School-Parent Collaboration in Internalizing Students' Spiritual Attitudes in the Pandemic Era (A Case Study on State Islamic Elementary Madrasa in Banyumas, Indonesia)

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ABSTRACT: This article describes the findings from a contemporary study of school-parent collaboration at State Islamic Elementary Madrasa 01 Banyumas, Indonesia. Recent education policy influenced by Pandemic-19 has, especially distance learning or working from home, made the schools find out special strategy to ensure the program runs well. In this situation, the collaboration plays an important role and it cannot be avoided. The method of collecting data used were, observation, depth-interview, and documentation. To ensure the validity of data, the author used source and technique triangulation. While, the informants are the madrasah principal, teachers, and parents. The result shows that there was no, in this pandemic era, special handicaps in practicing the parental collaboration, even it will be more effective. The internalization of spiritual attitude is still going on smoothly and several parents feel happy and comfortable in taking part of it. It is, according to author's opinion, a good collaboration, because it does not have positive impact to students but also their parents.

KEYWORDS: School-Parent Collaboration, spiritual attitude, State Islamic Elementary Madrasa.

A. INTRODUCTION

The latest report released by the United Nations shows that the COVID-19 pandemic has had a multidimensional impact. The impact of the shock did not only hit the economic sector but also penetrated the education system throughout the world, including Indonesia. Nearly 1.6 billion students in the world experience barriers to learning at school (UN, 2020). Because 99% of schools in developing countries are closed, and teaching is changing from face-to-face to distance learning (Amstrong, Ramsey, Yankey, & Self-Brown, 2020), (Amstrong, Ramsey, & Alema, 2019) To deal with the crisis of the unsteady education system, teachers are required to use the right method so that learning is carried out according to the stated objectives. Despite we are prohibited from crowding and physical contact with other people, so as not to catch the virus (Lin, 2020), teaching-learning must go on even though schools are closed (Zviedrite, Hodis, Jahan, & Gao, 2020).

As we know, learning during a pandemic or distance learning depends on the use of technology. Urban schools that have internet access carry out online learning. In rural areas with limited networks, teaching takes place remotely using radio, television, blended, or hybrid (Raes, 2022), (Huang, Shu, Zhao, & Huang, 2017). On the other hand, the use of *edutech* (Jones, 2019) as a learning medium is new, even foreign, for students, teachers and parents, so they are required to quickly adapt to the new method. However, limited infrastructure and low ICT mastery of students and teachers (T Dreeson, 2020) are another barriers to the implementation of online learning. For example, even though the school has given detailed instructions on the assignments given to students at home, the submitted work is often not in accordance with the learning targets set (Ofsted, 2011).

Therefore, the collaboration between families and schools is very helpful in solving students' learning difficulties (Griffin, 2014), (Martin-Redriguez, Beaulieu, D'Amor, & Feranda-Veda, 2005) and can minimize failure in achieving educational goals. Although these learning activities are carried out by the school (teacher), intervention from the family in realizing quality learning is absolutely needed. The strategic role of family participation in school education has a positive effect on the success of students' accomplishment (Scribner, Young, & Pedroza, 1999). All families from different backgrounds, economies, ethnicities, and cultures who collaborated with their children's schools had good academic and non-academic achievements (Epstein, 2005)**.**

The School-parent collaboration will become more complex if the internalized aspect is in the form of a religious attitude that requires accompanying, mentoring, habituation, and strict monitoring from both parties. Spiritual attitude is an individual outlook related to belief and devotion as well as a form of servitude to the Almighty, Allah (Zubaidi, 2011) (Horton, 1929). Spiritual attitude is also a manifestation of strengthening the individual's vertical interaction with God Almighty. Because attitude is the result of thinking, the individual's spiritual attitude is also influenced by a person's competence of spiritual quotient (SQ) (Agustian,

2009). Based on the description above, the researcher can conclude that spiritual attitude is a paradigm or tendency to interpret that every behavior and activity is only aimed at worshiping Allah.

Furthermore, in the context of the 2013 Curriculum, spiritual attitudes are defined as attitudes connected to the formation of student behavior related to faith and devotion (Kurniasih & Berlin, 2014). A person's religious attitude can be break downed into several indicators; namely a) commitment to Allah's commands and prohibitions, b) passion for studying religious teachings, c) participation in religious activities, d) respect for religious symbols, e) familiar with the Holy Book, f) using a religious approach in making choices, and g) religious teachings are used as a source of developing ideas (Alim, 2011).

Due to spiritual attitudes' complexity, the implementation of internalizing these attitudes is not enough handled by the school itself but it requires cooperation with parents. In this context, parents have responsibility of conducting socialization, providing educational directions, filling a good soul, and psychological guidance (Asnawan, 2016). It is hoped that the inheritance of spiritual attitudes and human values can create people who love peace, develop social welfare, maintain and implement justice and civilized human rights, and can maintain environmental quality and morality (Zuchdi, 2015). The internalization can run effectively if a positive institutional culture exists. It means that the culture of educational institutions must be in accordance with values agreed before. Based on this, the home environment and educational institutions must synergize in cultivating and forming children's spiritual attitudes.

Unfortunately, the support system provided by parents, schools, educators, and the government is still minimal. In addition, collaboration as an effective medium for developing emotions, social attitudes, spiritual attitudes, and academic achievement has also not been developed and institutionalized properly (Pratikakau, Weissberg, Manning, Redding, & Walberg, 2003) (Datson-Blake, Foster, & Gerald, 2009). In fact, the support system between the school and parents or parental involvement is one of the keys to success in education (Frederickson & Cline, 2009).

Preliminary studies show that the achievement of learning objectives is not maximal, yet. The school has developed an appropriate learning scheme considering to the conditions, but teachers, students, and parents have limited ability to adapt to the learning media during the pandemic. It is a another problem that requires a comprehensive solution. However, various efforts have been made to overcome these obstacles, one of them is a collaboration with parents in implementing learning from home.

So, this study aimed to be a reference for teachers and parents in developing collaboration so that learning is maximally successful, especially in internalizing spiritual attitudes (Arora & Srinivasan, 2020). In addition, this article also means to provide information about the importance of collaboration among elements in education that have been described previously

B. THEORETICAL REVIEW
1. Collaboration
Collaboration is a form of social interaction that includes certain activities to achieve common goals by helping and understanding activities each other. In this regard, several educational experts often use the terms collegial and congenial in collaboration to distinguish the activities of each individual. Therefore, teachers are sometimes confused with the terms collaboration, collegiality, and congeniality (Barth, 1990). Congenial collaboration is a group of individuals who have the same objectives to achieve organizational goals and does not to discuss themes or topics that can cause conflict (Slater, 2004). Meanwhile, collegial collaboration is a collaboration that does not last forever. In this collaboration, there are, sometimes, different perspectives among its members though it is still in the context of mutualism (Stewart, 1996). In administrative terms, collaboration is understood as an effort to achieve a common goal stated. (Roucek, 1984).

In collaboration, everyone has their own duties and responsibilities to achieve the goals determined by the organization (Abdulsani, 1994). On the other hand, humans need parties to collaborate with each other in fulfilling their social needs and other functions. In other words, humans have dignity if they are useful to others (Laal & Ghodsi, 2012). There are at least two conditions for effective collaboration, namely: 1) people involved in the collaboration are aware that they have the same interests, 2) there is an awareness that common interests are facts existing in collaboration (Cooley & Shen, 2010).

From the various definitions, the author concludes that collaboration is a complex and diverse interaction process, which involves several people or institutions to work together on an ongoing basis. All parties involved in it have an attitude of dependence and mutual benefit. There are three main variables in looking at collaboration, namely: division of labor between institutions, institutional structure, and operational interaction. Furthermore, successful collaboration is determined by three main factors, namely the lead agency, service delivery, and infrastructure factors (Carpenter & Sanders, 2008).

2. Models of Collaboration
Talking about the collaboration, there are three forms, namely, primary (Daniels & Khanyile, 2013), secondary, and tertiary (Ahmadi, 2004). Meanwhile, Epstein mentions that there are six patterns of collaboration to maximize learning outcomes, namely; parenting, communication, volunteering, parental involvement during learning at home, decision making, and collaboration with community groups. In detail, each pattern of school and family collaboration will be described as follows.

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a. Parenting

Parenting is a form of collaboration between families and schools aimed to increase knowledge and skills on how to raise children and create a conducive home environment to support child's development. Each family has a different parenting pattern from others, because parenting is strongly influenced by local culture (Sanvictores, 2022). Therefore, teachers can, as a first step, start by identifying the habits and handicaps experienced by parents in solving the problems they face (Kuppens & Ceuleman, 2019). The identification results are consulted with experts (Kousholt & Hajholt, 2019) to find out solutions. In this context, the school can cooperate with resource persons from outside the school, such as; psychiatrists, doctors, health experts, police, religious experts, academics, and the anti-drug task force as discussion partners and provide enlightenment on matters relating to problems faced by parents. In addition, the experts can also provide material related to parenting, such as spiritual building, how to teach religion, how to raise children's motivation at home, psychology and child development, parenting skills, approaches to children, financial management for parents, and information about drug prevention.

In addition, parenting socialization can also be done through in-house-training or workshops for parents (Morrison, 2012). Through this program, the school hopes that parents/families have an understanding and knowledge of how to improve children and have the same vision and mission as the school in realizing the successful children's education. It is hoped that parents can understand their child's development, talents, and interests, so that they can develop children based on an understanding of the different principles. Thus, parents get information about children's development in the school and it can be used as a complement to care for children at home (Coleman, 2013)

b. Communicating

The pattern of collaborative communication is considered an effective method for schools and parents to share information about school programs and children's educational developments. There are two communication techniques used, namely direct (formal) and indirect (informal) communication (Patmonodewo, 2003). Direct communication can be done by using correspondence techniques, contact books, report cards, regular meetings, family gatherings, and others. Meanwhile, the implementation of informal communication is flexibly carried out such as; home visits, real-time student calls, and WAG (Riel, 1996). This communication can contain students' daily information, both academic and non-academic.

Such communication is useful for implementing continuous education. This means that learning which takes place at school must be gone on by parents at home. According to Gommon, there are several benefits of this communication model (Gommon, 2021). First, communication can reduce the teachers' and administrators' stress levels, (Awsumb, 2014). Second, it can reduce conflict and increase understanding between parents and schools. Third, it can also increase teacher retention because it takes place openly so that each member can share ideas (Kraft, Marinell, & Yee, 2016). This conditions can make a conducive school atmosphere. Fourth, good communication can create bright and smart ideas for developing schools. The ideas conveyed by teachers, parents and employees are the main capital for supporting creation of innovative concept (Jordan, Workan, & Workman, 2016).

c. Volunteering

The volunteering collaboration is begun with recruitment the members and continued by founding an organization to support school programs. In this case, parents can be a volunteer for teachers, principals, and children, both in the classroom and outside learning (Predeteanu-Degree, 2019). They can also involve themselves in school-organized events like; picking up children, attending fundraising meetings, becoming administrators of formal school organizations, or establishing good relationships with school principals (Halgunseth & Peterson, 2009). If they have special knowledge, they can be presenters in seminars, workshops, or training activities. With this collaboration, teachers feel helped and their responsibilities are more lighter (Snow, 2015). So, careful planning, training, supervision, and understanding of the program should be carried out in order that collaboration works effectively.

d. Learning at Home

Parents are the first and foremost educator who guide the development children's learning and growth (Portal, 2021). Parents also, at home, act as teachers by guiding and helping their children to overcome problems related to the subject matter delivered from school (Desforges & Abouchaar, 2003). Winingsih revealed that there are at least four roles performed by parents during learning at home, namely; 1) guiding and assisting children in learning, 2) facilitating children's learning (Mahuro, 2016), 3) motivating children's learning, and 4) directing children during distance learning (Adit, 2021). However, parental learning assistance for children should be adjusted to the child's age. The assistance can consist of doing homework, memorizing, crafting, and other activities (Ceka & Murati, 2016).

e. Decision Making

Through parents' organizations, they take place in decision-making activities related to school programs (Miller, 2009). In this case, parents have the opportunity to convey ideas and responses for improving the school. It is, with this model, hoped that the diversity of parents' and students' backgrounds can be accommodated because school gets, from this forum, information, hopes, ideas, or parents' responses to their children's education at school. The decision is just not limited on academic issues but also includes on

the number of donations contributed to the school, assistance from parents/guardians, and children's education system in schools (Lazar & Slostad, 1999).

In this collaboration pattern, schools can also offer parents involving in decision making through school organizations, such as; the board of trustees, school committees, and parent associations. In addition, they can also be required in curriculum revision, planning of school improvement, and collection and distribution of funds. Parental entailment in deciding on a school program has a very important role (Epstein, 2009). .

f. Collaborating with the Community

Besides school as a social institution which has responsibility for student development, there are other institutions, parents, and the community, which have a significant contribution to the provision of education (Hubbell & Burman, 2007)**.** Generally, partnership activities include providing human resources and educational funding sources, assistance in completing assignments, and direct support in classrooms with teachers. If classified, there are two areas of parental participation, namely academic and non-academic. Based on the research, there are five strategies to involve parents and the community in collaboration, namely; 1) parent and community participation in collecting funds (Shagrir, 2017), 2) making reciprocal journals between schools and parents, 3) organizing academic and non-academic mentoring programs (Hands, 2014), and 4) community involvement, government institutions, and 5) private contributions related to the school program (Sheffield & Timmermans, 2021). In short, it can be said that the relationship between schools and society, individuals, organizations, and business entities aim to develop student learning outcomes (Hausburg, 2011), (O'Keefe B. , 2011).

3.   Parental Collaboration

Talking about the parental-school collaboration, we sometimes meet some problems related to learning and public education. The problems raising cannot often be solved with the existing communication system (Christenson & Sherindan, 2001). Although, this collaboration has provided a channel for conducting dialogue, chatting, and techniques for sending letters to school principals to solve learning problems faced (Knudsen & Andersen, 2014). However, the collaboration is, by some experts, often simplified into a narrow one, which is only associated with parental complaints about their children's academic achievements (Højholt & Kousholtdenotes, 2019). In this context, the success of the parent-school collaboration is often associated with the educational background of the parents (Lareau, 2002). Mostly, parents with higher education backgrounds, will give intensive attention to their children. Meanwhile, others assume that all children's problems are to be school responsibility.

This collaboration process begins when parents send their children to the school, then the school develops child's potential through formal education. The success of developing it depends on the quality of the relationship between family and school. In other words, family involvement in children's learning activities is a determining factor for successful learning at school. There are several requirements to make the collaboration be more effective, they are; a) creating an environment that encourages children's learning, b) giving high appreciation for children's achievements, both current and future, and c) involving in children's life, both at school and in the community.

Still related to the issue, parents can also to take a part in school policy, namely; a) in decision making, program determination, and school plan, b) tutoring participation, and c) partnership by assisting in learning at home. Through this parental involvement strategy, parents' trust in the school is strengthened and students feel supervised and cared for by both parties (Comer & Haynes, 1997). In order the collaboration runs successfully, schools can provide tutorials, monitoring assignments, parenting, and workshops for parents. This program shows parents' concern for the success of their children (Hadeen & Peter, 2011).

Several studies related to the models of parental collaboration in education and how they affect student learning outcomes have attracted the researchers' sympathy. Research conducted by (Pek & Mee, 2020), (Lara & Saracostti, 2019), (Perrault & Sieppert, 2011), (Dedslandes & Morin, 2015), (Research, 2022), (ŞENGÖNÜL, 2022) concluded that parents in the educational process at school play an important role in helping students learn, forming commendable behavior, the teacher's task, forming a healthy learning environment, and helping to adapt to the information and technological advances. However, researches that focused on the formation of students' spiritual attitudes are still rare. Due to this position, this research was conducted to fill the space.

4.   Spirituality

There are many conceptions of spirituality presented by experts from different perspectives. Indeed, it is exactly not easy to define spirituality, because it is related to determination and its relationship between His creatures and Allah (Machouche, Bensaid, & Ahmed, 2019), and is not related to logic (Hoshiko, 1994). From a religious point of view, spirituality is defined as something multidimensional, namely the existential dimension and the religious dimension. The existential dimension focuses on the purpose and meaning of life, while the religious dimension relates to one's relationship with God Almighty (Audah, 1985) (Jackson & Bergeman, 2011)

Spirituality is also not a single belief system. A person can gain religious experience from a variety of different spiritual experiences through certain religious practices (Scott, 2020),   (Reinert & Koeng, 2013). In the study it was stated that there are

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three ways to define spirituality, a) it is associated with a strong religion, b) it is related to religion weakly, and c) it can be related or not to religion. This defining technique adopts the approach used by the European Association for Palliative Care (EAPC), which states that spirituality has three dimensions; extensional challenges, values-based attitudes, and religious institutions (Nolan, Saltmarsh, & Leget, 2011). Furthermore, Weathers said that spirituality has three main characteristics namely; connectedness, transcendence, and meaning in life (Weathers, 2016).

Meanwhile, spiritual attitudes are actions associated with individual connectedness with transcendental powers. The connectedness can be in the form of intrapersonal, interpersonal and transpersonal experiences (Reed, 1992) . Indicators of intrapersonal relationships are connectedness with oneself which includes authenticity, inner harmony/inner peace, consciousness, self-knowledge, and experiencing meaning in life (Chiu & Meyerhoff, 2004). Meanwhile, interpersonal related to compassion, caring, gratitude, and wonder. And, transpersonality includes indicators related to beyond the human level, transcendent reality, God, awe, sacredness, adoration to God, and transcendental experiences (Meezenbroek & Tuytel, 2012), (Tanyi, 2002). This indicator is used in conducting research related to spiritual attitude at State Islamic Elementary Madrasa 01 Banyumas

C. THE METHOD

This study aims to analyze the pattern of collaboration between parents and schools using a case study approach. The research was conducted at State Islamic Elementary Madrasa 01 Banyumas, Indonesia. The reason why the madrasa was chosen as the research location is because it is a public madrasa that has good governance in collaboration with parents, especially in the field of developing spiritual attitudes. The school condition is very supportive and conducive because it has complete public and religious facilities, like school boarding, a big mosque, and a wide parking area. Informants used as data sources are the head of the madrasa, teachers, and parents by using purposive sampling. This research was carried out from June-September 2021 under conditions in the shadow of Covid-19. To collect data, the researcher used three techniques, namely in-depth interviews, participatory observation, and documentation. To ensure the validity of the data, the researcher used triangulation of sources and techniques. Furthermore, the data collected is then analyzed in three steps that occurred simultaneously, namely: data reduction, data presentation, and conclusion drawing/verification (Denzin, 1978)

D. RESULTS AND DISCUSSION

To achieve optimal educational goals, synergy, relationships, collaboration, and cooperation are needed between schools and parents. Through this collaboration, communication and exchange of information related to activities carried out by children in the family, school, and community will be created. Collaboration can also make it easier for teachers to identify difficulties faced by children and explore information through parents regarding learning methods, attitudes, and behavior at home. On the other hand, parents receive information related to their children's achievements, conditions, ways of learning, how to make friends, and how to interact with teachers, employees, and peers.

Today, parental participation in schools is a multidimensional concept. Furthermore, the concept of collaboration is also often associated with other terms such as: parent participation, parent involvement, home-school connection, home-school participation, or family-school relationships (Greenfiled, 2003). Harvard developed collaboration into four models, namely: 1) parenting practice model where the beliefs, attitudes, and activities of parents support their children's learning both at school and at home, 2) school-family partnership model based on the idea that family and school are environments that influence children's learning. Even so, schools have the primary responsibility to reach out to parents and the community, 3) democratic participation model, namely parental participation is defined as participation in community institutions. Parents and the community are the parties that have the power to reform school both in a confrontational and collaborative manner, and 4) school choice models. (Caspe & Wolos, 2007).

To instill children spiritual attitudes, State Islamic Elementary Madrasa 01 Banyumas generally builds collaboration based on direct and indirect communication.

1. Direct Communication

Direct communication is a communication process between teachers and parents face-to-face by conveying message ideas and proposed ideas in order habituate religious attitudes to improve school successfully. The forms of direct communication at the State Islamic Elementary Madrasa 01 Banyumas are as follows.

a. Meeting between Teachers and Parents

Teacher meetings with parents at State Islamic Elementary Madrasa 01 Banyumas are held regularly every semester, namely at the beginning and end of the semester. This meeting aims to equalize perceptions between teachers and parents about the programs that must be followed by students by adhering to health protocols. In the meeting at the beginning of the semester, the principal conveyed the conditions and developments of learning activities that will be carried out for one semester. He also asked students' parents to adjust to the pandemic conditions and continue to accompany their children to study at home.

b. Making Parents' Groups

Based on existing social media platforms, State Islamic Elementary Madrasa 01 Banyumas forms a WhatsApp group in each class. This group serves as homeroom media to convey information about children's development during learning and as an alternative for teachers and parents to convey information related to student learning activities. In addition, this WAG also functions as a means of discussion between parents. On a particular occasion, the homeroom teacher often motivates parents to always be patient in accompanying their children while studying from home.

In addition to forming a platform-based group, the school also creates a parents club called the Students' Parents Organization (SPO). The purpose of SPO is to monitor children's development in learning, explore information about character and spiritual attitudes and discuss issues related to child education. There are two types of SPO, namely SPO which is formed at the class level, and at the school level which involves all parents. During the pandemic, several SOP programs have to be run virtually.

c. Home Visiting

Home visiting is a program aiming to realize an effective direct communication. This program comes from school attention to the development of student attitudes and achievements. Many benefits are obtained from it, among others, changing the structural relationship into an emotional relationship, bringing the relationship closer, and obtaining more comprehensive student information. So, students' attitudes and learning problems that occur at school and at home can be solved (Konlan & Vivor, 2021)

According to Saridin, this home visit is carried out when a child has not come to school for three days without information, due to illness, disaster, or parental request. During the visit, the teacher identified what problems they were facing and then provided motivation, messages, and prayers so that the students could carry out learning activities again. In addition, teachers can also identify whether children have social problems at schools such as bullying, difficulty making friends, or other problems.

d. Praying together (*Istigasah*) Program

One program directly related to students' spiritual attitudes is praying together (*istigasah*) which is held once a month. *Istigasah* is a more general prayer, namely asking for protection before disaster strikes and asking for disaster relief (Tuasikal, 2012). In this *istigasah* activity, teachers, students, and parents read the Quran, *zikr* (remember of Allah) together to internalize a spiritual attitude in children and parents.

When the month of Ramadan comes, the school holds a Ramadan Festival with various activities followed by parents and students in turns and it takes two days. Besides familiarizing students with spiritual attitudes, this activity is also aimed to strengthen the relationship between children and parents. The evening activities include; *Taraweeh* prayers, evening prayers, reading the Quran, and *I'tikaf* (stay at the mosque to pray to God). While in the afternoon and evening, activities are focused on introducing Islamic art and culture. At the same time, teachers and parents accompany and guide their sons to make the best use of time for worship, said Saridin. Because the pandemic period has not fully recovered, student involved in this activity is carried out with limited participants and with very strict health protocols.

e. Saturday Family Fun

Saturday Family Fun is an activity held Sundays involving all elements of the school community plus parents who have spare time. This non-academic activity is expected to be a balancer for students from the boredom of learning in class. This activity is also looked forward to provide practical guidance to the extended family of school residents, so that the interaction between teachers, employees, and parents, becomes more intensive and fosters togetherness in the school community.

After the event was over, the activity continued with a meeting between the school and parents. In this session, people were given material about deepening religion, parenting, and other materials related to the formation of spiritual attitudes. Because this activity involves the entire school community, the meeting is held virtually using the zoom application. Even though it was done virtually, the enthusiasm of parents and children to take part in this activity was high.

f. Indirect Communication

Indirect communication is a communication process carried out using intermediary media to convey messages or information to the communicant. This type is divided into several parts depending on the perspective used. There are many advantages of it among others; wider participants from different areas, easier communicate, and directly communication on a large scale. State Islamic Elementary Madrasa 01 Banyumas built the communication by making WAG in each class. It means to facilitate monitoring of the development of children's spiritual attitudes. The followings are media supporting indirect communication.

2. Religious Smart Book

The religious smartbook is a students' handbook containing daily prayer material for short verses of the Quran and daily religious activities at the madrasa or at home. This book also contains forms for memorizing the Quran, al-Hadith, and the development of spiritual and social attitudes. According to Saridin, the purpose of procuring smart religious books is to identify and monitor students' religious activities both at school and at home. This book has some advantages for the teachers to obtain information related to student learning difficulties.

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3. Linkage Book

The linkage book is a medium that can be used to communicate and give information reciprocally between parents and teachers in written form. It contains coaching, repairing, and improving the quality of students' learning outcomes. Collaboration between parents and teachers through community associations and communication book links has a positive impact.

Saridin said that many parents did not, at the beginning of school, care about assisting their children to study at home. After the linkage book program was held containing children's activities both at home and at school, parental participation in learning assistance increased. As an indicator of success, all students always do the assignments given by the teacher on time. The evidence of parents' necessitation in assisting their sons is by giving a sign in the provided form.

2. Spiritual Attitudes Internalized through School Collaboration

As previously mentioned, the spiritual attitude is reduced to three indicators in detail. Here is the discussion.

a. Interpersonal Attitude

This attitude involves many skills, namely; the ability to empathize with others, to organize a group of people towards a common goal, the ability to recognize and read other people's minds, and the ability to make friends or establish contacts. In line with this view, Advani states that interpersonal attitudes are the ability to cooperate with other people, leadership, empathy skills, and the ability to establish social interactions with others (Advani & Hema, 2016), (Behjat, 2012). This spiritual attitude can be communicated through verbal and non-verbal language actions (De Vito, 2013).

According to Saridin, the internalization of teamwork, leadership, and awareness attitudes are performed by making a cleaning picket schedule, tidying the seats before going home, praying together, forming discussion groups, and storing back books borrowed from the library. Meanwhile, in the empathy aspect, students are invited to visit and pray for teachers, employees, or friends who are sick or have condolence (*takziah*) if a friend's family dies. Students are also asked to lend stationery to friends who did not bring or left them behind at home. In addition, students are also trained to give charity, pay *zakat*, and slaughter sacrificial animals which are distributed to needy people.

b. Intrapersonal Attitude

Intrapersonal communication or also known as self-communication is occurred within a person. How each person communicates or talks to himself intrapersonally is an information processing that includes sensation, perception, memory, and thinking (Adler & Rodman, 2006). Related to this attitude, parents take place as feeders who habituate Islamic values into their children through intrapersonal communication.

Intrapersonal communication in the family occurs when parents understand their roles and responsibilities as primary and first educators (Arwani, 2019), (Ruesch & Coms, 2008). To instill this intrapersonal attitude, madrasas, according to Saridin, require all students to greet everyone they meet, be friendly, and think positively. To strengthen memory, all students are required to memorize *juz amma* (Chapter 30 of Quran).

1. Self-Care

Self-Care is a proactive effort to obtain health by balancing the mind, awareness and ability, lifestyle, mental health, supportive family, and religious interests (Kolivand, 2018). In fact, self-care can eliminate anxiety and depression, reduce stress, improve concentration, minimize frustration and anger, increase happiness, improve energy, and more (Glowiak, 2020).

To habituate this attitude, students are first given the understanding that taking care of oneself has the same meaning as taking care of others. A person will not be able to help those around him if he still prioritizes himself. Or, we will not be able to help others when our bodies are unwell or sick. In this context, self-care has a very important role as capital to interact both with oneself and with others. In the physical context, all students must keep their clothes, body, and classroom clean so that they are always protected from disease. Supporting facilities in this aspect are the availability of handwashing facilities in each class. Meanwhile, on the spiritual aspect and to improve children's mental health, schools hold joint prayer activities, remembrance of God (*zikr*), self-introspection, and care for others.

2. Writing

Writing down ideas in a diary is a great method for practicing introspection and increasing intrapersonal intelligence. Meanwhile, the process of writing down thoughts and feelings can be cathartic in itself. It is like a self-reading process, where students can reflect on the chosen thoughts and then put them in written form. To practice this attitude, every class at State Islamic Elementary Madrasa 01 Banyumas is provided with a wall magazine, school blog, school facebook, and diary as a medium for expressing ideas. Students are, with this writing activity, expected to be able to take advantage of the greatest opportunities for self-reflection.

a. Self Reflection (*muhasabah*)

Self-reflection can be started by reflecting on the important things in life, including personal values and loved ones (Ardett & Gunwald, 2018), (Ardett & Gunwald, 2018). When students reflect on themselves, they may pay attention to what habits are appropriate and which are not. This process will help strengthen students' knowledge of the people surrounding them and choose

something important. After that, students have the opportunity to explore a new and right ways they found and endeavour to keep it in daily life.

In internalizing this attitude, the State Islamic Elementary Madrasa 01 Banyumas held *I'tikaf* activities at the school mosque which were carried out during the month of Ramadan. Because it is done at night, parents also have to accompany and join their children in the Madrasah. The *mabid* (Arabic: means staying at school for two nights practicing cleaning heart, remembering God) is alternatively held every semester. For daily activities, there is midnight prayer (at 03.00 AM) in congregation with family using a media called *Tahajud Call*, the way to wake up or remind friends to perform the *Tahajud* prayer. Ahmadi, one of the students' guardians, said that this activity had a very positive impact on parents. Because, parents also become accustomed to doing *Tahajud* prayer and they did not perform it before. After praying in the congregation, parents are required to invite *zikr*, ask forgiveness from Allah, the Glory.

b. Positive Self Talk

Self-talk is an internal dialogue with oneself done consciously. Self-talk can be influenced by personality. For people who have an optimistic personality, self-talk tends to be positive and full of hope (Mead, 2022); (Santos-Rosa, 2022). Positive self-talk doesn't just appear out be taking for granted. This habit must be practiced and carried out consistently, especially for children who tend to think negatively about themselves more often they do not deserve the success (imposter syndrome) or blame themselves.

According to Saridin, head of the State Islamic Elementary Madrasa 01 Banyumas, there are several forms of self-talk exercises given to students. First, it is performed by getting used to positive expressions such as *alhamdulillah, subhanAllah, Masya Allah*, I am able, optimistic, and others. Second, personal communication should be intensified between students and teachers, and parents so that it will be harmonious relationships. Third, the school conducts talent and interest awards to explore students' potential which can increase self-confidence. Because, mastering a skill is a big factor influencing children's confidence. Fourth, schools give praise for the efforts made by children, even though the results are not in accordance with the targets. Fifth, teachers and parents always give an example for children in dealing with problems and they do not easily give up.

3. Transpersonal Attitude

Transpersonal attitude is an action specifically based on evidence of experience, observation, and discovery of the highest values, peak experiences, ecstasy, happiness, transcendence, gratitude, prayer, and all forms of communication related to the divine aspect (Yiangou, 2019). Student activities related to transpersonal attitudes are habituation of prayer when starting and ending learning, reciting the Quran, *zikr* together after congregational prayers, and evening prayers in congregation with family at home. On Friday afternoons, male students are required to perform Friday prayers at school after teaching and learning end. The teachers and the school management team oversee the habit of praying so that the quality of the prayers is getting better. They also examine the praying habit and preparing infrastructure by involving students. Meanwhile, the officers who give sermons (*khotbah*) come from students' parents who have free time. The formation of personal attitude can effectively run because it is supported by adequate boarding school facilities which can create a conducive academic atmosphere.

When the pandemic still hit, activities related to this transpersonal attitude were mostly carried out at home with parents. The student's task is to send videos of compulsory congregational prayers at home, optional (*Sunnah*) prayers, and reading of the Quran. Therefore, the pandemic is not an excuse for not implementing the program stated by the school.

The right collaboration between schools and teachers at State Islamic Elementary Madrasa 01 Banyumas is able to build a common perspective in achieving the school's vision and mission. More than that, both parties are able to be good models for students, so they tend to imitate what is shown by teachers, principals, and them rather than their own friends (Brodaty & Gurgrand, 2016). This collaboration pattern is effective because it is based on personal and personality aspects (Raufelder, 2016). This is one of the positive impacts of the COVID-19 pandemic, because the interaction between children and their parents becomes very intense. Parents can monitor children's activities all day.

E. CONCLUSION

The collaboration pattern implemented at State Islamic Elementary Madrasa 01 Banyumas can increase teacher and parent satisfaction not only in the aspect of enhancement of student learning but more importantly in the aspect of spiritual attitude. In addition, teachers feel challenged to be more creative and then leave the old norms of egalitarianism, isolationism, and autonomy and move on to develop their leadership potential. Working collaboratively between teachers and parents at the whole school level, with a continuing focus on student achievement may, academic and non-academic, result in a valuable outcome, especially in the spiritual aspect. While the pattern of collaboration is direct and indirect communication. However, direct communication is more dominant performed.

Since it is still in a pandemic period, there are some activities that have to be done virtually. However, activities which are not required face-to-face such as memorizing prayers and reciting the al-Quran are actually more effective, because the involvement, monitoring, and mentoring of parents are more intensive. This may be another positive aspect of the COVID-19 pandemic. However,

the internalization of spiritual attitudes at the State Islamic Elementary Madrasa 01 Banyumas is not without obstacles, many handicaps are faced both by the teachers, parents, and students. Strong enthusiasm and the same vision and mission between schools and parents are the biggest capital in overcoming these obstacles.

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