

Teacher-Parent Collaboration in Fostering Islamic Character Development among Junior High School Students

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Abstract

Keywords:

Islamic character education;
PAI teacher;
parent collaboration;
religious habituation;
public junior high school.

This study examines the collaboration between Islamic Religious Education (PAI) teachers and parents in fostering students' Islamic character at SMP Negeri 17 Tanjung Jabung Timur, a topic of growing importance amid the moral challenges facing Indonesian adolescents in the digital era. While previous studies have explored school-based character education and parental involvement separately, limited research has investigated the structured and continuous role-sharing mechanisms between PAI teachers and parents in public school settings at the district level in Indonesia. The purpose of this research is to describe the forms of collaboration between PAI teachers and parents, and to identify the supporting and inhibiting factors involved. This topic is significant because character formation cannot rely solely on school-based instruction but requires consistent reinforcement at home. This study employed a qualitative descriptive approach, with data collected through observation, semi-structured interviews, and documentation, involving PAI teachers, students, parents, and the school principal as informants. The findings reveal that collaboration is implemented through structured religious habituation programs at school, the use of the "7 Habits of Outstanding Indonesian Children" journal as a monitoring instrument, and a continuous role-sharing system between teachers and parents. The most critical inhibiting factor is the lack of parental control over students' nighttime gadget use, which directly undermines the religious discipline built at school. This study contributes a practical model of continuous supervisory role-sharing that can serve as a reference for Islamic character education policy in public schools.

Abstrak

Kata kunci:

Pendidikan karakter islami;
guru PAI;
kolaborasi orang tua;
pembiasaan keagamaan;
sekolah menengah pertama negeri.

Penelitian ini mengkaji kolaborasi antara guru Pendidikan Agama Islam (PAI) dan orang tua dalam membentuk karakter Islami siswa di SMP Negeri 17 Tanjung Jabung Timur, sebuah topik yang semakin penting di tengah tantangan moral yang dihadapi remaja Indonesia di era digital. Meskipun penelitian sebelumnya telah mengkaji pendidikan karakter berbasis sekolah dan keterlibatan orang tua secara terpisah, masih terbatasnya penelitian yang mengkaji mekanisme pembagian peran yang terstruktur dan berkelanjutan antara guru PAI dan orang tua di lingkungan sekolah negeri tingkat kabupaten di Indonesia. Tujuan penelitian ini adalah untuk mendeskripsikan bentuk-bentuk kolaborasi antara guru PAI dan orang tua, serta mengidentifikasi faktor-faktor pendukung dan penghambat yang terlibat. Topik ini penting karena pembentukan karakter tidak dapat bergantung semata-mata pada pembelajaran di sekolah, melainkan memerlukan penguatan yang konsisten di rumah. Penelitian ini menggunakan pendekatan deskriptif kualitatif, dengan data yang dikumpulkan melalui observasi, wawancara semi-terstruktur, dan dokumentasi, melibatkan guru PAI, siswa, orang tua, dan kepala sekolah sebagai informan. Hasil penelitian mengungkapkan bahwa kolaborasi diimplementasikan melalui program pembiasaan keagamaan yang terstruktur di sekolah, penggunaan jurnal "7 Kebiasaan Anak Indonesia Hebat" sebagai instrumen pemantauan, serta sistem pembagian peran yang berkelanjutan antara guru dan orang tua. Faktor penghambat yang paling krusial adalah kurangnya pengawasan orang tua terhadap penggunaan gadget siswa di malam hari, yang secara langsung melemahkan disiplin keagamaan yang telah dibangun di sekolah. Penelitian ini berkontribusi pada model praktis pembagian peran pengawasan yang berkelanjutan yang dapat dijadikan referensi bagi kebijakan pendidikan karakter Islam di sekolah negeri.

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INTRODUCTION

Character education has become a central issue in Indonesian education, particularly in the era of globalization, which is characterized by the rapid flow of digital information and the declining moral values among younger generations (Herlina et al., 2024; Juanda et al., 2025). Constitutionally, Law Number 20 of 2003 concerning the National Education System, Article 3, stipulates that national education functions to develop students' capabilities and to shape the character and civilization of a dignified nation. It aims to cultivate individuals who are faithful, pious, morally upright, and socially responsible (sara indah & gonalwes sirait, 2020).

From an Islamic perspective, character development is closely associated with moral education (*akhlak*) (Jailani, 2026). This principle is emphasized in Qur'an Surah At-Tahrim verse 6, which instructs believers to protect themselves and their families, as well as in the Prophet Muhammad's saying: *"No gift given by a parent to a child is better than good manners and noble character"* (Narrated by At-Tirmidhi). These teachings indicate that fostering Islamic character is not solely the responsibility of schools but rather a shared responsibility that requires synergistic collaboration between teachers and parents (Baihaqi et al., 2023; Feranina & Komala, 2022; Muksin & Mudlofir, 2024; Saleh, 2025).

Theoretically, teacher-parent collaboration in Islamic character formation can be understood through two complementary frameworks. First, Epstein's model of school-family partnership emphasizes that meaningful collaboration involves six types of involvement: parenting, communicating, volunteering, learning at home, decision-making, and collaborating with the community (Zuhriyah et al., 2025). In the context of Islamic education, this model is particularly relevant as it underscores the need for structured and continuous engagement between teachers and parents beyond mere informational exchange, a point further affirmed by empirical studies in the Indonesian context showing that school-family partnerships significantly strengthen students' character formation (Ahadiyah et al., 2024; Aisah et al., 2025; Anggraini & Sopianingsih, 2023; Sholihah et al., 2025). Second, the concept of Islamic character formation posits that the internalization of Islamic values requires habituation (*pembiasaan*), role modeling (*keteladanan*), and consistent reinforcement across multiple environments, school, home, and community (Danuwara & Giyoto, 2024; Nurizah & Amrullah, 2024; Utami & Gunawan, 2023). When these two frameworks are integrated, effective Islamic character education demands not only well-designed school programs but also a synchronized system of values reinforcement between teachers and parents that operates continuously and bidirectionally (Hakim & Salim, 2024; Munawaroh, 2025; Sabililhaq et al., 2024).

Previous studies have examined this issue from various perspectives. Haniyyah and Indana found that Islamic Education (PAI) teachers in junior high schools play a strategic role in fostering students' Islamic character through role modeling and habituation practices. However, these efforts tend to be less effective without parental support at home (Haniyyah & Indana, 2021). Similarly, Feranina and Komala emphasized that effective character development requires strong synergy between parents and teachers through continuous communication, shared responsibilities, and a common educational vision (Feranina & Komala, 2022). Devy et al. reported that collaboration between PAI teachers and parents in promoting moral values in Islamic schools becomes more effective when implemented systematically and consistently (Devy et al., 2023). Sinaga identified various strategies employed by PAI teachers to foster Islamic character among junior high school students but highlighted limited

parental involvement as a major challenge (Sinaga, 2023). Furthermore, Fahrudin and Astutik, as well as Anisa et al., reinforced these findings by arguing that teacher-parent synergy in the digital era is a crucial factor in the successful internalization of Islamic values among students (Anisa et al., 2025; Fahrudin & Astutik, 2024). Despite these findings, a significant research gap remains. Existing studies have paid limited attention to the practical forms and operational strategies of collaboration between PAI teachers and parents in public junior high schools, particularly in regional contexts where inconsistencies often emerge between students' religious practices at school and at home.

This gap is further supported by preliminary findings obtained at SMPN 17 Tanjung Jabung Timur on December 22, 2025. Observations and interviews revealed that religious activities at the school are systematically implemented through routine programs such as Yasin recitation every Friday morning, Dhuha prayer, congregational Dhuhr prayer, *muhadharah* (religious speech activities), and the habituation of charity and almsgiving. Students demonstrated a high level of compliance with religious regulations while under teachers' supervision. However, interviews with parents revealed a contrasting situation. Religious practices at home were found to be inconsistent and largely dependent on parents' availability and parenting patterns. Although students possessed adequate cognitive understanding of religious rituals, their independent implementation of such practices at home still required substantial external encouragement. This discrepancy between students' religious discipline at school and the consistency of their religious practices at home constitutes the primary rationale for this study. It also aligns with the findings of Setiawati et al., who identified parental busyness and technological influences as major obstacles to the internalization of Islamic values within the family environment (Setiawati et al., 2025).

Therefore, this study aims to describe the forms of collaboration between PAI teachers and parents in fostering students' Islamic character at SMPN 17 Tanjung Jabung Timur and to identify the supporting and inhibiting factors affecting the implementation of such collaboration. This study employs a descriptive qualitative approach to obtain an in-depth understanding of the phenomenon through observations, interviews, and documentation. Unlike previous studies that have primarily focused on Islamic boarding schools, madrasahs, or private Islamic institutions and have examined teacher-parent collaboration in largely theoretical or fragmented terms, this study makes a distinctive contribution by documenting an operational model of continuous and structured role-sharing between PAI teachers and parents within a public junior high school in a regional district setting. Specifically, it reveals how a monitoring instrument, the "7 Habits of Outstanding Indonesian Children" journal, functions as a practical synchronization tool between school-based religious habituation and home-based parental supervision. This empirical model addresses a gap that existing literature has not yet adequately explored and offers a replicable framework for Islamic character education policy in public schools across Indonesia.

METHOD

This study employed a descriptive qualitative approach to gain an in-depth understanding of the forms of collaboration between Islamic Education (PAI) teachers and parents in fostering students' Islamic character development, as well as to identify the supporting and inhibiting factors affecting such collaboration. This approach was selected because the study focused not on numerical measurement but rather on exploring the meanings, roles, and interaction dynamics between PAI teachers and parents within the educational setting.

The research was conducted at SMP Negeri 17 Tanjung Jabung Timur, Tanjung Jabung Timur Regency, Jambi Province, Indonesia, over a two-month period covering the stages of preparation, data collection, and data analysis. The research site was selected on the grounds that it is a public junior high school with students from diverse backgrounds and actively implements various religious programs, making it a relevant setting for examining teacher-parent collaboration in fostering Islamic character development.

Research participants were selected using purposive sampling based on their relevance and competence concerning the research focus. The primary informants consisted of Islamic Education (PAI) teachers and ninth-grade students of SMP Negeri 17 Tanjung Jabung Timur. Meanwhile, parents or guardians and the school principal served as supporting informants. The object of this study was the collaboration between PAI teachers and parents in fostering students' Islamic character, including the forms of cooperation, the roles of each party, and the factors that support or hinder the collaborative process.

Data were collected through three techniques. First, participant observation was conducted during religious activities organized by the school, including Yasin recitation sessions, Dhuha prayer, congregational Dhuhr prayer, *muhadharah* (religious speech activities), and charity habituation programs. This technique aimed to obtain a comprehensive understanding of the implementation of Islamic character-building programs within the school environment. Second, semi-structured interviews were conducted with all informants to explore their perspectives, experiences, and collaborative practices related to character development. Third, documentation analysis was carried out to collect supporting data, including records of religious programs, attendance reports, and evidence of communication between teachers and parents.

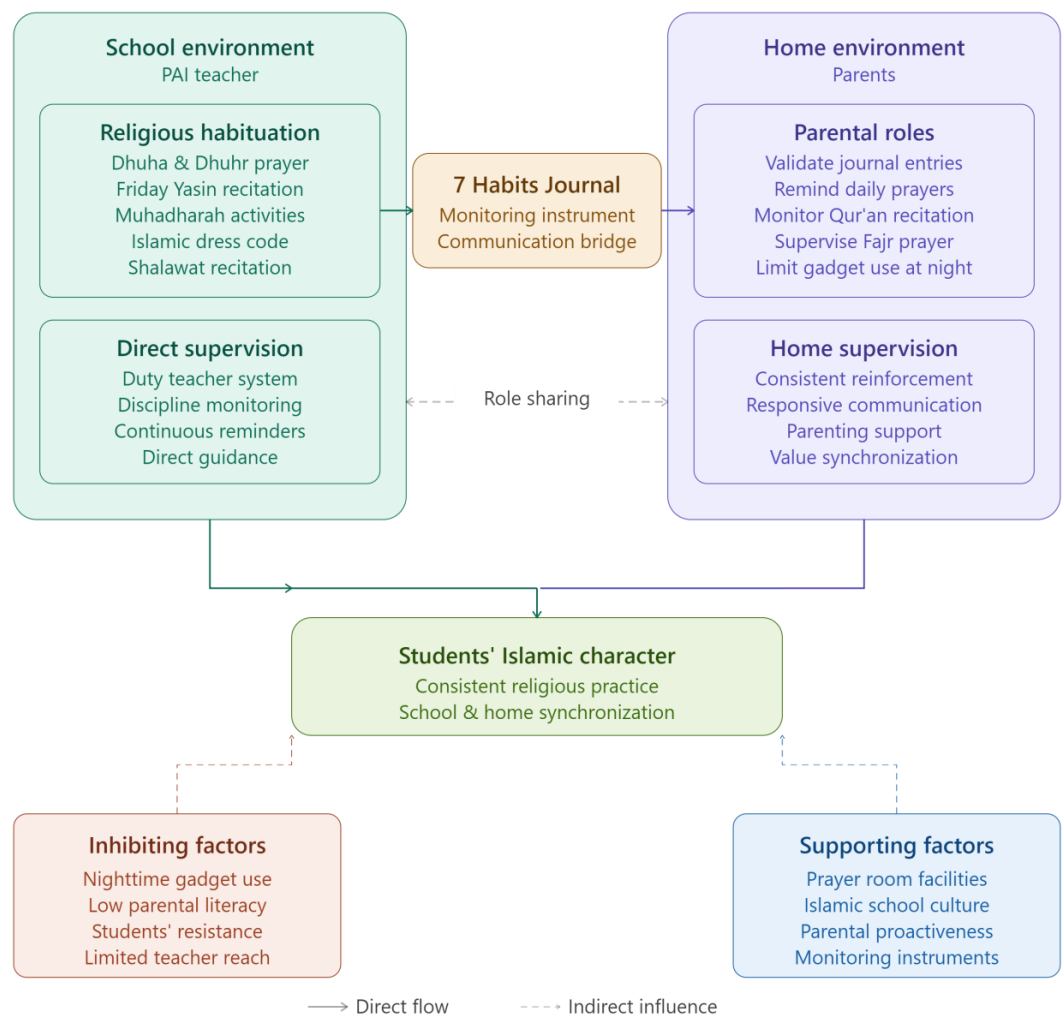
The trustworthiness of the data was ensured through source triangulation and technique triangulation by comparing and cross-checking information obtained from observations, interviews, and documentation. Data were analyzed using the interactive model proposed by Miles and Huberman, which consists of three stages: data reduction, involving the selection and focusing of data relevant to the research objectives; data display in the form of descriptive narratives; and conclusion drawing and verification conducted continuously until credible and consistent findings were achieved (Zulfirman, 2022).

RESULTS DAN DISCUSSION

Results

Implementation of Teacher-Parent Collaboration in Fostering Students' Islamic Character Development

Based on observations and interviews conducted at SMPN 17 Tanjung Jabung Timur, the collaboration between Islamic Education (PAI) teachers and parents in fostering students' Islamic character development was manifested in two main forms: structured religious habituation programs at school and an integrated monitoring system connecting the school and home environments. The overall pattern of this collaboration is illustrated in Figure 1. The model depicts two primary environments, the school environment, managed by PAI teachers, and the home environment, supervised by parents, which are connected through a central monitoring instrument, namely the Seven Habits Journal of Great Indonesian Children. This journal functions as a bidirectional communication bridge that enables structured role-sharing between teachers and parents in fostering students' Islamic character. Supporting factors, including adequate religious facilities and an Islamic school culture, reinforce the collaboration from within, while inhibiting factors, particularly students' excessive nighttime gadget use and limited parental religious literacy, pose ongoing challenges to its effectiveness. The ultimate outcome of this collaborative system is the development of students' consistent and internalized Islamic character, achieved through the synchronization of religious values between school-based habituation and home-based supervision.



[Figure 1. Conceptual Model of Teacher-Parent Collaboration in Fostering Students' Islamic Character at SMPN 17 Tanjung Jabung Timur]

Within the school setting, Islamic character-building programs were routinely implemented through Dhuha prayer, congregational Dhuhr prayer, Friday morning Yasin recitation, *muhadharah* (religious speech activities), the practice of reciting *shalawat*, and the enforcement of Islamic dress codes for female Muslim students. One PAI teacher explained that direct supervision was consistently carried out by duty teachers who guided students to the prayer room during prayer times and continuously emphasized the importance of prayer as both an obligation and a personal necessity: “At school, students can be supervised by teachers. During Dhuha prayer, the duty teacher waits in the prayer room and ensures students attend. Every teacher consistently reminds students about prayer and emphasizes that prayer should be viewed not only as an obligation but also as a personal need.”

As a bridge between school and home, the school utilized the *Seven Habits Journal of Great Indonesian Children* (*Jurnal 7 Kebiasaan Anak Indonesia Hebat*) as a monitoring instrument for students’ religious activities outside school hours. Through this journal, parents acted as validators of their children's daily religious practices at home. One parent stated: “This journal functions effectively as a communication bridge between teachers

and parents. It helps us monitor, supervise, and manage our children's daily activities in a structured and measurable way at home."

Collaboration was further strengthened through a shared supervision system. When students demonstrated declining discipline or religious commitment, PAI teachers or homeroom teachers contacted parents to discuss possible solutions. A PAI teacher acknowledged the limitations of school-based supervision: *"At school, we constantly encourage students to perform their prayers. Here, we can supervise them directly. Outside school, however, responsibility shifts to parents because it is impossible for us to monitor students twenty-four hours a day."*

The positive impact of this collaborative approach was clearly reflected in students' behavior. Observational findings indicated significant differences between students who received intensive supervision from both teachers and parents and those who received limited parental attention. Students reported that dual supervision encouraged greater consistency in practicing religious obligations: *"At school, teachers always supervise us and encourage us to perform Dhuha and Dhuhr prayers in congregation. At home, our parents consistently remind us to perform the five daily prayers and recite the Qur'an, so we are less likely to neglect these responsibilities."*

Supporting and Inhibiting Factors of Collaboration

The study identified four major supporting factors. First, the availability of adequate religious facilities, particularly the school prayer room (*mushalla*). Second, the presence of an Islamic school culture supported by literacy corners, *shalawat* recitation activities, Friday Yasin programs, and motivational posters promoting religious values. Third, the proactive attitude and positive responses of parents toward school programs. Fourth, the availability of communication and monitoring instruments, including the *Seven Habits Journal of Great Indonesian Children* and the *Ramadan Journal*.

Several inhibiting factors were also identified. These included: (1) limited parental control over students' smartphone use during nighttime, resulting in late sleeping habits and missed Fajr prayers; (2) inadequate religious literacy among some students, including limited ability to read the Qur'an; (3) students' resistance or procrastination when reminded to perform religious obligations; and (4) the limited capacity of teachers to monitor students' activities outside school hours. A PAI teacher highlighted the challenge posed by excessive smartphone use: *"Most students sleep with their smartphones beside them and use them throughout the night. As a result, they go to bed late and wake up late. Under such circumstances, how can they consistently perform the Fajr prayer?"*

Discussion

Forms of Teacher-Parent Collaboration

The findings indicate that teacher-parent collaboration at SMPN 17 Tanjung Jabung Timur is implemented through structured religious habituation programs, shared monitoring instruments, and regular parental involvement whenever students encounter behavioral or disciplinary challenges. This pattern is consistent with previous studies demonstrating that collaboration between PAI teachers and parents becomes more effective when supported by structured coordination, active communication, regular meetings, and systematic monitoring of students' religious practices (Agustina et al., 2025; Purwandari et al., 2024; Sumiyati et al., 2025). Effective character development requires strong communication between teachers and parents, clear role distribution, and a shared vision regarding children's education (Lestari & Sriyanto, 2026; Sudiningtiyas et al., 2025).

The use of the *Seven Habits Journal of Great Indonesian Children* as a communication medium between school and home represents an important innovation in fostering Islamic character development. This finding supports research conducted at SMP Alam Ayman Tuntungan, which revealed that parental involvement through WhatsApp groups and religious monitoring books successfully extended character education from the classroom into the family environment. Students who received reinforcement of religious values at home demonstrated more consistent internalization of those values (Hafiz et al., 2025). Similarly, Untung et al. argued that collaborative monitoring instruments serve as a key determinant of successful Islamic values internalization, particularly in the digital era (Untung et al., 2025).

The implementation of Dhuha prayer and congregational Dhuhr prayer programs at SMPN 17 Tanjung Jabung Timur also emerged as a foundational strategy for fostering students' religious character. Zahra and Sofa reported that the consistent practice of Dhuha and congregational Dhuhr prayers effectively contributes to the development of students' discipline (Zahra & Sofa, 2024). Likewise, Sakinah and Darraz found a significant relationship between regular Dhuha prayer habituation and increased student discipline (Sakinah & Darraz, 2024). The present study extends these findings by demonstrating that direct supervision by duty teachers during prayer sessions plays a crucial role in maintaining students' consistency in religious practices at school.

Supporting and Inhibiting Factors of Collaboration

The availability of religious facilities and the proactive involvement of parents emerged as the most influential supporting factors in this study. These findings are consistent with Asma and Setiawan, who identified school policies, teacher support, worship facilities, and parental involvement as key determinants of successful religious programs in schools (Asma & Setiawan, 2025). Similarly, Muttaqin and Shidqi emphasized that parental enthusiasm and active participation are among the most important factors contributing to successful collaborative character education programs (Muttaqin & Shidqi, 2022).

On the other hand, weak parental control over students' smartphone use was identified as a major structural challenge. Previous studies have indicated that, in the digital era, parental supervision of social media and gadget use at home constitutes one of the most critical responsibilities affecting children's character formation and religious discipline (Kholek et al., 2026; Rawanita & Mardhiah, 2024; Rubiatin et al., 2023). Susanti et al. further noted that parents' limited time and insufficient awareness of the importance of educational involvement often hinder effective collaboration between parents and teachers (Susanti et al., 2024). In addition, the limited ability of some students to read the Qur'an represents a fundamental challenge that requires serious attention, considering that Qur'anic literacy constitutes an essential prerequisite for the proper practice of worship and the holistic development of Islamic character.

CONCLUSION

The most significant finding of this study is the existence of a structural gap between students' religious discipline at school and the consistency of their religious practices at home. This gap was found not to stem from weaknesses in school programs but rather from limited parental supervision of students' smartphone use during nighttime. The study revealed that many students routinely kept and used their smartphones throughout the night without adequate parental regulation, which

directly contributed to missed Fajr prayers and weakened the religious discipline that had been cultivated through school-based programs. These findings indicate that even when schools establish a well-structured religious environment through prayer habituation programs, Yasin recitation, *muhadharah* activities, and the *Seven Habits Journal of Great Indonesian Children* (*Jurnal 7 Kebiasaan Anak Indonesia Hebat*), the effectiveness of such initiatives remains highly dependent on consistent parental supervision at home, particularly in managing the use of digital technology.

This study confirms and extends previous findings suggesting that collaboration between Islamic Education (PAI) teachers and parents is a crucial determinant of successful Islamic character development among students. However, the present study contributes a new perspective by demonstrating that effective collaboration cannot rely solely on communication and routine meetings. Instead, it requires operational and measurable connecting instruments that facilitate continuous coordination between school and home. The effectiveness of the *Seven Habits Journal of Great Indonesian Children* as a medium for synchronizing values between these two environments provides evidence of this need. Conceptually, this study proposes a model of collaboration based on continuous supervisory role-sharing, in which teachers function as character mentors within the school environment while parents act as the primary enforcers of religious values at home. This collaborative model was found to promote a more consistent internalization of Islamic character among students in a public junior high school setting.

Several limitations of this study should be acknowledged. First, the research was conducted in only one public junior high school in Tanjung Jabung Timur Regency, limiting the transferability of the findings to schools with different social and cultural contexts. Second, the participants were restricted to ninth-grade students, which may not fully represent collaboration dynamics across different grade levels. Third, while the descriptive qualitative approach provided rich and in-depth insights, it did not allow for the measurement of collaboration effectiveness through statistical verification. Therefore, future studies employing mixed-methods approaches, involving a broader range of schools, larger samples, and diverse grade levels, are recommended to generate a more comprehensive understanding of teacher-parent collaboration. Such studies may contribute to the development of more effective models of Islamic character education that can inform educational policies in public schools at the national level.

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