



The Role of Teachers and Parents in Formation of Children's Character in Schools: A Study in Southeast Sulawesi, Islamic Family Law Perspective

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Abstract

Globalization poses a significant threat to the moral values of younger generations, making cultivating *akhlakul karimah* (noble character) among students an urgent priority. The synergy between character education conducted by teachers at school and by parents at home is deemed crucial to ensure the consistent internalization of Islamic values in children. This study aims to analyze the role of teacher–parent collaboration in shaping *akhlakul karimah* among students at Al-Wahdah Integrated Islamic Elementary School in Bombana, Southeast Sulawesi from the perspective of Islamic Family Law. A qualitative research method with a case study approach was employed, involving in-depth interviews with teachers, parents, and school administrators, participatory observation of the learning environment, and document analysis of school policies and Islamic family law literature. Data were analyzed descriptively and thematically to identify collaborative patterns in character education. The findings indicate that the moral quality of students is strongly influenced by family-based nurturing, underscoring the importance of teacher-parent collaboration to tailor character-building efforts to each student's unique needs. This partnership effectively comprehensively reinforces students' moral development encompassing spiritual, social, and environmental dimensions resulting in positive behavioral changes. From the perspective of Islamic Family Law, this synergy represents a shared responsibility between parents as primary educators and teachers as formal educators to foster a generation with noble character. These results align with Islamic educational theory, which posits that effective moral education requires the harmonious involvement of the family, school, and broader community.

Keywords: Character education, teachers, parents, *akhlakul karimah*, Islamic Family Law

Abstrak

Arus globalisasi yang terjadi sekarang ini dapat mengancam nilai-nilai moral generasi muda, pembentukan akhlakul karimah peserta didik menjadi tantangan penting. Sinergi pendidikan karakter antara guru di sekolah dan orang tua di rumah dipandang krusial untuk memastikan nilai-nilai Islam tertanam konsisten dalam diri anak. Penelitian ini bertujuan menganalisis peran pendidikan karakter antara guru dan orang tua dalam pembentukan akhlakul karimah peserta didik di Sekolah Dasar Islam Terpadu Al-Wahdah Bombana, Sulawesi Tenggara ditinjau dari perspektif Hukum Keluarga Islam. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan studi kasus. Data diperoleh melalui wawancara mendalam dengan guru, orang tua, dan pihak sekolah, observasi partisipatif di lingkungan pembelajaran, serta studi dokumentasi kebijakan sekolah dan literatur hukum keluarga Islam. Analisis data dilakukan secara deskriptif-kualitatif dengan teknik analisis tematik untuk mengidentifikasi pola-pola kolaborasi dalam pendidikan akhlak. Hasil penelitian menunjukkan bahwa kualitas akhlak siswa sangat dipengaruhi oleh pembinaan di lingkungan keluarga, sehingga kolaborasi guru dan orang tua diperlukan agar pembentukan karakter dapat disesuaikan dengan kebutuhan masing-masing anak. Peran guru dan orang tua siswa yang terjalin terbukti efektif memperkuat pendidikan akhlak siswa secara komprehensif, mencakup aspek spiritual, aspek sosial dan aspek kepedulian lingkungan sehingga menghasilkan perubahan perilaku positif pada diri siswa. Dalam perspektif hukum keluarga Islam, sinergi ini merupakan implementasi tanggung jawab bersama antara orang tua sebagai pendidik utama dan guru sebagai pendidik formal untuk membentuk generasi berakhlakul karimah. Temuan ini sejalan dengan teori pendidikan Islam yang menyatakan bahwa pendidikan akhlak yang efektif memerlukan keterlibatan harmonis antara keluarga, sekolah, dan masyarakat.

Kata Kunci: Pendidikan karakter, guru, orang tua, akhlakul karimah, hukum keluarga Islam

Introduction

The formation of *akhlakul karimah* (noble character) constitutes a crucial foundation in Islamic education amid the globalization currents that continue eroding moral values.¹ Akhlakul karimah not only reflects an individual's quality but also serves as an indicator of successful education based on Islamic principles, as stated in QS. Al-Qalam: 4, "And indeed, you (Muhammad) are of a great moral character." Nonetheless, moral degradation among school-age children such as a lack of respect, honesty, and responsibility has emerged as a significant challenge for educational

¹ Andry Syahrul Prayoga, and Iksan Kamil Sahri, "Transformasi Karakter Religius: Implementasi Nilai-Nilai Agama Islam pada Standar Ubudiyah dan Akhlakul Karimah (SKUA)." *Tawazun: Jurnal Pendidikan Islam* 17, No. 2 (2024), p. 315-330.

institutions, including those at the elementary level.² This situation necessitates active engagement from schools and families through synergistic collaboration, given that the family is the primary setting for character formation.

Akhlakul karimah is one of the principal objectives of Islamic education. Islamic education emphasizes cognitive development and the cultivation of noble character.³ In the modern era, instilling religious values is highly urgent to ensure students grow with honesty, trustworthiness, justice, and courtesy. This approach aligns with the mission of the Prophet Muhammad PBUH him who was sent to perfect the moral conduct of humanity. Teachers hold a central role in Islam as moral educators: They are responsible for transmitting knowledge and must also serve as role models of ethical behavior.⁴ Conceptually, teachers are responsible for guiding students in cultivating appropriate attitudes, as *akhlakul karimah* constitutes a pivotal goal of education. In this regard, teachers should exemplify the conduct they wish to see reflected in their students' daily lives.

Cultivating virtuous character is more effectively achieved when schools and families work together. Parents serve as the child's primary educators, making the synergy between teachers and families the key to successful character education.⁵ Anisah explains that the collaboration between parents and teachers in fostering a child's character yields positive outcomes. This partnership is established through effective communication, shared values, and a clear division of roles in nurturing moral behavior.⁶ For instance, the habituation of religious practices and proper etiquette at school must be consistently reinforced at home by parents. From the perspective of Islamic family law, parents bear the primary responsibility for their children's education, including moral development. In this context, a mother is often likened to the child's first madrasa. This principle aligns with Islamic teachings, which oblige parents to impart fundamental faith, worship, and ethical values to their children early on. Teachers in schools play a complementary role by continuing this process in a formal setting. Consequently, the collaboration between teachers and parents embodies a collective responsibility for raising the younger generation

²Anggara Dwinata, et.al., "Problems of moral development of elementary school age children in the kriyan ngadiluwih kediri localization area." *Jurnal Pendidikan Dasar Nusantara* 8, No. 2 (2023), p. 188-198.

³Auliya Nisa Laela Rabi dan Khambali. "Implementasi Program Etika untuk Membentuk Akhlakul Karimah Santri di Pondok Pesantren." *Jurnal Riset Pendidikan Agama Islam* (2023), p. 103-110.

⁴Nisa Siagian, et al. "Pendidikan Akhlak Berdasarkan Hadis: Menanamkan Nilai Moral dalam Pembentukan Karakter." *MUDABBIR: Journal Research and Education Studies* 5, No. 1 (2025), p. 177-189.

⁵Alif Lukmanul Hakim, "Role of character education in national character building: A retrospection noble values of muslim religiosity." *AL-WIJDÂN: Journal of Islamic Education Studies* 8, No. 1 (2023), p. 161-182.

⁶Anis Anisah, "Implementation Strengthening Education Character Student School Al-Anwar's Foundations Through School Culture." *Assyfa Journal of Islamic Studies* 1, No. 1 (2023), p. 121-129.

through religious guidance.

This study was conducted at Al-Wahdah Bombana Integrated Islamic Elementary School, a Southeast Sulawesi institution emphasizing Islamic ethics education. Classroom teachers at this school implement various strategies to enhance students' character, such as integrating Islamic values into the curriculum, promoting daily worship practices, and establishing comprehensive character development programs. The school also actively fosters collaboration with students' families through regular communication and involving parents in school activities. This context provides a concrete illustration of the synergy between teachers and families in cultivating noble character, which serves as the foundation for the study. The research is important for reinforcing Islamic character education's theoretical and practical bases. Theoretically, this study enriches the literature by adopting a perspective rooted in Islamic family law to examine teacher-parent synergy, which has not been extensively explored. Practically, the findings from the Al-Wahdah Bombana Integrated Islamic Elementary School case can serve as a model for other schools in establishing effective school–family partnerships to shape students' character. In light of concerns regarding the decline of moral values among the younger generation, this study is expected to encourage the implementation of a more holistic and practical character education through Islamic teachings.

This study aims to understand classroom teachers' role in enhancing students' noble character through collaboration with families, from the perspective of Islamic family law, at Al-Wahdah Bombana Integrated Islamic Elementary School, Southeast Sulawesi. This research employs a qualitative approach using a case study method, which facilitates an in-depth exploration of the collaborative practices between teachers and families in nurturing students' character. Data were collected through in-depth interviews with teachers, parents, and the school principal and participant observation during learning activities. Documentation of school policies and references to Islamic family law were also utilized to enrich the analysis. Thematic analysis techniques were applied by grouping the data based on interaction patterns and character development strategies. The results of this study are expected to provide valuable insights for Islamic educational institutions in building effective synergies between teachers and families and contribute to the discourse on Islamic law regarding the roles of parents and educators in character formation.

The Diversity of Students' Morality and the Factors Influencing It

Observations at the Integrated Islamic Elementary School Al-Wahdah Bombana indicate that sixth-grade students' morality and everyday behavior vary significantly, ranging from those who are already disciplined and courteous to those who still require intensive guidance. This diversity in morality is influenced by familial/social environmental factors and innate characteristics (individual personality traits) that differ among children. For example, some students consistently uphold politeness and honesty, whereas others frequently violate school regulations or exhibit a lack of responsibility. Interviews with the classroom teacher

further reinforced these findings, with the teacher acknowledging that the educational background within the family has a significant impact on a child's behavior at school. Students raised in devout and closely supervised families tend to display better moral conduct, while those from families with less guidance are observed to commit violations more frequently. Additionally, innate factors or personality traits (such as differences in emotional intensity and maturity) also affect how children respond to character education at school.⁷

Theoretically, these findings are consistent with Islamic education, which emphasizes the vital role of parents and the surrounding environment in shaping a child's morality.⁸ Every child is born with an innate potential (*fitrah*) that will develop by the influences of their education. A hadith of the Prophet states, "Every child is born on a natural disposition; then his parents make him a Jew, a Christian, or a Magian." This highlights the critical importance of the parental role in educating and guiding children, as shortcomings in home education can have severe consequences on a child's personality development. In Islamic family law, educating children in morals and religion is a parental obligation, positioning school teachers as crucial partners in fulfilling this responsibility.⁹ Therefore, synergy between teachers and parents is key to bridging this gap.

Teachers must understand each child's background and communicate with parents through regular meetings or communication logs, for example to ensure that character education is consistent at school and at home. Noble moral values (*akhlakul karimah*) can be continuously instilled through close collaboration. While families introduce these values at an early age, schools reinforce and perfect them, thereby guiding the differences in morality among students toward the expected standards of Islamic ethics. According to Lickona, collaboration between teachers and parents significantly impacts the instillation of moral values in children. He emphasizes that character formation is not solely the school's responsibility but also requires the active involvement of the family in nurturing these values from an early age.¹⁰ This view is consistent with the findings of Salami et al., which suggest that character education in schools is more effective when supported by a family environment that consistently applies similar values.¹¹

⁷ Interview with HAS, teacher at Al-Wahdah Bombana Integrated Islamic Elementary School, 2024.

⁸ Aziddin Harahap. "Analysis of The Role of Parents in Early Childhood Islamic Religious Education in The Family Environment." *Edukasi Islami: Jurnal Pendidikan Islam* 12, No. 4 (2023).

⁹ Ubaidillah, et al. "The Role of Parents' and Teachers' Responsibilities for Children's Education from An Islamic Perspective." *International Education Trend Issues* 2, No. 2 (2024), p. 125-132.

¹⁰ Lloyd Duck "Educating for Character: How Our Schools Can Teach Respect and Responsibility." *Childhood Education* 69, No. 4 (1993), p. 250-252.

¹¹ Salami Mahmud, et al. "Building Students' Character Based on Maqāṣid al-Sharī'ah: Perspectives of Parents, Teachers, and Community Members in Banda Aceh." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, No. 3 (2023), p. 1803-1826.

The variation in the quality of student morality within the class provides evidence that a synergy between teachers and parents is essential for uniform character education. Teachers must understand each child's family background and communicate with parents to tailor their educational approach to the specific needs. The study found that teachers actively conduct regular meetings and maintain intensive communication (for example, through communication logs) to synchronize character education between school and home. As a result, the values taught do not cease at school but continue at home, preventing children from experiencing moral disorientation. Students receive consistent role models and guidance from their two primary environments, preventing confusion or the reception of contradictory moral messages. According to Pechackova et al., effective character formation requires close cooperation between schools and families. They emphasize that character education is not solely the school's responsibility but also necessitates parents' support and involvement to ensure that moral values are not confined solely to the school environment.¹² Similarly, Kasim et al. noted that a child's moral development is greatly influenced by the interactions and responses received from various environments, mainly home and school.¹³ Thus, with close collaboration between parents and schools, any deficiencies in home-based education can be supplemented by the school. Conversely, the values taught in school are reinforced by the family. Ultimately, the results indicate that regardless of their backgrounds, all students can be guided toward the expected criteria of noble moral character.

Based on the findings of this study, the synergy between teachers and parents is proven to be the key element in ensuring uniform character education among students. In general, the family is the primary environment that profoundly influences a child's moral development, so an effective character-building school will always forge a strategic partnership with parents. This is further reinforced by the study conducted at the Integrated Islamic Elementary School Al-Wahdah Bombana, where intensive collaboration between teachers and parents resulted in positive changes in students' morality. Therefore, the success of character education requires close cooperation between home and school. Through active involvement from both parties, moral values can be continuously instilled and practiced, ensuring children are not subjected to conflicting messages between their primary environments. Ultimately, this synergy bridges the gap in home education and strengthens the outcomes of school-based education, guiding all students toward the desired standards of noble moral character.

¹² Yveta Pechackova, et al. "Pilot study: parents in relation to primary school-the needs and attitudes." *Procedia-Social and Behavioral Sciences* 69 (2012), p. 1983-1992.

¹³ Tengku Sarina Aini Binti Tengku Kasim, et.al., "Family Influence on Female's Blood Education in the Context of Islamic Practice in Malaysia." *El-Usrah: Jurnal Hukum Keluarga* 7, No. 2 (2024), p. 623-647.

The Role of Teachers in Enhancing Morality Toward Allah SWT

Consistent worship practices significantly influence the development of spiritual character in schools. This is evidenced by findings at the Al-Wahdah Integrated Islamic Elementary School, where teachers actively guide students to strengthen their spiritual connection with Allah. Within the school environment, teachers routinely establish worship practices; for instance, students are encouraged to perform the congregational *Zuhr* prayer at school, observe the *Dhuha* prayer in the morning, recite daily prayers as well as pre-and post-lesson invocations, and engage in daily Qur'anic recitation (*tadarus*) every morning. Additionally, teachers instruct and exemplify proper etiquette in worship such as performing ablution (*wudu*) in an orderly manner, maintaining concentration (*khushu'*) during prayer, and dressing modestly by Islamic guidelines. Beyond the obligatory acts of worship, the school also motivates students to participate in voluntary (*sunnah*) practices. Some teachers have reported organizing collective recitations of *dhikr* and *salawat* and encouraging students to observe voluntary fasts, such as the Monday-Thursday fasting regimen. This approach aligns with the views of Herman et al., who posit that the internalization of religious values in daily activities can cultivate a more robust spiritual character in students.¹⁴ Thus, the implementation of worship practices within the school setting serves not only to fulfill ritualistic requirements but also to equip students with a moral and Islamic ethical foundation that is expected to be reflected in their daily behavior.

At Al-Wahdah Integrated Islamic Elementary School, the principles of *tawhid* are instilled through instruction. Islamic Education teachers consistently relate lesson content to the greatness of Allah, encourage students to express gratitude for His blessings, and instill the awareness that Allah observes all actions. In the realm of character and religious education, the inculcation of *tawhid* values is a fundamental aspect that aids in cultivating a child's spiritual awareness from an early age.¹⁵ Furthermore, Alamsyah et al. emphasize that religious education that links lesson material with the greatness of Allah can foster a sense of gratitude and the awareness that all actions are under His surveillance.¹⁶ Interviews with parents indicate that the role of teachers significantly supports the consistency of children's worship practices. For example, parents receive regular reports from teachers regarding their children's participation in prayers and Qur'anic recitations, motivating them to be more disciplined in encouraging worship at home.¹⁷ This

¹⁴ Herman, et. al. "Imposing Sanctions on School Students in East Kolaka, Indonesia: Perspectives of Islamic Law and Islamic Education." *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, No. 2 (2024), p. 1121-1141.

¹⁵ Rattray Risnawaty, "The Concept of Forming Shaleh Children According to Islamic Education." *International Journal Education and Computer Studies (IJECS)* 3, No. 2 (2023), p. 42-51.

¹⁶ Adam Alamsyah, et al. "Fostering Religious Tolerance in Students through Children's Spirituality (CSE) Education." *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 22, No. 1 (2024), p. 57-78

¹⁷ Interview with BDF, parents at al-Wahdah Bombana Elementary School, 2024.

synergy is further evidenced by the use of a daily worship control book that parents must sign a cooperative mechanism in which teachers monitor the performance of the *Fajr* and *Maghrib* prayers at home. In contrast, parents ensure their children carry out and report their worship activities. Research by Murcahyanto et al. supports such an approach by demonstrating that a monitoring system involving the active role of parents can enhance the effectiveness of character education programs.¹⁸ Consequently, the synergy embodied by the daily worship control book increases accountability and ensures the continuity of worship practices between home and school.

The efforts of teachers to enhance morality toward Allah align with Islamic educational theory, which regards the cultivation of spiritual character as the primary foundation for building a strong relationship with the Creator.¹⁹ According to Yatim *et al.*, the values of tawhid encompass the purification of worship exclusively for Allah, gratitude for the blessings bestowed, sincerity, obedience in adhering to His commands, and abstaining from what He prohibits.²⁰ This includes the practices of prayer, zakat, fasting, voluntary worship (*sunnah*), and dhikr as integral components of efforts to strengthen the spiritual connection. At IT Al-Wahdah Bombana Elementary School, teachers endeavor to instill all these aspects. For instance, discipline teachers encourage students to pray punctually and recite the Qur'an, teach daily prayers as expressions of dhikr and gratitude, and emphasize sincerity in performing good deeds. The exemplary behavior of teachers also plays a key role; by consistently praying, invoking "Insha'Allah" when making commitments, and exhibiting gratitude and patience, they serve as role models for the students. Normatively, these measures adhere to religious recommendations to nurture a love for worship from an early age. The Prophet Muhammad PBUH is reported to have said: "Instruct your children to pray when they are seven years old, and to discipline them if they neglect their prayers at the age of ten, and separate their beds" (Narrated by Abu Dawud).²¹ This hadith indicates that parents are responsible for habituating their children to worship at home early on and enforcing discipline when the child reaches discernment. The role of teachers in schools complements this parental responsibility by ensuring that children continue to perform prayers and other acts of worship while at school. Within the framework of Islamic family law, teachers'

¹⁸Imam Tabroni et.al., "The Implementation of School Culture-Based Character Education in Salem State Elementary School, Pondoksalam Subdistrict, Indonesia." *Erudio Journal of Educational Innovation* 8, No. 2 (2021), p. 202-208.

¹⁹Zainal Abidin and Akhmad Sirojuddin. "Developing Spiritual Intelligence Through the Internalization of Sufistic Values: Learning from Pesantren Education." *Tafkir: Interdisciplinary Journal of Islamic Education* 5, No. 2 (2024), p. 331-343.

²⁰Mansur Yatim, et.al., "Akhlaq Education Values in Islamic Perspective: An Examination from the Ulama's Books." *Journal of Advanced Islamic Educational Management* 3, No. 2 (2023), p. 39-52.

²¹Abd Al-Salam Atwa al-Fendi and Anas Salah Al-Din Sabri. "Prophetic Methods in Developing Skill Values and Their Role in Building the Islamic Character." *Journal of Positive School Psychology* 6, No. 8 (2022), p. 9801-9820.

actions essentially assist parents in fulfilling their religious educational obligations toward their children.

Regarding effectiveness, the collaboration between parents and schools demonstrates a tangible impact. Interviews with parents reveal that the role of teachers at school greatly supports the consistency of children's worship practices at home. Children become more motivated to pray and recite the Qur'an due to the encouragement from both sides. Parents who previously struggled to instill regular worship habits find their efforts alleviated by the reinforcement provided by teachers.²² Consequently, students' spiritual character improves as they become disciplined in prayer, diligent in Qur'anic recitation, and consistently mindful of praying at school and home. This synergy ensures that moral conduct oriented toward Allah is deeply embedded in students' daily lives rather than confined to ritual obligations in a single setting. According to Sari, such consistency is crucial because maintaining worship practices across various environments nurtures a pious character that becomes inherent in the child.²³

The Role of Teachers in Enhancing Moral Character Towards Others

Numerous studies indicate that the role of teachers extends beyond the mere delivery of academic content; it also encompasses the development of students' moral values and character.²⁴ According to Kohlberg's (1981) theory of moral development, elementary school children require targeted guidance to practice social values such as respect, honesty, and responsibility.²⁵ This need is evident at Al-Wahdah Integrated Islamic Elementary School in Bombana, where teachers intensively foster social and moral values among their students. Observations reveal various initiatives teachers undertake to enhance students' ethical behavior toward peers, teachers, and others in the school environment. From the outset, practices of respect and courtesy are instilled. Every morning, students are guided to adopt customary greetings such as saluting, kissing the teacher's hand, and greeting their peers politely. Teachers consistently emphasize courteous language in class; if a student speaks harshly or inappropriately, the teacher promptly reprimands and gently redirects the student, often invoking Islamic teachings such as "whoever believes in Allah should speak good or remain silent." Furthermore, teachers implement character education that emphasizes discipline and honesty. For instance, regarding assignments and examinations, they stress the importance of working independently (i.e., refraining from cheating) and keeping commitments in task submission. In cases of misconduct, such as dishonesty, teachers offer personal

²² Interview with DSR, parents at al-Wahdah Bombana Elementary School, 2024.

²³ Ahmad Fitriyadi Sari. "The role of parents in building spiritual, moral, and intellectual mentality in children." *Journal of Childhood Development* 3, No. 1 (2023), p. 84-91.

²⁴ Abdul Muis, et.al., "Role of the Islamic Education teacher in the Moral Improvement of Learners." *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam* 5, no. 3 (2022).

²⁵ E.W. Mathes, "An Evolutionary Perspective on Kohlberg's Theory of Moral Development," *Current Psychology*, 40 (8), (2021), p. 3908-3921.

counseling, reminding students of the moral consequences associated with fraudulent behavior.

Teachers also encourage mutual assistance and foster a sense of community among students. Observations indicate that group work and collaborative projects are frequently implemented in Grade VI classes. Teachers deliberately form heterogeneous groups so that students learn to work with diverse peers, respect differing opinions, and assist those who face challenges. When a student falls behind, the teacher enlists other students as peer tutors, cultivating empathy and care. Consistent with Kristiansen et al.'s view that cooperative learning enhances social skills and mutual concern among students,²⁶ collaborating and peer tutoring in Grade VI helps students develop a sense of responsibility, respect, and empathy toward their peers.

In extracurricular activities, teachers coordinate simple community service initiatives such as collecting voluntary donations for orphanages during Ramadan thereby imparting values of generosity and compassion for the less fortunate. Interviews with parents reveal that they have observed positive changes in their children's social skills; children have become more respectful toward their parents at home, are more accustomed to greeting others, and demonstrate greater responsibility with household duties. Parents acknowledge that these improvements are mainly attributable to teachers consistently imparting Islamic manners at school.²⁷ The synergy between teachers and parents is evident in addressing social issues; for example, when student conflicts arise, teachers promptly inform parents and collaboratively seek solutions. Davis-Kean et al. emphasize that child development underscores the importance of school and family connections.²⁸ This close collaboration between teachers and parents in resolving students' social issues effectively reinforces the internalization of moral values, ensuring that mutual respect and forgiveness are consistently practiced in both primary environments.

Academically, the strategies teachers employ to enhance moral conduct are supported by Islam's concept of social ethics. Moral behavior toward fellow human beings encompasses how individuals interact with others by adhering to proper manners and ethical standards. The values taught by teachers such as honesty, trustworthiness, fairness, respect for differences, cooperation, and compassion are integral components of the noble character exemplified by the Prophet Muhammad PBUH.²⁹ Kholidah et al. describe moral conduct toward others as including

²⁶ Kristiansen, Selma Dzemidzic. "Becoming a Socially Responsive Co-Learner: Primary School Pupils' Practices of Face-To-Face Promotive Interaction in Cooperative Learning Groups." *Education Sciences* 11, No. 5 (2021), p. 195.

²⁷ Interview with KSJ, parents at al-Wahdah Bombana Elementary School, 2024.

²⁸ Davis-Kean, et.al., "The role of parent educational attainment in parenting and children's development." *Current Directions in Psychological Science* 30, No. 2 (2021), p. 186-192.

²⁹ M. Sukri Afkharul Huda, et.al., "Strategy of Islamic Religious Education Teachers in Improving the Islamic Character of Students." *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, No. 2 (2022), p. 58-70.

tolerance, mutual assistance, contentment (i.e., feeling satisfied and not greedy), humility, patience, praying for others' well-being, assisting neighbors in need, and giving selflessly.³⁰ In the context of elementary school students, implementing these values is evident in simple actions such as sharing food provisions, comforting a sad friend, inclusively choosing playmates, and fostering classroom harmony. The exemplary behavior of teachers is crucial; those who consistently demonstrate kindness, fairness, and impartiality serve as direct role models for appropriate conduct. Interviews reveal that teachers are responsible for serving as role models—for example, by showing respect to every student and colleague (through greetings, smiles, and refraining from demeaning behavior) thus enabling students to internalize these behaviors.³¹ This approach aligns with the *uswah hasanah* (exemplary conduct) concept in Islamic education. Furthermore, teachers frequently utilize exemplary narratives from the life of the Prophet and his companions to instill noble ethics. Students are exposed to accounts of the honesty of Prophet Muhammad, known as al-Amin, the generosity of Abu Bakar (may Allah be pleased with him), and the brotherhood between the Ansar and the Muhajirin, all of which serve as concrete examples of moral behavior toward others. This narrative approach is pedagogically practical, as children more readily grasp values through stories and tangible examples.

Overall, this study's findings are consistent with educational experts' view that parent school collaboration strengthens character education. For instance, Abdullah Nasih Ulwan emphasizes that parents are the primary educators of their children and that parental negligence in education can have detrimental effects on a child's development. Ulwan's assertion aligns with findings at Al-Wahdah Integrated Islamic Elementary School in Bombana, indicating that the formation of moral character at school cannot be optimally achieved without parental involvement. Hence, an integrated role between teachers and parents is essential in nurturing children's moral character. From the perspective of Islamic family law, the education of children's social morals is also a primary concern for parents. Parents must teach proper social etiquette, respect for elders, care for the young, and the importance of maintaining family ties. At the same time, teachers help ensure that these teachings are practiced within the school environment. Synergy is achieved when the values taught at home are reinforced at school. For example, if parents teach their children to respect guests and neighbors, teachers extend this by instructing them to respect teachers and peers. Similarly, honesty and trustworthiness are instilled at home (e.g., teaching children not to take others' belongings without permission). At the same time, teachers monitor their implementation at school (e.g., by reporting lost items and discouraging cheating). Through this close collaboration, the development of students' moral conduct toward others becomes more optimal and consistent.

³⁰ Lilik Nur Kholidah, "Improving students' social responsibility via islamic religious education and social problem-based learning." *Jurnal Pendidikan Agama Islam* 10, No. 2 (2022), p. 163-182.

³¹ Interview ASF, teacher at Al-Wahdah Bombana Integrated Islamic Elementary School, 2024.

Ultimately, students exhibit improved social morals, evidenced by their ease in socializing, appreciation of differences, and ability to collaborate traits that epitomize noble character in social interactions.

The Role of Teachers in Enhancing Ethical Behavior towards the Environment

This study found that at the Al-Wahdah Bombana Integrated Islamic Elementary School, the aspect of environmental ethics is prioritized as part of the character development program. Observations indicate that teachers implement various initiatives to instill in students a concern for the cleanliness and preservation of the school environment. Every day, teachers supervise class cleaning duties, with sixth-grade students taking turns to sweep the classroom, clean the chalkboard, and ensure that waste is disposed of properly. Teachers provide clear instructions and actively participate in these activities; for instance, before the end of the school day, they inspect the classroom floors alongside the students to confirm that no litter is left behind. If a student is found to have disposed of waste carelessly, the teacher issues a firm yet instructive reprimand, reminding them that “cleanliness is part of faith.” This expression refers to the Prophet Muhammad’s PBUH teaching that maintaining cleanliness is an integral part of one’s faith. Teachers clarify this teaching so that students understand that preserving environmental cleanliness is not merely a school regulation but a religious command.

This approach gradually cultivates environmental awareness among students, as evidenced by many voluntarily picking up litter they encounter—even if it does not belong to them out of a sense of collective responsibility. Moreover, teachers commend small acts of kindness, such as picking up nails or broken glass in the schoolyard, praising these actions as virtuous deeds in light of the hadith, stating that “picking up a thorn (or litter) from the road is an act of charity.” According to Ihsan et al., such praise and positive reinforcement motivate other students to emulate these behaviors, thereby fostering a culture of cleanliness and environmental stewardship within the school.³² The study further confirms that when students are directly involved in environmental preservation activities, they learn the importance of maintaining cleanliness and internalizing nature conservation values.

In addition to cleanliness, teachers also foster broader environmental awareness. For example, in science and religious education lessons, teachers incorporate content on the majesty of Allah's creation in the universe and the human responsibility as *khalifah fil-ard* (stewards of the earth). They encourage students to conserve water during ablution, avoid wasting food, and care for plants. Observations revealed that the school organizes a monthly “Clean Friday” program during which teachers and students collaboratively clean the school environment and arrange a small garden featuring medicinal plants commonly used in households.

³² Mahlil Nurul Ihsan, et al. “Islamic Boarding School Culture Climate in Forming the Religious Attitude of Islamic Students in Modern and Agrobusiness Islamic Boarding schools.” *Nazhruna: Jurnal Pendidikan Islam* 4.2 (2021), p. 362-382.

This initiative frequently involves voluntary parental participation, with some parents actively assisting or providing ornamental plants for the students to plant. La Fua et al. have demonstrated that active student participation in school environmental initiatives, such as the "Clean Friday" program, significantly contributes to developing environmentally friendly attitudes and behaviors.³³

Furthermore, interviews with teachers revealed that they strive to integrate environmental values into everyday life. For instance, teachers assign practical projects at home such as planting and nurturing mung bean seeds while asking parents to accompany their children in observing the growth of the plants.³⁴ This assignment addresses academic objectives and cultivates a sense of responsibility toward living beings. Parents appreciate these programs because they help reinforce good habits at home (such as watering plants and cleaning the yard) that mirror school practices. Lestari et al. revealed that integrating lessons on the majesty of creation and human responsibility toward nature into the curriculum through practical assignments can strengthen students' character as environmentally responsible individuals.³⁵ Thus, a synergy between teachers and parents is re-established in shaping environmental consciousness, where the school instills and trains these values while the home reinforces and practices them.

Conceptually, teachers' cultivation of environmental ethics is based on the Islamic perspective that the environment is a trust from Allah that must be safeguarded. Environmental ethics are seen as inseparable from noble character (*akhlakul karimah*).³⁶ Sheikh Nawawi al-Bantani identified environmental ethics as one of the four pillars of commendable character that every Muslim should possess.³⁷ The values teachers teach include maintaining cleanliness, refraining from harming nature, and respecting other living beings. La Fua et al. note that environmental ethics encompass properly preserving the environment, avoiding pollution, not disposing of waste carelessly, ensuring environmental safety, refraining from damaging nature, and nurturing a love for the environment by avoiding arbitrary behavior toward it.³⁸

³³ Jumardin La Fua, et al. "Development of environmental care attitude of students through religion education approach in Indonesia." *IOP Conference Series: Earth and Environmental Science* 175. IOP Publishing, (2018).

³⁴ Interview with AGH, parents at al-Wahdah Bombana Elementary School, 2024.

³⁵ Ambar Sri Lestari, "Children's Environmental Identity Development with Descriptive Phenomenology Approach." *JPI (Jurnal Pendidikan Indonesia)* 13, No. 2 (2024), p. 258-268.

³⁶ Jumarddin La Fua, et al. "Strategy of Islamic education in developing character building of environmental students in Indonesia." *IOP Conference Series: Earth and Environmental Science* 175. IOP Publishing, (2018).

³⁷ Subaidi and Noorsafuan Che Noh. "Building the Character of Tolerance for Students Through a Study of Ancient Manuscripts of Nasa'ih al-'Ibad Shekh Nawawi al-Jawi." *BITARA International Journal of Civilizational Studies and Human Sciences* 6, No. 3 (2023), p. 195-203.

³⁸ Jumardin La Fua, et al. "Islamic Education on Formation of Environmental Awareness in Pondok Pesantren Indonesia." *IOP Conference Series: Earth and Environmental Science* 156. IOP Publishing, (2018).

Teachers at the Al-Wahdah Bombana Integrated Islamic Elementary School have instilled nearly all aspects of environmental ethics in students. Students are taught not to litter, to segregate waste properly, to avoid damaging school facilities or plants, and to develop a love for the environment through activities such as tree planting. Moreover, students understand the theological rationale behind environmental preservation by introducing religious concepts such as humans being the earth's stewards. They learn that damaging the environment is a reprehensible act as it represents a betrayal of Allah's trust, whereas preserving the environment is regarded as an act of worship and a form of gratitude for the blessing of a clean and healthy earth. La Fua and Wekke explain that integrating religious values, such as the concept of humans as earth stewards, into the learning process significantly enhances students' environmental awareness and responsibility; students who understand the theological basis for environmental care tend to be more disciplined in adopting environmentally friendly behaviors.³⁹

Interviews with teachers revealed a noticeable change in student attitudes after implementing these habituation programs. Students became more responsible for maintaining classroom cleanliness, reprimanding peers who littered, and even carrying these good habits into their homes. Several parents confirmed that their children now diligently clean their rooms and avoid littering at home, even encouraging family members to participate in maintaining cleanliness.⁴⁰ This indicates the successful synergy in environmental character education between school and home. Parental collaboration is evident through their support of school initiatives (for example, by providing separate waste bins at home as the school recommends) or participating in school community service activities). All these efforts are founded on the Islamic teaching that cleanliness and environmental preservation are integral components of faith, as emphasized by the school's slogan, "Cleanliness is part of faith." Thus, teachers and parents have successfully shaped the students' noble character (*akhlaqul karimah*) regarding environmental concern, as evidenced by the increased ecological awareness and environmentally friendly behavior among the students.

Provisions of Islamic Family Law on the Development of Children's Character

In Islam, children are regarded as a trust from Allah to their parents. Parents are responsible for nurturing, caring for, and educating their children through Islamic teachings. Islamic family law derived from the Qur'an, Hadith, and scholarly opinions emphasizes that instilling faith and moral character is a fardhu 'ain (a personal obligation) incumbent upon parents.⁴¹ Allah's command in Surah At-Tahrim:6, which exhorts the believers to "guard yourselves and your families from

³⁹Jumarddin La Fua and Ismail Suardi Wekke. "Islam dan konservasi: Pendekatan dakwah dalam pelestarian lingkungan." *Al-Tahrir: Jurnal Pemikiran Islam* 17, No. 2 (2017), p. 411-432.

⁴⁰ Interview with HJE, parents at al-Wahdah Bombana Elementary School, 2024.

⁴¹Bustanul Karim, et.al., "The Concept of Child and Parent Relationships from the Perspective of Qur'anic Parenting in Tafsir Al Munir." *Bulletin of Early Childhood* 2, No. 2 (2023), p. 75-91.

the fire of Hell," is interpreted by scholars as a directive to cultivate a family environment that is obedient to Allah. Numerous prophetic Hadiths further underscore this mandate; for example, one states, "Command your children to pray when they are seven years old, and discipline them (with a light tap) for neglecting prayer when they reach ten" (Narrated by Abu Dawud). This Hadith offers practical guidance by suggesting that parents should cultivate religious observance and good moral conduct early and take firm corrective measures when children discern right from wrong. Obligations such as prayer, fasting, honesty, and respect for one's parents must be taught at home. Thus, Islamic law positions parents as the primary agents in the education of a child's character.⁴²

Imam Al-Ghazali, in his work *Ihya' Ulumuddin*, delineates the proper etiquette for raising children from bestowing a good name and teaching proper table manners to instilling honesty and guiding acts of worship as integral components of parental responsibility that will be accounted for in the Hereafter.⁴³ Syaikh Nawawi al-Bantani further articulates a comprehensive concept of morality by including respect for the environment as one of the four pillars of commendable character that every Muslim must possess.⁴⁴ In other words, Islam advocates for the holistic development of a child's character, encompassing the relationship with Allah (spiritual character), with fellow human beings (social character), with oneself, and with the natural environment. Ideally, these aspects should be nurtured within the family early. From the perspective of formal regulations, the principles of Islamic family law regarding children's education are also recognized in Indonesia. For instance, Article 81, paragraph (1) of the Compilation of Islamic Law (KHI) although primarily emphasizing guardianship and financial support implicitly mandates that parents educate their children by religious tenets. Moreover, a child's rights in Islam include the right to receive an education.⁴⁵

The responsibility of parents in character education is immense and is recognized both normatively and legally. Islamic teachings assert that both father and mother are accountable for their children's education. The mother is often called the "first school" (*madrasah ula*) for the child, as she is the primary source of affection, language, and daily behavioral habits. As the head of the family, the father is likewise obligated to ensure that the home environment is conducive to developing a noble character. As previously noted, parents must introduce monotheism (*tauhid*), acts of worship, distinctions between the permissible and the forbidden, proper

⁴² Sholihul Anwar, et al. "Development of the Concept of Islamic Education to Build and Improve the Personality of School-Age Children." *Multidisciplinary Reviews* 7, No. 8 (2024), p. 2024139-2024139.

⁴³ Arri Salaeh, et al. "Character Education Concepts in *Ihya'Ulumuddin*." *Southeast Asian Journal of Islamic Education* 5, No. 2 (2023), p. 231-241.

⁴⁴ Yusutria, Yusutria, et al. "Concept of Moral Education from the Perspective of Sheikh Muhammad Nawawi Al-Bantani." *JIE (Journal of Islamic Education)* 8, No. 1 (2023), p. 78-91.

⁴⁵ Muhammad Fitri Adi, "Hadhonah Rights of Children (Not Mumayyis) Based on Compilation of Islamic Law and Child Protection Act." *NUSANTARA: Journal of Law Studies* 2, No. 1 (2023), p. 9-22.

manners, and discipline from early childhood. Furthermore, Islam encourages parents to pray for their children's well-being, set a positive example, and supervise their social interactions.⁴⁶ According to Muzakki et al., the excellence of a child's character is primarily determined by the quality of education received within the family from a young age, thereby establishing parents as the key strategic figures.⁴⁷

Regarding the role of teachers, Islam views them as partners of parents in the educational process. When parents entrust their children to formal schooling, teachers assume the role of educators during school hours, effectively acting as surrogates for parents in the formal education environment.⁴⁸ The Prophet referred to educators as "heirs of the prophets," thereby underscoring the esteemed position of teachers in guiding the moral development of the community. Although no specific juridical text explicitly mandates a "duty of teachers," the principle of trust (*amanah*) binds them once they accept the teaching role, compelling them to fulfill their responsibilities with full accountability and the intention of worship. In Islamic law, teachers are expected to be both knowledgeable and of noble character, serving as role models.⁴⁹ Imam Abu Hanifah said teachers should love their students like children. This notion resonates with the contemporary concept of teachers acting as school parental figures.⁵⁰

Within the framework of Islamic family law, the role of the teacher is understood through the concept of *ta'awun* (mutual assistance) in promoting goodness.⁵¹ While parents hold the primary responsibility, teachers assist in fulfilling that duty. Research conducted at Al-Wahdah Integrated Islamic Elementary School indicates that, from the perspective of Islamic family law, parents bear the principal responsibility for their children's education, with teachers supporting formal education. Consequently, teachers are seen as facilitators and complement in the process of character development that begins at home. They must safeguard this trust by delivering academic instruction and guiding their students' moral development. At Al-Wahdah Integrated Islamic Elementary School, teachers embrace this role by engaging in daily character-building activities from counseling students during disciplinary breaches and recognizing commendable behavior to coordinating with

⁴⁶Abid Nurhuda, "Islamic education in the family: Concept, role, relationship, and parenting style." *Journal Corner of Education, Linguistics, and Literature* 2, No. 4 (2023), p. 359-368.

⁴⁷Zubairi Muzakki and Nurdin Nurdin. "Formation of student character in Islamic religious education." *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 3, No. 3 (2022), p. 937-948.

⁴⁸M. Suyuti Yusuf, et.al., "A Collaborative Parent-Teacher Model for Religious Moderation Education in Early Childhood in Indonesia." *South African Journal of Childhood Education* 15, No. 1 (2025), p. 1-8.

⁴⁹Slamet Pamuji and Yadi Mulyadi. "Formation Of Students' Character Through Islamic Education." *International Journal of Islamic Thought and Humanities* 3, No. 1 (2024), p. 26-35.

⁵⁰Imam Alhakam Wicaksono, et.al., "The Development of the Ideal Teacher's Personality Concept of ibn Sahnun and Azzarnuji for the Integrity of Modern Education." *Solo Universal Journal of Islamic Education and Multiculturalism* 2, No. 2 (2024), p. 145-166.

⁵¹Romadlon Chotib and Maskuri Maskuri. "Tasamuh Behavior in Perspective of Multicultural Islamic Education." *Journal Education Multicultural of Islamic Society* 1, No. 2 (2021), p. 135-180.

parents when necessary.

In Islamic law, there is an emphasis on collaboration between parents and teachers rather than a segregation of responsibilities. Mas'uliyah (accountability) within the family encompasses all individuals involved in children's education.⁵² Allah will question parents regarding their children, and teachers will be held accountable for the knowledge they impart and its impact. Therefore, it is ideal that both teachers and parents intend to educate and support one another for Allah's sake. This collaboration is regarded as the embodiment of a collective responsibility to educate the younger generation through religious guidance.

Conclusion

This study asserts that the synergy in character education between teachers and parents at Al-Wahdah Integrated Islamic Elementary School in Bombana significantly shapes students' noble character from various aspects. Firstly, the variation in students' moral values is influenced by family environment and individual factors, necessitating a collaborative approach to provide guidance tailored to each child's needs. Secondly, teachers are instrumental in fostering morality towards Allah through the regular practice of worship and the reinforcement of faith, which aligns with parents' duty to educate their children in religion. Thirdly, teachers cultivate moral character towards others by instilling Islamic social values such as honesty, respect, and mutual assistance that prove more effective when supported and practiced by parents at home. Fourthly, teachers nurture environmental awareness through education on cleanliness and a love for nature, achieving success when these habits are reinforced at home. These findings reaffirm the Islamic educational theory that effective moral education requires the harmonious involvement of the three pillars of education: the family, the school, and the community. From the perspective of Islamic Family Law, parents as primary educators and teachers as formal educators must collaborate closely to nurture a generation with noble character. This study provides empirical evidence that the synergy between teachers and parents in Islamic elementary education institutions can positively change students' moral character encompassing their relationship with their Creator, others, and their surrounding environment through Islamic values.

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⁵² Muljan, Muljan, et al. "Preventing Child Marriage in Bone District, South Sulawesi: Perspective of Islamic Family Law." *El-Usrah: Jurnal Hukum Keluarga* 7, No. 1 (2024), p. 110-127.

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Interviews

- Interview ASF, teacher at Al-Wahdah Bombana Integrated Islamic Elementary School, 2024.
- Interview with AGH, parents at al-Wahdah Bombana Integrated Islamic Elementary School, 2024.
- Interview with BDF, parents at al-Wahdah Bombana Integrated Islamic Elementary School, 2024.
- Interview with DSR, parents at al-Wahdah Bombana Integrated Islamic Elementary School, 2024.
- Interview with HAS, teacher at Al-Wahdah Bombana Integrated Islamic Elementary School, 2024.
- Interview with HJE, parents at al-Wahdah Bombana Integrated Islamic Elementary School, 2024.
- Interview with KSJ, parents at al-Wahdah Bombana Integrated Islamic Elementary School, 2024.