that enable parents to embody values, rather than merely receive knowledge. However, the effectiveness of implementation varied, influenced by facilitator competence, parental attendance, and contextual conditions. Nasution & Siregar (2021) It was also highlighted that learning environments emphasizing practice rather than theory are more effective in moral and spiritual education for young children. Thus, implementation should be considered the core arena where spirituality is transmitted and enacted. Designing activities that combine emotional engagement, physical participation, and spiritual reflection can maximize outcomes. In this way, implementation fulfills its role as the actuating element of management theory.

Evaluation in the studied RA institutions combined formative assessments during activities with summative reflections afterward, providing a feedback mechanism for program improvement. Discussions, Q&A sessions, questionnaires, and committee meetings created spaces for reflection and adjustment. This practice reflects the controlling function of management, which ensures that objectives

are monitored and improved over time. Yet, critical reflection reveals limitations: most evaluation data relied on self-reports, which are vulnerable to bias and do not directly measure children's spiritual outcomes. Zammit et al. (2024) argue that evaluating the transmission of religiosity requires behavioral indicators and longitudinal approaches, rather than relying on one-time questionnaires. The implication is that evaluation in parenting management should evolve toward multi-method strategies that include observation of children's practices, home follow-ups, and longitudinal measures. Such an approach would provide a more accurate picture of whether parents' increased knowledge translates into sustained changes in children's spirituality. Therefore, evaluation should not be seen as the final stage but as an ongoing accountability process embedded in program cycles. Strengthening this function would enhance both validity and practical relevance.

The obstacles identified in this study reveal that socio-economic realities, limited facilities, and low parental awareness hinder the effectiveness of even well-designed programs. Parents often cited work demands and time constraints as reasons for their absences, with some delegating participation to their grandparents. These realities diminish the intended impact of parenting programs, as spirituality necessitates direct parental involvement rather than delegation. Miller, (2019) Emphasizes that spiritual formation in children is rooted in consistent parent-child interactions, rather than sporadic or substitute participation. This highlights a critical gap between institutional expectations and family realities. Addressing this gap requires not only better planning and organizing but also innovative delivery modes such as short sessions, weekend or evening options, and digital supplements. Lamba, (2024) This further suggests that online platforms can provide alternative channels for parents who are unable to attend in person. In summary, obstacles should not be viewed merely as limitations, but rather as signals to adapt management strategies to socio-economic and cultural contexts. By responding adaptively, institutions can transform constraints into opportunities for innovation.

When compared with previous studies, the findings of this research both confirm existing knowledge and offer new insights. Putra (2023) similarly found that socio-economic pressures hinder parental participation despite structured planning. Nasution & Siregar (2021) emphasized the importance of shared religious practices in reinforcing children's spirituality, which aligns with this study's finding that experiential activities are most effective. Lamba (2024) demonstrated the potential of digital-based parenting management to overcome access barriers, suggesting a future direction for RA institutions struggling with low attendance. Together, these studies highlight that effective parenting management is not only a matter of design but also of adaptation to local realities and integration of technological support. Notably, this comparison reveals that the Indramayu context mirrors broader national challenges while also providing specific lessons. The convergence of findings strengthens the argument that parenting management must be both systematic and flexible to be impactful. Thus, this study contributes to filling the research gap on spirituality-oriented parenting management in early childhood education.

The theoretical implications of this study extend the classical management framework by demonstrating how planning, organizing, actuating, and controlling operate in resource-limited educational contexts. While theory often assumes ideal conditions, practice in Indramayu shows that socio-economic constraints and cultural practices act as moderating variables. This suggests that management theory in education must account for context-specific factors to remain relevant and effective. By situating parenting management within POAC, this study shows that each function must be adapted to parental realities rather than applied uniformly. For example, planning requires flexibility, organizing requires technological support, implementation emphasizes experiential activities, and evaluation utilizes multi-method indicators. These adaptations refine the applicability of management theory to early childhood education. Hartati (2019) Stresses that child development cannot be separated from its socio-cultural environment, a view that aligns with this study's conclusion. Thus, this research bridges the gap between abstract theory and grounded practice in parenting management.

From a policy perspective, the findings suggest that institutionalizing parenting programs into

school management systems is crucial for sustainability. Clear documentation, budget allocation for facilitators, and investment in adult-friendly learning spaces can strengthen outcomes. Collaboration with local education offices and community organizations can provide continuity beyond individual staff changes. Incentive mechanisms and recognition programs may motivate parental participation. Moreover, co-designed schedules and content with parent representatives can reduce misalignment and increase ownership. Digital platforms should be explored as complementary tools to reach busy parents. Data-driven monitoring can guide resource allocation and identify vulnerable groups for targeted outreach. These recommendations are consistent with broader efforts to mainstream family-school partnerships into national education policy. They also ensure that parenting programs are not temporary projects but long-term strategies for spiritual formation. By embedding parenting management in policy, the impact on children's development can be scaled beyond individual institutions.

In conclusion, a critical synthesis of this study reveals that well-managed parenting programs, structured through planning, organizing, activating, and controlling, are effective strategies for fostering early childhood spirituality. However, they remain challenged by participation and facility constraints. Empirical evidence demonstrates that activities designed and documented at the start of the year provide clarity, experiential activities foster deeper internalization of value, and evaluations ensure accountability. Yet, without adaptive responses to socio-economic conditions, the effectiveness of these programs remains partial. Comparisons with recent studies confirm that this pattern is not unique to Indramayu but reflects broader educational dynamics. Theoretically, the study refines management concepts by integrating contextual moderators; practically, it offers recommendations for improving parental engagement. Thus, this research contributes to both academic discourse and real-world strategies in early childhood education. With that, the study affirms that effective parenting management, despite challenges, is a crucial instrument for strengthening family-school collaboration, which forms the foundation of children's spiritual development.

4. CONCLUSION

This study aimed to investigate how parenting management in early childhood institutions contributes to strengthening children's spiritual development through systematic planning, implementation, evaluation, and continuous improvement. The findings demonstrate that structured planning, involving teachers, committees, and parents, ensures clarity of goals and roles. Meanwhile, diverse program formats, ranging from seminars to experiential activities, create multiple pathways for parental learning and engagement. Evaluation mechanisms, both formative and summative, proved essential in identifying successes and shortcomings, thereby supporting the refinement of future activities. Despite the program's overall success, barriers such as limited parental attendance, infrastructure constraints, and inconsistent collaboration highlight the importance of context-sensitive strategies and institutional support.

The research also reveals that managerial principles, such as planning, organizing, actuating, and controlling, function as effective mediators of program quality, reinforcing the idea that parenting initiatives must be integrated into school systems rather than treated as ad hoc activities. By embedding parenting programs within institutional routines, schools not only enhance parental knowledge but also foster stronger home-school partnerships in nurturing spiritual values. Importantly, the findings resonate with religious and cultural imperatives that emphasize the responsibility of parents in guiding their families' spiritual well-being, thereby aligning managerial practice with moral obligations.

Future research should expand beyond the current context of two institutions in one district to capture broader cultural and socioeconomic variations. Longitudinal studies are particularly needed to measure whether parental learning translates into sustained behavioral change in children's spiritual practices. Experimental or quasi-experimental approaches may also be valuable in isolating the most

effective components of parenting programs. Moreover, exploration of digital and hybrid delivery models could provide innovative solutions to attendance and resource-related challenges, ensuring wider accessibility and sustainability. Ongoing studies in these directions are crucial for advancing both the theoretical understanding and practical application of parenting management in early childhood education.

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