



Model of Parents' and Teachers' Cooperation in Developing Learners' Religious Character

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Abstract

Parents and teachers are the most prominent figures influencing learners' religious character as parents are the first teachers for children since childhood. Moreover, teachers play an essential role in developing learners' character for they dominantly engage with children during their educational phase. Thus, cooperation between these two figures is highly required for religious character formation in living their future phase. This research aims to find an appropriate platform on how to model the cooperation between parents and teachers to educate the religious character. This research employs a qualitative method with a case study approach in four selected elementary schools in one of the Indonesian cities. The source of data was taken using in-depth interviews with fifteen informants (six parents, six teachers, and three students) selected using the purposive sampling technique. In addition, the research team also conducted direct observation at the research location to reinforce the interviews. All interview and observation data were thematically analyzed using the Miles and Huberman interactive analysis model. The research findings found eight models of cooperation carried out by parents and teachers in educating the religious character of students, namely, getting used to reading prayers every time they start activities, instilling the importance of honesty, upholding diversity and respect for others, controlling worship activities with a daily worship book, setting a disciplined learning schedule, getting used to reading the Quran, paying attention to children's socialization in the home and school environment, creating an Islamic environment at home and school. This finding can be used as an example for parents and teachers in raising students with a religious character.

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INTRODUCTION

Character is universal human behavioral values which include all human activities which are manifested in thoughts, attitudes, feelings, words and actions based on religious norms, law, etiquette, culture and customs or simply behavioral patterns that are individual, a person's moral state (White & Shin, 2017; Hafid, 2018; Hayati, 2018; Banna, 2019). Instilling and strengthening character values in the present is very necessary to overcome the moral crisis of students (Sudrajat, 2011; Thambusamy & Elier, 2013; Anisah, 2017; Kusnoto, 2017; Siswanta, 2017; Fatriyah et al., 2020; Nuraeni & Lubis, 2022).

Law no. 20 of 2003 concerning the National Education System Chapter 2 Article 3 states that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, be healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens, which means that education is one of the fields that has an important role in forming a generation that is intelligent, wise and has character (Jannah, 2013; Hakim, 2016; Khunaifi & Matlani, 2019). Islam is a teaching that develops the complete Muslim person in the embodiment of the qualities of faith, piety, honesty, fairness, patience, intelligence, discipline, wisdom and responsibility. Islamic religious education seeks to internalize the values of Islamic teachings so that the output can develop Muslim personalities who have the above characteristics (Sholeh & Maryati, 2021).

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students can actively develop their potential so that they have religious spiritual strength, self-control, personality, intelligence, noble morals and skills needed by themselves, society, nation and state (Kholis, 2014; Prabowo et al., 2020; Ichsan & Hadiyanto, 2021). Islamic education is one way to become a means of transformation and transmission of knowledge, both in the form of Islamic values, as well as science and religious education aimed at improving noble morals and spiritual values in children (Sudrajat, 2011; Kholis, 2014; Muzakkir, 2017).

Education is the responsibility of all elements of society, so that responsibility for the implementation of education is carried out with the obligation to educate, meaning that education is helping students in the development of physical and psychological aspects in an effort to internalize the values carried out in educational situations that are designed such as in formal and non-formal schools. formal, such as in families and communities, where the process of internalizing these values is what is meant by character education for children and the responsibility for education is fundamentally focused on parents (Ramli, 2015; Wati, 2015).

Shaping the character of students cannot be done by the teacher alone but also requires help from parents. Vice versa. Apart from having academic abilities, parents certainly want their children to have skills, talents and strong character to be used as provisions for navigating life in society in the future. This hope is in line with the goals of Islamic education which generally aims to form complete humans (Prabowo et al., 2020). Family, in this case, parents have a very important role in developing children's character. Parents must be able to help children to

character values and national character is very necessary, because there are many bad attitudes and behavior (character) among students (Cahyaningrum et al., 2017; Baginda, 2018; Marzuki & Haq, 2018). Character problems are the focus of every nation, both developing and developed countries. The degradation of character values or the loss of national character will certainly slow down the development of every nation, bearing in mind that the character of every nation is the beginning of progress and even becomes the foundation for development. However, when we look at the condition of Indonesian society, especially teenagers, we are currently in a worrying position (Hendayani, 2019; Syaroh & Mizani, 2020).

A character crisis is defined as the loss of values or norms that should be upheld in everyday life so that behavior deviates from the values that exist in society. For example, the increasing number of violence against children and teenagers, bullying, increasing cases of promiscuity, pornography, rape, confiscation of other people's property, teenage theft, drug abuse, have given rise to social problems that have not been completely resolved until now (Kurniawan & Sudrajat, 2017; Syaroh & Mizani, 2020). This can be seen from the erosion of students' values of honesty by cheating and skipping classes while learning is in progress, a habit that is often carried out. In addition to the erosion of honesty values that occurs among students, the phenomenon of widespread brawls between students also indicates the erosion of the practice of Pancasila values, especially the second principle (Marzuki & Haq, 2018).

Seeing the phenomenon above, the solution offered by the government is to develop religious values in educational institutions. Of course, to develop this, the spearhead is the role of teachers who must truly optimally realize the cultivation of religious values. In this way, it is hoped that the habituation of religious values in schools will be able to increase and strengthen a person's values of monotheism, religious knowledge and religious practices. So that religious knowledge obtained at school is not only understood as knowledge but also how this knowledge can be applied in everyday life. So that he becomes a noble person because of the uniformity between religious knowledge and practice obtained at school (Hidayat, 2012; Siswanto, 2018).

Religious character must be instilled in children as early as possible, which becomes the basis for religious teachings in the lives of individuals, society and the Indonesian nation. Religious character is not only related to religious relationships but also to relationships between fellow humans (Nurbaiti et al., 2020). Religious is one of the eighteen values in the development of cultural education and national character which is the pattern of children's education at all levels of formal education (Arif & Setiyowati, 2018; Wahid, 2018). Religious values for children become the basic foundation for children in their daily activities so that they can become natural towards attitudes and behavior that tend to be negative (Kusnoto, 2017; Siswanto, 2018).

The importance of character education is echoed in an extraordinary way with the hope that a conscious collective desire will emerge to create and instill a strong or sturdy character for the nation's young generation. Their hope is that they will not be shaken by the current conditions of globalization and modernization which focus on momentary worldly pleasures and sacrifice future pleasures as an eternal future. Educational institutions, in this case schools or madrasas, should be pioneers of awareness in fostering character education

(Nurhadi, 2020).

The main goal of national education is still facing a big wall called facts and realities which show that the quality of graduates from educational institutions has still not achieved the main goal of National Education. Therefore, many people think that schools alone cannot possibly be relied upon to educate humans as a whole. Educational institutions are a very important factor in forming a character. At school or madrasah students can learn and socialize with teachers and their peers, students learn to develop their own potential and students also learn how to behave with older people and their peers. At the same time, students will show their respective characters. At this moment, educational institutions play a role in shaping the character of students, through example or good habits (Fu'adah, 2021; Syarifah et al., 2021).

Education experts generally agree on the importance of efforts to improve character education in formal education channels. However, there are differences of opinion between them regarding their educational approach and model. Some experts tend to use moral education approaches from western countries such as cognitive moral development, value analysis approach and value clarification approach. Others tend to use a traditional approach, namely through instilling certain social values in students (Windrati, 2011; Narimo, 2020).

The process of character formation is the responsibility of all parties, including teachers, parents and the community, through formal institutions in the school environment and non-formal institutions in the family and community (Nurbaiti et al., 2020). At school, students may be controlled by teachers in their learning, behavior and religion, but at home, parents are the ones who have to control the child. Because not only science is good, but the child's character and religion must also be good. There is a way to instill behavior and beliefs in students through habits and creating an environment that supports children to be more moral and religious in character so that they can form Islamic children (Sukma, 2020; Mawardi et al., 2021).

Regarding the issue that the author raises in this research, it is known that religious character is a character that must be inherent in students in facing developments in the times that make students experience a character crisis. Therefore, the choice of research on how parents and teachers collaborate in educating students' religious character using case study type research is a crucial issue that must be studied and researched within the framework of enriching the literature and exploring efforts to build students' religious character.

METHODS

This research uses a qualitative method with a case study approach, where a case study can be interpreted as a series of scientific activities carried out intensively, in detail and in depth about a program, event and activity, both at the individual, group of people, institution or organization level to gain knowledge. in depth about the event. Case studies are limited to a narrow (micro) area, because they examine behavior at the individual, group, institutional and organizational levels (Rishan et al., 2018; Muswara & Zalnur, 2019; Irawan et al., 2021; Islamoğlu et al., 2022). Data sources were taken using in-depth interviews with fifteen informants (six parents, six teachers and three students) who were selected using

the technique purposive sampling.

The selected informants have met four criteria, namely understanding the problem being researched well, still being active in the field being researched, having time to provide information to researchers, and providing information in accordance with the facts that occur in the field (Sultanik et al., 2022; Wyananda et al., 2022; Zen et al., 2022). Apart from that, direct observation was also carried out by the research team at the research location to strengthen the interviews. All interview and observation data were analyzed thematically using the Miles and Huberman interactive analysis model. After the interviews were completed with all informants, a transcription process was carried out, then the author selected themes that were appropriate to the research needs. The author carried out this process using miles and huberman data analysis consisting of data collection (data collection), data reduction (data reduction), datadisplay (data presentation), and conclusion (drawing conclusions) (Ayuni et al., 2020).

RESULT AND DISCUSSION

Based on the author's interviews with fifteen informants (six parents, six teachers and three students) in determining a model of cooperation that parents and teachers can use in educating students' religious character. These eight themes are getting used to reading prayers every time you start an activity, instilling the importance of honesty, upholding diversity and respect for others, controlling worship activities with a daily prayer book, arranging a disciplined study schedule, getting used to reading the Alquran, paying attention to children's interactions at home and school, creating an Islamic environment at home and at school. To make it easy to understand, the eight findings in the author's research are shown in the following picture:

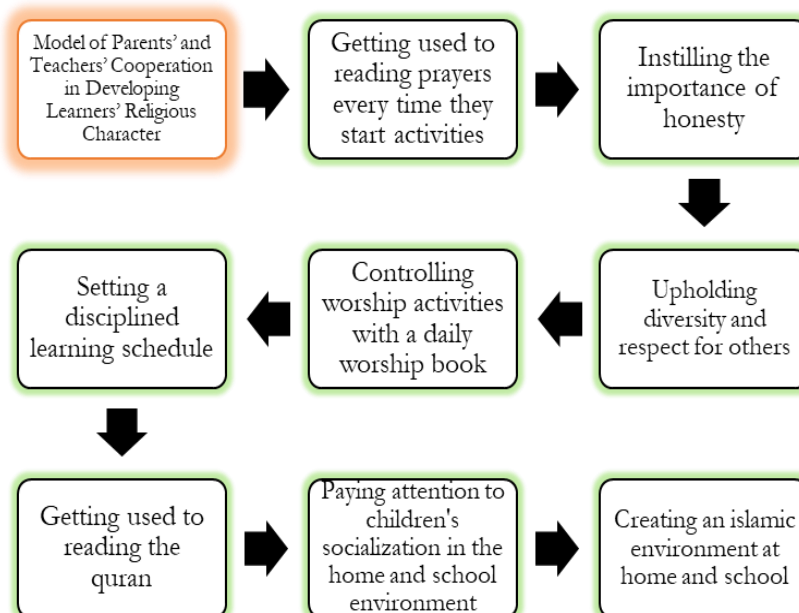


Fig 2. Process of parents' and teachers' cooperation in developing learners' religious character

To make it more interesting, below the author will describe informant interview quotes based on the eight themes as explained above. The description of the interview that the author presents is in the form of a quote from a short statement from the informant when the interview was conducted. Although the interview quotations were conveyed by the informant in slightly different language, the aims and objectives were more or less the same.

First theme, is getting used to reading prayers every time you start an activity. According to informants, one of the ways they can shape the character of religious students is through habituation. When a student is accustomed to praying to Allah in any activity. This effort was stated by the informant in the following interview excerpt:

... before carrying out any activity, whether studying, marching, ceremonies, or other activities, students are guided and accustomed to starting by reading a prayer (I-1).

Second theme, namely instilling the importance of the value of honesty. According to the informant, one of the efforts to shape students' religious character is to instill the importance of honesty. The value of honesty needs to be instilled in children at an early age to prevent children from character crises such as corruption. Cultivating character from an early age is important to grow an intelligent and moral person for the next stage of a child's life. This effort was stated by the informant in the following interview excerpt:

...I always instill the value of honesty in children, this can be done by providing an example for children and introducing children to stories that contain the value of honesty (I-2).

Third theme, namely upholding diversity and respect for other people. An attitude of respect for other people with different beliefs or tolerance is an attitude of openness and respect for the differences that exist around you. By upholding diversity and tolerance, children will be able to respect opinions, making it easier to find a middle ground on a problem that the child is facing. This form of character cultivation cannot only be done by teachers at school. However, good guidance and examples from parents are needed when at home. This effort was stated by the informant as follows in the following interview excerpt:

...when at school I as a teacher always train students to learn to respect other people's opinions, this is proven in group work practice (I-3), when at home as a parent I always teach children to respect people who have different beliefs in good neighborly attitudes (I-4).

Fourth theme, namely controlling worship activities with a daily worship book. Using this daily worship notebook can help parents at home control their students' worship. This book contains student activities at home which are filled in by themselves and signed by their parents at home. This effort was stated by the informant in the following interview excerpt:

...this worship book guides students' activities at home. We give this book to parents to help parents control students at home. The contents are five daily prayers, recitation of the Alquran, memorization of surahs and parent's signature (I-5), ... we sign the daily worship notebook given by the teacher at school if what is filled in is correct. I really like having this connecting book, so children's activities are more organized at home (I-6), ... my job as a teacher is to sign the daily worship notebook. If it is in accordance with what activities are carried out at home (I-7).

Fifth theme, namely arranging a study schedule in a disciplined manner. As is known, when children are at home it is more difficult to learn than at school.

With a study schedule that is well arranged by parents and children, children will be accustomed to being disciplined in their study time. This was stated by the informant in the following interview excerpt:

..managing time for studying is very necessary for children. When at home parents play an important role in controlling children's learning (I-8).

Sixth theme, namely getting used to reading the Alquran. The Alquran is the holy book of Muslims and a guide to life. Getting students used to reading the Alquran is an important concern for parents and teachers. This was stated by the informant in the following interview excerpt:

As a teacher at school, I always make it a habit every morning for students to read the Alquran and pray before starting learning (I-9). Reading the Alquran has become my routine as a parent when I am at home. Usually I accompany my children to read the Alquran after the morning prayer (I-10). I was always guided by my teacher to read the Alquran at school and guided by my parents when I was at home. Until finally I got used to reading the Alquran every day (I-11).

Seventh theme, namely paying attention to children's interactions in the home and school environment. The environment greatly influences children's development both physically and psychologically. A good environment will have a good impact on children's behavior. Vice versa, an unfavorable environment will damage children's development and relationships. The role of parents and teachers is very necessary in this matter. This was stated by the informant in the following interview excerpt:

In my opinion, cooperation between parents and teachers is important in controlling children's interactions. Teachers at school provide explanations and materials about good social relations in accordance with Islamic law, then children will practice these social relations when they are at home, so parents act as controllers of children's social relations while at home (I-12).

Eighth theme, namely creating an Islamic environment at home and at school. In educating students' religious character, cooperation between parents and teachers is very necessary. One form of cooperation that can be carried out is by creating an Islamic environment at home and at school. There are various things that parents and teachers can do to create an Islamic environment. This was stated by the informant in the following interview excerpt:

While at home, I always teach my children to cover their private parts properly according to Islamic law. This starts with how to dress and other etiquette (I-13), when students are at school, I as a teacher always provide direction and guidance in the form of Islamic activities such as mubadharah every Friday morning. The activity consists of reading the Alquran, reading short surahs and short prayers. So that children get used to Islamic activities (I-14), my mother always makes it a habit to dress to cover her private parts when leaving the house (I-15).

Based on the results of research that the author has conducted regarding the cooperation model used by parents and teachers in educating students' religious character, they clearly found eight important themes related to the cooperation model used by parents and teachers. The eight findings that the author obtained will be discussed based on theory, expert opinion and the results of previous research which discussed this problem in more or less the same context and issues.

First, is to get used to reading prayers every time you start an activity. The character that the school expects in this activity for its students is religious and

disciplined. What is meant by religious character is attitudes and behavior that are obedient in carrying out the teachings of the religion one adheres to, tolerance towards the practice of worship of other religions, and living in harmony with followers of other religions (Tresnani & Khoiruzzadi, 2020). The meaning is that prayer activities carried out before activities and continuously will make this activity a habit, so that the character of religious students is formed who always hopes for blessing and guidance from Allah SWT.

The application of the habituation method can be done by getting students used to doing positive things in their daily lives. By carrying out habits routinely every day, students will do it themselves, consciously without any coercion. With direct habituation, children have been taught discipline in carrying out and completing an activity. Because habituation is based on repetition, the habituation method is also useful for strengthening memorization (Errohmah & Wahyudi, 2021).

Parents and teachers are two figures who have a great influence on students (Prasetyo et al., 2019). Teachers as educators in schools must familiarize students with doing positive things before starting learning. One form of habituation is the routine of praying before starting learning (Yulianti, 2021). Students who are accustomed to doing this will have a religious character embedded in them with an introduction to God. However, this cannot be achieved easily if there is no help and guidance from the students' parents when they are at home. Parents must have a vision and mission that is in line with the school's goals, namely educating students' religious character (Huda et al., 2021; Shinta & Ain, 2021).

Second, is to instill the importance of the value of honesty. Honesty is something that is easy to think about, but often difficult to say. Honesty is not only towards others, but also towards yourself. Honesty is a foundation that underlies one's faith, because faith confirms in the heart the existence of Allah SWT. Someone who is honest will easily gain the trust of others (Tasbih, 2014).

Honesty is the most important fundamental life value that must be taught to students (Aulia, 2016). Teaching students to say good things, behave and behave honestly will be useful learning for students' lives later. In order to instill honesty in children, it is not only the teacher's job at school. However, guidance and supervision from parents at home is important. A child who is used to being honest will have a religious character within himself.

Third, is to uphold religion and respect for other people. According to the informant's explanation, providing guidance to students to uphold religion and respect for other people really requires cooperation between parents and teachers. An attitude of respect for other people can be developed with a spirit of brotherhood among humans by upholding human values (Saihu, 2022). Be kind to everyone regardless of differences. So that with guidance from parents and teachers, students' religious character can be instilled.

Fourth, is to control worship activities with a daily worship book. Daily Worship is a series of personal devotions throughout the day that are carried out deliberately at certain times. The book in question is a book that contains students' religious activities at home such as prayer, tadarus and memorizing surahs which are then given to students to be filled in truthfully which is then approved by the parents and checked again by the teacher.

Worship notebooks are a medium as a communication tool to connect the two parties in educating children. Activities before and after implementation are

conveyed through this media. So that parents can monitor their children's development. Not only that, parents and teachers can control their children's learning activities so that the learning process can be carried out well. Through this book parents and teachers can work together in preparing and delivering follow-up in children's learning process (Yesi et al., 2018).

Fifth, is to organize a disciplined study schedule. Disciplinary character is a character value that exists in an individual which is manifested in always respecting time (Kinesti et al., 2021). Discipline as a character is carried out continuously, consistently over time and the things learned will bring students to a religious character. In fostering and achieving this, the role of parents and teachers is needed for students.

Sixth, is to get used to reading the Alquran. The purpose of the Alquran is to form humans with noble morals, clean feelings and good behavior. The Alquran also forms good morals because the Alquran always conveys truth and goodness. The habit of reading the Alquran before learning is done every morning after the Dhuha prayer. This activity is a means or method of habituation so that students are able to memorize and understand the meaning of the Alquran so that they are able to imitate the morals of the Prophet, at least reducing bad habits (Zuhri, 2013).

Seventh, is paying attention to children's interactions at home and school. Students need social control from parents in directing their behavior. This aims to ensure that students can pass through this transition period safely. In this research it was also found that parents more often implemented social control within the family by creating a legal system aimed at controlling students' activities and behavior (Syahroni, 2017).

Supervision of children outside school is very important. Moreover, there are many cases of child violence and immoral acts in other cities. Sometimes students get bad habits from their circle of friends. Therefore, parents must always pay attention to and control outside interactions. The role of parents outside of school is very important to supervise and know their children's interactions. According to parents, this is a defense so that children avoid negative behavior.

Eighth, namely creating an Islamic environment at home and at school. The environment functions as a support for a sustainable teaching and learning process (Nugraha, 2018). So, in order for the teaching and learning process to achieve the goal of educating students with religious character, an Islamic environment and cooperation between parents and teachers are needed.

CONCLUSION

This research has succeeded in uncovering eight models of cooperation carried out by parents and teachers in educating students' religious character, namely, getting used to reading prayers every time they start an activity, instilling the importance of honesty, upholding diversity and respect for others, controlling worship activities with a daily worship book, organize a disciplined study schedule, get used to reading the Alquran, pay attention to children's interactions at home and school, create an Islamic environment at home and at school. The results of this research prove that cooperation between parents and teachers determines the success or failure of cultivating religious character in students. Of the eight models of collaboration, parents and teachers have their own duties. Where

teachers educate students at school and parents continue it at home. At least this research can be used as an example for parents and teachers in shaping the religious character of students and also a reference for future researchers to study problems related to this or issues that are different but have similar context and intent.

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