



## Developing a Conceptual Framework of Parental Involvement, Student Attitudes, Institutional Policies, and Academic Success in Islamic Religious Education

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### Abstract

This research aims to construct a conceptual model by testing influential relationships among parental engagement, Students' attitudes towards Islamic religious learning, school policies, and student academic achievement. Using PLS-SEM, six hypotheses modeled based on the interactions of the four variables were analyzed. 500 students from Madrasah Aliyah Negeri (MAN) located in Bengkulu were recruited using a convenient sampling technique. Data were collected using a valid and reliable questionnaire and analyzed based on measurement models and structural models. This research found a significant influence of variables related to Islamic religious learning. The analysis showed that parental engagement had a big impact on Students' attitudes (original sample value: 0.698, T-statistics: 23.268, p-values: 0.000), school policies (original sample value: 0.327, T-statistics: 12.332, p-values: 0.000), and students' achievements in learning Islamic religion (original sample value: 0.224, T-statistics: 6.984, p-values: 0.000). Apart from that, students' attitudes also contributed significantly to school policies and their academic achievement in learning Islamic religion (original sample value: 0.147, T-statistics: 5.871, p-values: 0.000). School policies were also proven to substantially influence students' achievements in religious learning (original sample value: 0.536, T-statistics: 8.498, p-values: 0.000). These results emphasize that the model has been well-established and well-confirmed, demonstrating the important roles of parental engagement, Students' attitudes, and school policies in advancing Islamic religious education.

**Keywords:** Parental Engagement; Students' Attitudes; School Policies; Students' Achievements in Islamic Religious Learning

### Introduction

Islamic religious education plays a crucial role in shaping the moral and social foundations of students. As an integral part of the curriculum in a country with a majority Muslim population, Indonesia, this religious education does not only focus on doctrinal aspects, but also on strengthening ethical values that are relevant to contemporary life (Groeninck, 2021). In the era of globalization, the challenges of modernity often give rise to ethical dilemmas that can conflict with traditional values. Islamic religious education aims to instill a deep understanding of religious teachings that can help students face this dilemma (Bazzi et al., 2020). This education is also expected to be a tool for broader social and personal integration, beyond just academic achievement. However, the effectiveness of this education depends on many factors, including the quality of materials, teaching methodology, and parental participation, all of which play a role in shaping educational outcomes (Maryati et al., 2020).

The role of parents in their children's education is very vital, especially in the context of Islamic religious education. This involvement covers various aspects, from providing material support to

modeling good behavior (Smad, 2020). Children who see their parents actively involved in the learning process tend to have more positive attitudes towards their education (Kelty & Wakabayashi, 2020). This includes participation in school activities, helping with homework, and attending meetings with teachers (Wilkinson et al., 2021). Furthermore, effective parental engagement can increase students' learning motivation and support them to achieve better results in religious studies and overall academics (Luecking et al., 2020). Therefore, the importance of understanding and encouraging parental engagement in Islamic religious education cannot be underestimated because it has a direct impact on the success of children's education.

Parental engagement in Islamic religious education creates unique dynamics in formal education settings. These dynamics influence various aspects of school life, including school policies and students' attitudes toward religious learning. For example, active parents can influence schools to adopt a more inclusive and supportive approach to religious instruction. It also has the potential to increase student academic achievement, as there is a direct relationship between emotional and academic support from parents and students' achievements (Muttaqin et al., 2020). However, challenges arise when there is a gap between school expectations and parental engagement, which may be caused by various factors, including busy work or a lack of understanding of the importance of religious education (Nur'aini et al., 2020). Therefore, it is important to scientifically explore the interactions between parental engagement variables, students' attitudes, and school policies that can positively influence students' achievements in Islamic religious learning at school.

Previous research has provided valuable insight into the role of parental engagement in general education contexts, but there remains a significant paucity of literature investigating its impact in the context of Islamic religious learning. Many studies tend to isolate variables, such as parental engagement, from other variables such as students' attitudes, school policies, and academic achievement (e.g., Alshboul et al., 2021; Muttaqin et al., 2020; Nudin, 2020; Wandasari, 2019), which may have complex interactions and mutual influences. This often results in a fragmentary understanding, which does not reflect the reality of broader educational dynamics. Additionally, the lack of research using methodologies that can capture the multivariate relationships between these variables creates a gap in our understanding of how best to support Islamic religious teaching in schools. Therefore, studies that approach this phenomenon with a more holistic and integrative framework are urgently needed to overcome these limitations and provide more effective and practical recommendations.

Understanding the complex relationships between parental engagement, students' attitudes, school policies, and academic achievement in the context of Islamic learning is important not only for the development of more cohesive educational theories, but also for more effective educational practices. Parental engagement, which has been recognized as a key factor in promoting positive attitudes and academic achievement in students, may have more significant implications in highly

normative and value-driven contexts such as religious education (Groeninck, 2021). Given that students' attitudes toward learning can be greatly influenced by supportive school policies, and these policies can in turn influence academic achievement, it is important to explore the ways in which interactions among these variables occur (Bazzi et al., 2020). This research aims to fill this knowledge gap and provide deeper insight into how these elements interact with one another. Thus, this study is not only academically relevant but also very important in the context of educational practice which is currently facing challenges to be more inclusive and supportive in teaching religious values.

The main aim of this research is to construct a conceptual model by testing the complex influential relationships among parental engagement, students' attitudes, school policies, and academic achievement in the context of Islamic religious learning. This study detects and analyzes how these variables interact and influence one another in a dynamic and often diverse educational system. By using a robust and representative methodology, this study not only fills a gap in the existing literature, but also expands our understanding of the effects of parental engagement beyond just academic or emotional support. Thus, this research aims to provide practical, evidence-based recommendations for educators and policymakers in designing more effective policies and practices. This research also seeks to clarify the role of parental engagement in shaping students' positive attitudes towards Islamic religious learning, as well as its impact on educational policy and broader educational attainment.

The theoretical significance of this research lies in its potential to enrich academic literature with a new perspective on the interactions among influential variables in Islamic religious education. It is hoped that this research will produce in-depth insights into the mechanisms that mediate the influence of parental engagement on educational outcomes, which can be used to develop more inclusive and effective educational theories. Practically, the results of this study have great potential in guiding educators and policymakers to design more effective strategies for involving parents as active partners in religious education. This includes developing programs that support parent involvement in various aspects of religious education, from curriculum planning to extracurricular activities. In addition, it is hoped that the results of this research can provide guidance for educational practices that are more sensitive to the religious and social values that are at the core of Islamic religious education, thereby helping to create a more supportive and productive learning environment for all students.

### **Parental engagement in Supporting Students' Islamic Religious Learning**

Parental engagement in supporting students' Islamic religious learning is important because it can provide moral support, strengthen values, and practical guidance that strengthens the understanding and practice of Islam in their daily lives (Benito-Gomez et al., 2022). Parental engagement in supporting students' Islamic religious learning is an active activity and willingness of parents to be directly involved in supporting, facilitating, and providing encouragement and moral support to their

children in understanding, internalizing, and practicing the teachings of the Islamic religion in the context of formal and informal education (Rickert & Skinner, 2022).

Parental engagement in supporting students' Islamic religious learning shows various forms of support provided by parents to their children. First, through active support when children take part in Islamic religious learning activities at school, by providing encouragement and moral support. Furthermore, parents' positive perceptions of their children's academic abilities in understanding Islamic religious lessons are also an indicator of parental engagement (Dwi Utari & Hamid, 2021). This is reflected in the parents' belief that children have good abilities in understanding Islamic religious materials. In addition, parents' active participation in supporting assignments and projects related to Islamic learning, both in providing direct assistance and providing encouragement, is also an important part of parental engagement (Mogra, 2020). Furthermore, intensive communication between parents and schools regarding children's progress in learning Islam shows a high level of involvement, which is reflected in parents' frequent interactions with teachers or school staff (Elkins & Schurer, 2020). Consistent support from parents in studying and understanding Islam is also an important indicator, which is reflected in the adequate support given by parents to their children in undergoing the Islamic religious education processes (Islahuddin et al., 2021). Lastly, parents' participation in supporting extracurricular activities or Islamic religious activities at schools shows their commitment to supporting their children's Islamic religious education, both inside and outside the formal learning environment (Goshin et al., 2021). Thus, parental engagement in supporting students' Islamic learning includes various aspects that show significant support and involvement from parents in ensuring their children are successful in understanding and practicing the teachings of Islam.

There are several factors that influence parents' involvement in students' Islamic religious learning. The first is cultural factors and family values, where the tendency of parents to be involved in their children's Islamic religious education is often influenced by the religious and cultural values held in the family (Victorynie et al., 2020). Furthermore, educational factors and parental knowledge about the Islamic religion also play an important role. Parents who have a deeper understanding and knowledge of the Islamic religion tend to be more active in supporting their children's Islamic learning (Kolb, 2023). Apart from that, social environmental factors also have an influence, where support and social norms from the surrounding environment can encourage or hinder parental engagement in Islamic religious learning (Nudin, 2020). Economic factors also cannot be ignored, where the family's economic conditions can influence the availability of time and resources that parents can invest in their children's Islamic religious education. In addition, institutional factors, such as the quality of Islamic religious education in schools or religious institutions, as well as policies and programs that support parental engagement, also play an important role in influencing the level of parental engagement in students' Islamic religious learning (Alshboul et al., 2021). By understanding these

factors, teachers can identify effective strategies to increase parental engagement in their children's Islamic religious education.

### **Students' attitudes in learning Islamic religion**

Students' attitudes in learning about Islam are important because they can influence their understanding, appreciation and practice of religious values, teachings and culture which are the integral parts of their identity and behavior (Chanifah et al., 2021). Students' attitudes in Islamic religious learning refer to the attitudes or mental views that students have towards the learning materials, values, beliefs and religious practices taught in the context of Islamic religious education, which include aspects such as interest, appreciation, belief, and motivation for learning and applying Islamic teachings in everyday life (Saada & Magadlah, 2021).

Students' attitudes towards learning Islamic religion include interest in studying Islamic religious materials at school. Students' perceptions about the relevance of Islamic religious materials to everyday life are reflected in their beliefs that what they learn can be useful in everyday life (Kolb, 2023). Furthermore, students' satisfaction with the method of teaching Islamic religious materials is reflected in their perceptions that the teaching method used is quite effective and interesting (BinTaleb, 2021). Students' compliance with the rules and values of the Islamic religion is reflected in their efforts to comply with the rules and values taught at school. Students' attitudes towards school policies regarding Islamic religious learning are reflected in their perceptions that school policies regarding Islamic religious learning are implemented well (Saada & Magadlah, 2021). Finally, students' perceptions of school policies support for Islamic learning are reflected in their beliefs that school policies support them in understanding and practicing Islamic teachings well (Kosim et al., 2023).

Factors that influence students' attitudes towards Islamic religious learning include internal and external factors. Internal factors involve students' personal experiences and beliefs towards the Islamic religion, such as religious education received at home or in the surrounding environment, as well as religious beliefs instilled by their families and communities (Ahmed, 2020). Apart from that, students' personality factors such as interests, motivation and views towards the Islamic religion also influence their attitudes towards learning the Islamic religion (Kolb, 2023). On the other hand, external factors include the influence of the school environment, the quality of Islamic religious teaching, as well as support from teachers and school staff in conveying Islamic religious materials in an interesting and relevant way (Mu'ti, 2023). Furthermore, social and cultural norms in the school environment can also influence students' attitudes towards Islamic religious learning, for example norms that encourage or inhibit students' participation in religious activities (Saada & Magadlah, 2021). In addition, social media and technology can also play a role in shaping students' attitudes towards learning about the Islamic religion, by providing wider access to information and diverse views about the Islamic

religion (Maemonah et al., 2023). By understanding these factors, effective educational strategies can be designed to improve students' attitudes towards Islamic religious learning.

### **School policies regarding Islamic religious learning**

School policies regarding Islamic religious learning are important because they are the foundation that ensures quality, relevant and integrated learning with the religious values desired by society and educational institutions (Nasab, 2021). School policies regarding Islamic religious learning refers to a set of guidelines, rules and decisions formulated by the school to regulate the implementation of Islamic religious learning, including curriculum selection, teaching methods, evaluation, as well as efforts to ensure the delivery of materials in accordance with Islamic values and principles (Kosim et al., 2023).

School policies regarding Islamic learning cover various aspects that are important to ensure quality and relevant learning. First, the availability of adequate material resources and facilities, such as textbooks, libraries and special rooms, is an important indicator in supporting Islamic religious learning (Ali et al., 2021). Furthermore, the quality of the Islamic religious curriculum that is relevant and comprehensive is also the main focus, with the aim of helping students understand Islamic religious concepts in depth (Suhayib & Ansyari, 2023). Apart from that, implementing various extracurricular activities and Islamic culture can deepen students' understanding of the Islamic religion, so that it becomes an important part of school policies (Brooks & Ezzani, 2022). The support provided by teachers and school staff for Islamic religious learning, both in understanding and applying Islamic teachings in students' daily lives, is also a vital indicator of successful learning (Suhayib & Ansyari, 2023). The use of technology and modern learning media is another important aspect, which aims to make Islamic learning more interesting and effective for students (Kamorudeen, 2021). Finally, regular evaluation of the Islamic learning process and providing constructive feedback to students is an important step in ensuring their understanding and achievement continues to improve (Puad & Ashton, 2021). By paying attention to all these indicators, school policies regarding Islamic learning can provide a solid foundation for holistic and quality learning for students.

Factors that influence school policies regarding Islamic religious learning include internal and external factors. Internal factors include the school's vision and mission, the religious values and beliefs held by the principal and teaching staff, as well as their competence and experience in teaching Islam (Brooks & Ezzani, 2022). Apart from that, the participation and contribution of the school committee or teacher council in formulating policies is also an important internal factor. On the other hand, external factors include pressure from external parties such as parents, religious communities, as well as religious institutions or the government which have influence in determining school policies (Brooks & Ezzani, 2022). Government regulations and policies related to Islamic religious education can also influence school policies, both in terms of curriculum, teaching methods, or resource

allocation. The influence of technological developments and mass media cannot be ignored, because they can influence the way schools convey Islamic religious material to students. By understanding these factors, schools can formulate Islamic learning policies that are more appropriate and relevant to local needs and contexts.

### **Students' achievements in Islamic religious learning**

Students' achievements in Islamic religious learning are important because it is a strong foundation for strengthening their understanding, practice and religious identity in everyday life. Students' achievements in Islamic religious learning refers to the level of understanding, mastery of material, and students' ability to apply the teachings, values, and religious practices taught in the context of Islamic religious learning, which includes aspects such as knowledge, understanding, and application of Islamic religious values in everyday life (Suhayib & Ansyari, 2023).

Students' achievements in Islamic religious learning are reflected through several indicators that cover various religious aspects. First, basic knowledge of the Islamic religion is an important foundation, where students feel that they have a good understanding of basic concepts such as the pillars of faith, the pillars of Islam, and the history of the life of the Prophet Muhammad SAW (Ulfat, 2020). Furthermore, understanding the Al-Quran and Hadith becomes the main focus, where students feel being able to understand and interpret the verses and hadith correctly in the context of learning about the Islamic religion (Hussain & Cooper-Davies, 2024). The application of Islamic religious values in daily life is another important indicator, where students can apply these values in interactions with other people, carrying out worship, and making decisions (Abubakar, 2018). The ability to worship and do good deeds is also an aspect that is measured, where students feel able to carry out basic acts of worship such as prayer, fasting and almsgiving in accordance with the teachings of the Islamic religion (Ulfat, 2020). Finally, students' readiness to face Islamic religious exams or evaluations is also an indicator, where students feel confident and ready to face evaluations related to Islamic religious learning, with the belief that they can achieve good results (Ulfat, 2020). Thus, students' achievements in learning Islamic religion covers various aspects including knowledge, understanding, application of values, practice of worship, and readiness to face evaluation, which as a whole reflects the depth of understanding and appreciation of Islamic teachings by students.

Ulfat (2020) explained that factors that influence students' achievements in learning Islamic religion include internal and external factors. Internal factors include student motivation, cognitive abilities, interest in the Islamic religion, as well as family support and environment that supports Islamic religious learning. High motivation and strong interest in Islam can encourage students to study harder and deepen their understanding of religious material. In addition, students' cognitive abilities also play an important role, where students with better learning abilities tend to achieve higher achievements in Islamic religious learning. On the other hand, external factors include the

quality of Islamic religious teaching, support from teachers and school staff, as well as school policies that support Islamic religious learning. Interesting, relevant, and interactive teaching can increase students' motivation and understanding of Islamic religious material. In addition, the support provided by teachers and school staff, as well as school policies that prioritize Islamic religious learning, can also influence students' achievements in this regard. By understanding these factors, schools can design more effective learning strategies to increase students' achievements in Islamic learning.

### **Interactions among parental engagement, Students' attitudes, school policies, and students' achievements in Islamic religious learning**

Active and supportive parental engagement in their children's Islamic learning tends to create a positive environment and build a strong religious awareness within the family. By viewing parents as important models in students' lives, positive attitudes towards the Islamic religion tend to be maintained and strengthened by the positive influence of parents. Meanwhile, parental engagement in the Islamic religious education process can influence the way schools design and implement policies related to Islamic religious learning (Alshboul et al., 2021). By listening to parents' input and participation, schools can produce policies that are more in line with parents' needs and expectations, thereby increasing the effectiveness and relevance of Islamic learning for students. Through support, encouragement, and active participation in Islamic religious learning, parents can help create a positive learning environment at home, which contributes to increasing students' understanding, motivation, and achievement in Islamic religious material. Thus, parental engagement not only influences students' attitudes and school policies regarding the Islamic religion, but is also directly related to student academic achievement in learning Islamic religion.

Positive students' attitudes towards Islamic religious learning tend to influence school policies to pay more attention to and integrate Islamic religious material in the curriculum and school activities. When students show high interest and appreciation for learning about the Islamic religion, schools will likely respond by developing policies that support and strengthen the application of Islamic teachings in the school environment (Nasab, 2021). Students' attitudes that are positive, motivated, and committed to Islamic religious learning tend to contribute to higher academic achievement. When students have a positive attitude towards Islamic religious material, they are more likely to be actively involved in learning, develop a deep understanding, and achieve good results in learning evaluations. Thus, students' attitudes towards Islamic religious learning not only influence school policies regarding the Islamic religion, but are also directly related to students' academic achievement in Islamic religious material. A positive attitude and appreciation for Islamic religious learning can create a conducive learning environment at school and increase students' motivation and achievement in understanding and internalizing the teachings of the Islamic religion.

School policies that support Islamic religious learning can create a conducive learning environment for students to gain a deep understanding of Islamic religious material (Ali et al., 2021). For example, by setting a comprehensive and relevant curriculum, providing adequate resources and facilities, and providing training and support to teachers, school policies can provide a strong foundation for effective Islamic learning. With clear and supportive policies in place, students are likely to have better access to Islamic religious material and can take part in more meaningful learning experiences. In addition, school policies that pay attention to evaluation and feedback on Islamic religious learning can help identify student needs and provide appropriate guidance and support to improve their achievement in Islamic religious material (Ali et al., 2021). Thus, school policies regarding Islamic religious learning directly influence learning conditions in schools, which in turn can influence students' achievements in Islamic religious material. When school policies are supported by resources, effective teaching strategies, and attention to student needs, students' achievements in Islamic religious learning tends to increase significantly.

The theoretical interactions among parental engagement, students' attitudes, school policies, and students' achievements in Islamic religious learning is the basic benchmark for formulating hypotheses in this research. The hypotheses of this research are as follows:

- H1: Parental engagement has a positive and significant effect on students' attitudes towards Islamic religious learning
- H2: parental engagement has a positive and significant effect on school policies regarding Islamic religious learning
- H3: Parental engagement has a positive and significant effect on students' achievements in Islamic religious learning
- H4: Students' attitudes towards Islamic religious learning have a positive and significant effect on school policies regarding Islamic religious learning
- H5: Students' attitudes towards Islamic religious learning have a positive and significant effect on students' achievements in Islamic religious learning
- H6: School policies regarding Islamic religious learning have a positive and significant effect on students' achievements in Islamic religious learning

## **Research Methodology**

### **Research design**

This research was designed as an explanatory quantitative study which aims to construct a conceptual model by examining the influential relationships among parental engagement, students' attitudes towards Islamic religious learning, school policies, and students' academic achievement. This method allowed the researchers to systematically measure and analyze the influence of independent variables on dependent variables, using data collected from representative samples. This quantification was essential to obtain objective and reproducible results, thereby ensuring the reliability of research findings.

In this research, the Structural Equation Modeling (SEM) approach with the Partial Least Squares (PLS) technique was used to model and evaluate the influential relationships among the variables

studied. The PLS-SEM approach was chosen because of its flexibility in managing complex models involving many latent variables and measurement structures that might not follow a normal distribution. This technique was well suited for initial exploratory research where the underlying theory was not yet fully established or when the proposed model contained multiple constructs and pathways.

The choice of PLS-SEM is based on the ability of this method to handle complex and heterogeneous data, which is often found in social and educational research. In contrast to the covariance-based SEM approach which requires the assumption of a normal distribution and large samples, PLS-SEM provides robust estimates against violations of these assumptions. This allows for more flexible and inclusive modeling, which is important in studies that aim to explore deep relationships in educational contexts, where variables can be strongly influenced by complex social and cultural contexts. The model framework proposed to test this research hypothesis is presented in Figure 1.

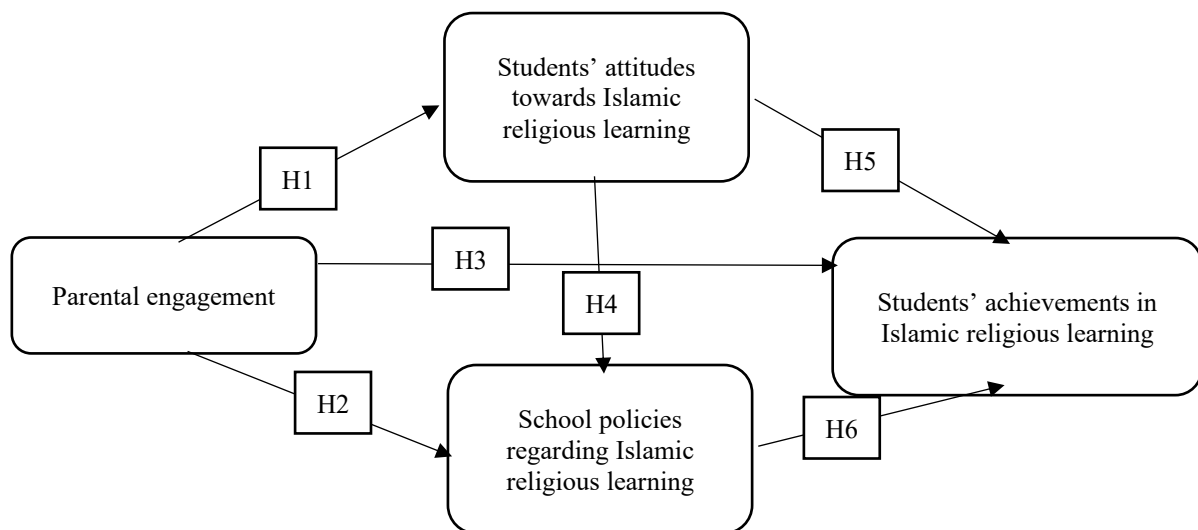


Figure 1: The hypothesized model

**Population and Sample**

The population in this study consisted of students attending six State Madrasah Aliyah (MAN) located in Bengkulu. The selection of State Madrasah Aliyah as the focus of this research was done because these institutions represent formal Islamic religious education at the upper secondary level which is operated by the government. In addition, MAN in Bengkulu was chosen because of the diversity of demographic and socio-economic characteristics of its students, which can provide a broad picture of parental engagement in Islamic religious education in this region. It is hoped that the representation of these six schools will increase the generalizability of research findings to similar settings in other regions in Indonesia.

For the sample, this research involved 500 students from the population that has been described. Determination of sample size is based on the criteria of statistical power and adequate representation of each school. Proportional stratified random sampling technique was used to select the sample. This ensures that each school is proportionally represented in the sample, according to the number of students in each school. This method was chosen because of its ability to reduce sampling bias and increase the likelihood that the sample will more effectively represent the population as a whole. In this way, this study can produce more accurate and valid estimates of the influence of parental engagement on research variables.

The inclusion criteria for participation in this study were students who actively participate in Islamic religious studies and have parents or guardians who can be reached to provide information about their involvement in the educational process. Students' activeness in learning about Islam is measured based on their attendance and participation in religious classes recorded at school. Parents or guardians must be contactable and willing to participate in surveys or interviews related to this research. These criteria were chosen to ensure that the data collected is relevant and reflects the dynamics of parental engagement in the real context of Islamic religious education. Inclusion of parents or guardians is also important to access their unique perspectives and understand their influence on students' attitudes and academic achievement in the context of Islamic learning.

### **Technique of Data Collection**

This research data was collected using a questionnaire. The questionnaire used has been carefully structured, covering four main variables with a specific number of indicators: parental engagement (6 indicators), Students' attitudes (6 indicators), school policies (6 indicators), and students' achievements in Islamic learning (5 indicators). Each item in this questionnaire is in the form of a statement with a Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Validation of the questionnaire was carried out by involving two education experts, namely an expert in child and adolescent education and a specialist in curriculum evaluation and development. The results of expert validation show that the content validity value of each question ranges from 0.72 to 0.89, which shows that all question items are statistically valid and relevant to the research topic. The reliability of the questionnaire was tested using the Cronbach's Alpha method on a preliminary sample, and produced an alpha value of 0.83, exceeding the reliability threshold which is generally considered good (0.70), indicating that the questionnaire has high internal consistency. Based on these results, the questionnaire was declared statistically valid and reliable for data collection.

This questionnaire was distributed online to students from 5 State Madrasah Aliyah (MAN) in Bengkulu. The distribution process was carried out by entering the questionnaire into Google Form and distributing it via the WhatsApp application, which made it easier for students to participate in research. This approach ensures efficient data collection and allows the research to cover respondents

from a wide range of locations effectively, ensuring that the data collected is representative and reliable. A valid and reliable questionnaire blueprint is presented in Table 1.

**Table 1.** Questionnaire's blueprint

<b>Constructs</b>	<b>Indicators</b>	<b>Items</b>
Parental engagement	Parental engagement in Islamic Learning Activities	I often get support from my parents when participating in Islamic learning activities at school.
	Parents' Perceptions of Children's Academic Achievement in Islamic Learning	My parents believe that I have good abilities in understanding Islamic religious lessons at school.
	Parental Participation in Supporting Islamic Learning Tasks	My parents actively help me in doing assignments or projects related to studying Islam.
	Communication between Parents and Schools regarding Islamic Religious Learning	My parents often communicate with teachers or school staff about my progress in studying Islam.
	Parental Support for Islamic Religious Education	My parents provide sufficient support in studying and understanding the Islamic religion.
	Parent Participation in School Activities related to Islam	My parents are active in supporting extracurricular activities or Islamic religious activities at school.
Students' Attitudes towards Islamic Religious Learning	Students' Attitudes towards Islamic Religious Learning	I feel interested in studying Islamic religious material at school.
	Students' Perceptions of the Relevance of Islamic Religious Material to Daily Life	I believe that what I learn about the Islamic religion at school can be useful in my daily life.
	Student Satisfaction with Teaching Methods for Islamic Religious Material	I feel that the teaching methods used to teach Islam in schools are quite effective and interesting.
	Student Compliance with the Rules and Values of the Islamic Religion	I try to obey the rules and values of the Islamic religion taught at school.
	Students' attitudes towards school policies regarding Islamic learning	I feel that the school policies regarding Islamic learning is implemented well.
	Students' Perceptions of School policies Support for Islamic Learning	I feel that school policies support me in understanding and practicing Islamic teachings well.
School policies regarding Islamic religious learning	Availability of Material Resources and Facilities	Schools provide adequate resources and facilities to support Islamic learning, such as textbooks, libraries and special rooms.
	Quality of the Islamic Religious Curriculum	The curriculum prepared by schools for Islamic religious learning is considered relevant and comprehensive in helping students understand Islamic religious concepts.
	Implementation of Islamic Extracurricular and	The school organizes extracurricular and Islamic cultural activities that are diverse and beneficial for

	Cultural Activities	students in deepening their understanding of the Islamic religion.
	Teacher and Staff Support for Islamic Learning	Teachers and school staff provide adequate support to students in understanding and applying Islamic teachings in everyday life.
	Use of Technology and Learning Media	The school uses technology and modern learning media to support Islamic teaching and learning to make it more interesting and effective.
	Evaluation and Feedback on Islamic Learning	The school routinely evaluates the Islamic learning process and provides constructive feedback to students to improve their understanding and achievement.
<b>Students' achievements in Islamic religious learning</b>	Basic Knowledge of the Islamic Religion	I feel I have a good understanding of the basic concepts of the Islamic religion such as the pillars of faith, the pillars of Islam, and the history of the life of the Prophet Muhammad SAW.
	Understanding of the Koran and Hadith	I feel able to understand and interpret the verses of the Koran and the hadiths of the Prophet correctly in the context of learning about the Islamic religion.
	Application of Islamic Values in Daily Life	I can apply Islamic religious values in my daily life, such as in interacting with other people, practicing worship, and making decisions.
	Ability to Worship and Charity	I feel capable of carrying out the basic religious services of Islam such as prayer, fasting and almsgiving properly according to the teachings of the Islamic religion.
	Readiness to Face Islamic Religious Tests or Evaluations	I feel confident and ready to face exams or evaluations related to learning about Islam, and am confident that I can achieve good results.

### Data analysis technique

In this research, the data analysis technique used is Partial Least Squares Structural Equation Modeling (PLS-SEM), an effective method for testing complex relationships between variables involved in the research. First, an evaluation of the measurement model was carried out to validate the reliability and validity of the construct. This process includes internal reliability testing, where the reliability of each construct is measured through Cronbach's Alpha and Composite Reliability values, both values must exceed the threshold of 0.70 to indicate good reliability. Next, convergent validity is measured through the Average Variance Extracted (AVE) which must be more than 0.50, indicating that the majority of the variance in the construct is explained by the indicators. Discriminant validity was also checked using the Fornell-Larcker and Heterotrait-Monotrait (HTMT) ratio criteria, which help ensure that the construct being measured is unique and different from other constructs in the model.

In addition, structural model evaluation was carried out through path analysis in PLS-SEM to test the strength and significance of the relationship between independent and dependent variables. This was done using bootstrapping with 5000 sub-samples to obtain stable estimates of path coefficients

and t-statistics, which were then used to assess the significance of the relationship according to the proposed hypothesis. These results allow researchers to draw conclusions about how strong and significant the relationships between the variables that have been hypothesized are.

Finally, handling multicollinearity and residuals is an important part of data analysis to ensure model validity. Variance Inflation Factor (VIF) testing was carried out to detect multicollinearity between predictors. VIF values below 5.0 are generally considered to indicate the absence of serious multicollinearity. Meanwhile, residual analysis was also carried out to ensure that there were no violations of assumptions such as heteroscedasticity, autocorrelation, or non-normality of residuals which could affect the analysis results. This step is important to strengthen confidence in the accuracy of the results of the analysis carried out, ensuring that the resulting model is trustworthy and valid.

## **Findings and Discussion,**

### **Findings**

The hypothesized model was tested through two main stages, namely measurement model testing and structural model testing. Measurement model testing was carried out to assess the validity and reliability of the constructs used in this research. After that, structural model testing was carried out to evaluate the causal relationships between the hypothesized constructs, so as to provide a deeper understanding of the dynamics of the variables studied.

### **Measurement models**

The measurement model in PLS-SEM is a framework used to measure and validate the relationship between indicators and latent constructs. The goal is to ensure that indicators accurately and consistently reflect the construct being measured. Evaluation of the measurement model is carried out by computing outer loading values to assess the strength of the relationship between indicators and constructs, as well as analyzing reliability through Cronbach's alpha (CA) and Composite Reliability (CR) to ensure the internal consistency of the indicators. Convergent validity is measured through Average Variance Extracted (AVE) to ensure that the indicators reflect the same construct, and discriminant validity is assessed using the Heterotrait-Monotrait Ratio (HTMT) to ensure that different constructs are indeed different from each other.

In this research, the statistical computation results of the outer loading values, reliability (using Cronbach's alpha {CA} and Composite reliability {CR}) and validity (in this case, convergent validity {AVE} and discriminant validity) of the measured variables can be seen in Figure 2, Table 2, and Table 3.

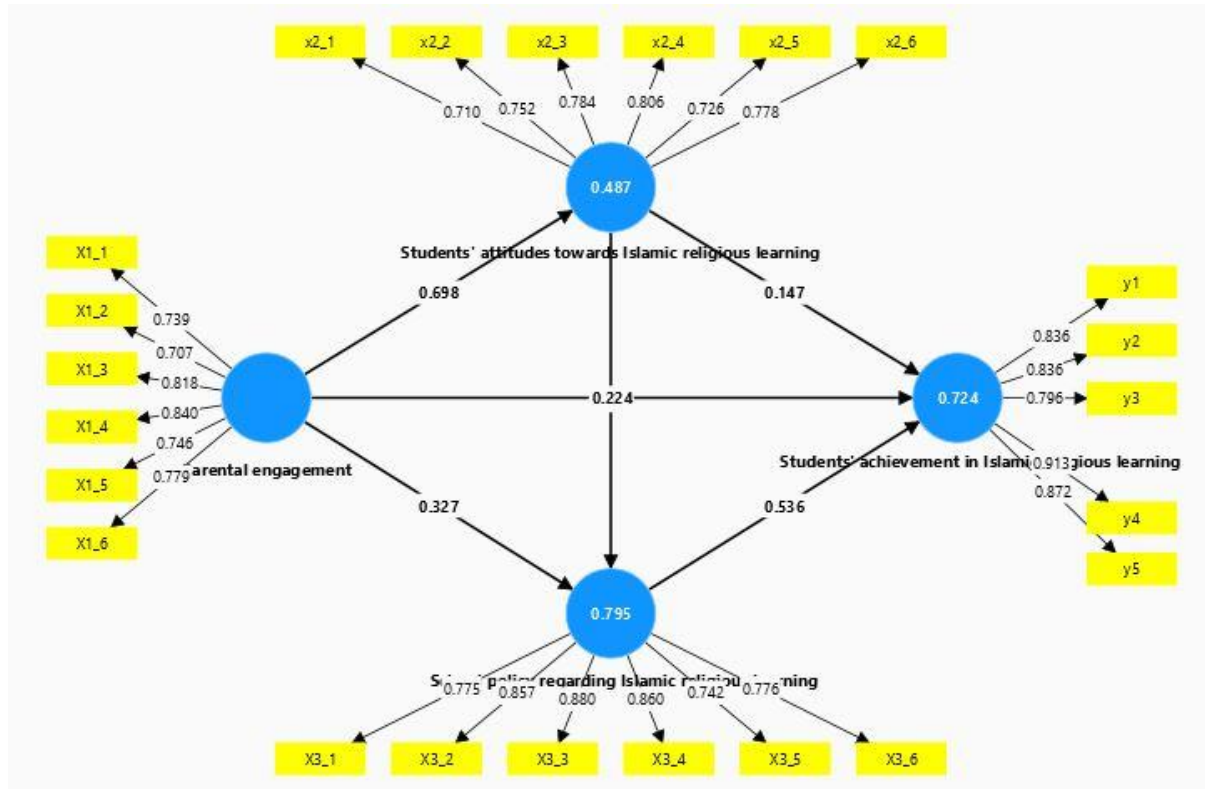


Figure 2: Results of outer loading computation

Table 2. Outer loading, reliability (CA and CR), and convergent validity (AVE)

Constructs	Items	Outer Loadings	CA	CR	AVE
Parental engagement	I often get support from my parents when participating in Islamic learning activities at school.	0.739	0.864	0.899	0.597
	My parents believe that I have good abilities in understanding Islamic religious lessons at school.	0.707			
	My parents actively help me in doing assignments or projects related to studying Islam.	0.818			
	My parents often communicate with teachers or school staff about my progress in studying Islam.	0.840			
	My parents provide sufficient support in studying and understanding the Islamic religion.	0.746			
	My parents are active in supporting extracurricular activities or Islamic religious activities at school.	0.779			
Students' attitudes in Islamic religion	I feel interested in studying Islamic religious material at school.	0.710	0.854	0.891	0.578
	I believe that what I learn about the Islamic religion at school can be useful in my daily life.	0.752			
	I feel that the teaching methods used to teach Islam in schools are quite effective	0.784			

	and interesting.				
	I try to obey the rules and values of the Islamic religion taught at school.	0.806			
	I feel that the school policies regarding Islamic learning is implemented well.	0.726			
	I feel that school policies support me in understanding and practicing Islamic teachings well.	0.778			
<b>School policies regarding Islamic religious learning</b>	Schools provide adequate resources and facilities to support Islamic learning, such as textbooks, libraries and special rooms.	0.775	0.899	0.923	0.667
	The curriculum prepared by schools for Islamic religious learning is considered relevant and comprehensive in helping students understand Islamic religious concepts.	0.857			
	The school organizes extracurricular and Islamic cultural activities that are diverse and beneficial for students in deepening their understanding of the Islamic religion.	0.880			
	Teachers and school staff provide adequate support to students in understanding and applying Islamic teachings in everyday life.	0.860			
	The school uses technology and modern learning media to support Islamic teaching and learning to make it more interesting and effective.	0.742			
	The school routinely evaluates the Islamic learning process and provides constructive feedback to students to improve their understanding and achievement.	0.776			
	<b>Students' achievements in Islamic religious learning</b>	I feel I have a good understanding of the basic concepts of the Islamic religion such as the pillars of faith, the pillars of Islam, and the history of the life of the Prophet Muhammad SAW.	0.836	0.905	0.929
I feel able to understand and interpret the verses of the Koran and the hadiths of the Prophet correctly in the context of learning about the Islamic religion.		0.836			
I can apply Islamic religious values in my daily life, such as in interacting with other people, practicing worship, and making decisions.		0.796			
I feel capable of carrying out the basic religious services of Islam such as prayer, fasting and almsgiving properly according to the teachings of the Islamic religion.		0.913			

	I feel confident and ready to face exams or evaluations related to studying Islamic religion, and am confident that I can achieve good results.	0.872			
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Figure 2 and Table 2 show that in the "Parental engagement" construct, the outer loading value ranges between 0.707 to 0.840 indicating how strong the relationship between each item is with that construct. According to Hair et al. (2019), the threshold for acceptable outer loading is 0.7, indicating that values above this threshold indicate that the items have a strong relationship with the construct. In addition, the reliability values of measurement instruments, such as Cronbach's Alpha (CA) of 0.864 and Composite Reliability (CR) of 0.899, indicate the level of consistency and reliability in measurement; Hair et al. (2019) suggested a threshold of 0.7 for CA and CR, which means these values exceed the recommended minimum standards. Meanwhile, the Average Variance Extracted (AVE) value of 0.597 shows how well the items in the construct come together in measuring the same variable, with a threshold of 0.5 suggested by Hair et al. (2019), shows good convergent validity.

In the construct "Students' Attitudes in Learning the Islamic Religion", the outer loading value ranges between 0.710 to 0.806 indicating a significant relationship between the items and this construct, which also exceeds the minimum threshold of 0.7. Reliability values (CA and CR) of 0.854 and 0.891 indicate a reliable measurement instrument, with this value also exceeding the threshold of 0.7. Although the AVE value is slightly below the general threshold of 0.5 with an unstated figure, convergent validity is still considered good considering that the overall construct shows high reliability.

The "School policies on Islamic Learning" construct shows an outer loading value range between 0.742 to 0.880, indicating a strong relationship between the items and this construct, which is significantly higher than the threshold of 0.7. High reliability values (CA and CR) confirm the reliability of the measurement instrument, with both values also exceeding the threshold of 0.7. Meanwhile, an AVE value that meets the general threshold of 0.5 indicates good convergent validity.

Finally, in the construct "Students' achievements in Islamic Religion Learning", the outer loading value range between 0.796 to 0.913 indicates a significant relationship between the items and this construct, which also exceeds the threshold of 0.7. High reliability values (CA and CR) indicate a consistent and reliable instrument, with both values also exceeding the threshold of 0.7. Meanwhile, AVE values exceeding the general threshold of 0.5 indicate good convergent validity, confirming the high quality of the measurements used in the study.

The next step is to compute the discriminant validity value, the results of which can be seen in Table 3.

**Table 3.** Discriminant validity (Heterotrait-monotrait ratio (HTMT))

	<b>Parental engagement</b>	<b>School policies regarding</b>	<b>Students' achievements in Islamic</b>	<b>Students' attitudes towards</b>
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		<b>Islamic religious learning</b>	<b>religious learning</b>	<b>Islamic religious learning</b>
Parental engagement				
School policies regarding Islamic religious learning	0.859			
Students' achievements in Islamic religious learning	0.828	0.825		
Students' attitudes towards Islamic religious learning	0.800	0.800	0.860	

Table 3 is a representation of discriminant validity between the constructs measured in the study. Discriminant validity ensures that each construct is truly different from each other in measurement. Values outside the main diagonal are correlations between different constructs. The threshold for discriminant validity is below 0.9 (Hair et al., 2019). The data in Table 3 shows all the computational results below 0.9. Thus, all variables meet good discriminant validity.

Overall, the results of computing the outer loading, CA, CR, AVE, and discriminant validity values show that the measurement model in this study is valid and reliable.

### Structural models

Evaluation of the structural model was carried out by computing a multicollinearity test to ensure that there were no collinearity problems between the constructs. Hypothesis testing is used to test the significance of the relationship between constructs. R square measures how much variation in the dependent construct can be explained by the independent construct. F square assesses the effect size of each construct on the model, and Q square is used to assess the predictive relevance of the model, ensuring the model has good predictive ability. The results of the aforesaid computations can be traced in the following presentation.

As the first step before testing the hypothesis, the researchers carried out a multicollinearity test. Multicollinearity refers to the degree of association between independent variables in a regression model. Variance Inflation Factor (VIF) is used to evaluate the level of multicollinearity between variables. A high VIF value indicates significant multicollinearity. The computational results can be seen in Table 4.

**Table 4.** Multicollinearity (VIF)

	<b>Parental engagement</b>	<b>School policies regarding Islamic religious learning</b>	<b>Students' achievements in Islamic religious learning</b>	<b>Students' attitudes towards Islamic religious learning</b>
Parental engagement		1.948	2.470	1.000
School policies regarding Islamic religious learning			4.883	

Students' achievements in Islamic religious learning				
Students' attitudes towards Islamic religious learning		1.948	3.901	

In Table 4, each cell shows the VIF value between the two corresponding variables. The general threshold for VIF was 5. VIF values above this threshold indicated significant multicollinearity between the variables, which could indicate problems in regression analysis (Hair et al., 2019). From this table, it could be observed that none of the VIF values exceeded the threshold of 5. This indicated that there was no significant multicollinearity problem between the variables in the model. Therefore, it could be concluded that multicollinearity was not a problem in this regression analysis, and the variables in the model could be considered sufficiently independent.

The researchers proceeded to conduct the hypothesis testing oriented towards the interactions among parental engagement, Students' attitudes, school policies, and students' achievements in Islamic religious learning can be seen in Table 5.

**Table 5.** Hypothesis testing

	<b>Original sample (O)</b>	<b>Sample mean (M)</b>	<b>Standard deviation (STDEV)</b>	<b>T statistics ((O/STDEV))</b>	<b>P values</b>
Parental engagement -> Students' attitudes towards Islamic religious learning (H1)	0.698	0.698	0.030	23.268	0.000
Parental engagement -> School policies regarding Islamic religious learning (H2)	0.327	0.326	0.027	12.332	0.000
Parental engagement -> Students' achievements in Islamic religious learning (H3)	0.224	0.223	0.032	6.984	0.000
Students' attitudes towards Islamic religious learning -> School policies regarding Islamic religious learning (H4)	0.632	0.633	0.025	25.383	0.000
Students' attitudes towards Islamic religious learning -> Students' achievements in Islamic religious learning (H5)	0.147	0.151	0.079	5.871	0.000
School policies regarding Islamic religious learning -> Students' achievements in Islamic religious learning (H6)	0.536	0.532	0.063	8.498	0.000

The results of hypothesis testing highlighted the significant influence of variables in the context of Islamic religious learning. Firstly, hypothesis 1 (H1) showed that parental engagement had a strong influence on students' attitudes towards Islamic religious learning. Strong support for this effect was evident from the original sample value of 0.698, indicating a significant positive trend. Additionally, the high T-statistics value, namely 23.268, and very low p-values (0.000), confirmed the statistical significance of the effect. Hypothesis 2 (H2) indicated that parental engagement also had a significant influence on school policies regarding Islamic religious learning. The original sample value of 0.327 showed a fairly strong influence, supported by a T-statistics value of 12.332, as well as low p-values (0.000). Hypothesis 3 (H3) indicated that parental engagement also had a significant effect on students' achievements in Islamic religious learning. The original sample value of 0.224 indicated a real influence, with a T-statistics value of 6.984, and low p-values (0.000). Similar findings were found in hypothesis 4 (H4), where students' attitudes towards Islamic religious learning had a significant influence on school policies related to this learning, with the original sample values, T-statistics, and p-values supporting it. Hypothesis 5 (H5) indicated that students' attitudes also had a significant effect on students' achievements in learning Islamic religion. The original sample value of 0.147 indicated a real influence, with a T-statistics value of 5.871, and low p-values (0.000). Finally, hypothesis 6 (H6) showed that school policies related to Islamic religious learning also had a significant effect on students' achievements in this learning. The original sample value of 0.536 showed a fairly strong influence, supported by a T-statistics value of 8.498, as well as low p-values (0.000). Thus, these findings provided strong support for the influence of the variables tested in this study, offering valuable insights into the development of Islamic religious education.

The researchers then evaluated the model by computing F square, R square, and Q square. In PLS-SEM, F square, R square, and Q square were important for evaluating the model. F square showed the contribution of the independent variable to the dependent variable, where values above 0.02 were considered significant. R square measured how well the model explained variation in the dependent variable, with values above 0.1 indicating a good model. Q square evaluated the reliability of model predictions on new data, where values above 0.02 indicated reliable predictions. Computational results can be seen in Tables 6, 7, and 8.

**Table 6.** Effect size (F<sup>2</sup>)

	<b>f-square</b>	<b>Consideration</b>
Parental engagement -> School policies regarding Islamic religious learning	0.268	Medium
Parental engagement -> Students' achievements in Islamic religious learning	0.074	Small
Parental engagement -> Students' attitudes towards Islamic religious learning	0.948	Large
School policies regarding Islamic religious learning -> Students' achievements in Islamic religious learning	0.213	Medium
Students' attitudes towards Islamic religious learning -> School	1.002	Large

policies regarding Islamic religious learning		
Students' attitudes towards Islamic religious learning -> Students' achievements in Islamic religious learning	0.020	Small

**Table 7.** Coefficient of determination ( $R^2$ )

	<b>R-square</b>	<b>R-square adjusted</b>	<b>Consideration</b>
<b>School policies regarding Islamic religious learning</b>	0.795	0.794	Strong
<b>Students' achievements in Islamic religious learning</b>	0.724	0.723	Strong
<b>Students' attitudes towards Islamic religious learning</b>	0.487	0.486	Moderate

**Table 8.** Predictive relevance ( $Q^2$ )

	<b>Q<sup>2</sup>predict</b>	<b>Consideration</b>
<b>School policies regarding Islamic religious learning</b>	0.588	Large
<b>Students' achievements in Islamic religious learning</b>	0.541	Large
<b>Students' attitudes towards Islamic religious learning</b>	0.484	Medium

In table 6, Effect Size ( $F^2$ ), The results of the analysis showed that parental engagement made a moderate contribution to school policies related to Islamic religious learning, with an F square of 0.268. According to the threshold established by Hair et al. (2019), moderate effects were given F square values between 0.15 and 0.35. However, the contribution to students' achievements in Islamic religious learning was relatively low, as indicated by the F square of 0.074, where the low threshold was less than 0.15. On the other hand, parental engagement made a very high contribution to students' attitudes towards Islamic religious learning, with F square reaching 0.948, and the threshold for a very high contribution was F square more than 0.35. The results also showed that school policies had a moderate contribution to students' achievements in Islamic religious learning ( $F^2 = 0.213$ ), while Students' attitudes had a very high contribution to school policies related to this learning ( $F^2 = 1.002$ ). However, the contribution of Students' attitudes to students' achievements in Islamic religious learning was relatively low, with an F square of only 0.020.

In table 7, Coefficient of Determination ( $R^2$ ), it was found that the model was able to explain significant variability in the dependent variable. For example, the model was able to explain 79.5% of the variability in school policies regarding Islamic religious learning ( $R^2 = 0.795$ ), and 72.4% of the variability in students' achievements in Islamic religious learning ( $R^2 = 0.724$ ). A high  $R^2$  value indicated a good fit between the model and the observed data. The threshold value for  $R^2$  that was considered substantial was generally more than 0.25 according to Hair et al. (2019). However, for students' attitudes towards Islamic religious learning, the model was only able to explain 48.7% of the variability ( $R^2 = 0.487$ ), indicating that there were still other factors that

influenced students' attitudes that were not included in the model. An R-square lower than 50% may indicate the need for additional modeling or revisions in included variables.

Finally, in table 8, Predictive Relevance (Q2), the results showed that the model had a good ability to predict the dependent variable. The predicted relevance for school policies related to Islamic religious learning was 0.588, for students' achievements in Islamic religious learning was 0.541, and for Students' attitudes towards Islamic religious learning was 0.484. A positive Q2 value indicated good predictive ability of the model. According to Hair et al. (2019), a Q2 value greater than 0 was considered to have adequate predictive relevance.

These values indicated that the model had a good ability to predict the response of the dependent variable based on the independent variables used in the model.

## **Discussion**

Based on PLS-SEM, this research worked on constructing a conceptual model by examining statistically significant relationships among parental engagement, students' attitudes, school policies, and student academic achievement in the context of Islamic religious learning.

The first hypothesis (H1) of this study confirms the significant influence of parental engagement on students' attitudes in learning Islamic religion, indicated by the original sample value of 0.698, standard deviation 0.030, T-statistics 23.268, and p-value 0.000, confirming the strong correlation between the two variables. These findings theoretically support educational psychology literature and family studies which show that parental support plays an important role in shaping students' positive perceptions of their learning environment, in line with attachment and social cognitive theories which state that behavior and attitudes are often influenced by observed behavioral models (Alrashidi & Alanezi, 2020). In addition, this research also underlines the importance of a holistic approach in education that integrates the role of parents as part of the educational ecosystem, confirming that parental engagement not only improves positive learning attitudes but also student academic outcomes, providing practical insights for designing religious education programs that effective with parental engagement as a core component (Purnomo et al., 2024).

The second hypothesis (H2) of this study examines the influence of parental engagement on school policies in Islamic religious learning, with an original sample value of 0.327, T-statistics 12.332, and p-value 0.000, which significantly shows that parental engagement makes a big contribution to the formulation and effective implementation of school policies. These findings support school-family collaboration theory, which emphasizes the importance of cooperation between schools and families for optimal educational outcomes, as well as validating previous research showing that parental engagement directly influences the quality and relevance of educational policies ('Aziz et al., 2024). The implications of these results are very important, especially in the context of religious education, where values and norms play a key role. Therefore, schools are expected to adopt

a more systematic and structured parental engagement strategy, not only involving them as participants in school activities but also as active contributors in policy making, ensuring that the Islamic religious education curriculum is delivered in accordance with needs and expectations. community served (Haisraeli & Fogiel-Bijaoui, 2023).

The third hypothesis (H3) of this study evaluates the influence of parental engagement on students' academic achievement in learning Islamic religion, which produces an original sample value of 0.224, T-statistics 6.984, and p-value 0.000, proving significantly that parental engagement has an important role in increasing student academic achievement. These theoretical findings support much of the literature in education which emphasizes the important role of parents in supporting their children's academic success, based on developmental ecological theory which states that the family environment plays an important role in shaping children's educational outcomes (Skinner et al., 2022). Confirmatively, these results are in line with previous studies showing that parental engagement not only increases learning motivation but also influences learning outcomes directly (See et al., 2020). The implication in the context of religious education is that schools should encourage and facilitate further parental engagement, not only in school activities but also in aspects of learning at home, such as helping their children with religious tasks or discussing material learned at home. school. This will ensure that students receive holistic support that is not only limited to the school environment but is also reinforced at home, thereby reinforcing the religious teachings and values provided at school and deepening students' understanding and mastery of the material (Getie, 2020).

The fourth and fifth hypotheses (H4 and H5) of this study reveal the significant influence of students' attitudes towards school policies and their academic achievement in learning Islamic religion. H4, which links students' positive attitudes to school policies, shows a very high T-statistics, 25.383, with a p-value of 0.000, indicating that students' attitudes directly influence the way schools design and implement their policies, supporting organizational responsiveness theory which suggests that educational organizations need to adapt to the needs and attitudes of its stakeholders (Grooms & Childs, 2021). Meanwhile, H5 confirms the positive correlation between students' attitudes and their academic achievement in religious learning, with an original sample value of 0.147, T-statistics 5.871, and p-value 0.000, confirming the findings of educational literature that positive attitudes increase learning effort and academic outcomes (Daumiller et al., 2021). The implication of these two hypotheses is that schools should integrate student feedback in religious education policy making and use more interactive and engaging teaching strategies to strengthen student engagement and positive attitudes, emphasizing the importance of a learning environment that supports and motivates students, which in turn will improve effectiveness of religious education (Salas-Pilco et al., 2022).

The final hypothesis (H6) suggests that a high T-statistics value, as in this case with a value of 8.498, indicates that the observed effect is unlikely to occur by chance. With a p-value as small as 0.000, the final hypothesis (H6) significantly confirms that school policies have a large impact on

students' achievements in Islamic religious learning. The implication is that focused efforts from schools to support Islamic learning directly contribute to improving the quality of education and academic achievement of students. It may also stimulate further questions about how school policies can be designed to more effectively promote students' achievements in other aspects of the curriculum, as well as how the role of religion can be best integrated in multicultural educational environments.

The results of this research have demonstrated that the conceptual model of parental engagement, students' attitudes, school policies, and student academic achievement in the context of Islamic religious learning has been well-established and well-confirmed in a statistical and empirical way. This research offers in-depth insight into the importance of parental engagement in supporting various aspects of Islamic religious education, from students' attitudes to school policies and academic achievement. Every aspect examined provides strong evidence that parental engagement is key in promoting effective and comprehensive Islamic learning.

### **Conclusion and Suggestion**

This research shows that variables related to Islamic religious learning have a significant influence. Parental engagement, for example, influences students' attitudes towards Islamic religious learning (original sample value: 0.698, T-statistics: 23.268, p-values: 0.000), as well as having an impact on school policies related to this learning (original sample value: 0.327, T-statistics: 12.332, p-values: 0.000) and students' achievements in Islamic religious material (original sample value: 0.224, T-statistics: 6.984, p-values: 0.000). Students' own attitudes are also important, especially related to school policies and achievements in Islamic religious learning (original sample value: 0.147, T-statistics: 5.871, p-values: 0.000). Apart from that, school policies also have a significant impact on students' achievements in Islamic religious learning (original sample value: 0.536, T-statistics: 8.498, p-values: 0.000). These findings underscore that the conceptual model of parental engagement, students' attitudes, school policies, and student academic achievement in the context of Islamic religious learning has been well-established and well-confirmed in a statistical and empirical way.

For further research, it is recommended to further explore the factors that influence parental engagement in Islamic religious learning, as well as its impact on Students' attitudes and achievement. In addition, it is also important to understand more deeply how school policies can be improved to support more effective Islamic learning. This research can provide more comprehensive insights for the development of better Islamic religious education strategies in the future.

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