



FORMS OF COLLABORATION BETWEEN TEACHERS AND PARENTS IN GUIDING THE RELIGIOUS AND MORAL EDUCATION OF STUDENTS AT RUMAH QUR'AN AL-HAZIQ BATANG KUIS

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ABSTRACT

This study aims to analyze the form of cooperation between ustadzah and parents in guiding the worship education and morals of students at Al-Haziq Qur'an House in Batang Kuis. The focus of the problem is how the form of cooperation between ustadzah and parents in guiding the worship and moral education of students, what are the factors that influence it (supporting and inhibiting factors), and how the impact of this cooperation on the worship and moral education of students. The research used descriptive qualitative methods with data collection techniques through observation, interviews, and documentation. The data analysis technique uses the theory of Miles and Huberman with data reduction, data presentation, and conclusion drawing. The results showed that the form of cooperation was realized in routine communication through WhatsApp groups, mutaba'ah books, and santri guardian meetings, worship assistance at home, and parental involvement in institutional activities. Supporting factors include a common vision of education, exemplary ustadzah and parents, and the use of digital media. The inhibiting factors found are the limited time of parents due to their busy work schedules, the lack of two-way communication, and the tendency of some parents to leave full guidance to the ustadzah. Good cooperation has a positive impact on the discipline of worship, the fluency of memorization, and the formation of santri morals, while the lack of parental support causes the development of the students.

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1. INTRODUCTION

Education as the main pillar in the process of shaping individual personality and morality, particularly from an Islamic perspective that emphasizes the balance between spiritual and intellectual aspects. In this regard, Islamic education does not merely aim to sharpen the intellect, but also to shape individuals who are pious and of noble character. Worship and ethics are the main pillars of Islamic education, because through worship a Muslim connects with their Lord, while ethics are the real manifestation of internalizing the values of worship in social life. Therefore, the development of worship and morals cannot be taken lightly, but must be a top priority in children's education from an early age (Aulia & Rahmawati, 2021).

In the Quran and hadith, there are many commands directed towards parents to instill the values of monotheism, guide children in performing worship, and educate them in morals. Religious and moral education is a crucial aspect of Islamic education because both are a reflection of a servant's vertical and horizontal relationship. Religious and moral education is already reflected in Law Number 20 of 2003 concerning the National Education System, which emphasizes the goal of education to produce people who are faithful, pious, and of noble character. In addition, Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education (PPK) and Ministry of Education and Culture Regulation Number 20 of 2018 mandate the involvement of families, schools, and communities in instilling religious and moral values. This regulation reinforces the importance of cooperation between female teachers and parents as an integral part of the national education system (Presidential Regulation of the Republic of Indonesia, 2017).

In practice, teaching worship and morals to children requires a significant amount of time and a consistent process of habituation. The cultivation of these noble values requires continuity between the home environment and educational institutions. However, the reality on the ground shows that there are disparities in this process. There are still many children who receive intensive religious instruction in educational institutions but do not receive the same support at home, or vice versa. As a result, the values taught do not fully take root in the child's behavior (Taufiqurrahman, 2023). Especially amidst the rapid currents of social transformation and digital technological advancement, value and moral education faces increasingly complex challenges. Children and adolescents are easily exposed to unfiltered content from social media, games, and other online platforms, which can influence their behavior and habits. This not-always-healthy ease of access to information increases the likelihood of a moral crisis and the erosion of religious values in daily life. This indicates a lack of cooperation between teachers and parents in guiding children's religious and moral education. Therefore, support from both sides is needed to shape children's religious and moral education in their daily lives.

The Quran House, as a non-formal Islamic educational institution, has emerged as an alternative offering a more intensive approach to religious development. The Al-Haziq Quran House is one of the institutions that not only focuses on memorizing the Quran but also on cultivating worship habits and comprehensively nurturing the morals of its students. Activities such as congregational prayer, moral studies, and the reinforcement of Islamic values in daily life are part of the programs implemented by this institution. In this case, the Quran House not only teaches the correct way to read the Quran but also facilitates the learning of Islamic values through an integrated approach that combines cognitive, affective, and psychomotor aspects.

The existence of this institution is an important complement to formal education, which often falls short in instilling spiritual and moral aspects (Razak & Wiguna, 2022). However, the success of education at the Quran House does not only depend on the sophistication of the curriculum or the ability of the teachers to teach, but also on strong cooperation between educators and parents. Parental involvement in the educational process is a key factor in ensuring that the values taught can be consistently applied at home (Suharnanik, 2022).

However, the reality on the ground shows that cooperation between the female teachers and parents does not always run smoothly. Some parents actively support their children's activities at home, while others completely leave the responsibility of education to the female teacher. This condition creates an imbalance between the education received at the Quran House and what is practiced at home, resulting in less than optimal moral development for the students (Fitriani, 2020).

Based on previous research discussing cooperation between parents and ustadzah, including, according to Resa Mertiani (2022) in her research focusing on disciplining students' worship and learning, the cooperation between teachers and parents is carried out through communication between teachers and parents using two techniques: formal and non-formal communication. Parental involvement in children's learning at home, parent-teacher meetings, reviewing report card assessment results, and committee meetings are also included. Furthermore, research by Rosidatul Haq and Ahmad Kosasih (2021) emphasizes that teacher and parent collaboration in character development is realized through parents directly consulting with teachers, or vice versa, teachers consulting with parents, and parents visiting the school to find out about their child's character while at school. Meanwhile, Meilanti's (2022) research revealed that the collaboration between PAI teachers and parents during the COVID-19 pandemic at SMP Negeri 10 Palopo played an important role in shaping students' prayer discipline thru remote guidance, digital communication, and supervision of worship at home.

The Al-Haziq Quran House in Batang Kuis was chosen as the research location because it has an intensive tahfidz program and focuses on character development for its students. However, this institution also faces challenges in ensuring that the behavior of students outside of class hours aligns with the values taught. This makes Al-Haziq a suitable subject for further study of the dynamics of cooperation between teachers and parents. Therefore, researchers need to conduct scientific research on this matter to answer questions about the form of cooperation between female teachers and parents in guiding students' religious and moral education, the factors that influence it (supporting and hindering factors), and the impact of this cooperation on students' religious and

moral education. The findings of this study will serve as the basis for formulating actionable and contextual recommendations to strengthen existing patterns of cooperation. Implementing the research results can strengthen the position of the Quran House as a strategic partner for families in nurturing a quality Islamic generation.

2. RESEARCH METHODS

Definition of Cooperation

Etymologically, the term "cooperation" comes from the word "kerja" which means to do an activity, and "sama" which means together or united. Thus, cooperation can be defined as an activity carried out collectively by more than one individual to achieve better results than if done individually (Pujiyanto, 2019). In the context of education, cooperation is an important foundation for building synergy between educators, students, and parents. In the context of education, cooperation is not only seen as a collective activity, but also as a strategy for building harmonious relationships between educators, students, and parents. Hidayat (2020) explains that cooperation in education is a form of partnership involving coordination, communication, and commitment between relevant parties to support the learning process and character development. This view shows that cooperation is an important foundation for creating a conducive learning environment.

Cooperation also carries social and cultural values inherent in society. According to Sutrisno (2021), cooperation is part of social culture that emphasizes the importance of the values of togetherness, mutual respect, and helping each other. Therefore, cooperation is not merely a means to achieve practical goals, but also serves to strengthen social bonds and foster solidarity.

Collaboration between the Ustadzah and Parents

The Parent-Teacher Partnership and Collaborative Family Engagement model is an approach that emphasizes the importance of actively involving parents in the educational process. The first collaboration between the teacher and parents can be seen from the aspect of intensive communication between both parties. Good communication allows the teacher to share the child's progress while they are at the educational institution, both in terms of worship and morals. Conversely, parents can also provide information about their child's habits at home so that the teacher can adjust the appropriate teaching methods. Rahmawati (2021) emphasizes that open and regular communication between teachers and parents plays an important role in aligning educational visions, ensuring there is no gap between the coaching patterns at school and at home.

Beside communication, a very important form of cooperation is providing support for learning and worship at home. The teacher has limited time to guide the children, so parents are expected to continue the direction at home. Parents can accompany their children in reading the Quran, getting them used to praying on time, and instilling daily moral values. According to Fitriani (2022), active parental involvement in educating children at home will reinforce the values instilled by educators at school. This makes children's education more consistent, so they don't experience confusion between the values taught by the teacher and those practiced at home.

The next form of cooperation is parental involvement in the activities of educational institutions. This participation can include attending parent-teacher meetings, participating in joint religious study activities, or taking part in social events or religious competitions organized by the institution. Hidayat (2020) explains that parental participation in school activities is a concrete form of parental involvement that can strengthen the sense of togetherness between parents, teachers, and children. With this involvement, a family atmosphere is built within the educational process, which ultimately increases the effectiveness of guidance.

Cooperation is also realized in the form of coordination in shaping children's character. Teachers and parents need to align their methods of education, especially regarding religious discipline, manners, and daily habits. When the teacher emphasizes the importance of discipline in praying on time, parents at home must uphold the same thing. Suryadi (2021) emphasizes that alignment in parenting patterns between teachers and parents is crucial to prevent children from experiencing confusion. Children who receive consistent guidance from both their environments will find it easier to instill religious values and morals as habits.

Furthermore, the collaboration between the teacher and parents is also evident in the moral and emotional support provided for the child's development. The teachers at school usually act as guides, while parents provide encouragement in the form of attention, motivation, and psychological support. According to Nugroho (2020), the success of children's character education is not only determined by instruction, but also by the example and emotional support of parents. Thus, cooperation is not merely a formal relationship, but also an emotional bond that supports the overall success of children's education.

Additionally, cooperation can be achieved thru joint monitoring and evaluation of child development. The teacher usually provides progress reports, both regarding worship and character, and the parents follow up with guidance at home. Likewise, parents can share any challenges their children face at home so the teacher can adjust their teaching approach. Fitriani (2022) emphasizes that joint evaluation between teachers and parents can accelerate problem-solving for children, while also increasing the effectiveness of educational strategies.

The cooperation between the teacher and parents can also be seen in the consistent instilling of Islamic values. The teacher usually guides children to understand religious teachings, while parents instill those values in their daily lives. For example, the teacher teaches the bedtime prayer, while the parents ensure the child practices it at home. This aligns with the concept of continuity of education, which is the connection between education at school and at home (Hidayat, 2020). With this continuity, children can internalize the values of worship and morals in their lives in a real way.

Worship and Moral Education Etymologically, the word "worship" comes from the Arabic words "abada-ya'budu-ibādatan," which mean to submit, obey, and humble oneself. In the context of Islamic law, worship means all forms of obedience to God that are based on sincerity of heart (Al-Faruqi, 2020). Meanwhile, the word education comes from the word tarbiyah, which means to nurture, care for, cultivate, and educate. Thus, etymologically, religious education means the process of nurturing and instilling the values of submission and obedience to God. In terms of terminology, religious education is a conscious and planned effort to nurture, guide, and habituate students to perform worship in accordance with Islamic law, whether it be pure worship (such as prayer, fasting, zakat, pilgrimage) or non-pure worship (social worship), with the aim of drawing closer to Allah SWT (Hidayat, 2020; Fitriani, 2022). Therefore, religious education is very important to implement for the students.

Etymologically, the word "akhlāq" comes from the Arabic word "khuluq" (plural: akhlaq), which means character, disposition, or nature. This word shares the same root as khāliq (Creator) and makhlūq (created), so akhlāq encompasses the meaning of the close relationship between humans, their Lord, and fellow creatures (Shihab, 2020). Terminologically, akhlak is a quality ingrained in a person's soul from which actions arise easily without lengthy consideration (Al-Ghazali in Hidayat, 2020). Moral education means the effort to educate, guide, and accustom children to behave in accordance with Islamic values, such as honesty, discipline, patience, respect for parents, and avoiding reprehensible traits. According to Rahmawati (2021), moral education is a process of moral-spiritual habituation that emphasizes role modeling, habituation, and supervision both at school and at home. Thus, moral education is education that reflects good character rooted in human relationships with God and fellow human beings, and serves as the basis for spontaneous behavior so that children grow up with behavior aligned with Islamic values.

The Role of Female Teachers in the Education of Students

The role of female teachers in the education of students holds a very important position, as female teachers not only function as instructors of religious material but also as educators, mentors, role models, and caregivers who accompany the spiritual, intellectual, and moral development of students. In the context of Islamic education, the ustadzah plays a strategic role in instilling values of worship and morality that will shape the character of the students so that they have strong faith and behavior in accordance with Islamic teachings. According to Sari (2021), female teachers not only play a role in conveying knowledge, but also shape the personality of students thru their exemplary behavior, speech, and daily conduct.

In addition, the role of the female teacher also includes functioning as a motivator to encourage the students' learning spirit. The Ustadzah is expected to cultivate awareness that seeking knowledge is a part of worship that holds high value before Allah SWT. According to research by Hakim & Ramadhani (2022), the presence of an Ustadzah who actively provides emotional and spiritual encouragement has been proven to increase students' discipline in attending lessons and performing daily prayers. Thus, the female teacher is not only a source of knowledge, but also a motivator capable of instilling the spirit of learning and worship.

Furthermore, the female teacher also acts as a mediator in collaboration with parents to support the students' development. The relationship between the female teacher and the parents will facilitate the educational process, as the female teacher can provide guidance on the religious and moral habits that need to be continued at home. This is consistent with Ningsih's (2020) findings, which emphasize that the success of pesantren education is highly influenced by the synergy between the ustadzah at the educational institution and the parents at home, especially in the development of worship and morals.

No less important, the female teacher also plays a role as a role model (uswah hasanah) in shaping the morals of the students. Example is an effective educational method because students tend to imitate the attitudes and behaviors of their educators. According to Hidayat (2020), moral education thru the example of female teachers is more effective than verbal advice, because students learn by observing real-life practices in their daily lives. Therefore, female teachers are required to maintain their behavior and speech so that it is always in line with the Islamic values taught to the students.

The Role of Parents in the Education of Santri According to Wijoyo & Indrawan (2020), parental types can be divided into three categories. First, there are approach-type parents (Attachers), who tend to be close to their children and emphasize emotional aspects, feelings, affection, and acceptance. Second, there are distance-type parents (Detachers), who prioritize rationality, logical thinking, and are oriented toward concepts and mental

activities. Third, there are self-defensive parents (Defenders), who focus more on physical aspects, instincts, and rewards (Rohman, 2022).

According to the interpretation of Ibn Kathir, this verse contains an obligation for every parent to teach religious knowledge, guide their children in performing acts of worship, and forbid them from committing sins (Kathir, 2005). In the Tafsir Al-Maraghi, it is also explained that family responsibility begins with parents as the first educators, who will be held accountable before Allah (Al-Maraghi, 1993).

Salimah et al. (2023) state that the family is the first school for a child, where the child learns the values, norms, and customs that will shape their character. This is where the foundation of a child's morals and worship is laid. Therefore, the role of parents is crucial to the success of a child's education, both in terms of morals and worship, from an early age through adolescence, and even into adulthood. This parental role includes the spiritual, emotional, social, and intellectual guidance of the child, shaping a balanced and harmonious personality.

According to Al-Ghazali, emphasizing that children's education must begin early, and parents have a great responsibility in instilling religious values and noble morals (Al-Ghazali, *Ihya' Ulum al-Din*). Hidayat (2020) in his book *Educational Management* also emphasizes that the success of formal education will be difficult to achieve without the support of informal education from the family. Therefore, the synergy between parents, female teachers, and educational institutions is the key to the success of student education.

In this study, the author used a descriptive qualitative method, which is a type of research based on phenomena in the field (Field Research) (Mardiyanto, 2020). This research was conducted at the Al-Haziq Quran House in Batang Kuis, located at Gg. Mesjid, Tanjung Sari Village, Batang Kuis District, Deli Serdang Regency, North Sumatra. This research was conducted over a period of 3 months, starting from April 8th to June 23rd, 2024. The data sources for this research come from primary research informants, namely the Quran House coordinator, supervising teachers, and students' parents. The data collection techniques used are observation, interviews, and documentation, to directly observe, gather in-depth information, and obtain valid and real physical evidence in accordance with the field conditions, which will be carried out in interviews to delve deeper into information related to the research to be conducted. The data analysis technique uses the theory of Miles and Huberman with data reduction, data presentation, and conclusion drawing. The data analysis technique with data triangulation regarding their daily worship behavior and morals and cross-checking to ensure data validity and the validation of data obtained from research and observations conducted through informants in the field (Sugiyono, 2021).

3. RESULT AND ANALYSIS

Forms of Cooperation Between the Ustadzah and Parents

Based on the results of observations and interviews, the collaboration between the teacher and parents at the Al-Haziq Quran House takes several forms. First, routine communication through the class WhatsApp group, *mutaba'ah* books, and face-to-face meetings. Parents co-sign the *mutaba'ah* book as proof of monitoring their child's memorization, prayer, and fasting at home. This is reinforced by the statement of the Quran House coordinator, who explained that communication regarding children's development is conducted intensively, both through digital media and face-to-face.

According to the informant, "Their cooperation with communication via WhatsApp or phone regarding progress, as well as filling out the daily worship record book, is evaluated/checked every day by their class teacher" (interview informant, Quran House Coordinator, Silvia Anggriani S.Pd.). This aligns with Muhammad's (2018) theory that this form of communication demonstrates the application of organizational communication theory, which emphasizes the importance of formal channels (parent meetings), semi-formal channels (monitoring books), and informal channels (WhatsApp groups) in supporting the goals of educational institutions. Thus, routine communication not only serves to convey information, but also becomes a means of collaboration that builds trust and parental involvement in children's education.

Second, religious guidance at home, especially memorizing the Quran and daily prayers, where parents follow the instructions of the female teacher so that the child's habits are consistent between home and the Quran House. As stated by Dwi Sindiyani, the teacher from the tahsin class.

Helping to guide their child according to the rules of discipline and moral regulations that apply in the Quranic house. Parents have a lot of faith in our ability to care for their children, especially for busy working parents. They will help discipline their children according to what we have taught them. For every event at the Quran house, parents will be invited to participate. This is to foster a closer relationship between parents and the Quran teachers. And for every report card distribution, parents and teachers will have a private meeting to discuss the child's progress. That is when parents and teachers will discuss the child's development and growth. Helping each other with the children's learning (Interview informant, Tahsin class Ustadzah, Dwi Sindiyani).

This aligns with Hidayatullah's (2010) opinion that character education can only be successful if there is continuity between the school environment and the family environment. Children not only receive moral values

at school but must also receive the same reinforcement at home. If there is a discontinuity, then the internalization of values will be hindered. Thus, it can be concluded that the success of children's religious and moral development is highly dependent on the synergy and continuity of roles between the teachers and parents.

Third, parental involvement in institutional activities, such as religious events (Maulid, Isra' Mi'raj, Mabit), orphan care, and parent-teacher meetings. Supported by a parent named Dewi Sumar diyanti, who said, "I participate in the events organized by the teacher, such as the Prophet's birthday, Isra' Mikraj, mabit, and sometimes I help provide donations to orphans." Beside that, I also continued to participate in the parents' discussions when report cards were distributed. This aligns with Epstein's (2011) theory, which explains that parental involvement can include support for academic, religious, and social activities. The presence of parents in events such as mabit, maulid, and parent-student meetings is a tangible manifestation of this involvement. Thus, the practices at the Al-Haziq Quran House have already implemented a model of parental involvement. This reinforces that the collaboration between female teachers and parents is not just routine communication, but also involves real participation in religious, social, and institutional activities.

Factors Influencing Cooperation

Based on field data, the main supporting factor is the shared educational vision between the female teachers and parents, namely to raise students who are obedient in worship and possess noble character. A study by Fitriya & Alaika (2020) reinforces the importance of alignment between teachers' and parents' religious and moral visions in the success of moral education. As stated by Ustadzah Juli Indah Sari, who emphasized the importance of setting a direct example in prayer, reading the Quran, and manners. "My role in guiding is not just teaching the students, but also being an example by directly demonstrating to them, such as during prayer, reciting Quranic chapters, and behaving well" (interview informant, Basic Class Ustadzah, Juli Indah Sari). This aligns with the example set by teachers and parents according to Bandura's (1977) theory, which explains that children's behavior is formed through observation and imitation of respected figures. Thus, it shows that teachers and parents, as role models, play a significant role in shaping children's character.

The hindering factors found in the field include the parents' busy schedules, which prevent them from always being present in activities or monitoring their children's worship at home. According to Warningsih, who rarely gets to communicate intensely because she works, "Because I'm busy working. But if there's something important, the teacher usually lets us know via WhatsApp, and I try to reply or let them know back" (interview informant, student's parent, Warningsih). This aligns with Salimah et al. (2023), who emphasize that the economic busyness of families often leads to parents being less actively involved in child development. Thus, although communication media like WhatsApp help bridge interactions, the physical absence and time constraints of parents remain significant obstacles to the continuity of children's education at home and in institutions.

Furthermore, due to the limitations of two-way communication, some parents rarely provide feedback on the teacher's reports. Communication barriers can occur if only the teacher provides information without any response from the parents. This was revealed by Juli Indah Sari Pasaribu, S.Pd, as a basic class teacher, who stated that "the parents of the students have limited time because some of them work, and some parents leave all the guidance to the Quran house, so they are no longer guided at home." This is in line with Raharjo et al. (2021), who stated that two-way communication is key to building trust and synergy between teachers and parents. Parents' time constraints and the attitude of completely delegating upbringing to the female teacher are the main obstacles to communication and cooperation. As a result, the continuity of religious and moral education between the Quran House and the home became unbalanced. Thus, if this obstacle is not overcome, children will only develop in the institutional environment but receive less reinforcement at home, resulting in a less than optimal process of internalizing worship and morals.

Impact of Parent and Teacher Collaboration on Students' Religious and Moral Education

The interview results show that collaboration between teachers and parents has a clear influence on students' religious and moral habits. This aligns with observations showing that learning activities always begin with prayer, reading Al-Fatihah, and muroja'ah, and the existence of a mutaba'ah book as a connecting medium between teachers and parents. Parental involvement in monitoring children's worship at home is very important. As stated by Dwi Sindiyani, the teacher from the tahsin class, "Students who receive active parental support usually have faster and more consistent development in their worship and morals, such as being more disciplined in prayer, having smoother Quran memorization, and better manners. So, the habits at home align with the guidance at the Quran House" (interview informant, Tahsin class teacher, Dwi Sindiyani).

This is in line with Fitriani & Ma'arif (2020), who state that consistent cooperation between teachers and parents can foster sustainable religious habits in children, especially praying on time and reciting the Quran. Not only that, students who have active parental support are usually more polite, disciplined, and easier to guide

compared to those who receive less support. Actively involved parents also guide their children in daily manners, such as speaking politely, and respecting teachers.

This is also supported by interviews with the students' parents, who said, "Alhamdulillah, it's there. Our children are now more diligent in praying, their memorization of prayers has increased, and they are more polite in speaking." She also often reminds me to pray on time and read the Quran at home" (interview informant, student's parent, Dewi Sumardiyanti). Based on that statement, the collaboration between the teacher and parents has a significant positive influence on the students' religious and moral habits. Active parental support has been proven to accelerate the development of religious discipline, fluency in memorization, and the formation of children's manners, as the habits at home align with the guidance at the Quran House.

The observation results also show that the teacher implements discipline thru strict rules, such as the obligation to pray Asar before coming to the Quran House. Students who are accustomed to those rules become more disciplined in managing their time. Parental support at home reinforces this discipline, as the child becomes accustomed to following rules both at home and at school. Conversely, if parents are less consistent, children tend to be more difficult to discipline. emphasizes that character development in children requires synergistic cooperation between parents and teachers so that values of discipline, responsibility, and independence can be consistently instilled (Zahra & Santosa, 2022). Thus, cooperation between ustazah and parents plays an important role in improving the quality of worship and shaping the Islamic character of students.

4. CONCLUSION

Based on the research findings, it can be concluded that the collaboration between the female teachers and parents at Rumah Qur'an Al-Haziq Batang Kuis is realized thru intensive communication, guidance in religious practices at home, and involvement in institutional activities. The forms of communication used include WhatsApp groups, follow-up books, and meetings with parents, which facilitate the continuity of worship and moral development. Factors supporting this cooperation include a shared vision for education, the exemplary behavior of teachers and parents, and the use of digital media to strengthen communication. Meanwhile, the main hindering factors are parents' limited time due to work commitments, low feedback in two-way communication, and the attitude of some parents who completely leave the guidance to the female teacher. This barrier reduces the continuity of religious and moral education at home. The impact of good cooperation proved positive, namely increased religious discipline, smoother memorization, and the formation of polite morals among the students. Conversely, students who receive less parental support tend to be slower in religious and moral discipline. Therefore, the success of religious and moral education requires active synergy between the teachers and parents through effective communication, role modeling, and continuous guidance both at the institution and at home.

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