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Pseudo-Synergy: Communication Dysfunction of Parents and Catholic Religious Education Teachers in Strengthening the Religious Character of Students in Central Kalimantan Rural Elementary Schools

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ABSTRACT: This article examines the collaborative relationship between parents and teachers of Catholic Religious Education (PAK) in strengthening the religious character of elementary school students in remote Catholic communities in Central Kalimantan. This research responds to a problem that often goes unnoticed in rural pastoral contexts: cooperation that appears to be institutionally established but is barely felt by the family, a phenomenon that in this article is referred to as the illusion of collaboration (pseudo-synergy). With a descriptive qualitative design, the study involved twelve purposively selected informants: the principal, the PAK teacher, five Catholics in class V, and five parents of Catholic students. Data was collected through in-depth interviews and supporting documentation, then analyzed using the interactive model Miles, Huberman, and Saldana. The validity of the data is maintained through credibility, transferability, dependability, and confirmability, which are pursued through source and time triangulation, member checking, thick description, and reflective field notes. Three main findings are presented. First, there is a significant narrative gap between the school's claims of cooperation and the actual experience of parents, with most parents reporting never being contacted directly by a PAK teacher despite the school claiming to have engaged in active communication. Second, the same educational vision, easily accessible communication technology, and the willingness of parents and students to participate are the strongest supporting factors, while the absence of communication initiatives from teachers, parents' busy work, and geographical isolation are the dominant obstacles. Third, this inequality of cooperation leads to fragmentation of religious character formation between school and home, although children with parents who remain actively involved show more consistent character outcomes. This article proposes a Synchronized Pastoral-Pedagogical Model that integrates scheduled meetings, structured digital engagement, daily devotion monitoring sheets, and specialized mentoring for students from less supportive families. This pattern of communication dysfunction is suggested as a starting point for comparative studies in other minority and geographically isolated Catholic educational communities.

KEYWORDS: Parent-teacher cooperation, communication dysfunction, illusion of collaboration, religious character, Catholic Religious Education, rural primary schools.

INTRODUCTION

Indonesia's national education places the dimension of faith and noble morals as an integral part of the purpose of teaching and learning, as mandated by the National Education System Law and emphasized through a policy of strengthening character education that makes religious values the most basic foundation among other character values. However, this kind of normative provision does not necessarily answer the more fundamental problem, namely how religious values are really formed when schools and families are within a considerable geographical and social distance.

Catholic Religious Education (PAK) in schools is tasked with instilling an attitude of life that reflects the evangelical spirit of honesty, love, justice, humility, and responsibility (Lamarobek et al., 2024). Conditions in the field actually show worrying symptoms. Giferani et al., (2024) It was noted that the most cases of bullying occurred precisely at the elementary school level, reaching 26 percent of cases, dominated by physical, verbal, and psychological violence, a symptom exacerbated by the rapid flow of globalization and children's dependence on gadgets that slowly

shifted the orientation of their moral and spiritual values. This data confirms that the strengthening of religious character in schools cannot stand alone without a commensurate reinforcement of the family environment.

Sri Wahyuni, et al (2023) affirmed that religious character education can only run well if there is synergistic cooperation between teachers, schools, and parents, while the Second Vatican Council in *Gravissimum Educationis* affirmed that the primary responsibility for children's faith education lies in the hands of parents, and that schools only play a role in assisting and completing these tasks (Document of the Second Vatican Council, 2021). However, most studies on parent-teacher synergy still depart from the assumption that the two parties are within a relatively equal range of communication. This assumption becomes problematic when applied to schools in rural areas, where limited communication infrastructure, distance travel, parents' busy work, and the position of Catholic students as a religious minority group in a predominantly religious community create a pattern of school-family relations that is structurally different from the urban context. In this kind of situation, cooperation that seems to work from the point of view of the school institution has great potential to be out of line with what the family is actually experiencing and feeling at home, a gap that in this article is referred to as the illusion of collaboration.

This research was conducted in a public elementary school in the interior of Central Kalimantan which represents the general situation of many schools in remote areas of Indonesia, where Catholic students are in the minority and the synergy between PAK teachers and parents has not been optimal. Initial observations found a lack of consistency in children's prayer habits at home, a lack of parental involvement in religious practices, and a lack of a structured cooperation program between PAK teachers and families. Rather than simply describing the lack of cooperation, this study specifically explores the gap between the narrative of cooperation believed to be carried out by schools and the real experiences felt by parents and students, a theoretical gap that has not been widely raised in studies on parent-teacher synergy in the context of Catholic education in rural areas.

Based on this background, this study formulates three main questions: (1) What is the form and pattern of cooperation between parents and PAK teachers in strengthening the religious character of students? (2) What are the factors that support and hinder the implementation of the cooperation? (3) What is the impact of the cooperation on the improvement of the religious character of students?

THEORETICAL STUDIES

Bronfenbrenner's Developmental Ecological Theory

As a grand theory, this research relies on Bronfenbrenner's Ecological Theory of Human Development, which states that a child's development is influenced by various layers of environmental systems that interact with each other (Mujahidah, 2015). The five main systems in this theory, namely the microsystem (family, school), mesosystem (relationship between microsystems), ecosystem, macrosystem, and chronosystem, provide a basis for understanding why the synergy between family and school greatly determines the quality of child development. When the family and school as the two main microsystems move synergistically, the child gains a much stronger foundation of development (Sri Melianty Aliwu et al., 2024). On the other hand, in isolated geographical contexts, the mesosystem between these two environments is prone to being disconnected, so that the potential for reciprocal influence between microsystems described in this theory is difficult to realize optimally.

Vygotsky's Proximal Development Zone Theory

As a middle theory, Vygotsky's Proximal Development Zone Theory (ZPD) emphasizes that children's development runs optimally not alone, but through interaction with more competent adults through scaffolding (Etnawati, 2022). PAK teachers and parents, within Vygotsky's framework, play the role of significant others who collectively help children go beyond the limits of their current abilities. This framework emphasizes that the cooperation between PAK teachers and parents should ideally not run in parallel, but be coordinated with each other in providing scaffolding of character values, both at school and at home; This lack of coordination is at the heart of the problem raised by this research.

Foundations of Catholic Theology: *Gravissimum Educationis*

As an applied theory, the declaration of *Gravissimum Educationis* (1965) of the Second Vatican Council affirmed that Christian education aims to form a whole human being intellectually, morally, and spiritually (Document of the Second Vatican Council, 2021). The Church affirms that the responsibility for the education of the child's faith lies first and foremost with the parents, while the Catholic school serves to extend and expand the work of faith that has been begun in the family. The Catechism of the Catholic Church (KGK) also teaches the four cardinal virtues, namely wisdom, justice, courage, and self-mastery, as the foundation of character that must be systematically formed (KGK, 2011).

Parent-Teacher Cooperation

Parent-teacher cooperation is not just an administrative relationship, but a partnership built on trust and common vision (Feranina & Komala, 2022). Epstein as quoted in Salianty et al., (2024) identified six forms of parental involvement known as the Epstein Model, including building a home atmosphere that supports learning, establishing two-way communication with schools, actively engaging in school activities, guiding children at home, participating in school decision-making, and collaborating with surrounding communities. This model confirms how wide the role space is available to parents, as well as being a benchmark for assessing the extent to which cooperation occurs in the field is truly substantive, rather than just administrative claims.

Religious Character and Its Formation

Religious character is a personal quality that reflects a deep appreciation of religious values, manifested in the way a person thinks, feels, and acts (Rahmawati et al., 2021). Thomas Lickona, as quoted by Loloagin Glorya et al., (2023), views true character education as something that must touch the three layers of human beings, namely the mind (moral knowing), feelings (moral feeling), and action (moral action). The formation of religious character requires a consistent habituation strategy, the example of teachers and parents, an integrative approach, and synergy between schools, families, and faith communities (Lamarobek et al., 2024).

RESEARCH METHODS

This study uses a qualitative approach with a descriptive type of research. This approach was chosen because the problem to be answered is related to the question of how and why, namely how the actual form of cooperation occurs between PAK teachers and parents in shaping children's religious character. In line with Sugiyono, (2022), qualitative research emphasizes meaning rather than generalization, with researchers acting as key instruments in data collection.

The research was carried out at SDN Dirung Bakung 1, Dirung Bakung Village, Tanah Siang District, Murung Raya Regency, Central Kalimantan Province, for approximately one month. This school has 11 Catholic students, one PAK teacher, and two Catholic teachers, and has implemented the Independent Curriculum.

Twelve informants were involved through purposive sampling techniques based on their direct involvement in the phenomenon studied, namely one principal, one PAK teacher, five Catholic students in class V, and five parents of Catholic students. Interviews will be held throughout May 2024. The profiles of the twelve informants are presented in Table 1 below.

Table 1. Research Informant Profile

Yes	Informant Code	Age	Gender	Role/Status	Interview Date
1	Informant I	56 years old	Male	Principal	May 19, 2024
2	Informant II	28 years old	Women	Catholic Religious Education Teacher	May 22, 2024
3	Informant III	11 years old	Male	Grade V students	May 22, 2024
4	Informant IV	11 years old	Male	Grade V students	May 22, 2024
5	Informant V	12 years	Male	Grade V students	May 22, 2024
6	Informant VI	11 years old	Women	Grade V students	May 22, 2024
7	Informant VII	11 years old	Male	Grade V students	May 22, 2024
8	Informant VIII	43 years old	Women	Parents of students	May 23, 2024
9	Informant IX	44 years old	Women	Parents of students	May 25, 2024
10	Informant X	41 years old	Male	Parents of students	26 May 2024
11	Informant XI	43 years old	Women	Parents of students	28 May 2024
12	Informant XII	45 years old	Male	Parents of students	May 29, 2024

Data collection is carried out through two main complementary techniques: (1) semi-structured in-depth interviews, which allow the interviewees to answer freely and authentically while remaining focused on the research focus; and (2) documentation studies on the work program of PAK teachers, liaison books, and photos of school religious activities.

Data analysis using the interactive model Miles, Huberman, and Saldana as cited by Rijali (2022), covering three interrelated stages: (1) data reduction, namely selection, concentration, and transformation of raw data from field records; (2) the presentation of data in the form of a descriptive narrative that is systematically arranged based on the themes that have been identified; and (3) conclusion drawing and verification that is carried out gradually and continuously.

To maintain the quality and reliability of the findings, this study follows four trustworthiness criteria as commonly used in qualitative research. Credibility is maintained through triangulation of sources, namely comparing the statements of school principals, PAK teachers, students, and parents on the same event, as well as time triangulation because interviews are conducted on different day ranges, and are equipped with member checking to reconfirm the results of the interview to the informant. Transferability is sought through a detailed description of the research context, including the geographical, social, and religious conditions of the research site, so that the reader can assess the relevance of these findings to other similar contexts. Dependability is guaranteed through trail audits in the form of systematic documentation of the data collection and analysis process, including field notes, interview transcripts, and thematic coding stages that can be traced. Confirmability is maintained by

reflexively recording the position and assumptions of the researcher during the data collection process, in order to minimize interpretation bias towards the findings obtained.

RESULTS AND DISCUSSION

1. The Illusion of Collaboration: The Gap between School Claims and Parental Experience

The findings of the study show a fairly wide gap between the narrative conveyed by the school and the real experiences felt by parents and students. From the school's point of view, Informant I said that the school has held a joint worship service every Friday, conveyed program information to parents during the distribution of report cards, and always encouraged PAK teachers to actively communicate with students' families, because character development is seen as having to continue to the homes of each student.

In line with that, Informant II explained a number of cooperation steps that he had pioneered, ranging from inviting parents to discuss, forming a WhatsApp group as a means of sharing devotional materials and activity information, distributing children's worship monitoring sheets at home, to involving parents in school Christmas celebrations, with a WhatsApp group that he managed himself as the main means of sharing activity information and devotional materials.

A much different picture emerges from almost all parental informants (Informants VIII to XII). The five consistently stated that they had never received direct contact from PAK teachers, so they felt that there was no form of cooperation that really worked. Informant VIII, for example, admitted that he was surprised because he never knew what material was taught at school or how he should help his child at home, because he was never contacted or discussed by a religious teacher at all and felt that there was no form of cooperation of any kind.

Similar complaints were submitted by Informants IX, X, XI, and XII, who each emphasized that the information they received from the school was only general during the distribution of report cards, without any special channel to discuss the development of children's faith. Informant X even said that he had no idea at all whether the progress that his son saw was born from school coaching or his own efforts at home, because no reports had ever reached him, and as far as his memory there had never been a religious teacher who contacted him directly.

From the perspective of students (Informants III to VII), the habit of prayer at home is apparently very diverse and tends to be minimal. Informant III, who now lives with Hindu relatives after his mother's death, said he almost never prayed at home because no family member reminded him or taught him Catholicism, even though he admitted that he was routinely taught to pray by his teacher at school.

These findings are in line with Feranina & Komala (2022), which emphasizes that the synergy between parents and teachers is largely determined by good communication and a clear division of roles. The perceived gap found indicates that the communication efforts carried out by PAK teachers have not been managed evenly and have not reached all parents as partners in faith education. Table 2 below is at the heart of the phenomenon of the illusion of collaboration referred to in this article, because it explicitly shows how wide the gap is between what is believed to have been done by school and what the family is really experiencing at home.

Table 2. Comparison of School Narrative with Parent and Learner Experiences

Cooperation Aspects	School Claims (Informant I & II)	Experiences of Parents and Students (Informants III-XII)
Direct communication	PAK teachers are encouraged to actively interact with parents	The majority of parents (VIII, IX, X, XI, XII) admitted that they had never been contacted directly
Digital Media	WhatsApp groups to share materials and activity information	It has not been felt or has not been followed by most of the informant's parents
Worship monitoring sheet	Distributed so that parents can also monitor their children's worship at home	Not much has been filled in or returned by parents
Habit of prayer at home	It is expected to be a continuation of learning at school	Varies and tends to be minimal (III, IV), depending on the mother's personal initiative (VI, VII)
Involvement in spiritual activities	Parents invited to school Christmas celebrations	Rarely referred to as a truly felt experience for parents

This gap is not just a matter of the intensity of communication, but rather reflects the weak mesosystem bridge between school and family as required by Bronfenbrenner's Ecological Theory: the claim of school and family experience run as two separate narratives because there is no verification mechanism or two-way feedback linking the two.

2. Supporting and Inhibiting Factors: Unraveling the Root of Communication Dysfunction

The research identified a number of factors that have the potential to support the implementation of meaningful cooperation. The strongest factor is the similarity of vision between the school and the family in the formation of students who have faith and noble character. Informant II mentioned other supporting factors in the form of ease of communication through WhatsApp technology, parental trust in schools, and institutional

policies that encourage parental involvement. From the student's side, enthusiasm and a strong desire to receive guidance are very valuable affective capital: Informant V, for example, expressed full support and enthusiasm if the teacher and parents would really work together to guide them.

On the contrary, the most basic obstacle is the absence of direct and continuous communication initiated by PAK teachers. All parents of informants consistently stated that they did not have an official line of communication with PAK teachers. Informant XII attributed this obstacle to his busy work from morning to evening combined with the absence of initiative from religious teachers to greet family, while Informant XI proposed a concrete solution in the form of special routine meetings between parents and religious teachers that were not mixed with school general meetings.

Other structural barriers found include parents' busy work from morning to evening, geographical constraints that make it difficult for parents to reach school, diverse family conditions of students (including children living with relatives of different religions), limited access to transportation to places of worship, and low motivation of students who are volatile. Thein et al (2024), reminding that the difference in values between what is taught in school and what applies at home is an obstacle that often goes unnoticed, but has a major impact on the consistency of religious character formation.

Table 3. Matrix of Supporting and Inhibiting Factors of Cooperation

Supporting Factors	Source of Informant	Inhibiting Factors	Source of Informant
Similarity of school and family vision	I, II	No communication initiative from PAK teachers	VIII, IX, X, XII
Communication technology facility (WhatsApp)	II	Parents' busy work in the morning and evening	VII, XI, XII
Parents' trust in schools	II	Geographical constraints to school/church	III, V, VI, VII
Students' enthusiasm and desire to learn	V, VI, VII	Unsupportive family conditions (e.g., religious differences)	III
Parents' willingness to self-guide at home	VIII, IX, X, XI, XII	There is no special communication forum for parents-teachers	X, XI

Why these inhibiting factors are more decisive than the supporting factors Kim (2018), in a qualitative meta-synthesis of research on parental involvement in developing countries, found that barriers stemming from ecosystem and macrosystem factors, such as busy work and geographical constraints, tend to dominate compared to studies in developed countries that focus more on micro and meso factors. This pattern is consistent with the findings of this study, where the busy work of parents from morning to evening and geographical obstacles to school and church are obstacles that are structurally difficult to overcome only through the initiative of PAK teachers. Compare it with Foley et al (2025), which found that Catholic schools with cross-faith student populations were more likely to build parental involvement when schools actively created spaces for structured dialogue, rather than simply relying on the same religious vision as previously assumed at the location of this study. In other words, the similarity of vision between schools and families identified as supporting factors in this study risks remaining a latent potential if not translated into concrete and scheduled communication forums. It should also be noted, as reminded Wright et al(2024), in his study of Catholic schools in the UK during the pandemic, that digital technology-based solutions such as WhatsApp groups have the potential to create new gaps if not all families have equal access to devices or networks, so face-to-face communication forums still need to be maintained as a complement, not completely replaced by digital media.

3. The Impact of Cooperation on the Religious Character of Students

Although the cooperation has not been optimal, the research data still recorded a number of positive changes in the religious character of the students. Informant II observed a marked difference between the two groups of learners based on the level of parental involvement, where students whose parents actively accompanied them at home showed a deeper understanding of the teachings and better behavior. Informant I also observed the positive impact that began to be seen, in the form of students who are now more diligent in praying at school and more respectful of others, even though the progress of the character is admitted to be not completely perfect.

In terms of informants VIII-XII, positive changes in children are more associated with the independent guidance they do at home. Informant VIII, for example, stated that his son is now starting to pray diligently and wants to go to church, but he believes that the change was born from his own efforts at home, not from cooperation with the school.

This finding confirms Thomas Lickona's view as quoted by Darna & Suci (2024) that character formation will be successful if it is supported by consistent habituation in the school and family environment. Without continuity between what is taught in school and what is practiced at home, the religious values instilled by PAK teachers are at risk of evaporating once students return to the family environment. Informant IV, for example,

revealed that prayers that are only taught in school tend to be easy for him to forget, and he believes that he will be more diligent in worship if the same habit is also continued at home.

The finding that the change in students' religious character is more supported by parents' independent efforts than synergy with the school strengthens the argument Xuedi Pi et al (2024), in his study of rural school teachers in China who accompanied children left behind by urban working parents: episodic and uninstitutionalized support tends to rely entirely on the initiative of one side, making it vulnerable to stalling when that party loses motivation or capacity. In the context of this study, a similar thing is seen in Informant VIII who explicitly states that his child's progress is solely the result of his own efforts, not the result of cooperation with the school, a pattern that is theoretically at odds with the principle of continuity of character formation from Lickona and the concept of continuous scaffolding in the Vygotsky Proximal Development Zone, both of which require mutually reinforcing cross-contextual guidance. not walking alone.

4. Synchronized Pastoral-Pedagogical Collaboration Model

Referring to the research findings, the researchers designed an integrated model of collaboration between religious and pastoral education, which includes five crucial points: (1) regular meetings between PAK teachers and parents, conducted at least once a semester outside the schedule of sharing learning outcome reports, with a special agenda to discuss the development of children's faith and religious character; (2) an active online communication channel that is regularly managed, which contains prayer materials, brief reflections, and instructions to guide the child's faith at home every week; (3) daily worship and prayer guidelines that parents can use as a means to cultivate faith at home, accompanied by practical monthly reports; (4) parental participation in religious agendas in schools, such as celebrations of Catholic holidays and collective prayer; and (5) special assistance for students who come from families with less supportive social and religious backgrounds, such as living with relatives of different faiths.

This model is in line with the Church's teachings in the *Familiaris Consortio* (article 36) and *Gravissimum Educationis*, which affirm that synergy between the family, school, and faith community is a non-negotiable condition for the formation of an authentic and lasting religious character (Document of the Second Vatican Council, 2021).

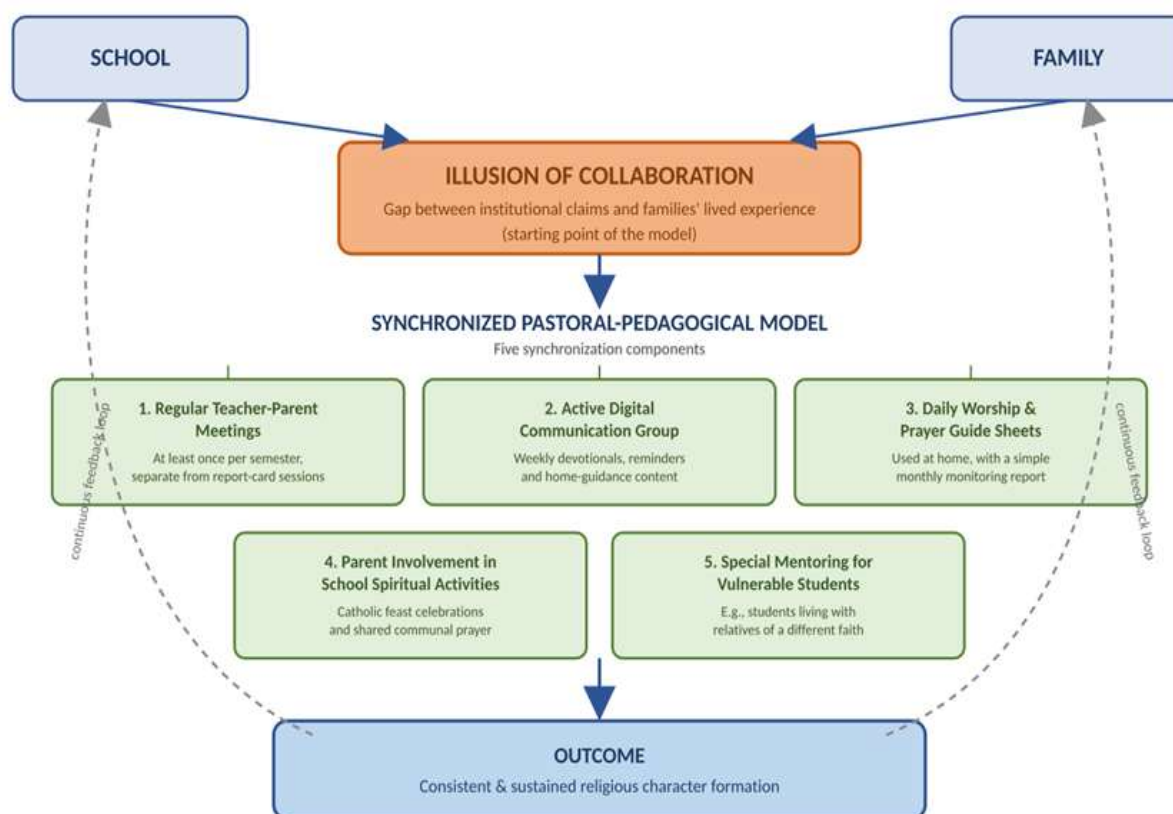


Figure 1. Synchronized Pastoral-Pedagogical Collaboration Model

Figure 1 translates the research findings into a conceptual framework. The "collaboration illusion" box at the top of the diagram marks the model's departure point, which is the gap between the school's institutional claims and the family experience revealed in the first finding. The five synchronization components in the middle are not just a list of activities, but a mechanism specifically designed to glue the disconnected mesosystem, as required by Bronfenbrenner's Theory of Ecology, while at the same time realizing the joint scaffolding demanded by the Vygotsky Proximal Development Zone so that PAK teachers and parents no longer work in parallel. The dotted arrow that links the outcomes back to school and family depicts a continuous feedback cycle, an element that is relatively rare in similar models of cooperation at the elementary school level and that distinguishes this model from a mere list of technical recommendations.

Table 4. Components of a Synchronized Pastoral-Pedagogical Collaboration Model

Yes	Components	Short Description
1	Regular meetings of PAK teachers and parents	It is scheduled at least once per semester outside of the moment of distribution of report cards, with a special agenda discussing the development of children's faith and character
2	Active digital communication groups	Managed regularly, containing the distribution of prayer materials, brief devotionals, and guidance for children's faith assistance at home every week
3	Daily worship and prayer guidesheet	Used by parents as a faith-building aid at home, accompanied by a modest monthly report
4	Parental involvement in the school's spiritual activities	Includes Catholic holiday celebrations and communal prayer
5	Specialized assistance	Awarded to students from families with unsupportive socio-religious conditions, for example living with relatives of different religions

The patterns of communication dysfunction found in this study, particularly the gap between institutional claims and family experiences in the context of Catholic minorities in isolated areas, open up room for further comparative studies. Future research will need to test whether similar patterns also emerge in rural Catholic communities in other regions, including in developing countries with strong Catholic bases, to assess the extent to which these findings are locally specific or are symptomatic more broadly.

Overall, the results of the interviews with the twelve informants confirmed one common thread that corroborated each other. The school believes that it has built cooperation through shared worship, digital communication groups, and worship monitoring sheets, but this belief is hardly felt by parents and students, who consistently report a lack of direct contact with PAK teachers, a gap that in this study is called the illusion of collaboration. The gap cannot be separated from a combination of supporting factors that have not been optimized, such as the similarity of religious vision and the ease of communication technology, faced with more dominant structural obstacles, namely the absence of communication initiatives from PAK teachers, the busyness of parents' work, and geographical constraints in rural areas. In the end, this unequal cooperation leads to the fragmentation of the formation of students' religious character: more consistent progress in faith and behavior is only seen in children whose parents remain actively guiding independently at home, while students without family assistance tend to lose the continuity of values that have been instilled in school. These three findings form the basis for the formulation of the Synchronized Pastoral-Pedagogical Collaboration Model proposed in this study.

THEORETICAL AND PRACTICAL IMPLICATIONS

Theoretical Implications

Theoretically, the findings of the collaborative illusion extend the application of Bronfenbrenner's Ecological Theory to the context of minority religious education: this study shows that the mesosystem interconnectedness between school and family cannot be assumed to be formed simply because the two microsystems have the same religious vision, but rather must be built through explicit communication mechanisms that can be verified by both parties. The second contribution lies in the reaffirmation of Vygotsky's idea of the Proximal Zone of Development in the realm of religious character formation: this study shows that the scaffolding of children's faith is not enough for one party alone, either school or family, because disconnected coaching in one realm risks making achievements in other realms unsustainable. Third, this study enriches the study of Thomas Lickona's character education by showing that the principle of consistency of habituation between school and home, which has been tested extensively in the context of general education, also applies and is even more crucial in the context of faith formation of minority Catholic communities in geographically isolated areas.

Practical Implications

For Catholic Religious Education (PAK) teachers, this study emphasizes the need to shift from the role of material deliverer to an initiator of active communication with each student's family, not only to parents who proactively contact the school. For principals and policymakers in Catholic education, these findings provide an empirical basis for the formulation of structured and scheduled school-family cooperation policies, rather than relying on individual teachers' initiatives. For schools in rural areas with minority Catholic populations in particular, the Synchronized Pastoral-Pedagogical Collaboration Model proposed in this study offers an adaptable framework to address geographic constraints and resource constraints, through a combination of scheduled meetings, digital media, and monitoring sheets that do not rely on intensive face-to-face.

LIMITATIONS OF THE RESEARCH

This study has a number of limitations that need to be taken into account in interpreting the findings. First, the research was carried out in one elementary school in one district, so the findings regarding the pattern of the illusion of collaboration could not necessarily be generalized to

other rural Catholic schools with different socio-cultural characteristics. Second, the limited number of informants to twelve people, although adequate for a qualitative descriptive approach, limits the diversity of perspectives that can be explored, especially from the PAK teacher group which is represented by only one informant. Third, this study is cross-sectional and does not involve participatory observation or longitudinal studies that can capture the dynamics of cooperation and the development of students' religious character over time. Fourth, data on family conditions and worship habits at home are entirely sourced from informants' self-reports without direct observational verification, so they have the potential to be influenced by social bias in answering research questions.

CONCLUSIONS AND SUGGESTIONS

Conclusion

This study concludes three main things. First, the form and pattern of cooperation between PAK teachers and parents at the research site is still very limited, unstructured, and has not run synergism. There is a significant gap between the school's claimed efforts and the real experience felt by parents, a pattern that in this article is referred to as the illusion of collaboration, as almost all of the informant's parents admitted that they had never received direct communication from the PAK teacher. Second, the supporting factors for cooperation include the same vision between the school and the family, the ease of communication technology, parents' trust in the school, and the enthusiasm of students to be guided, while the main obstacles are the absence of structured communication from PAK teachers, parental busyness, geographical constraints, diverse family conditions, and the unavailability of school-facilitated communication forums. Third, the impact of suboptimal cooperation results in the formation of a non-continuous religious character between school and family, even though students who receive active assistance from parents show better understanding of faith, prayer habits, and behavior than those who do not receive assistance at home.

Suggestions

For school principals: schedule special meetings for PAK teachers and parents on a regular basis at least twice per semester, encourage the preparation of official and measurable cooperation program documents, and facilitate communication training for PAK teachers in empowering families as partners in faith education.

For PAK teachers: take more proactive steps in building direct communication with each parent, manage digital communication groups actively and regularly, provide worship guide sheets that parents can use at home, and provide special assistance for students from non-supportive families.

For parents: increase their active role in accompanying children in the life of faith in the family, be willing to respond to the communication built by the PAK teacher, fill out the report sheet, and participate in meetings organized by the school.

For the next researcher: expand the scope of the research by involving more informants from different family backgrounds, use participatory observation methods and longitudinal case studies, develop and empirically test the recommended Synchronized Pastoral-Pedagogical Collaboration Model, and conduct comparative studies with the context of Catholic education in other remote areas to test the extent to which the patterns of communication dysfunction found are locally specific or are more common symptoms in geographically isolated minority Catholic communities.

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