ENDOGAMI:
JURNAL ILMIAH KAJIAN ANTROPOLOGI

E-ISSN: 2599-1078

FAMILY, SCHOOL, AND CULTURE: AN ETHNOGRAPHY OF PARENTAL PARTICIPATION IN CHILDREN'S EDUCATION AT PUBLIC ELEMENTARY SCHOOLS

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Abstract *This descriptive qualitative study aims to describe the components, analyze the influencing factors, and formulate strategies to enhance parental participation in elementary education within Kapanewon Imogiri. The research locus was purposively selected at SDN Pucung, SDN Kedungmiri, and SDN Kalidadap to represent geographical variations. Primary data were purposively gathered from 13 key informants (regional education authority, principals, teachers, parents), supplemented by secondary school documents via observation, interviews, and documentary studies. Data trustworthiness was ensured through source and technique triangulation. Thematic analysis was executed using the interactive model of Miles, Huberman, and Saldaña facilitated by NVivo 15 software. The findings reveal that participation is highly reflected in driving students' physical motivation and parent-geographical interest, yet critically low in the cognitive presence required for home-based learning assistance. And then socio-economic factors (reliance on PIP/BOS subsidies and work-time deficits), cultural-environmental factors (youth social pathology, gadget addiction, parental absence due to circular migration), and geographical spatial isolation in hilly terrains serve as primary barriers. This study concludes that home-based involvement remains a crucial vulnerability, requiring intensive communication interventions and cross-sectoral synergies.*

Keyword:
Parental participation, socioeconomic factors, cultural and environmental factors, elementary school education

Article Info
Received : 17 Jul 2026
Accepted : 28 Sep 2026
Published : 20 Nov 2026

1. Introduction

Education is universally recognized as a fundamental pillar in accelerating human resource development and national progress. In Indonesia, the juridical commitment to completing basic education is manifested through the 9-Year Compulsory Education program mandated by Law Number 20 of 2003 concerning the National Education System. This macro policy positions the elementary school (*Sekolah Dasar;* SD) level as a crucial phase for establishing students' literacy, numeracy, critical thinking abilities, and essential moral values. However, the institutionalization of primary education in a sprawling archipelagic nation is rarely a straightforward administrative rollout. While national policy instruments are designed under bureaucratic

assumptions of spatial and cultural homogeneity, their local implementation invariably collides with complex, deeply entrenched socio-cultural and spatial dynamics that defy top-down planning (Rafsanjani & Rozaq, 2024). Consequently, the triumphalist narrative of national educational success is often dominated by aggregate formal statistics, whereas the genuine, localized voices and socio-economic struggles of families in marginal areas are systematically sidelined in the historiography of national policy (Kolluri & Tichavakunda, 2023).

This systemic marginalization of localized realities is vividly illustrated by the bureaucratic reductionism inherent in the state's reliance on aggregate macro-indicators. Specifically, the state utilizes the Gross Enrollment Rate (*Angka Partisipasi Kasar*; APK) and the Net Enrollment Rate (*Angka Partisipasi Murni*; APM) at the provincial or regency level to demonstrate near-perfect absorption rates in primary education. According to the 2025 periodic data from the Central Bureau of Statistics (*Badan Pusat Statistik*; BPS) of Bantul Regency and the regional Department of Education, Youth, and Sports, these macro-indicators indicate that almost every school-aged child has been successfully integrated into the formal school system. Nevertheless, within the critical framework of the sociology of education, such highly polished, aggregated data functions as a mathematical screen that obscures acute pockets of sociological disparity at the micro-geographic level.

This empirical masking is starkly evident in Kapanewon Imogiri, a sub-district administrative unit whose unique nomenclature is preserved under Law Number 13 of 2012 concerning the Special Region of Yogyakarta. Imogiri represents a landscape of sharp geographic and socio-economic contrasts, divided between rapidly urbanizing plains and isolated mountainous ridges. Micro-level field profiles from the Imogiri Regional Education Office (*UPT Korwil*) betray the optimistic regency statistics, revealing alarming fluctuations in daily school attendance, heightened risks of elementary-level school drop-outs, and a severe deficit in active parental involvement. These alarming trends are heavily concentrated within the marginal hilly clusters of three specific public elementary schools (*Sekolah Dasar Negeri*; SDN): SDN Pucung, SDN Kedungmiri, and SDN Kalidadap.

When analyzed through a critical sociological lens, the mismatch between regency statistics and local school realities exposes a structural bias embedded within national educational policy construction. This bias manifests as an administrative conflation of formal access with meaningful participation. Bureaucracy operates under the positivist assumption that merely building physical school infrastructures and providing material subsidies automatically secures educational continuity. In doing so, it ignores the reality that communities do not consume educational services in a socio-cultural vacuum. The families of Kapanewon Imogiri navigate a highly layered, historically contingent sociological landscape.

To systematically deconstruct this structural disconnect, this study constructs an intergrative analytical framework that connects psychological antecedents, engagement typologies, human capital investments, and localized habitus into a coherent argument. At the micro individual level, Icek Ajzen's (1991) Theory of Planned Behavior (TPB) provides the baseline for understanding how parental intentions are constructed through attitudes, subjective norms, and perceived behavioral control. In Imogiri, strong subjective norms and posituve cultural attitudes towards basic education drive high initial school enrollment. However, an operational bottleneck occurs within the perceived behavioral control. where normative intention fail to translate into downstream cognitive assistance at home. Operationalizing these engagement behaviors requires synthesis with Epstein and Sheldon (2022) Theory of Overlapping Spheres of Influence and six involvement typologies across home-based (parenting, learning at home) and school-based (communicating, volunteering, decision-

making) domains. Integrating TPB with Epstein and Sheldon's typologies reveals that while normative social pressure sustains school-based physical attendance, home-based cognitive involvement suffers acute paralysis due to eroded parental agency in domestic spaces.

This domestic vulnerability directly challenges classic Human Capital Theory as formulated by Schultz and Becker (2016), which posits that family economic stability linearly increases resource allocation toward children's long-term educational productivity. Empirical realities in Imogiri expose a sociological paradox wherein material prosperity derived from informal trade or factory employment does not automatically convert into domestic learning support. Rather, as James S. Coleman's (1988) *Social Capital Theory* demonstrates, educational investment requires social closure dense, intergenerational domestic networks that enforce academic discipline. When economic pursuits induce parent-child separation, financial capital accumulates at the direct expense of time capital and domestic social closure, rendering neoclassical human capital models structurally incomplete.

To unify hese individual, typological, and economic dimensions, this study embeds them within Tan, Lyu, and Peng's (2020) Educational Ecosystem Theory, which demonstrates that the academic benefits of parental involvement are socioeconomically stratified across macro-ecosystems. By synthesizing Ajzen's psychological antecedents, Epstein and Sheldon's behavioral typologies, Schultz and Becker's human capital inputs, Coleman's social capital closure, and Tan et al.'s ecosystem stratification, this paper establishes a multi-layered analytical continuum. This integrated framework posits that parental participation is not a static rational choice, but a continuously negotiated practice shaped by the dialectical interaction between economic time budgets, informal labor demands, spatial geography, community social bonds (gotong-royong), and localized cultural habitus. In the affluent enclave surrounding SDN Pucung, many households have achieved significant material prosperity through the local bird-trading economy. Yet, this financial capital does not translate into high-quality educational support at home. Instead, the relentless demands of the bird market and a deeply entrenched culture of circular migration to distant urban centers lead to the delocalization of the primary family structure. Parents leave their children for weeks under the custody of elderly, illiterate grandparents. Thus, applying our integrated framework, the acquisition of financial capital occurs at the direct expense of time capital and domestic social closure, rendering home based academic assitance structurally paralyzed despite high economic capacity.

This domestic crisis is further exacerbated by the failure of local regulatory frameworks to keep pace with rapid socio-cultural transformations. While Bantul Regent Regulation Number 57 of 2023 regarding the Merdeka Belajar Program legally mandates schools to foster safe, inclusive, and collaborative learning environments, the policy remains functionally hollow when confronting localized social disruptions. In the industrializing zones surrounding SDN Kalidadap, the domestic sphere is heavily disrupted by the demands of factory labor and the penetration of unmonitored digital technologies. Parents working exhausting 12-hour factory shifts face acute time capital deficits, delegating domestic supervision to digital screens and giving rise to severe gadget addictions among elementary school students. Combined with neighborhood vulnerabilities such as early marriage and youth drop-outs, these digital disruptions transform mobile devices into sources of cognitive alienation rather than educational empowerment.

Furthermore, the state's dominant material intervention policies, primarily executed through the distribution of School Operational Assistance (*Bantuan Operasional Sekolah;* BOS) funds and the *Program Indonesia Pintar* (PIP) cash transfers reveal a fundamental epistemological mismatch. Built on the single-determinant assumption that educational marginalization is exclusively financial, state redistributive subsidies successfully stabilize initial

physical enrollment but fail to address non-financial domestic barriers. In Kapanewon Imogiri, steep mountainous topographies and physical isolation dialectically interact with socio-economic constraints. Yet, at SDN Kedungmiri, located on an isolated mountain ridge with acute financial precarity, one observes an extraordinary phenomenon: a 100% physical student attendance rate and vibrant school-based volunteering. This high engagement is sustained not by state subsidies or economic affluence, but by traditional *gotong-royong* (mutual cooperation) acting as potent community social capital that counteracts geographic and financial deprivation.

Despite an expanding global literature on family-school partnerships, explicit research gaps persist regarding how parental engagement operates within geographically isolated and socio-economically fragmented rural sub-districts in the Global South. Existing scholarship, particularly foundational studies by Epstein and Sheldon (2022) and Tan, Lyu, and Peng's (2020), offers valuable frameworks for categorizing involvement typologies and identifying socioeconomic stratification. However, these dominant models exhibit significant theoretical and empirical limitations when transposed to rural Indonesian realities. Epstein and Sheldon (2022) framework focuses predominantly on formalized, school-sanctioned institutional mechanisms, under-theorizing how informal labor market structures, such as circular trade migration and rigid factory shift-work deconstruct domestic routines, force caregiving delegation to elderly grandparents, and disrupt home-based cognitive monitoring. Similarly, while Tan, Lyu, and Peng's (2020) establish macro-quantitative correlations between socioeconomic status and engagement benefits, their meta-analytic model lacks granular, ethnographically grounded explanations of how localized cultural habitus, spatial topographies, post-pandemic digital pacification, and indigenous social capital (*gotong-royong*) actively mediate, resist, or compensate for domestic learning deficits.

This study directly addresses these theoretical and empirical gaps through a multi-locus investigation across three contrasting socio-geographic public elementary school clusters in Kapanewon Imogiri (SDN Pucung, SDN Kedungmiri, and SDN Kalidadap). The novelty of this research lies in three primary theoretical contributions: 1) It extends Epstein and Sheldon (2022) model by conceptualizing "time capital" and family digital literacy as critical mediating variables that dictate whether household financial resources can actually be converted into home-based cognitive assistance, 2) It refines Tan, Lyu, and Peng (2020) ecosystem theory by demonstrating how indigenous social capital (*gotong-royong*) in spatially isolated mountain ridges can effectively offset extreme financial deprivation, achieving high physical student retention despite zero economic investment, 3) It exposes the epistemic limits of state redistributive policy instruments (BOS and PIP), proving that eliminating direct schooling costs fails to secure meaningful home-based participation when working-class families face acute labor alienation, time deficits, and digital disengagement.

By systematically deconstructing these dynamics, this article aims to challenge the dominant, top-down narratives of educational management in Indonesia. We argue that "low parental participation" is not a symptom of individual moral failure or cultural apathy on the part of rural families, but rather a socio-structural product of a policy design that treats the school as an isolated administrative factory rather than an embedded cultural node. Through an intensive, year-long descriptive qualitative study of SDN Pucung, SDN Kedungmiri, and SDN Kalidadap, this paper maps the components of parental involvement, analyzes the multi-layered socio-economic and cultural-environmental factors that restrict or facilitate it, and formulates localized, humanistic management strategies to bridge the gap between school, home, and community. Ultimately, this research contributes to a broader, decolonial agenda in educational management, shifting the focus from rigid, bureaucratic reporting toward an inclusive, culturally responsive,

and spatially sensitive educational policy framework.

2. Method

2.1 Reseach Design and Paradigm

This study employs a descriptive qualitative approach grounded in educational ethnography to explore the meanings, structural barriers, and socio-cultural dynamics surrounding parental participation in elementary education. Ontologically, an ethnographic framework aligns with research aimed at interpreting, reconstructing meaning, and contextualizing social practices within their natural, everyday settings. Rather than measuring isolated educational outputs, educational ethnography allows researchers to unpack how family structures, school institutions, and community habitus intersect to shape parental agency. Through prolonged field engagement, this methodology generates thick descriptions that explain not merely surface-level engagement rates, but why and how distortions in home-based and school-based participation are socially constructed.

2.2 Research Timeline, Chronological Phasing, and Prolonged Engagement

Fieldwork was conducted across Kapanewon Imogiri, Bantul Regency, Special Region of Yogyakarta, spanning an entire 12-month period from April 2025 to April 2026. To adequately substantiate the claim of a full-year ethnographic study and clarify its relationship with the three-month intensive data collection window, the research execution was structured into four distinct, interconnected phases:

a. Phase 1: Preliminary Orientation and Institutional Clearance (April 2025 – August 2025)

This initial five-month phase focused on securing official research permits from the Regional Education Office (UPT Korwil Imogiri) and local village authorities. The researcher conducted preliminary site reconnaissance across the sub-district, establishing initial rapport with school principals, observing baseline demographic trends (Dapodik data audits), and identifying the three contrasting school clusters (SDN Pucung, SDN Kedungmiri, and SDN Kalidadap).

b. Phase 2: Contextual Engagement and Domestic Protocol Setup (September 2025 – December 2025)

During this four-month period, the researcher engaged in persistent passive observation during routine school events, parent-teacher association meetings (*Paguyuban Orang Tua*; POT), and religious gatherings (*pengajian selapanan*). This extended presence was critical for mitigating Hawthorne effects, building deep interpersonal trust (social trust) with marginalized families, and mapping circular migration and factory shift schedules.

c. Phase 3: Intensive Data Collection and Temporal Triangulation Window (January 2026 – March 2026)

This concentrated three-month window served as the core data collection phase. The researcher executed formal semi-structured in-depth interviews with all 13 key informants (R01–R13), conducted classroom observation protocols, executed targeted home visits, and performed time-series attendance triangulation (comparing student attendance and parental responsiveness across weekdays and weekends between January, February, and March 2026).

d. Phase 4: Member Checking, Saturation Verification, and Data Condensation (April 2026)

The final month was dedicated to returning to the three research loci to conduct member checking with key informants (principals, teachers, and parent representatives), verifying transcript accuracy, confirming coding hierarchies in NVivo 15, and ensuring absolute conceptual data saturation before finalizing conclusion drawing.

By distributing fieldwork across these four phases, the study ensured that the three-month intensive interview window was deeply embedded within a year-long ethnographic engagement, satisfying the qualitative rigor criteria for prolonged field exposure and contextual trustworthiness.

2.3 Research Locus Selection and Site Exclusion

Fieldwork was conducted across Kapanewon Imogiri, Bantul Regency, Special Region of Yogyakarta, spanning an entire year from April 2025 to April 2026. According to administrative records from the Imogiri Regional Education Office (*UPT Korwil*), the sub-district encompasses a total population of 25 primary-level educational institutions (comprising 21 public elementary schools/SDN, 1 private elementary school, 1 public Islamic primary school/MIN, and 2 private Islamic primary schools/MIS).

To capture the complex sociological reality of Imogiri without statistical generalization, a purposive maximum variation sampling strategy was applied to select three specific public elementary schools (*Sekolah Dasar Negeri*; SDN): SDN Pucung, SDN Kedungmiri, and SDN Kalidadap. These three loci were deliberately chosen to represent sharp geographic topographies, contrasting household economic structures, and localized cultural habitus:

a. SDN Pucung (Lowland/Affluent-Migratory Cluster): Located in a strategic lowland area of Wukirsari Village with 271 students and 12 study groups. It represents a materials-rich community dominated by the bird-trading economy, characterized by high circular trade migration and caregiving delocalization.
b. SDN Kedungmiri (Isolated Mountain Ridge/Agrarian-Communal Cluster): Situated on an isolated mountain ridge in Sriharjo Village with a small student body (37 students across 6 study groups). It represents extreme geographic isolation and acute financial precarity, notable for a high proportion of special needs students (13 ABK/inclusive pupils) and strong *gotong-royong* social capital.
c. SDN Kalidadap (Industrial-Peri-Urban/Hilly Cluster): Positioned in a steep, hilly terrain in Selopamioro Village with 138 students. It represents a working-class industrial zone dominated by 12-hour factory shifts, severe post-pandemic digital gadget addictions, and secondary youth social pathologies.

Exclusion Criteria: The remaining 22 primary-level schools in Kapanewon Imogiri were excluded from this study because they primarily served central, urbanizing flatland zones characterized by relatively homogeneous middle-class profiles and standard administrative routines. These excluded sites lacked the pronounced structural anomalies, such as circular migration caregiving vacuums, severe mountain ridge isolation, or acute factory labor alienation, necessary for deep ethnographic contrast

2.4 Ethnographic Description of the Research Loci

a. SDN Pucung (The Commercial Trading Enclave)

SDN Pucung benefits from fully equipped physical infrastructures, including air-conditioned computer laboratories, a comprehensive library, and vibrant cultural

extracurricular programs (e.g., *gejok lesung, karawitan, wayang* crafting, and sports). Economically, the surrounding household profile ranges from middle-class to affluent, driven by independent commercial trade in birds and poultry feed. However, this material prosperity creates a distinct cultural dislocation. The local commercial habitus fosters a tradition of circular migration, where biological parents frequently relocate to distant urban markets (e.g., Bandung, Bali) for weeks or months. Consequently, primary caregiving is systematically delegated to elderly, illiterate grandparents. Home-based cognitive monitoring experiences acute paralysis despite high household financial capital.

b. SDN Kedungmiri (The Isolated Mountain Sanctuary)

SDN Kedungmiri represents an isolated, single-hamlet school surrounded by steep river valleys and mountain ridges. Facing severe financial constraints and limited physical facilities, the school serves a lower-income agrarian community of farmers, day laborers, and artisans. Strikingly, 13 out of its 37 pupils are identified as special needs or slow-learning students (*Anak Berkebutuhan Khusus*; ABK). Despite geographic isolation and material deprivation, SDN Kedungmiri achieves a 100% physical student attendance rate and zero drop-outs. This resilience is sustained by deep-seated *gotong-royong* (traditional mutual aid) social capital, strong communitarian trust, and long-term philanthropic partnerships (e.g., 17 years of uniform support from MW *Peduli*) that offset family financial deficits.

c. SDN Kalidadap (The Industrialized Hilly Fringe)

SDN Kalidadap sits on a steep, winding mountain slope where dangerous topographies present daily transportation hurdles for working-class families. The surrounding social ecosystem is heavily shaped by nearby manufacturing factories, locking parents into exhausting 12-hour shift schedules. This labor pattern creates a domestic supervisory vacuum after school hours. Left unmonitored, children are highly exposed to neighborhood vulnerabilities, including adolescent drop-outs, early marriages, youth alcohol abuse, and unrestricted internet access. Post-pandemic mobile internet penetration has transformed digital devices into domestic pacifiers, driving severe gadget addictions, classroom cognitive fatigue, and heightened drop-out risks.

2.5 Informant Corpus and Sampling Breakdown

Primary data were gathered using a purposive sampling technique to select 13 key informants based on their institutional authority, direct pedagogical involvement, and lived domestic experiences. The corpus spans macro-bureaucratic, meso-institutional, and micro-domestic levels across all three loci. Table 1 provides the complete breakdown of the 13 research participants:

Table 1. Detailed Demographic and Role Breakdown of Key Informants (N=13)

Informant Code	Official Role/ Position	Research Locus/ Institution	Sociocultural/ Demographic Profile	Primary Data Contribution
R01	Head of UPT Korwil Imogiri	Imogiri Regional Education Office	Macro-bureaucratic administrator	Sub-district policy, APK/APM data, regional drop-out monitoring

Informant Code	Official Role/ Position	Research Locus/ Institution	Sociocultural/ Demographic Profile	Primary Data Contribution
R02	School Principal	SDN Kalidadap	Institutional manager (Selopamioro Hilly Zone)	Factory labor impacts, gadget drop-outs, transportation risks
R03	School Principal	SDN Kedungmiri	Institutional manager (Sriharjo Mountain Ridge)	Inclusive education (ABK), *gotong-royong* capital, PIP/MW Peduli subsidies
R04	School Principal	SDN Pucung	Institutional manager (Wukirsari Lowland Zone)	Circular migration impacts, bird-trading economy, school infrastructure
R05	Homeroom Teacher (Grade 6)	SDN Kalidadap	Classroom instructor (26 students)	Student classroom fatigue, gadget distraction, parent communication
R06	Homeroom Teacher (Grade 6)	SDN Kedungmiri	Classroom instructor (3 students, including ABK)	Individualized remedial teaching, morning reading clinics, student motivation
R07	Homeroom Teacher (Grade 6)	SDN Pucung	Classroom instructor (20 students)	Academic impacts of grandparent caregiving, student learning habits
R08	Homeroom Teacher (Grade 3)	SDN Pucung	Classroom instructor	Audiovisual digital instruction, proyektor usage, class WhatsApp groups
R09	Parent/ Guardian	SDN Kalidadap	Factory employee/ Cracker manufacturer	Long factory work shifts, time deficits, gadget management struggles
R10	Parent/ Guardian	SDN Kalidadap	Laundry worker (Single mother perspective)	Transportation deficits, student drop-out risks, home learning support
R11	Parent/ Guardian	SDN Kedungmiri	Home-based laundry worker/ Construction spouse	Limited formal education, low-income household, teacher communication
R12	Parent/ Guardian	SDN Pucung	Bird-feed trader (Circular trader)	Circular migration to urban markets,

Informant Code	Official Role/ Position	Research Locus/ Institution	Sociocultural/ Demographic Profile	Primary Data Contribution
				caregiving delegation to grandparents
R13	Parent/ Guardian	SDN Pucung	Kios trader/ Informal merchant	Evening work fatigue, reliance on PIP subsidies, domestic study time

2.6 Data Saturation and Sample Adequacy

The sample size of 13 key informants was determined to be empirically adequate based on the principle of data saturation. In qualitative ethnography, saturation is defined not by numerical size, but by depth, conceptual redundancy, and information richness. In this study, saturation was operationalized across two distinct phases during the interactive analysis model of Miles, Huberman, and Saldaña (2014) using NVivo 15 software.

During verbatim interview transcription and iterative open coding across the 13 transcripts, data condensation reached a point where no new conceptual nodes (Parent Nodes) or specific empirical sub-nodes (Child Nodes) emerged. The primary determinants (Economic Time Deficits, Circular Migration, Digital Gadget Addiction, Spatial Geography, and Community Social Capital) were fully populated and recurring across informants (Harahap, 2020). Through multi-phase prolonged field engagement and continuous triangulation across sources (parents, teachers, principals, bureaucrats), data collection methods (interviews, passive observation, document audits), and temporal phases (weekday vs. weekend visits over 12 months), additional interviews yielded redundant testimonies without adding novel nuances to the analytical continuum (Saputra & Saputra, 2021)..

2.7 Data Collection Techniques and Instruments

Data collection concurrently integrated three primary ethnographic techniques. Passive Participatory Observation, conducted across school premises, parent-teacher conferences, community meetings, and student households to observe daily interactions and minimize Hawthorne effects. Semi-Structured In-Depth Interviews, executed using open-ended interview guides to explore subjective narratives, domestic routines, and structural barriers. Documentary Studies, examined official school profiles, Dapodik attendance records, Bantul Regency BPS demographic reports, Regent Regulation No. 57/2023, and PIP/BOS subsidy allocation logs to cross-confirm oral testimonies (Sugiyono, 2023).The researcher acted as the primary instrument (*human instrument*), supported by observation protocols, interview guides, audio digital recorders, and systematic field notes.

2.8 Data Trustworthiness and Rigor

To establish data trustworthiness, four qualitative criteria were operationalized. Credibility, achieved via 12-month prolonged field engagement, persistent observation, source triangulation (parents vs. teachers vs. bureaucrats), method triangulation (interview quotes vs. BOS/PIP subsidy records), and time triangulation (comparing school attendance across January, February, and March 2026). Transferability, ensured by constructing thick contextual descriptions of Imogiri's socio-cultural environment and incorporating authentic verbatim quotes. Dependability, maintained via methodological audits and a transparent digital audit trail stored within the NVivo 15 project database. Confirmability, secured by compiling a

comprehensive triangulation matrix and generating automated coding visual outputs (treemaps and hierarchy charts) to eliminate subjective researcher bias.

2.9 Data Analysis Workflow

Data were analyzed interactively using the model of Miles, Huberman, and Saldaña (2014) facilitated by NVivo 15. The workflow involved: (1) Verbatim transcription of audio recordings into textual format; (2) Establishing Case Classifications and embedding demographic/sociocultural attributes (school site, occupation, caregiving structure); (3) Data condensation via open coding into Parent Nodes and Child Nodes; and (4) Data display mapping through comparative cross-locus visual matrices (treemaps) to guide iterative conclusion drawing.

3. Result and Discussion

3.1 Theoretical Paradoxes and Dynamics of Parental Participation Components

Qualitative exploration across three research loci SDN Pucung, SDN Kedungmiri, and SDN Kalidadap reveals that parental participation within Kapanewon Imogiri operates dynamically and exhibits highly paradoxical characteristics. When synthesized into the conceptual framework of Icek Ajzen's (1991) Theory of Planned Behavior (TPB), the components of attitude toward the behavior and subjective norms within the Imogiri community regarding the significance of basic education are on a significantly positive upward trajectory. A collective, multi-generational macro-awareness acknowledges that completing formal basic education up to higher education is an absolute vehicle for vertical social mobility and welfare improvement. However, a radical disconnection occurs within the Perceived Behavioral Control component (Esterberg, 2019). The strong intention at the upstream level fails to mutate into sustained, meaningful action (behavior) at the downstream level, particularly regarding cognitive assistance at home. This phenomenon indicates a structural distortion in the form of a wide gap between normative awareness and the actual capacity for time allocation (time budget) possessed by parents in the domestic sphere (Kerlinger, 2018).

Analyzing this phenomenon through the educational ecosystem theory of Tan et al. (2020) and the involvement typologies of Epstein and Sheldon (2022), the dimension of home-based involvement specifically touching upon parenting and learning at home occupies the highest level of vulnerability. This domestic vulnerability is triggered by the characteristics of informal labor markets and the local subcultural economy. At SDN Pucung, the financial stability derived from the livestock trading sector (bird traders) births a sociological anomaly where economic independence does not run parallel with the quality of domestic child protection. The culture of circular migration to other cities triggers a delocalization of primary caregiving roles from biological parents to secondary family members, namely elderly grandparents.

Evaluated from James S. Coleman's (1988) concept of Social Capital, this relocation of caregiving reduces the closure of social networks within the household. Consequently, children lose academic authority figures at home, directly implying a decline in daily discipline and academic performance. A similar condition with a different underlying motive occurs at SDN Kalidadap, where economic pressures force parents to work in the manufacturing sector (factories) under long shift-work systems extending late into the night. Acute physical fatigue causes parents to relinquish control over their children's school assignments. This domestic reality demonstrates that the function of public elementary schools among the working class is highly susceptible to reductionism; schools shift from spaces of collective educational

partnership into mere secular childcare centers while parents expend their energy on the factory floor.

Conversely, the institutional aspect of parental engagement (school-based involvement) through School-Based Management (SBM) mechanisms exhibits varying degrees of effectiveness, depending heavily on the school's instructional leadership capacity to establish two-way communication and participatory decision-making. Formal arenas such as the School Committee mandated by national regulations have not been substantively optimized by parents due to limitations in intellectual capital. At SDN Kalidadap and SDN Kedungmiri, forums for drafting the School Revenue and Expenditure Budget (RAPBS) operate asymmetrically and one-way; parents tend to be passive, insecure, and surrender all strategic decisions entirely to the school bureaucracy. In stark contrast to the suboptimal academic participation at home, SDN Kedungmiri demonstrates an extraordinary advantage in utilizing rural mutual cooperation *(gotong-royong)* social capital. Despite being geographically isolated in mountainous terrains and facing acute financial constraints, the communal solidarity bonds among residents remain highly cohesive. Guardians possess a high sense of belonging toward the physical existence of the school, manifested through massive physical participation in non-academic volunteer activities, such as school building maintenance and chaperoning extracurricular activities.

The integration of these findings offers a profound correction to the single-determinant assumption within Human Capital Theory (Schultz & Becker, 2016). Conventional human capital theory assumes that an increase in a family's economic capital will linearly boost the quality of educational investment in children. However, the empirical reality in Kapanewon Imogiri proves that financial capital loses its multidimensional meaning when faced with a deficit in time capital and emotional attention at home. Non-financial investments, including intimate interactions, time regulation enforcement, and family digital literacy, constitute the most absolute components of basic human capital for elementary school-aged children (7–12 years), whose self-regulation capacities have not independently formed.

The synergy between the waning quality of parental protective control at home and the massive exposure to digital devices post-COVID-19 has ultimately birthed a contemporary challenge in the form of acute gadget addiction. When gadgets are accessed by children without spatial and temporal boundaries due to parents being preoccupied with business rhythms or factory shifts, technology mutates into a negative investment that erodes concentration, triggers cognitive fatigue in the classroom, and in extreme cases accumulated at SDN Kalidadap, becomes the primary catalyst for school drop-outs. The hierarchical structure of these findings confirms that while intentions and evaluations toward education are sound at an abstract level, the operational failure of home-based involvement and sociological passivity in school-based involvement cumulatively result in suboptimal learning assistance for children at home.

3.2 Contestations of Socio-Economic Factors: Between Policy Intervention and Time Deficits

The research findings at SDN Pucung, SDN Kedungmiri, and SDN Kalidadap indicate that the socioeconomic dimensions of families dynamically condition the form of participation and community educational interest. Economic conditions no longer directly dictate macro-level decisions to enroll children in school due to the educational subsidy policies implemented by the government through the School Operational Assistance (*Bantuan Operasional Sekolah;* BOS) program and social safety nets like the *Program Indonesia Pintar* (PIP). Although this fiscal intervention has structurally minimized school drop-out rates at the enrollment stage, field realities demonstrate that free education policies have not fully eliminated micro-financial

burdens within daily educational processes. At SDN Kedungmiri, the socioeconomic profile of parents is dominated by lower-middle-class households reliant on farming, labor, and craftsmanship. In this locus, real economic limitations still restrict parents' capacity to fulfill non-BOS academic support needs. As a concrete example, cases were documented where several children received no financial support from their parents to purchase supplementary textbooks or student worksheets (*Lembar Kerja Siswa;* LKS) due to a lack of daily funds, forcing the school to step in and cover these needs.

This empirical condition aligns with the study of Budianto et al. (2020), which identified a positive correlation between family income levels and the quality of child participation in education; wealthier families possess greater discretionary space to facilitate children's optimal learning needs. Conversely, among lower-income communities, the burden of secondary expenses such as LKS or extracurricular activities is still perceived as a heavy financial squeeze. This phenomenon confirms the findings of the socioeconomics of marginal communities, stating that low-income families are prone to viewing secondary financial demands from schools as burdens, especially if they fail to see an immediate, direct correlation between the expenses incurred and short-term economic utility (Fadil et al., 2025).

Nevertheless, a profound sociological paradox was detected at SDN Pucung. In this locus, family economic conditions are relatively far superior, with the livelihood structure of the majority of parents operating in independent commerce (bird and bird-feed traders), whose welfare levels range from middle-class to affluent. Paradoxically, the level of attention and quality of parental guidance regarding children's educational activities at SDN Pucung are considerably lower compared to other loci with limited economic capacities. This field data proves that affluent economic status does not always correlate linearly with the quality of educational interactions in the domestic sphere. Class existence is shaped not only by the accumulation of financial capital but is heavily determined by value systems, habitus, and life priorities. The trading families at SDN Pucung, while affluent, are consumed by high-intensity business rhythms and possess a subculture of frequent circular migration, tending to apply suboptimal parenting practices. The lack of biological parents' physical presence due to livestock trading demands outside the region forces children to be placed under the secondary care of physically aging grandparents, thereby paralyzing the cognitive guidance and emotional stability that serve as the engines of children's intrinsic motivation to achieve (Budianto et al., 2020).

The deterministic characteristics of employment types are equally evident at SDN Kalidadap, where most parents are factory laborers or employees. The preoccupation of parents within the manufacturing sector binds them to rigid working hour regulations from morning to evening, often extending into night shifts. The sociological implication of this labor structure is the creation of a supervisory vacuum in the domestic realm after children return from school. Because parents experience acute physical fatigue after expanding their energy at work, children practically lose learning mentors at home. This unmonitored vacuum is ultimately occupied by children escaping into peer group interactions and high-intensity gadget utilization without space or time constraints. This contemporary phenomenon runs parallel with various sociological parenting theories, which state that rigid, time-consuming employment characteristics push parenting styles toward uninvolved parenting, placing children at risk of classroom concentration distortions. Through a cross-locus comparison, the socioeconomic factors in Kapanewon Imogiri do not operate directly, but function through mediating variables consisting of employment types and daily parental routines that dictate the availability of time capital and emotional attention at home.

3.3 The Determination of Cultural and Environmental Factors on Educational Orientation

Beyond the structural dynamics of the working-class labor market, the constellation of local cultural values, embedded community habitus, and exposure to macro-environmental vulnerabilities within Kapanewon Imogiri function as powerful secondary determinants that actively map the boundaries of parental participation. At the SDN Pucung locus, the institutionalization of a circular migration subculture within the bird-trading community introduces a highly distinct socio-cultural dislocation within the primary education ecosystem. From a purely economistic standpoint, this migratory pattern is highly rational and successful, acting as a powerful engine for local wealth accumulation and domestic financial stability.

However, within the cultural and pedagogical dimensions, this persistent spatial mobility generates a fragmented domestic environment that disrupts traditional child-rearing practices. The systemic necessity of leaving the domestic space to secure commercial dominance in distant urban markets creates a culture where parenting duties are readily transformed into contractual or delegated arrangements.

This localized reality strongly validates the sociological premise that a community's cultural values directly condition the internal capacity of families to sustain long-term academic investments. Within this specific commercial habitus, a subtle yet profound ideological shift occurs regarding the perceived utility of formal primary education. While parents verbally maintain a conventional, normative respect for the school system, their operational priority remains tightly anchored to immediate material success. In many respects, children within the Pucung community are socialized from an early age into an entrepreneurial mindset that values market literacy over academic credentials.

When the structural absence of biological parents is compensated for by providing children with high-end digital devices and substantial allowances, the cultural framework shifts from a model of active pedagogical guidance to one of material pacification. Consequently, despite the elimination of financial hardship, the cultural prioritization of immediate commercial rewards over long-term cognitive cultivation creates an environment where formal schooling is treated as a secondary, administrative ritual rather than a transformative developmental process.

A far more aggressive and damaging environmental disruption characterizes the social surroundings of SDN Kalidadap. In this specific locus, the elementary school ecosystem is deeply embedded within an unshielded industrial-residential landscape, exposing young students to the immediate influence of negative secondary social environments. Children at the primary level are continuously exposed to highly visible patterns of social vulnerability within their immediate neighborhoods, including high rates of junior high school drop-outs, trends toward early marriage, youth alcohol abuse, and unrestricted access to unfiltered digital content.

This troubling field reality illustrates the classic ecological systems thesis advanced by Miyati et al. (2021), which establishes that the domestic home space can never be sterilized from the destructive cultural currents of the immediate neighborhood. When the external environment normalizes academic disengagement and rewards immediate social deviance, it systematically erodes the student's intrinsic motivation to learn, while simultaneously overwhelming the fragile protective boundaries that exhausted factory-working parents attempt to establish at home.

This socio-environmental breakdown reaches a critical point when examining the post-pandemic digital crisis within the working-class community of SDN Kalidadap. The rapid penetration of mobile internet technologies, implemented without a baseline of family digital literacy or adult supervision, has transformed the household digital screen into a deeply alienating surrogate parent. Because parents are locked into exhausting factory shift schedules,

they routinely use digital devices as a convenient domestic pacifier to keep children quiet and occupied.

This practice creates a profound gap between parents' abstract awareness of digital dangers and their actual capacity to enforce behavioral boundaries. Left completely unmonitored, children fall into severe, compulsive mobile gaming loops and unregulated social media usage that severely erode their cognitive capacity. This domestic neglect directly triggers chronic classroom fatigue, attention fragmentation, and deep behavioral resistance, which in the most severe cases documented at SDN Kalidadap, combines with local public transport deficits to drive elementary students into permanent school drop-out trajectories.

In sharp contrast to the digital alienation found in industrial zones, the cultural environment of SDN Kedungmiri, located on isolated mountainous ridges, operates under a distinct form of agrarian and geographic pragmatism. Here, the collective outlook of the community toward the long-term horizons of formal education is highly utility-driven and constrained by the local economic landscape. The cultural values that govern this isolated mountain community place rapid vocational transitions and short-term income generation far above the perceived necessity of pursuing higher education.

To be sure, the community's defensive social capital is highly effective at the primary level, successfully mobilizing local gotong-royong networks to maintain a zero drop-out rate within the elementary school. However, once children approach the transition to secondary education, the driving force of parental motivation drops significantly. The cultural horizon is strictly limited by the economic realities of the terrain; higher education is widely perceived as an expensive gamble that offers no instant guarantee of regional economic utility or family survival.

Consequently, the vast majority of primary school graduates in Kedungmiri are systematically directed away from academic pathways and channeled directly into vocational high schools (*Sekolah Menengah Kejuruan;* SMK) with the explicit, singular expectation of rapid entry into the low-wage labor market. This empirical pattern confirms that a community's perception of educational success is constantly shaped by its local economic survival strategies. When a geographically isolated group recognizes that higher academic milestones do not yield instant local returns, they naturally adopt a minimalist, highly functional approach to schooling.

When we evaluate these three loci comparatively, a clear sociological conclusion emerges: the cultural and environmental vulnerabilities of Imogiri ranging from caregiving delegation in the trading community of Pucung, exposure to youth social pathologies in the industrial zone of Kalidadap, to the strict economic pragmatism of the mountain ridge in Kedungmiri—all converge to limit children's academic motivation and undermine their performance in school. Therefore, future educational interventions can no longer limit their focus to formal, school-centered strategies; they must employ targeted social engineering to actively engage and restructure the family subculture and the digital ecosystem at home.

3.4 School Policy and Infrastructure Factors

External structural factors operating outside the immediate boundaries of the domestic sphere—encompassing state fiscal policies, socio-geographical topographies, institutional infrastructural capacities, and teachers' pedagogical human capital—interact dialectically to construct a complex educational ecosystem. Within the sociological framework of institutional ecology, these structural elements do not exist as isolated operational variables. Rather, they function as an interlocking grid that can operate either as institutional pull factors that stimulate parental participation or, conversely, as structural barriers that deepen the alienation between the school and the family. The redistributive education policies implemented by the central

government, primarily driven through the systematic allocation of School Operational Assistance (BOS) funds and the *Program Indonesia Pintar* (PIP) welfare transfers, have proven highly effective in securing macro-level educational access, particularly for marginalized, low-income households. This structural stabilization is empirically evident at SDN Kedungmiri, where nearly the entire student body relies on PIP financial transfers. This targeted fiscal intervention has successfully eliminated extreme poverty as a primary driver of elementary-school drop-out rates, ensuring that basic enrollment is maintained regardless of household financial precarity.

From a sociological perspective, the efficacy of these state subsidies in expanding physical access lies in their capacity to reduce parental resistance and ease macro-economic anxieties within the family unit (Sayuthi & Maesaroh, 2024). When the direct, threatening costs of schooling are absorbed by the state apparatus and supported by targeted private philanthropic partnerships, it creates a foundational layer of existential security for low-income parents. This sense of financial relief serves as a baseline requirement, lowering the psychological barriers to entry and fostering an initial institutional trust that encourages parents to open their domestic spaces to the school's educational agendas.

However, this policy-driven integration is constantly challenged by the physical geography of the terrain, as demonstrated by the contrasting topographies of SDN Kedungmiri and SDN Kalidadap. The mountainous landscape of the Imogiri ridges shows how spatial configurations actively dictate the frequency and quality of parents' physical turn-outs at school. At SDN Kedungmiri, the potential isolation of the mountain ridge is effectively managed because the school is located in close proximity to the residential cluster of a single village. This spatial arrangement facilitates smooth daily coordination and maintains close contact with guardians despite the surrounding geographic isolation.

Conversely, the steep terrain of SDN Kalidadap presents severe spatial barriers. When this harsh geography interacts with limited public transportation and the grueling routines of factory labor, a significant breakdown in home-school communication occurs (Indah Earlyanti & Mayastinasari, 2022). The physical distance and dangerous roads alienate working-class parents who are already exhausted from factory shifts, making them reluctant or unable to travel to the school for routine academic monitoring. This spatial divide isolates the household from the school administration, creating an unmonitored vacuum that, in extreme cases, contributes to student drop-out events due to the lack of a coordinated oversight mechanism between home and school.

On another front, the physical completeness of institutional infrastructure and the quality of teacher human capital function as primary mechanisms for building a school's public reputation and fostering communitarian trust. The presence of modern, well-equipped physical facilities at SDN Pucung—such as laboratories, advanced technology, and comprehensive libraries—acts as a powerful institutional pull factor. It successfully captures the trust of upper-middle-class trading families, satisfying their demands for educational prestige and securing their commitment to entrust their children to the state system (Rahayu & Trisnawati, 2021).

Meanwhile, at both SDN Kalidadap and SDN Kedungmiri, severe infrastructure limitations are successfully managed through the creative dedication of the teaching staff. The teachers' ability to implement interactive multimedia learning methods using limited digital resources, paired with their commitment to individualized attention, serves as a powerful form of pedagogical compensation. This is vividly illustrated at SDN Kedungmiri, where the faculty provides intensive, inclusive care for 13 special needs students (*Anak Berkebutuhan Khusus*; ABK) out of a small student body of 37 pupils. This profound display of pedagogical empathy

transforms the school into an inclusive sanctuary, generating immense emotional satisfaction and moral respect among parents.

The integration of these diverse ecosystem factors leads to a vital sociological conclusion: parental participation is not a voluntary, independent variable that occurs in a social vacuum. Rather, it operates as a direct response to how safe, trustworthy, and spatially accessible the school ecosystem is designed to be. Enhancing active parental engagement relies not on top-down state policies alone, but on the school's capacity to manage its existing infrastructure and the pedagogical competence of teachers to build high-quality, inclusive learning environments that trigger deep communitarian trust.

3.5 Contextual and Evidence-Based Strategies for Enhancing Parental Participation: A Four-Pillar Framework

To systematically address the third research objective formulating actionable, evidence-based strategies to enhance parental engagement, this study synthesizes field findings across SDN Pucung, SDN Kedungmiri, and SDN Kalidadap into a localized humanistic management framework. Rather than imposing generic top-down mandates, the proposed strategies are grounded in empirical realities, directly responding to specific structural disruptions including caregiving delocalization, factory labor fatigue, digital gadget addiction, financial precarity, and spatial isolation (Supriatna, 2023; Budianto et al., 2020; Indah Earlyanti & Mayastinasari, 2022; Dávila & Prieto, 2024). These strategies are organized into four interlocking operational pillars:

3.5.1 Pilar 1: Multimodal Communication and Family Digital Literacy (Mitigating Time Deficits and Digital Alienation)

To bridge the gap between parents' high normative intentions and their acute domestic time deficits, schools must transition from rigid, physical-only meetings to a multimodal, flexible communication matrix (Esterberg, 2019; Kerlinger, 2018). For commercial trading households with circular migration traditions (SDN Pucung) and factory laborers working 12-hour shifts (SDN Kalidadap), class WhatsApp communication channels should be institutionalized as asynchronous engagement platforms (Budianto et al., 2020; Dávila & Prieto, 2024). Furthermore, to counteract severe post-pandemic gadget addictions that trigger student drop-outs and cognitive fatigue, schools must deploy family digital literacy workshops alongside written "learning contracts" co-signed by parents and students (Miyati et al.,2021; Kelty & Wakabayashi, 2020). For chronically disengaged or vulnerable households, periodic, personalized home visits by homeroom teachers and school heads serve as a vital diagnostic mechanism to rebuild trust and provide tailored counseling (Kelty & Wakabayashi, 2020; Nagata et al., 2025).

3.5.2 Pilar 2: Differentiated Pedagogical Compensation and Classroom Innovation (Offsetting Domestic Cognitive Deficits)

When domestic learning assistance experiences paralysis due to parental absence or low formal literacy among elderly caregiving grandparents, the professional competence and instructional creativity of teachers serve as the primary line of defense (Rahayu & Trisnawati, 2021; Damyanov, 2024). Grounded in the empirical successes observed across the three loci, schools should implement differentiated instruction and interactive multimedia learning (Damyanov, 2024). Grounding lessons in concrete, visual, and digital formats (e.g., projectors, educational games, and Wordwall platforms) re-engages fragmented student attention and reduces the academic burden on home environments (Damyanov, 2024). Furthermore, following the inclusive model demonstrated at SDN Kedungmiri, where teachers provide individualized care for 13 special needs students (*Anak Berkebutuhan Khusus;* ABK) and conduct 30-minute

early morning reading clinics , schools must institutionalize remedial support to ensure that low-performing or slow-learning students achieve foundational literacy without requiring specialized domestic tutoring.

3.5.3 Pillar 3: Community Social Capital Mobilization and Multiparty Synergies (Compensating Financial and Cultural Precarity)

To transcend the limits of individual family capacities, educational management must mobilize localized social capital and establish cross-sectoral partnerships . School Committees (*Komite Sekolah*) and local neighborhood leaders (*Pak Dukuh*) must be repositioned from passive administrative entities into active cultural mobilizers (Hidayah & Ruswandi, 2023; Luo, 2025; Hakim, 2020). As demonstrated in rural Imogiri, local village leadership can enforce village-wide evening study hours (*jam wajib belajar*) and strengthen collective social control over adolescent peer environments (Hidayah & Ruswandi, 2023). Additionally, to alleviate micro-financial strains that fall outside standard School Operational Assistance (BOS) and Program Indonesia Pintar (PIP) coverage (such as supplementary worksheets, uniforms, and extracurricular transport), schools should actively expand philanthropic partnerships with private foundations (e.g., MW *Peduli*) and local commercial actors (Budianto et al., 2020; Luo, 2025).

3.5.4 Pillar 4: Spatial Risk Mitigation and Inclusive Infrastructure Support (Overcoming Geographic Barriers)

Addressing spatial isolation in mountainous terrains requires targeted structural interventions to lower physical participation barriers (Indah Earlyanti & Mayastinasari, 2022; Zhu et al., 2023). At loci characterized by steep topographies and transport deficits (SDN Kalidadap and SDN Kedungmiri), schools can coordinate community-based carpooling and chaperoning networks among neighboring guardians to ensure safe, regular student commutes (Indah Earlyanti & Mayastinasari, 2022; Sayuthi & Maesaroh, 2024). At the macro-bureaucratic level, the regional education authority (*UPT Korwil*) and local government must prioritize infrastructure upgrades, including maintaining mountain access roads and evaluating dedicated rural student transport services, thereby reducing physical risks and enabling parents to comfortably attend school-based academic consultations (Indah Earlyanti & Mayastinasari, 2022; Zhu et al., 2023; Yosefina dan Prasetyo 2022; Sayuthi & Maesaroh, 2024).

4. Conclusion

In conclusion, parental participation within Kapanewon Imogiri exhibits highly paradoxical characteristics. While multi-generational normative awareness regarding the significance of basic education is remarkably high, this idealized intention experiences operational paralysis within the dimension of home-based involvement. Socioeconomic factors, namely the delocalization of primary caregiving driven by circular migration (bird traders at SDN Pucung) and time deficits induced by rigid shift-work systems (factory laborers at SDN Kalidadap), serve as primary disruptors of domestic control, triggering acute gadget addictions in children. Conversely, physical material constraints are successfully mitigated by the cohesive *gotong-royong* social capital at SDN Kedungmiri. These empirical realities offer a profound correction to conventional Human Capital Theory, demonstrating that primary education investments do not scale linearly with financial capital, but fundamentally require time capital and emotional attention at home.

In addressing the third research objective, this study formulates a four-pillar, evidence-based management strategy to overcome localized barriers. To resolve domestic time deficits

and digital disengagement, schools must adopt multimodal communication channels (such as class WhatsApp groups), conduct parenting digital literacy workshops, and execute targeted home visits. To compensate for paralyzed home-based cognitive support, teachers must employ differentiated instruction and interactive digital media (e.g., projectors and Wordwall), paired with early-morning reading interventions for slow learners. Furthermore, schools must leverage community social capital by empowering School Committees and local village leaders (*Pak Dukuh*) to enforce village evening study hours (*jam wajib belajar*), while fostering philanthropic partnerships (e.g., MW *Peduli*) to cover non-BOS micro-financial burdens. Finally, spatial isolation in hilly terrains requires community carpooling arrangements and local government infrastructure support (*UPT Korwil*) to ensure safe access and active family-school collaboration.

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