

Teacher–Parent Collaboration as an Educational Da'wah Communication Strategy in Mitigating the Influence of Western Popular Culture on Early Childhood Development

Irma Suriani¹, Mutmain Natulaila Noviana², Baiq Ulfa Azizah³, Siti Hawa⁴, Khoirurrozikin⁵

^{1 2 3 4 5} STIT Palapa Nusantara Lombok, Indonesia

Email: irmalatifatuzzahra316@gmail.com¹; mnoviana13@gmail.com²; ulfaa2454@gmail.com³;
sitihawasiha9@gmail.com⁴; khoirurrozikin851@gmail.com⁵.

ABSTRAK

The rapid expansion of globalization, digital technology, and transnational media has intensified young children's exposure to Western popular culture, creating challenges for the preservation of religious values, moral development, and cultural identity. This study aims to analyze the conceptual construction of teacher–parent collaboration from the perspective of educational da'wah communication, examine the forms, impacts, and challenges of Western popular culture on early childhood development, and explore educational da'wah communication strategies for mitigating these influences. This study employed a qualitative literature review design. Data were collected from scholarly publications indexed in reputable academic databases, including Scopus, Web of Science, ERIC, SpringerLink, Taylor & Francis, ScienceDirect, and Google Scholar. The selected literature consisted of publications published between 2021 and 2026 focusing on teacher–parent collaboration, educational communication, educational da'wah, digital literacy, popular culture, and early childhood education. Data were analyzed using thematic content analysis to identify recurring themes, conceptual relationships, and research gaps. The findings reveal that teacher–parent collaboration functions as a strategic educational partnership that strengthens value transmission, character formation, and religious identity through educational da'wah communication. Western popular culture influences children through digital media, entertainment platforms, consumer culture, and language practices, producing both developmental opportunities and moral, cultural, and behavioral challenges. Effective mitigation strategies include continuous family–school communication, Islamic character education, parental mediation of digital media use, and collaborative value alignment among families, schools, and communities. The study concludes that educational da'wah communication provides a comprehensive framework for strengthening children's cultural resilience, enabling them to engage constructively with global cultural influences while maintaining their religious values, moral character, and cultural identity..

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Corresponding Author

Irma Suriani

*Program Studi Pendidikan Agama
Islam, Sekolah Tinggi Ilmu Tarbiyah
Palapa Nusantara Lombok NTB,
Indonesia*

INTRODUCTION

The rapid advancement of globalization, digital technology, and transnational media has significantly transformed the socio-cultural environment in which children grow and develop. In contemporary society, early childhood is increasingly exposed to various forms of global cultural content through television, social media, digital games, streaming platforms, and mobile applications. Among these influences, Western popular culture has become one of the most dominant cultural forces shaping children's lifestyles, preferences, behaviors, communication patterns, and value orientations. While globalization offers opportunities for creativity, knowledge acquisition, and intercultural understanding, it simultaneously presents challenges related to the preservation of moral, religious, and cultural values among young children. Consequently, educators, parents, and policymakers are increasingly concerned about how children can benefit from global cultural exposure without experiencing adverse effects on their character development and identity formation.

The influence of Western popular culture on children has become a global concern due to its pervasive presence in digital environments. The rapid growth of technology and digital media usage among young children has transformed learning systems and social interactions in the twenty-first century. As a result, digital literacy has become an essential component of early childhood education worldwide (Hairani et al., 2025). However, children's limited cognitive and emotional maturity often makes them vulnerable to external influences disseminated through digital platforms. Tatminingsih (2022), as cited in Sipahutar (2023), emphasizes that young children are still in the concrete operational stage of understanding and therefore encounter difficulties in independently comprehending abstract concepts related to digital literacy. Consequently, parental guidance, teacher supervision, and adult mediation are crucial in directing children toward appropriate content and helping them critically interpret digital messages.

The increasing accessibility of digital media has also accelerated children's exposure to foreign cultural products, including entertainment content, fashion trends, language styles, consumerist attitudes, and social values originating from Western societies. While not all aspects of Western popular culture are inherently negative, excessive and uncontrolled exposure may contribute to the erosion of local cultural values, religious principles, and moral norms. In this context, early childhood education institutions and families face the challenge of developing effective educational strategies capable of balancing openness to global knowledge with the preservation of ethical and religious values. Such challenges are particularly relevant in Muslim societies, where educational processes are expected not only to develop cognitive abilities but also to cultivate Islamic character and moral responsibility.

Within the framework of Islamic education, educational da'wah communication offers a promising approach to addressing these challenges. Educational da'wah communication refers to systematic efforts to convey Islamic values, moral teachings, and character education through persuasive, educative, and transformative communication processes. Rather than functioning solely as religious instruction, educational da'wah communication serves as a comprehensive strategy for shaping attitudes, behaviors, and social interactions based on Islamic principles. In this regard, collaboration between teachers and parents becomes essential because children spend most of their developmental period within these two primary educational environments. Effective communication between schools and families enables the consistent transmission of values, expectations, and behavioral standards, thereby strengthening children's moral resilience against potentially harmful cultural influences.

Numerous studies have demonstrated that communication between parents and teachers plays a vital role in supporting children's educational success. Effective communication extends beyond the exchange of information and encompasses mutual understanding, cooperation, and continuous support. Through productive communication, parents can better understand their children's educational progress and provide appropriate support at home, while teachers gain insights into family backgrounds and conditions that may influence children's development (Aslami & Alfariysi, 2023; Kamsir & Safitri, 2024). Similarly, Sitorus (2024) found that communication between teachers and parents functions as a medium for sharing information regarding children's developmental progress, learning needs, behavior, and educational activities. This finding is supported by Amalia et al. (2024), who argued that effective communication enables teachers to understand children's home environments while helping parents monitor children's progress at school. Such positive relationships contribute to harmonious cooperation that optimally supports children's development (Syahria et al., 2026).

The importance of teacher–parent collaboration is further highlighted by research indicating that children who receive consistent support from both teachers and parents tend to exhibit more stable social and emotional development than children raised without coordinated caregiving practices (Murni & Suryani, 2021). Consequently, parent–teacher collaboration has become a key element in achieving holistic and sustainable early childhood education (Putri et al., 2025). Hryniewicz and Luff (2021) similarly argue that strong partnerships between teachers and parents create continuity in values, learning experiences, and social development, thereby fostering a more stable environment for children's character formation. Furthermore, proactive relationships between families and educational institutions facilitate shared understandings of educational goals, strengthen children's academic development, and reinforce the internalization of social and moral values that serve as foundations for behavior within society (Goff et al., 2023).

Research also demonstrates that active parental involvement significantly contributes to children's learning motivation, social competence, and self-confidence. Moreover, parental engagement assists teachers in understanding children's characteristics, needs, and developmental potential more comprehensively (Tamonob, 2026). Garvis et al. (2021) emphasize that parental involvement plays a strategic role in helping children interpret and respond to various cultural influences encountered throughout their development. Likewise, Bierman and Sheridan (2022) argue that family–school partnerships grounded in mutual respect strengthen identity formation, character development, and behavioral consistency because values taught at school are reinforced within the family environment.

Beyond academic development, collaboration between teachers and parents contributes significantly to character education. Effective collaboration ensures that educational programs implemented at school are supported and reinforced at home. Open and routine communication allows teachers and parents to coordinate efforts regarding children's academic, social, and emotional development, resulting in more consistent stimulation and support for holistic growth (Kutia, 2024, as cited in Arif Kurnianto & Febrianti, 2024). Similarly, Maulida and Zulkarnain (2025) argue that close and synergistic collaboration between families and schools enhances the effectiveness of character education because moral values are consistently reinforced across different educational settings.

In the Islamic perspective, character education is fundamentally rooted in the principle of *tauhid* (the oneness of God), which serves as the foundation for moral development, ethical behavior, and social responsibility. Islamic educational philosophy emphasizes the cultivation of *akhlakul karimah* (noble character) through balanced relationships with God, fellow human beings,

and the environment (Muna, 2024, as cited in Utami et al., 2026). The Qur'anic narrative of Luqman advising his son not to associate partners with Allah (Qur'an 31:13) illustrates the centrality of faith-based character formation within Islamic education. Therefore, educational da'wah communication can function as a strategic mechanism for integrating religious values into children's daily experiences through coordinated efforts between schools and families.

The significance of family involvement becomes even more apparent in the digital era. Studies indicate that many parents actively guide children in utilizing digital media for religious learning by introducing daily prayers, prophetic stories, and Islamic values through educational videos and child-friendly Islamic applications (Riskia Ilda et al., 2025). These findings align with Chassiakos (2016), who argues that parental mediation of digital media use can reinforce the values parents seek to instill in their children. Scott (2021) similarly found that active mediation strategies, including discussion, supervision, and guidance, are more effective than restrictive approaches alone in helping preschool children navigate digital media environments and understand values consistent with family expectations.

Nevertheless, several challenges continue to hinder effective teacher–parent collaboration. Differences in educational perspectives, limited communication, and unclear role expectations frequently disrupt partnerships between families and schools. Some parents perceive schools as solely responsible for children's education, while others may disagree with teachers' instructional approaches, leading to misunderstandings and reduced collaboration (Hardaningtyas & Prihantoro, 2024). Likewise, Yani and Darmiany (2025) note that open communication remains essential for aligning disciplinary approaches between home and school. To address these challenges, Rahmadani (2023), as cited in Renawati et al. (2025), recommends continuous training programs that enhance teachers' parenting communication skills and provide parents with opportunities to exchange experiences through collaborative discussion forums.

The importance of collaborative communication has also been emphasized within contemporary educational theories. Interpersonal communication theory highlights the roles of openness, empathy, responsiveness, and mutual respect in establishing productive relationships between educators and families. Meanwhile, digital literacy perspectives stress that teachers require not only technical competencies but also the ability to communicate ethically and contextually through digital platforms (Elok et al., 2026). These competencies are increasingly important as schools seek to maintain effective communication with parents in technologically mediated environments.

Several recent studies have explored various dimensions of teacher–parent partnerships in early childhood education. Murphy et al. (2021) found that strong partnerships between families and educational institutions significantly contribute to children's social, emotional, and psychological well-being. Kambouri et al. (2022) proposed a partnership model emphasizing trust, two-way communication, respect for family values, and active parental involvement. Avari et al. (2023) highlighted communication as the central mechanism through which teachers engage families and maintain consistency between home and school environments. Scott (2021) demonstrated the importance of parental mediation in managing children's digital media use, while Halimah et al. (2024) showed that partnership training programs enhance parental participation and improve collaborative educational practices.

Although these studies provide valuable insights into family–school partnerships, several limitations remain. Existing research predominantly focuses on parental involvement, communication effectiveness, digital literacy, and educational partnerships in general. Relatively little attention has been given to teacher–parent collaboration as an educational da'wah

communication strategy specifically designed to mitigate the influence of Western popular culture on early childhood development. Furthermore, previous studies rarely integrate Islamic educational principles, character formation, media mediation, and cultural filtering into a unified conceptual framework. Consequently, there remains a significant theoretical and practical gap concerning how collaborative communication between teachers and parents can function as a value-based educational strategy for strengthening children's moral resilience in the face of global cultural influences.

Based on these considerations, this literature review seeks to analyze the conceptual construction of teacher–parent collaboration from the perspective of educational da'wah communication in early childhood education. It further examines how scientific literature explains the forms, impacts, and challenges of Western popular culture on young children's development. Finally, the study explores educational da'wah communication strategies recommended in the literature for strengthening teacher–parent collaboration in mitigating the influence of Western popular culture. Through this analysis, the study aims to contribute a comprehensive conceptual framework that integrates educational communication, Islamic values, family–school partnerships, and cultural resilience in early childhood education.

METHODS

1. Research Approach and Design

This study employed a qualitative approach using a literature review design to examine teacher–parent collaboration as an educational da'wah communication strategy in mitigating the influence of Western popular culture on early childhood development. A literature review was considered appropriate because it enabled the systematic exploration, synthesis, and interpretation of scholarly findings related to educational communication, parental involvement, early childhood education, digital literacy, character education, and cultural influences. The study focused on identifying conceptual frameworks, theoretical perspectives, empirical findings, and practical recommendations reported in previous studies.

A literature review serves as a rigorous method for integrating knowledge from diverse sources and generating a comprehensive understanding of a particular phenomenon. According to Snyder (2019), literature reviews facilitate the identification of theoretical developments, research trends, and knowledge gaps within a specific field. Similarly, Booth et al. (2021) argued that literature reviews provide a structured approach for synthesizing evidence and developing new conceptual insights from existing studies. Therefore, the literature review approach was considered suitable for investigating how teacher–parent collaboration can function as an educational da'wah communication strategy in responding to contemporary cultural challenges affecting young children.

2. Data Sources and Sample Selection

The data used in this study consisted of scholarly publications, including journal articles, books, conference proceedings, and academic reports related to teacher–parent collaboration, educational communication, educational da'wah, early childhood education, digital literacy, character education, and Western popular culture. The literature was collected from reputable academic databases such as Scopus, Web of Science, ERIC, SpringerLink, Taylor & Francis, ScienceDirect, Google Scholar, and other relevant scholarly sources.

The selection of literature followed predetermined inclusion and exclusion criteria to ensure the relevance and quality of the reviewed studies. The inclusion criteria were: (1) publications published between 2021 and 2026; (2) studies focusing on teacher–parent collaboration, family–school partnerships, educational communication, educational da'wah, digital literacy, popular

culture, or early childhood development; (3) empirical studies, theoretical papers, literature reviews, and scholarly books published in peer-reviewed sources; and (4) publications available in English or Indonesian. Meanwhile, publications unrelated to the research focus, duplicate studies, opinion articles without scholarly foundations, and inaccessible full-text documents were excluded from the review process.

The use of clear inclusion criteria is essential for maintaining methodological rigor and ensuring the credibility of literature review findings. Hryniewicz and Luff (2021) emphasized that systematic selection procedures help researchers obtain relevant evidence while minimizing bias in the review process. Likewise, Goff et al. (2023) argued that carefully selected literature enables a more comprehensive understanding of family–school partnerships and educational practices across different contexts.

3. Research Instruments

In qualitative literature review research, the primary instrument is the researcher. The researcher was responsible for identifying relevant publications, evaluating the quality of sources, extracting significant information, categorizing findings, and interpreting the collected data according to the research objectives. To support systematic data management, a literature review matrix was developed as an auxiliary instrument. The matrix contained information regarding authors, publication years, research objectives, methodologies, theoretical frameworks, key findings, and implications related to teacher–parent collaboration and educational da'wah communication.

The literature review matrix facilitated the organization and comparison of findings across studies, enabling the identification of recurring themes, conceptual relationships, and research gaps. According to Alisauskiene et al. (2023), structured data extraction tools are important in synthesizing evidence from diverse studies because they enhance transparency and consistency throughout the review process. Similarly, Bierman and Sheridan (2022) noted that systematic documentation of literature findings contributes to more reliable interpretations and stronger theoretical integration.

4. Data Collection Procedures

The data collection process was conducted through several stages. First, relevant keywords were identified based on the research objectives. The keywords included “teacher–parent collaboration,” “family–school partnership,” “educational communication,” “educational da'wah,” “early childhood education,” “digital literacy,” “popular culture,” “Western culture,” “character education,” and “parental involvement.” These keywords were used individually and in various combinations during database searches.

Second, the identified publications were screened based on titles, abstracts, and keywords to determine their relevance to the research topic. Third, full-text documents meeting the inclusion criteria were reviewed in depth. Fourth, important information from each publication was extracted and recorded in the literature review matrix. Finally, the selected studies were categorized according to major themes, including educational communication, teacher–parent collaboration, digital literacy, cultural influences, character education, and educational da'wah strategies.

The data collection procedure was guided by the principle that literature reviews should be transparent, systematic, and replicable. Booth et al. (2021) emphasized that a structured search and screening process improves the reliability of evidence synthesis and reduces the likelihood of overlooking relevant studies. Likewise, Garvis et al. (2021) highlighted the importance of comprehensive literature identification in developing meaningful conclusions regarding parental engagement and early childhood education.

5. Data Analysis Techniques

The collected data were analyzed using thematic content analysis. This technique was employed to identify, classify, interpret, and synthesize recurring themes emerging from the selected literature. The analysis began with repeated reading of the selected publications to gain a comprehensive understanding of the content. Subsequently, relevant information was coded according to the research focus and grouped into broader thematic categories.

The thematic analysis process consisted of several stages: (1) familiarization with the literature; (2) identification of key concepts and recurring issues; (3) coding and categorization of findings; (4) development of thematic patterns; (5) interpretation of relationships among themes; and (6) synthesis of findings into a coherent conceptual framework. Through this process, the study identified major themes related to teacher–parent collaboration, educational da'wah communication, parental mediation, digital literacy, character education, and strategies for mitigating the influence of Western popular culture on early childhood development.

Thematic analysis is widely recognized as an effective method for synthesizing qualitative evidence because it facilitates the identification of patterns and conceptual relationships across diverse studies. According to Goff et al. (2023), thematic synthesis enables researchers to develop comprehensive insights into educational partnerships and social learning processes. Similarly, Alisauskiene et al. (2023) argued that thematic analysis provides a robust framework for integrating findings from multiple sources and generating theoretically informed conclusions. Therefore, thematic content analysis was considered appropriate for addressing the research questions and developing a conceptual understanding of teacher–parent collaboration as an educational da'wah communication strategy in contemporary early childhood education.

RESULTS

1. Conceptual Construction of Teacher–Parent Collaboration in Educational Da'wah Communication for Early Childhood Education

a. Theoretical Foundations of Educational Da'wah Communication

(1) Definition and Principles of Educational Da'wah Communication

The literature review revealed that educational da'wah communication represents a value-oriented communication process aimed at transmitting religious, moral, and educational messages to support children's holistic development. Unlike conventional educational communication, educational da'wah communication integrates cognitive, affective, and behavioral dimensions grounded in Islamic teachings. Its primary principles include openness, empathy, mutual respect, consistency, and value internalization through continuous interaction between educational stakeholders.

The findings indicate that effective communication between teachers and parents extends beyond information exchange and serves as a medium for building mutual understanding, cooperation, and sustained educational support (Aslami & Alfarisyi, 2023; Kamsir & Safitri, 2024). In this context, educational da'wah communication functions as a strategic mechanism for harmonizing educational goals between home and school environments. Furthermore, interpersonal communication characterized by responsiveness and respect has been identified as essential for strengthening educational partnerships and fostering trust between families and educational institutions (Elok et al., 2026).

(2) Islamic Values in Early Childhood Education

The reviewed literature demonstrates that Islamic values constitute the foundational framework of educational da'wah communication in early childhood education. These values emphasize faith (*iman*), morality (*akhlak*), responsibility, discipline, honesty, and social awareness as

integral aspects of children's development. Educational processes are therefore expected to nurture not only academic competence but also spiritual and moral growth.

The findings show that the integration of Islamic values is most effective when reinforced consistently across both family and school settings. Parents and teachers play complementary roles in introducing religious practices, ethical behavior, and social responsibility through daily interactions and educational activities. Studies have shown that parental involvement in children's religious learning, including the use of Islamic digital content, contributes significantly to the internalization of religious values and positive behavioral development (Riskia Ilda et al., 2025). This finding suggests that educational da'wah communication provides a practical framework for strengthening children's religious identity amid increasing exposure to global cultural influences.

(3) Character Education and Moral Development in Islam

The literature further reveals that character education within the Islamic perspective is fundamentally rooted in the concept of *tauhid* as the basis for moral formation and social responsibility. Islamic character education seeks to develop *akhlakul karimah* through the cultivation of positive relationships with God, fellow human beings, and the environment (Utami et al., 2026).

The findings indicate that character formation is a multidimensional process involving family, school, and community environments. Consistent reinforcement of moral values across these settings contributes significantly to children's behavioral development and ethical awareness. Moreover, collaborative efforts between teachers and parents have been found to strengthen the effectiveness of character education by ensuring that children receive consistent moral messages in different learning contexts (Maulida & Zulkarnain, 2025). Therefore, educational da'wah communication emerges as a critical instrument for integrating religious teachings with contemporary character education practices.

b. Teacher–Parent Collaboration as a Strategic Educational Partnership

(1) Concept and Characteristics of Teacher–Parent Collaboration

The findings demonstrate that teacher–parent collaboration is conceptualized as a reciprocal partnership characterized by shared responsibility, mutual trust, active participation, and continuous communication. Such collaboration enables both parties to contribute collectively to children's educational experiences and developmental outcomes.

Several studies emphasized that strong partnerships between families and educational institutions create continuity in children's learning experiences, social development, and character formation (Hryniewicz & Luff, 2021). Similarly, research findings indicate that collaborative relationships facilitate a shared understanding of educational objectives while promoting children's academic and non-academic development (Goff et al., 2023). Consequently, teacher–parent collaboration should be viewed not merely as administrative cooperation but as a strategic educational partnership aimed at supporting holistic child development.

(2) Communication Patterns Between Teachers and Parents

The review identified communication as the core element underlying successful teacher–parent collaboration. Effective communication patterns include regular information sharing, reciprocal feedback, collaborative problem-solving, and joint decision-making regarding children's educational needs.

Research findings reveal that communication serves as an important channel for discussing children's developmental progress, learning challenges, behavioral issues, and educational activities (Sitorus, 2024; Syahria et al., 2026). Open communication also enables teachers to understand family circumstances while allowing parents to monitor their children's experiences at school.

Furthermore, intensive communication has been shown to increase parental engagement and facilitate greater consistency between home and school educational practices (Avari et al., 2023). These findings suggest that communication functions as both a relational and educational mechanism within teacher–parent partnerships.

(3) Roles and Responsibilities of Teachers and Parents in Child Development

The literature indicates that teachers and parents possess distinct yet complementary responsibilities in supporting children's development. Teachers primarily facilitate structured learning experiences and monitor developmental progress within educational settings, whereas parents provide emotional support, value reinforcement, and behavioral guidance within the family environment.

The findings reveal that children who receive consistent support from both teachers and parents tend to demonstrate stronger social, emotional, and academic outcomes than those experiencing fragmented educational support (Murni & Suryani, 2021; Putri et al., 2025). Moreover, parental involvement contributes to increased learning motivation, self-confidence, and social competence among young children (Tamonob, 2026). Therefore, effective collaboration requires both parties to recognize their shared responsibility in fostering children's holistic development.

c. Educational Da'wah Communication Framework in Early Childhood Settings

(1) Value Transmission Through Home–School Partnerships

The analysis revealed that one of the primary functions of educational da'wah communication is the transmission of values through collaborative home–school partnerships. Such partnerships enable children to receive consistent moral, religious, and social messages across different educational environments.

The findings indicate that family–school cooperation facilitates the reinforcement of values introduced in educational institutions and practiced within family settings. This continuity strengthens children's understanding of expected behaviors and contributes to the development of stable moral identities (Bierman & Sheridan, 2022). Consequently, educational da'wah communication provides an effective framework for ensuring consistency in value transmission processes.

(2) Integration of Religious, Moral, and Social Education

The reviewed studies suggest that educational da'wah communication promotes the integration of religious, moral, and social dimensions of learning. Rather than treating these aspects separately, the framework encourages a holistic educational approach in which religious teachings are connected with everyday behaviors and social interactions.

The findings demonstrate that collaboration between teachers and parents enhances opportunities for integrating religious values into children's daily experiences. Through coordinated educational practices, children are more likely to develop socially responsible behaviors, ethical awareness, and positive interpersonal relationships. Such integration reflects the holistic orientation of Islamic education, which emphasizes balanced development across cognitive, spiritual, emotional, and social domains.

(3) Building Consistent Educational Environments for Children

The final finding indicates that educational da'wah communication contributes to the creation of consistent educational environments by aligning expectations, values, and educational practices between families and schools. Consistency is particularly important during early childhood because children learn primarily through observation, repetition, and environmental reinforcement.

The literature highlights that educational outcomes improve when teachers and parents maintain regular communication, establish common goals, and coordinate their educational approaches (Murphy et al., 2021; Halimah et al., 2024). Therefore, a consistent educational environment supported by collaborative educational da'wah communication serves as a protective factor that strengthens children's moral development, character formation, and readiness to navigate broader social and cultural influences.

2. Forms, Impacts, and Challenges of Western Popular Culture on Early Childhood Development

a. Forms of Western Popular Culture Exposure Among Young Children

(1) Digital Media and Social Media Content

The literature review revealed that digital media has become one of the primary channels through which Western popular culture reaches young children. The widespread use of smartphones, tablets, internet-connected devices, and social media platforms has increased children's access to global cultural content from an early age. Through digital media, children are exposed to various forms of entertainment, values, behaviors, language expressions, and lifestyle representations originating from different cultural contexts.

The findings indicate that technological advancement has significantly transformed children's learning environments and social interactions, making digital literacy an increasingly important component of early childhood education (Hairani et al., 2025). However, children often lack the cognitive maturity required to critically evaluate the information and messages encountered online. As noted by Tatminingsih (2022, as cited in Sipahutar, 2023), young children experience difficulties in understanding abstract concepts and therefore require adult guidance when engaging with digital content. Consequently, digital media serves not only as an educational resource but also as a medium through which foreign cultural values and behaviors are continuously introduced into children's daily lives.

(2) Entertainment, Games, and Streaming Platforms

Another prominent form of Western popular culture exposure is found in entertainment media, including animated films, television programs, online videos, digital games, and streaming services. These platforms frequently present narratives, characters, lifestyles, and social interactions that reflect Western cultural norms and perspectives.

The reviewed studies suggest that children spend considerable amounts of time consuming entertainment content through platforms such as YouTube, Netflix, and digital gaming applications. Such exposure contributes to the normalization of foreign cultural symbols, behavioral patterns, and value systems. While many forms of entertainment provide educational benefits and creative stimulation, excessive consumption may reduce children's engagement with local cultural traditions and limit opportunities for direct social interaction. As digital entertainment becomes increasingly integrated into children's everyday experiences, its influence extends beyond recreation and contributes to broader processes of cultural socialization.

(3) Consumerism, Lifestyle, and Language Influences

The literature further revealed that Western popular culture influences children's consumption patterns, lifestyle preferences, and language use. Exposure to global media content often introduces children to branded products, fashion trends, food preferences, and consumer-oriented values that emphasize material acquisition and personal gratification.

The findings indicate that children frequently imitate behaviors, expressions, and lifestyles portrayed by media personalities, fictional characters, and online influencers. In some cases, foreign vocabulary and communication styles become integrated into children's everyday

interactions, reflecting the growing influence of global cultural trends. Such developments demonstrate that Western popular culture affects not only entertainment choices but also broader aspects of identity formation, social behavior, and cultural orientation during early childhood.

b. Impacts of Western Popular Culture on Early Childhood Development

(1) Cognitive and Behavioral Impacts

The analysis revealed that Western popular culture produces both positive and negative cognitive and behavioral effects on young children. On the positive side, exposure to diverse educational content may enhance creativity, language acquisition, problem-solving skills, and technological competence. Digital media and interactive platforms provide opportunities for children to access information and develop new forms of learning.

However, the literature also highlights several potential risks associated with uncontrolled exposure. Children may imitate inappropriate behaviors, adopt unrealistic expectations, and develop excessive dependence on digital devices. Research suggests that young children often absorb information without possessing sufficient critical thinking skills to evaluate the messages they receive (Sipahutar, 2023). Consequently, behavioral imitation becomes a significant concern because children tend to replicate actions observed in media content without fully understanding their social and moral implications.

(2) Social and Emotional Impacts

The findings indicate that Western popular culture also influences children's social and emotional development. Through media exposure, children encounter diverse forms of social interaction, emotional expression, and interpersonal relationships that may shape their understanding of social norms and behaviors.

On one hand, exposure to multicultural content can promote openness, tolerance, and broader social awareness. On the other hand, excessive engagement with digital entertainment may reduce face-to-face interactions with family members and peers. The literature suggests that prolonged screen time may limit opportunities for developing empathy, communication skills, and emotional regulation through direct social experiences. Consequently, social development may become increasingly mediated by digital interactions rather than real-world relationships.

Furthermore, the growing attraction of children to digital entertainment can alter family interaction patterns. Without adequate parental mediation, children may become more emotionally attached to virtual environments than to meaningful interpersonal relationships within their immediate social surroundings.

(3) Moral, Religious, and Cultural Impacts

The literature consistently identifies moral, religious, and cultural dimensions as the most sensitive areas affected by Western popular culture. Exposure to content that promotes individualism, permissive behavior, materialism, and secular lifestyles may conflict with the religious and cultural values promoted within many family and educational contexts.

The findings suggest that excessive exposure to foreign cultural content may contribute to the weakening of local cultural identity and religious value internalization. In particular, children may encounter difficulties distinguishing between culturally appropriate behaviors and those that conflict with community norms. As emphasized by Muna (2024, as cited in Utami et al., 2026), Islamic education seeks to develop moral responsibility and ethical awareness through value-based character formation. Therefore, the increasing presence of alternative value systems in digital environments creates additional challenges for families and educators seeking to preserve religious and cultural identities.

The literature also indicates that the erosion of traditional values does not occur solely through direct rejection of local culture but often through gradual shifts in preferences, attitudes, and behavioral orientations influenced by global cultural trends. Consequently, strengthening religious and cultural foundations during early childhood becomes increasingly important in contemporary society.

c. Challenges in Addressing Western Popular Culture Influences

(1) Limited Digital Literacy Among Children

One of the major challenges identified in the literature is children's limited digital literacy. Although young children are increasingly familiar with digital technologies, their ability to critically analyze and evaluate media content remains underdeveloped. As a result, children are particularly vulnerable to misinformation, inappropriate content, and value systems that may not align with their developmental needs.

The findings demonstrate that children's digital competence often exceeds their critical understanding of media messages. Consequently, they require continuous guidance from adults to interpret information responsibly and distinguish beneficial content from potentially harmful influences (Hairani et al., 2025). This situation highlights the importance of educational interventions that combine digital literacy with moral and character education.

(2) Weak Coordination Between Home and School

The literature further reveals that weak coordination between families and educational institutions represents a significant barrier to mitigating cultural influences. Differences in parenting styles, educational expectations, and communication practices often create inconsistencies in children's learning experiences.

Research indicates that some parents continue to perceive schools as solely responsible for children's education, while teachers may face difficulties engaging families in collaborative educational processes (Hardaningtyas & Prihantoro, 2024). Such conditions reduce the effectiveness of value reinforcement because children receive inconsistent messages across educational settings. Moreover, insufficient communication between teachers and parents limits opportunities to monitor children's media consumption and address emerging behavioral concerns collaboratively.

The findings suggest that stronger partnerships between home and school environments are necessary to establish shared educational goals and coordinated responses to cultural challenges affecting young children.

(3) Globalization and the Expansion of Digital Technology

The final challenge identified in the literature is the accelerating impact of globalization and digital technological expansion. The increasing availability of internet-based services, social networking platforms, and digital entertainment has intensified children's exposure to global cultural influences. As technological innovations continue to evolve, traditional mechanisms of cultural transmission face growing competition from transnational media industries.

The findings indicate that globalization has blurred cultural boundaries, allowing children to access foreign content instantly and continuously. While such access provides valuable opportunities for learning and global engagement, it also complicates efforts to maintain cultural continuity and religious value transmission. Consequently, educators and families must adapt their educational strategies to address cultural challenges within increasingly complex digital environments.

Overall, the literature demonstrates that the influence of Western popular culture on early childhood development is multidimensional, affecting cognitive, behavioral, social, emotional,

moral, and cultural domains. These findings underscore the necessity of developing collaborative and value-based educational approaches capable of helping children navigate global cultural influences while preserving their religious identity, moral character, and cultural heritage.

3. Educational Da'wah Communication Strategies for Strengthening Teacher–Parent Collaboration in Mitigating Western Popular Culture

a. Family–School Collaboration Strategies

(1) Effective and Continuous Communication

The literature review revealed that effective and continuous communication constitutes the foundation of successful teacher–parent collaboration in addressing the influence of Western popular culture on young children. Consistent communication enables both parties to exchange information regarding children's developmental progress, media consumption habits, behavioral changes, and educational needs. More importantly, continuous interaction facilitates the development of mutual trust and shared responsibility in guiding children through increasingly complex social and digital environments.

The findings indicate that communication between teachers and parents functions not only as a mechanism for reporting academic achievement but also as a strategic process for monitoring children's moral, social, and emotional development (Aslami & Alfariysi, 2023; Sitorus, 2024). Through regular communication, potential issues related to children's exposure to inappropriate cultural content can be identified and addressed collaboratively. Furthermore, Syahria et al. (2026) emphasized that productive communication strengthens harmonious relationships between families and schools, thereby enhancing the effectiveness of educational interventions. These findings suggest that sustainable educational da'wah communication requires ongoing dialogue characterized by openness, responsiveness, and mutual respect.

(2) Shared Educational Goals and Value Alignment

Another significant strategy identified in the literature is the establishment of shared educational goals and value alignment between families and educational institutions. Effective collaboration is difficult to achieve when teachers and parents hold conflicting expectations regarding children's development, behavior, and value formation. Therefore, educational da'wah communication should facilitate a common understanding of the educational objectives that guide both home-based and school-based learning experiences.

The findings reveal that value alignment contributes to greater consistency in children's educational environments and minimizes contradictions between messages received at home and school (Goff et al., 2023). Similarly, Hryniewicz and Luff (2021) argued that strong partnerships enable continuity in learning experiences and value transmission, thereby strengthening children's character formation. Within the context of mitigating Western popular culture, value alignment allows teachers and parents to establish common standards regarding media consumption, social behavior, religious practices, and cultural identity. As a result, children receive coherent guidance that reinforces positive values across multiple educational settings.

(3) Parent Involvement in Educational Activities

The literature further demonstrates that active parental involvement in educational activities enhances the effectiveness of teacher–parent collaboration. Parental participation creates opportunities for direct engagement in children's learning experiences while strengthening relationships between families and educational institutions.

The findings indicate that parental involvement contributes positively to children's motivation, self-confidence, academic engagement, and social development (Tamonob, 2026). Moreover, collaborative educational programs involving parents facilitate the reinforcement of

values introduced at school and support the development of consistent behavioral expectations. Halimah et al. (2024) found that partnership-based educational activities improved communication, strengthened cooperation, and increased parental awareness regarding their educational responsibilities. Therefore, active participation should be viewed as a central component of educational da'wah communication strategies aimed at fostering children's resilience against negative cultural influences.

b. Educational Da'wah-Based Cultural Filtering Strategies

(1) Strengthening Islamic Character Education

One of the most prominent strategies identified in the literature is the strengthening of Islamic character education as a preventive measure against potentially harmful cultural influences. Educational da'wah communication emphasizes the internalization of Islamic values that guide children's attitudes, behaviors, and decision-making processes.

The findings suggest that character education rooted in *taubid* provides a moral foundation that enables children to evaluate external influences according to religious and ethical principles (Utami et al., 2026). Through the cultivation of honesty, responsibility, respect, self-discipline, and social concern, children develop stronger moral awareness and greater resilience when encountering diverse cultural values. Furthermore, Maulida and Zulkarnain (2025) emphasized that character education becomes more effective when teachers and parents consistently reinforce the same moral values across different educational environments. Consequently, Islamic character education serves as an essential mechanism for cultural filtering in contemporary early childhood education.

(2) Parental Mediation and Guidance in Digital Media Use

The literature consistently highlights parental mediation as a crucial strategy for managing children's exposure to digital media and Western popular culture. Given the extensive role of digital platforms in children's daily lives, parental guidance is necessary to ensure that media experiences contribute positively to development rather than becoming sources of inappropriate influence.

The findings indicate that active mediation strategies—including discussion, supervision, content selection, and critical reflection—are more effective than restrictive approaches alone (Scott, 2021). Similarly, Chassiakos (2016) argued that parental involvement in children's media use strengthens the transmission of family values and supports healthier digital habits. Research also demonstrates that parents who actively engage with children's digital experiences can help them understand the moral implications of media content while encouraging responsible technology use (Riskia Ilda et al., 2025). Therefore, parental mediation should be integrated into broader educational da'wah communication efforts aimed at strengthening children's digital resilience.

(3) Integration of Religious Values in Daily Learning Practices

The review further revealed that the integration of religious values into daily learning practices represents an effective strategy for filtering external cultural influences. Rather than limiting religious education to formal instructional activities, educational da'wah communication encourages the incorporation of Islamic teachings into everyday routines and interactions.

The findings suggest that consistent exposure to religious values through daily practices reinforces children's moral awareness and strengthens their religious identity. Activities such as prayer, Qur'anic recitation, ethical storytelling, gratitude practices, and prosocial behavior serve as practical mechanisms for value internalization. When these practices are implemented consistently at home and school, children are more likely to develop stable behavioral patterns aligned with Islamic teachings. Consequently, integrating religious values into daily experiences contributes to

the creation of a supportive educational environment capable of counterbalancing the influence of competing cultural narratives.

c. A Conceptual Model of Teacher–Parent Collaboration for Cultural Resilience

(1) Collaborative Educational Da'wah Communication Framework

Based on the synthesis of the reviewed literature, a conceptual framework of collaborative educational da'wah communication can be proposed as a model for strengthening children's cultural resilience. This framework positions teacher–parent collaboration as the central mechanism through which religious values, educational goals, and cultural guidance are communicated and reinforced.

The findings indicate that effective educational da'wah communication requires reciprocal interaction, shared responsibility, value consistency, and continuous cooperation between families and schools. Within this framework, communication serves as both a preventive and developmental strategy by enabling educators and parents to identify emerging challenges while simultaneously strengthening children's moral foundations. Thus, collaborative educational da'wah communication functions as a protective system that supports children's ability to navigate global cultural influences responsibly.

(2) Synergy Between Family, School, and Community

The literature also emphasizes the importance of extending collaboration beyond families and schools to include broader community participation. Children's development is influenced by multiple social environments; therefore, educational efforts are most effective when various stakeholders work toward common objectives.

The findings reveal that community institutions, religious organizations, and social networks can reinforce the values promoted within families and schools. Such synergy contributes to the creation of a supportive social environment where children encounter consistent messages regarding morality, cultural identity, and responsible behavior. This collaborative approach reflects the holistic nature of Islamic education, which recognizes the collective responsibility of society in nurturing future generations.

Furthermore, the involvement of community actors enhances opportunities for cultural preservation and strengthens children's connection to local traditions and religious practices. Consequently, cultural resilience is more effectively developed when educational da'wah communication operates within a broader network of social support.

(3) Recommendations for Sustainable Early Childhood Character Development

The final finding of this study suggests that sustainable character development requires a comprehensive and long-term approach involving continuous collaboration among teachers, parents, and communities. Educational strategies should not focus solely on restricting children's access to Western popular culture but rather on equipping them with the values, knowledge, and critical awareness necessary to engage with diverse cultural influences constructively.

The literature indicates that sustainable character development can be achieved through four interconnected dimensions: continuous teacher–parent communication, value-based educational partnerships, active parental mediation of digital media use, and consistent implementation of Islamic character education. Together, these dimensions create a supportive educational ecosystem that promotes children's moral growth, religious identity, cultural awareness, and social responsibility.

Overall, the findings demonstrate that educational da'wah communication serves as a strategic framework for strengthening teacher–parent collaboration in mitigating the influence of Western popular culture on early childhood development. Through collaborative partnerships,

value alignment, and integrated character education, children can develop the cultural resilience necessary to participate in a globalized world while maintaining their religious and moral foundations.

DISCUSSION

1. Results Analysis

a Conceptual Construction of Teacher–Parent Collaboration in Educational Da'wah Communication for Early Childhood Education

The findings of this study demonstrate that teacher–parent collaboration constitutes a fundamental component of educational da'wah communication in early childhood education. The conceptual framework identified through the literature synthesis indicates that educational da'wah communication extends beyond the conventional transmission of information and functions as a value-oriented communication process aimed at fostering children's moral, religious, social, and cognitive development. This finding directly addresses the first research objective, namely, to analyze the conceptual construction of teacher–parent collaboration from the perspective of educational da'wah communication.

From a conceptual standpoint, the results suggest that educational da'wah communication is characterized by the integration of communication practices, Islamic values, and collaborative educational responsibilities between families and schools. The effectiveness of this framework lies in its ability to establish consistency in children's educational experiences across different developmental environments. The findings reveal that when teachers and parents engage in reciprocal communication, shared decision-making, and coordinated value transmission, children receive more coherent educational guidance that strengthens character formation and religious identity. In this regard, collaboration serves not merely as an administrative mechanism but as a strategic educational partnership that facilitates the internalization of Islamic values throughout children's daily experiences.

Furthermore, the findings indicate that the integration of faith-based values within educational communication contributes to the development of holistic educational environments. Educational da'wah communication enables the alignment of expectations, behavioral standards, and moral objectives between home and school contexts, thereby reducing inconsistencies that may hinder children's character development. Such alignment is particularly important during early childhood because children acquire values and behavioral patterns primarily through observation, repetition, and environmental reinforcement. Consequently, the conceptual model emerging from this study positions teacher–parent collaboration as a mediating mechanism through which religious teachings, character education, and social learning are continuously reinforced.

The results also reveal that Islamic character education constitutes the normative foundation of collaborative educational practices. Through coordinated efforts between teachers and parents, values such as responsibility, honesty, discipline, empathy, and social awareness are transmitted more effectively. This finding suggests that educational da'wah communication functions not only as a communication strategy but also as a comprehensive educational framework capable of integrating religious principles into contemporary early childhood education. The conceptual construction identified in this study therefore emphasizes the interdependence between communication, value transmission, and character development in strengthening children's moral resilience amid contemporary social challenges.

These findings reinforce the argument that effective communication between teachers and parents contributes significantly to mutual understanding, educational cooperation, and sustained support for children's development (Aslami & Alfariysi, 2023). They also align with the view that

family–school partnerships create continuity in children's learning experiences and character formation (Hryniewicz & Luff, 2021). Moreover, the findings support the proposition that collaborative educational relationships facilitate the development of shared educational goals and consistent value transmission across multiple learning environments (Goff et al., 2023).

b Forms, Impacts, and Challenges of Western Popular Culture on Early Childhood Development

The findings demonstrate that Western popular culture has become a pervasive influence on early childhood development through various forms of digital and media-based exposure. This result directly addresses the second research objective, which seeks to examine how scientific literature explains the forms, impacts, and challenges of Western popular culture in the context of young children's development. The analysis reveals that digital media, social networking platforms, streaming services, entertainment content, consumer culture, and language practices constitute the primary channels through which Western cultural influences are transmitted to children.

Conceptually, the findings suggest that Western popular culture functions as a multidimensional socialization agent that shapes children's cognitive, behavioral, emotional, and cultural orientations. Unlike traditional educational influences that operate through direct interpersonal interactions, contemporary cultural influences are increasingly mediated through digital technologies that provide continuous access to global content. As a result, children's developmental environments are no longer confined to family, school, and local communities but are increasingly interconnected with transnational cultural systems. This transformation significantly alters the processes through which children construct identities, interpret social norms, and develop value systems.

The results further indicate that the influence of Western popular culture cannot be understood exclusively in negative terms. The literature synthesis reveals both beneficial and potentially problematic outcomes. On the positive side, exposure to global cultural content may enhance creativity, digital competence, language acquisition, technological literacy, and intercultural awareness. However, the findings also demonstrate that excessive and uncontrolled exposure may contribute to behavioral imitation, materialistic tendencies, diminished social interaction, weakening religious commitment, and gradual shifts in cultural orientation. These outcomes highlight the complex and ambivalent nature of globalization, where opportunities for learning coexist with challenges related to value preservation and identity formation.

Another important finding concerns the vulnerability of young children in navigating digital environments. The results suggest that children's cognitive and emotional immaturity limits their capacity to critically evaluate media messages and cultural representations. Consequently, children tend to absorb information and imitate observed behaviors without fully understanding their ethical, social, or cultural implications. This condition increases the importance of adult mediation because children require guidance to distinguish between beneficial influences and content that may conflict with their developmental needs or cultural values.

The study also reveals that challenges associated with Western popular culture are not solely technological but are equally educational and relational. Weak coordination between home and school environments reduces the effectiveness of value reinforcement and creates inconsistencies in children's educational experiences. At the same time, the accelerating pace of globalization continuously expands children's exposure to foreign cultural influences, making traditional approaches to cultural preservation increasingly difficult to sustain. Therefore, the findings underscore the need for adaptive educational strategies capable of balancing openness to global knowledge with the maintenance of religious identity and cultural continuity.

These findings support previous observations that rapid technological development has significantly transformed children's learning environments and increased the importance of digital literacy in early childhood education (Hairani et al., 2025). The results also correspond with the argument that young children experience limitations in understanding abstract digital concepts and therefore require adult guidance when engaging with digital content (Tatminingsih, 2022, as cited in Sipahutar, 2023). Furthermore, the findings reinforce the notion that Islamic education plays a crucial role in developing moral responsibility and ethical awareness amid increasingly complex cultural influences (Muna, 2024, as cited in Utami et al., 2026).

c Educational Da'wah Communication Strategies for Strengthening Teacher–Parent Collaboration in Mitigating Western Popular Culture

The findings indicate that educational da'wah communication provides a strategic framework for strengthening teacher–parent collaboration in mitigating the influence of Western popular culture on early childhood development. This result directly addresses the third research objective, namely, to explore educational da'wah communication strategies recommended in the literature for enhancing collaborative efforts between families and schools. The analysis reveals three interrelated strategic dimensions: family–school collaboration, educational da'wah-based cultural filtering, and the development of a collaborative framework for cultural resilience.

From a conceptual perspective, the findings suggest that effective mitigation does not depend primarily on restricting children's exposure to global culture. Instead, it relies on strengthening children's internal capacities through value-based educational processes. Educational da'wah communication functions as a preventive and developmental mechanism by equipping children with religious values, moral awareness, and critical understanding that enable them to engage constructively with diverse cultural influences. This perspective shifts the focus from cultural isolation toward value-guided cultural engagement, where children learn to evaluate external influences through ethical and religious frameworks.

The results further demonstrate that continuous communication between teachers and parents represents the cornerstone of effective mitigation strategies. Through regular dialogue, information exchange, and collaborative decision-making, both parties can monitor children's developmental trajectories and respond proactively to emerging challenges. Such communication creates opportunities for early identification of behavioral changes, problematic media consumption patterns, and potential conflicts between external cultural influences and educational objectives. Consequently, educational da'wah communication strengthens not only information sharing but also collective responsibility for children's moral and social development.

Another important finding concerns the role of Islamic character education as a cultural filtering mechanism. The results indicate that children who consistently encounter Islamic values across family and school environments develop stronger moral foundations and greater resilience when interacting with diverse cultural influences. Religious values function as interpretive frameworks that help children distinguish between beneficial and harmful behaviors, thereby facilitating responsible engagement with global cultural content. This finding suggests that character education should be viewed as a proactive strategy for strengthening cultural resilience rather than merely as a reactive response to external influences.

The findings also reveal that parental mediation plays a central role in supporting children's digital experiences. Active mediation strategies—including supervision, discussion, content selection, and critical reflection—enable parents to transform digital media use into meaningful learning opportunities. Rather than relying exclusively on restrictive measures, educational da'wah communication encourages constructive engagement with media content, thereby helping children

develop critical awareness and responsible digital habits. The resulting synergy among families, schools, and communities creates a comprehensive support system that strengthens children's religious identity, moral character, and cultural awareness.

Overall, the findings suggest that sustainable mitigation strategies require the integration of communication, character education, parental mediation, and community participation into a unified educational framework. Such integration contributes to the development of cultural resilience, defined as children's capacity to participate in an increasingly globalized society while maintaining their religious values, moral principles, and cultural identity.

These findings are consistent with previous studies demonstrating that communication between teachers and parents serves as an essential medium for monitoring children's development and coordinating educational support (Sitorus, 2024). They also reinforce evidence that parental mediation is highly effective in helping children navigate digital media environments and interpret media messages in accordance with family values (Scott, 2021). In addition, the findings support the argument that consistent collaboration between families and schools enhances the effectiveness of character education through continuous reinforcement of shared moral values (Maulida & Zulkarnain, 2025).

2. Comparison with Previous Studies

The findings of this study confirm and extend previous scholarship emphasizing the importance of teacher–parent collaboration in supporting children's educational and developmental outcomes. Consistent with earlier studies, the present review demonstrates that effective collaboration is built upon reciprocal communication, mutual trust, shared responsibility, and active parental involvement. Previous research has consistently shown that strong family–school partnerships contribute positively to children's academic achievement, social adjustment, and emotional well-being (Murphy et al., 2021; Kambouri et al., 2022). Similarly, the findings of this study indicate that collaborative relationships create continuity between home and school environments, thereby strengthening children's developmental experiences.

However, this study differs from much of the existing literature by positioning teacher–parent collaboration within the framework of educational da'wah communication. While previous studies generally examined collaboration from educational, psychological, or sociological perspectives, they rarely incorporated Islamic educational principles as a central theoretical foundation. For example, Avari et al. (2023) emphasized communication as a mechanism for enhancing family engagement, whereas the present study conceptualizes communication not only as an engagement tool but also as a medium for transmitting religious values, moral guidance, and character education. This broader conceptualization highlights the transformative role of communication in shaping children's religious and ethical development.

Furthermore, the findings complement the family–school partnership model proposed by Kambouri et al. (2022), which emphasizes trust, respect, and two-way communication. The current study extends this model by demonstrating that value consistency grounded in Islamic teachings serves as an additional dimension that strengthens collaborative educational practices. Thus, while previous studies focused primarily on educational effectiveness, the present research contributes a faith-based perspective that integrates communication, character formation, and religious value transmission into a unified conceptual framework.

The findings regarding the influence of Western popular culture are largely consistent with previous studies examining children's interactions with digital media and globalization. Earlier research has shown that digital technologies expose children to a wide range of cultural influences that shape their behaviors, identities, and social interactions (Hairani et al., 2025). Similarly, this

study found that digital media, entertainment platforms, and consumer culture function as major channels through which Western popular culture reaches young children.

The findings also support previous evidence indicating that digital media exposure produces both opportunities and risks. Studies have highlighted the positive contributions of digital content to creativity, technological literacy, and knowledge acquisition while simultaneously warning about excessive screen time, behavioral imitation, and reduced social interaction (Scott, 2021; Chassiakos, 2016). The present study confirms these dual effects and further demonstrates that cultural influences operate not only at behavioral and cognitive levels but also within moral, religious, and cultural dimensions of development.

Nevertheless, the current study differs from much of the existing literature by emphasizing cultural resilience and value preservation as central concerns. Most previous studies have concentrated on digital literacy, media consumption, and parental mediation without explicitly examining the implications of Western popular culture for religious identity formation and Islamic character development. By contrast, the present findings suggest that cultural exposure should be understood within a broader context of value negotiation, where children continuously encounter competing cultural narratives and moral frameworks. This perspective expands previous discussions by linking media exposure to the preservation of religious values and cultural continuity.

Moreover, while globalization is often discussed as an inevitable sociocultural process, the findings of this study highlight the active role of educational institutions and families in mediating its effects. This position aligns with contemporary theories of cultural socialization, which emphasize that children are not passive recipients of cultural influences but develop their identities through interactions with multiple socializing agents. Consequently, the study contributes a more holistic understanding of how cultural influences interact with educational and religious contexts during early childhood.

The findings concerning educational da'wah communication strategies are consistent with previous studies emphasizing the importance of parental involvement, media mediation, and character education in supporting children's development. Research by Scott (2021) demonstrated that active parental mediation is more effective than restrictive approaches alone in helping children navigate digital environments. Similarly, the present study found that discussion, supervision, content selection, and critical reflection constitute essential components of effective parental mediation.

The findings also correspond with studies highlighting the role of family–school partnerships in promoting children's social, emotional, and moral development (Garvis et al., 2021; Halimah et al., 2024). Consistent with these studies, the present review demonstrates that collaborative educational practices strengthen value reinforcement and create greater consistency between home and school learning environments. Such consistency is particularly important in addressing contemporary challenges associated with digital culture and globalization.

Despite these similarities, the present study introduces a distinctive contribution by integrating parental mediation, Islamic character education, and collaborative communication into a comprehensive educational da'wah framework. Previous studies generally examined these dimensions separately. For instance, research on digital literacy often focuses on technological competencies, while studies on character education primarily emphasize moral development. The current study synthesizes these perspectives and proposes that educational da'wah communication functions as an overarching framework that connects communication, character formation, cultural filtering, and collaborative educational practices.

Additionally, the proposed conceptual model expands existing literature by emphasizing synergy among families, schools, and communities. While prior studies frequently focus on bilateral relationships between parents and teachers, the findings suggest that broader social networks and religious institutions also play critical roles in strengthening children's cultural resilience. This broader ecological perspective reflects contemporary understandings of child development while remaining consistent with the collective educational responsibilities emphasized within Islamic educational philosophy.

3. Implications of Findings

a. Theoretical Implications

This study contributes to the growing body of literature on family–school partnerships by introducing educational da'wah communication as an integrative theoretical framework for understanding teacher–parent collaboration in contemporary early childhood education. Existing studies have generally examined communication, parental involvement, character education, and digital literacy as separate constructs. The present findings demonstrate that these elements are interconnected and can be synthesized within a value-based communication framework grounded in Islamic educational principles.

Furthermore, the study contributes to theoretical discussions on cultural resilience by proposing that children's capacity to navigate global cultural influences is strengthened through consistent value transmission across family, school, and community environments. The findings therefore extend existing theories of socialization and character development by emphasizing the role of collaborative educational communication in mediating cultural influences during early childhood.

The proposed conceptual model also enriches the literature on educational communication by highlighting its transformative function. Rather than serving merely as a channel for information exchange, educational communication is conceptualized as a process of value construction, identity formation, and moral development. This perspective provides a theoretical foundation for future studies examining the intersection of communication, religion, culture, and education in increasingly globalized societies.

b. Practical Implications

Practically, the findings suggest that early childhood educational institutions should strengthen systematic communication mechanisms that facilitate continuous interaction between teachers and parents. Schools should develop structured communication programs that encourage collaborative decision-making, regular monitoring of children's development, and shared responsibility for character education.

The findings also highlight the importance of parental education programs focusing on digital literacy and media mediation. Parents require practical knowledge and skills to guide children's engagement with digital technologies and to help them critically evaluate media content. Consequently, educational institutions should provide training sessions, workshops, and collaborative forums that strengthen parents' capacities as primary educators in the digital era.

In addition, policymakers may utilize the findings to design educational policies that promote stronger family–school partnerships and integrate character education into broader educational strategies. The study suggests that efforts to address the influence of global popular culture should not rely solely on restrictions or regulations but should emphasize the development of children's moral awareness, critical thinking, and cultural identity through collaborative educational approaches.

Finally, the findings have practical implications for religious and community organizations. By participating in collaborative educational initiatives, these institutions can reinforce values promoted by families and schools, thereby contributing to the development of supportive environments that strengthen children's cultural resilience and moral development.

4. Research Limitations

Several limitations should be acknowledged when interpreting the findings of this study.

First, this research employed a qualitative literature review design and therefore relied entirely on secondary data obtained from published scholarly sources. As a result, the findings are conceptual and interpretative rather than empirically validated through direct observation or field investigation. Future studies should incorporate empirical methods such as surveys, interviews, observations, or mixed-method approaches to examine the practical implementation of educational da'wah communication in real educational settings.

Second, the reviewed literature was limited to publications published between 2021 and 2026. Although this criterion was established to ensure the inclusion of recent and relevant studies, it may have excluded earlier foundational works that could provide additional theoretical insights regarding family–school partnerships, educational communication, and character education.

Third, the study primarily examined literature related to Islamic educational contexts and therefore may have limited generalizability to educational settings characterized by different religious, cultural, or sociopolitical backgrounds. Future comparative studies involving diverse cultural and religious contexts would be valuable for examining the broader applicability of the proposed conceptual framework.

Fourth, because the study synthesized findings from multiple sources with varying methodologies, contexts, and theoretical perspectives, differences in research quality and contextual conditions may have influenced the interpretation of results. Although careful screening procedures were employed, the possibility of publication bias and selective reporting cannot be entirely eliminated.

Finally, the conceptual model proposed in this study has not yet been empirically tested. Future research is therefore encouraged to validate the model through quantitative, qualitative, or mixed-method studies involving teachers, parents, educational leaders, and community stakeholders. Such investigations would provide stronger evidence regarding the effectiveness of educational da'wah communication as a strategy for strengthening teacher–parent collaboration and mitigating the influence of Western popular culture on early childhood development.

CONCLUSION

This study concludes that teacher–parent collaboration constitutes a strategic foundation of educational da'wah communication in mitigating the influence of Western popular culture on early childhood development. The findings reveal that educational da'wah communication extends beyond conventional information exchange by functioning as a value-oriented framework that integrates Islamic teachings, character education, and collaborative educational practices between families and schools. Through reciprocal communication, shared educational goals, value alignment, and consistent reinforcement of religious and moral principles, teacher–parent collaboration creates a coherent educational environment that supports children's holistic development. The study further demonstrates that educational da'wah communication serves as an effective mechanism for transmitting Islamic values, strengthening character formation, and fostering moral resilience during early childhood, a developmental stage in which children are particularly susceptible to external influences.

The findings also indicate that Western popular culture influences young children through multiple channels, including digital media, social networking platforms, entertainment content, consumer culture, and language practices. These influences generate both opportunities and challenges. While exposure to global cultural content may contribute to creativity, technological literacy, and broader social awareness, excessive and uncontrolled exposure may affect children's behavioral patterns, social interactions, cultural orientations, and religious value internalization. In response to these challenges, the study identifies three interrelated educational da'wah communication strategies: continuous family–school communication, educational da'wah-based cultural filtering through Islamic character education, and active parental mediation of children's digital media use. The synthesis of these strategies leads to the development of a conceptual model of collaborative educational da'wah communication that positions families, schools, and communities as interconnected agents responsible for strengthening children's cultural resilience. The central insight emerging from this study is that effective mitigation of Western popular culture does not primarily depend on restricting cultural exposure but on empowering children with strong moral foundations, religious identity, and critical awareness through collaborative and value-based educational processes.

Despite these contributions, several limitations should be acknowledged. As a literature review study, the findings are based on the synthesis and interpretation of existing scholarly publications rather than direct empirical observations. Consequently, the proposed conceptual framework remains theoretical and has not yet been validated through field-based research. In addition, the review focused primarily on publications from 2021 to 2026 and emphasized Islamic educational contexts, which may limit the generalizability of the findings to different cultural, religious, or educational settings. Variations in methodological approaches, research contexts, and conceptual perspectives among the reviewed studies may also have influenced the interpretation and synthesis of the findings.

Future research is recommended to empirically examine the effectiveness of educational da'wah communication models in diverse early childhood educational settings. Quantitative, qualitative, and mixed-method studies involving teachers, parents, school leaders, and community stakeholders could provide stronger evidence regarding the practical implementation and outcomes of collaborative educational da'wah communication. Furthermore, comparative studies across different cultural and religious contexts would be valuable for assessing the broader applicability of the proposed framework. Future investigations may also explore the role of emerging digital technologies, artificial intelligence, and evolving media environments in shaping family–school collaboration and children's cultural resilience. Such research would contribute to the refinement of theoretical models and the development of more effective educational strategies for supporting children's moral, cultural, and religious development in an increasingly globalized world.

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