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## The Role of Islamic Religious Education (PAI) Teachers and Parents in Fostering Students' Akhlaq Al-Karimah (A Mixed-Methods Study at SDIT Bina Bangsa Serang City and SDIT Al-Muhajirin Cilegon City)

Ahmad Khoerul Huda<sup>1\*</sup>, Naf'an Tarihoran<sup>2</sup>, Rifyal Ahmad Lugowi<sup>3</sup>, Fitri Hilmiyati<sup>4</sup>, Yahdinil Firda Nadirah<sup>5</sup>, Wasehudin<sup>6</sup>

Universitas Islam Negeri Sultan Maulana Hasanuddin Banten

**Corresponding Author:** Ahmad Khoerul Huda [232621212.ahmad@uinbanten.ac.id](mailto:232621212.ahmad@uinbanten.ac.id)

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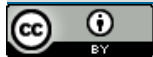
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### ABSTRACT

This study addresses the decline in students' moral character, seen through rising cases of bullying, disrespect, and lack of discipline, which underscores the need for strong collaboration between PAI teachers and parents in fostering akhlaqul karimah. The research focuses on three questions: the role of PAI teachers in shaping students' morals, the role of parents in instilling values at home, and students' perceptions of moral development efforts. The study aims to describe the role of PAI teachers, analyze parental contributions, and reveal students' views on the importance of akhlaq. Using a mixed-methods Sequential Exploratory Design, qualitative data were gathered through interviews, observations, and documentation, followed by quantitative data collected through a Likert-scale questionnaire. The findings show that PAI teachers and parents significantly influence students' akhlaq, contributing 57.2% to moral development. Effective synergy between teachers and parents creates a holistic and sustainable character-building process that shapes disciplined, responsible, and well-mannered students

## INTRODUCTION

In essence, education is a deliberately designed and systematic process aimed at developing the full potential of individuals, encompassing intellectual, emotional, spiritual, and moral dimensions. The primary goal of education is not merely centered on the attainment of cognitive abilities, but also on shaping a whole, well-rounded personality characterized by integrity and noble character. In Islamic thought, morality (*akhlaq*) holds a profoundly significant position and serves as the fundamental basis for shaping the overall quality of human life (Kasiono, Rama, and Rasyid, 2023, p. 99). Prophet Muhammad (peace be upon him) was sent to humanity with the paramount mission of reforming and perfecting moral conduct. This is affirmed in his saying:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

“Indeed, I was sent to perfect noble character.”  
(HR. Ahmad).

This aligns with the direction and aspirations of national education as stated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Article 3, which emphasizes that education functions to develop abilities, shape character, and build a dignified national civilization in order to enlighten the life of the nation. The goals of national education are not solely oriented toward mastery of scientific knowledge, but also toward developing learners’ potential so that they become individuals who have faith and devotion to God Almighty, possess noble character, are physically and mentally healthy, knowledgeable, competent, creative, independent, and capable of becoming democratic and responsible citizens. Thus, national education and the core values of Islamic teachings share a common vision: to shape individuals who are of strong character, virtuous, and beneficial to themselves, society, and the nation (Presiden Republik Indonesia, 2003).

Although education aims to shape individuals with noble character, current realities indicate a decline in the moral quality of students. Phenomena such as bullying, disrespect toward teachers and parents, indiscipline, dishonesty, and the use of

offensive language are increasingly prevalent in school environments. One example occurred in November 2024 in the City of Serang, where a video went viral showing a student from SMP Negeri 13 being physically and verbally abused by her classmates. This case illustrates that the cultivation of moral character within educational institutions continues to face serious challenges and requires greater attention to strengthening character education grounded in moral and spiritual values (Rifa’i, 2024).

In addition to the influence of the school and family environment, the rapid development of digital technology also has a significant impact on children’s behavior and character formation. Unlimited access to social media, entertainment content, and popular culture often instills values that conflict with moral principles and Islamic teachings. This situation makes the challenge of fostering good character increasingly complex, thereby requiring a collaborative and adaptive educational approach between schools and families.

In this context, the role of teachers and parents is crucial in shaping and nurturing students’ *akhlaq al-karimah* (noble character) (Andini and Lubis, 2023, p. 8886). Teachers of Islamic Religious Education (PAI) hold a particularly strategic role as educators, moral guides, and spiritual role models for students. PAI teachers are not only responsible for delivering religious material but also for guiding students in internalizing noble Islamic values in their daily lives (Jailani, E. & Djazuli, 2022, p. 102). However, there remains a misconception among some members of society that the responsibility for cultivating students’ moral character lies solely with PAI teachers. When behavioral deviations occur among students, PAI teachers are often the ones blamed, while the roles of other teachers and even parents tend to be overlooked.

In fact, the process of character formation is a shared responsibility that requires synergy between the family environment, educational institutions, and the wider community (Ma’sumah, Aini, and Oktaviana, 2024, p. 19). Parents, as the first and primary educators in a child’s life, play a crucial role in shaping the child’s character and personality.

From an early age, children learn through the examples demonstrated by their parents in everyday life. However, many parents face limitations in fulfilling their educational role optimally, whether due to work commitments or a lack of knowledge and skills in parenting. Therefore, close collaboration between parents and schools is essential to ensure continuous and effective character development for students.

The Qur'an also provides a theological foundation for the importance of exemplary conduct in moral education, as stated in Surah Al-Ahzab verse 21 :

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ  
يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

“Indeed, in the Messenger of Allah you have an excellent example for those who have hope in Allah and the Last Day and who remember Allah much.” (QS. Al-Ahzab: 21)

This verse carries profoundly relevant meaning in the context of moral education in schools, particularly regarding the role of Islamic Religious Education (PAI) teachers and parents in nurturing students' *akhlaq al-karimah*. The Prophet Muhammad ﷺ is described as *uswah hasanah* a perfect model in all aspects of life, including worship, moral conduct, and social interactions. In shaping children's character and moral integrity, both teachers and parents should take the Prophet's character as the primary reference in their attitudes, instructional approaches, and efforts to instill Islamic values.

As an *uswah hasanah*, the Prophet ﷺ exemplified patience, compassion, integrity, and unwavering faith. PAI teachers in schools have the responsibility to emulate these qualities and transmit them to their students through teaching, habituation, and personal example. Moral education cannot be accomplished merely through lectures; it must also be reflected in the teacher's daily behavior such as honesty, responsibility, discipline, and genuine care toward students. Through such lived examples, students learn not only from spoken instruction but also from the behaviors they observe every day.

In addition to the teacher's role, parents hold an equally vital position in nurturing children's character at home. True character formation begins within the family, where children first encounter moral and religious values. Parents serve as the primary role models in a child's daily life, demonstrating behaviors that align with Islamic teachings. This verse affirms that only those who hope for Allah's mercy and the Last Day will truly take the Prophet as their example; thus, the faith and piety of parents play a decisive role in the success of their children's moral development.

The ending of the verse “*wa dzakara Allāha katsīrā*” (and who remember Allah much) conveys an important message: the process of moral education must always be grounded in remembrance of Allah (*dhikrullah*). Teachers and parents should nurture a sense of spiritual awareness in children, emphasizing that every action must be driven by sincere intention and consciousness of Allah. Through this approach, moral values become not only social habits but manifestations of devotion to Allah SWT.

In the context of learning at SDIT Bina Bangsa in Serang City and SDIT Al Muhajirin in Cilegon City, synergy between PAI teachers and parents serves as the key to successfully developing students' Islamic character. Teachers provide guidance at school through instruction and religious practices, while parents reinforce these values at home through example and spiritual support. Both must work collaboratively to ensure that the values of *akhlaq al-karimah* are fully internalized within the students.

Thus, the message of Surah Al-Ahzab verse 21 becomes a moral and spiritual foundation for PAI teachers and parents in educating the younger generation. The Prophet Muhammad ﷺ, as an *uswah hasanah*, must be taken as the model for teaching with love, patience, and sincerity. Through such exemplary guidance, it is hoped that students will grow into individuals of noble character, strong faith, broad knowledge, and readiness to become a generation that brings goodness and mercy to society and the nation.

Likewise, Surah Ar-Rum verse 30 states:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَوِيمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

“Therefore, direct your face toward the religion, inclining to truth, the nature (*fitrah*) of Allah upon which He has created humankind. There is no change in the creation of Allah. That is the correct religion, but most people do not know.” (QS. Ar-Rum: 30)

Although numerous studies have highlighted the importance of character development in schools, most of them focus on the general role of teachers and have yet to specifically explore the collaboration between Islamic Religious Education (PAI) teachers and parents within the context of integrated Islamic elementary schools. In reality, synergy between these two parties is a key factor in successfully cultivating *akhlaq al-karimah* from an early age. Therefore, this research is vital in providing empirical insights into the forms of cooperation between PAI teachers and parents in fostering students’ character in integrated Islamic school environments, as well as examining the effectiveness of such collaboration in addressing current moral challenges in the digital era.

The cultivation of *akhlaq al-karimah* among students is one of the primary objectives of Islamic education, as mandated in the National Education System Law, which emphasizes the importance of character formation and noble conduct. At the elementary school level, character development becomes even more crucial, as this stage serves as the foundational phase for the moral, spiritual, and social growth of children. Both PAI teachers and parents play strategic roles in shaping children’s behavior and personality through instruction, habituation, and exemplary conduct.

However, the reality on the ground shows that the cultivation of *akhlaq* still faces a number of challenges.

First, a decline in students’ moral behavior is still evident in school environments, marked by increasing negative behaviors such as bullying, lack of respect toward teachers and parents, weak

discipline, and the use of inappropriate language. These phenomena indicate that the internalization of moral values has not yet been fully effective.

Second, the effectiveness of moral education delivered by PAI teachers remains limited. PAI teachers often bear an excessive burden of societal expectations, as though the moral development of students is solely their responsibility. In fact, character education is inherently collaborative and requires the involvement of all educational stakeholders.

Third, parental involvement in children’s character development is still suboptimal. Parents’ busy schedules, limited understanding of moral education methods, and weak communication with schools hinder the effectiveness of moral reinforcement at home. As a result, the values taught at school are not consistently supported by the educational environment within the home.

Fourth, the lack of synergy between school and family remains a significant barrier to the formation of *akhlaq al-karimah*. Disharmony or inadequate communication between the two parties results in fragmented moral education, depriving students of a consistent and continuous learning environment.

Fifth, exemplary conduct—an essential instrument in moral education—has not yet been fully manifested in daily life, either by teachers or parents. The Prophet Muhammad ﷺ emphasized that exemplary conduct is the most effective method for shaping a child’s character. Without consistent role modeling, the teachings and advice provided will struggle to leave a lasting impact on students.

Given these conditions, this study is essential in examining the roles of PAI teachers and parents in fostering *akhlaq al-karimah* among students at SDIT Bina Bangsa and SDIT Al-Muhajirin, and in exploring how to create effective synergy between school and family in shaping student behavior. By understanding the patterns of interaction and collaboration between both parties, more comprehensive, contextual, and sustainable strategies for character development can be formulated.

## **METHODS**

This study employed a mixed-methods approach, combining both qualitative and quantitative methodologies to obtain a more comprehensive understanding of the phenomenon under investigation. This approach was selected because it provides a holistic picture by integrating numerical data (quantitative) with the depth of meaning and social context (qualitative).

### **1. Quantitative Approach**

The quantitative approach in this study was utilized to measure and identify students' perceptions regarding the cultivation of *akhlaqul karimah*, as well as to assess the extent of the roles played by Islamic Religious Education (PAI) teachers and parents in this character-building process. Quantitative data were collected through the distribution of questionnaires using a Likert scale and were statistically analyzed using descriptive quantitative techniques, such as percentages and mean scores (Waruwu, Natijatul, Utami, Yanti, and Rusydiana, 2025, p. 921).

The Sequential Exploratory Design is part of the mixed-methods approach aimed at producing research findings that are more in-depth, credible, and comprehensive. In this design, the qualitative phase typically precedes the quantitative phase, allowing researchers to explore the phenomenon, identify themes, and then test or validate the findings through quantitative analysis.

Thus, the Sequential Exploratory Model integrates the strengths of qualitative and quantitative approaches to thoroughly understand the phenomenon. This approach aims to obtain objective and measurable data from respondents representing the student populations of SDIT Bina Bangsa in Serang City and SDIT Al Muhajirin in Cilegon City.

### **2. Qualitative Approach**

The qualitative approach in this study is descriptive and analytical in nature. Data collection techniques were carried out through triangulation, namely observation, in-depth interviews, and documentation. According to

Lexy J. Moleong, citing Kirk and Miller, the term *qualitative research* originates from observational practices that emphasize quality rather than quantity (J.Moleong, 2017). This research does not prioritize statistical calculations but instead focuses on understanding the meaning behind empirically obtained data.

The type of qualitative research employed is case study. Creswell states that a case study is an in-depth research method used to explore a specific case or phenomenon within its real-life context (Creswell, 2021). Meanwhile, Hesky Charles Opit, referring to Susilo Rahardjo and Gudnanto, explains that case studies aim to understand individuals in an integrative and comprehensive manner in order to solve problems and encourage personal development (Opit and Sagheghe, 2023, p. 79).

### **3. Rational for Using Mixed Methods**

The selection of a mixed-methods approach aims to combine and complement both qualitative and quantitative methods. Quantitative data provides a general overview of the phenomenon through structured measurements, whereas qualitative data offers depth by exploring social contexts, values, and the lived experiences of research subjects. Thus, the findings are expected to be more comprehensive, accurate, and scientifically accountable.

In the qualitative phase, the researcher begins by formulating the research problem based on observed phenomena. This stage includes formulating the problem statement, collecting data through interviews and observations using purposive sampling techniques, and drawing conclusions from field findings (Habibullah, Norvaizi, and Dewi, 2025, pp. 23–25).

Subsequently, the quantitative phase is conducted to reinforce the qualitative results. The researcher formulates hypotheses as temporary answers to the research problems, then collects data from specific samples and populations using validated instruments, such as those tested with the Cronbach's Alpha reliability test. Data analysis is performed using statistical tools such

as SPSS to generate appropriate conclusions and recommendations.

The research locations are SDIT Bina Bangsa located in the Komplek Stadion Maulana Yusuf area of Serang City, and SDIT Al Muhajirin located in Cilegon City. The research was conducted from June to July 2025.

## RESULTS AND DISCUSSION

### RESULTS

The cultivation of *akhlakul karimah* (noble character) among elementary school students has become an urgent need amid the growing moral challenges emerging from both social environments and digital media. Schools, as formal educational institutions, have made continuous efforts to instill moral values through habitual worship practices, the teaching of proper etiquette, and the exemplary conduct demonstrated by teachers. However, the development of students' character is not shaped by the school alone; it is also greatly influenced by family conditions and parenting patterns at home.

At various Islamic Integrated Schools, including SDIT Bina Bangsa and SDIT Al-Muhajirin, Islamic education teachers (guru PAI) hold an essential role as educators, mentors, and role models for their students. Nevertheless, the success of character development cannot be achieved without parental support. The influence of gadgets, social environments, and family communication patterns often shapes children's behavior, causing what is taught and habituated at school to become inconsistent once the child is at home.

Therefore, collaboration between Islamic education teachers and parents becomes the key to ensuring that character-building practices continue sustainably. Consistent communication, behavioral supervision at home, and parental role-modeling are crucial aspects that must align with the school's character-building programs.

In this context, the perspectives of PAI teachers and parents from SDIT Bina Bangsa and SDIT Al-Muhajirin offer a concrete picture of the implementation of *akhlakul karimah* development, the challenges encountered, and the forms of

collaboration that are practiced.

Hikmatullah explained that the cultivation of *akhlakul karimah* at SDIT Bina Bangsa is carried out through two main approaches: daily habituation and teacher role-modeling. According to him, these approaches cannot be separated, as character is not merely taught as theory; it must be presented through observable, felt, and imitable behaviors displayed by teachers every day. At school, various routine activities are designed to shape positive character, such as greeting customs upon entering the school environment, morning *murojaah* before learning begins, and the collective *dhuha* prayer, which has become a core culture at SDIT Bina Bangsa. These programs are consistently monitored and evaluated by PAI teachers and homeroom teachers to ensure meaningful impact on children's behavior.

However, Hikmatullah acknowledged that character-building does not always proceed smoothly due to inconsistencies in students' behavior outside school. He explained that some students behave well at school due to established rules, discipline, and teacher role-modeling, yet these behaviors do not always persist at home or in their social environments. Peer influence, unsupervised gadget use, and a lack of worship routines at home often cause children to revert to less desirable habits. This, he noted, is one of the main challenges in ensuring continuity in character development.

For this reason, Hikmatullah emphasized the importance of strong communication between teachers and parents. He mentioned that the school uses communication media such as WhatsApp groups and student-parent liaison books to update parents on student progress and remind them to continue character-building practices at home. Although many parents are actively involved and supportive, he observed that some still rely entirely on the school for moral education. This lack of consistency, he said, significantly hampers optimal character formation.

Thus, for Hikmatullah, collaboration between school and parents is not only important but essential. He hopes this awareness continues to grow

so that moral development becomes more comprehensive and sustainable.<sup>1</sup>

Rohmawati stressed that the role of Islamic education teachers extends beyond teaching *fiqh*, *aqidah*, and *akhlaq* in class; they must also serve as exemplary figures who can be directly emulated by students. She noted that character cannot be effectively taught solely through lectures or theoretical explanations, as students tend to imitate visible behaviors more readily than memorizing religious concepts. Therefore, every PAI teacher at SDIT Bina Bangsa strives to maintain exemplary personal conduct—in speech, dress, and manners—during interactions with students and colleagues. Gentle communication, discipline, and proper etiquette serve as subtle yet influential examples for children’s character growth.

Despite the efforts made, Rohmawati observed that some students still display impolite behaviors, such as speaking loudly, being undisciplined, or playing excessively during break time. She attributed these behaviors to exposure to digital gadgets and unsupervised online content. Violent, rude, or inappropriate entertainment content is easily imitated by children who have not yet developed the ability to distinguish between acceptable and unacceptable behaviors.

Thus, Rohmawati hopes that parents will be more selective and careful in giving digital access to their children by limiting screen time, choosing educational content, and providing supervision. With aligned support from both school and home, character formation will become more effective and more deeply felt in students’ daily lives.<sup>2</sup>

Munthohanah emphasized that character-building cannot succeed optimally without strong cooperation between teachers and parents. Moral education, she said, is a continuous process that must be implemented consistently at both school and home. SDIT Bina Bangsa has developed various habitual programs designed to instill moral values from an early age, such as the *One Day One Ayat*

Qur’an reading program, collective *dzuhur* prayers, and table etiquette training. She observed that most students demonstrate good development, becoming more polite, responsible, and independent.

However, some students still exhibit lack of discipline, such as submitting assignments late or failing to follow school rules consistently. She noted that these behaviors often stem from inconsistencies at home, where school-based discipline is not reinforced. Without parental support, children become confused about expected behavior and tend to revert to more lenient home environments.

Munthohanah stressed that parents must align home rules with the school’s character-building program. Consistency across both settings strengthens children’s moral development.<sup>3</sup>

Based on interviews with Hikmatullah, Rohmawati, and Munthohanah, it is clear that character-building at SDIT Bina Bangsa is an integrated process grounded in habituation, role-modeling, and collaboration between school and parents. All three teachers agreed that character cannot be formed through theory alone; it requires consistent real-life practice.

Taufik explained that the cultivation of *akhlakul karimah* at SDIT Al-Muhajirin begins as soon as students first enter the school environment. According to him, efforts to instill moral values are not only carried out in the classroom but also through habituation practices established from the moment students arrive each day. One of the main programs implemented is the 5S Program: *Senyum* (Smile), *Salam* (Greeting), *Sapa* (Friendly Acknowledgment), *Sopan* (Politeness), and *Santun* (Courtesy). This program aims to shape students’ basic character so that they consistently demonstrate friendly, respectful, and courteous behavior when interacting with teachers, peers, and other members of the school community. Taufik emphasized that the 5S habituation is not merely a formality but a foundational step in building a cultured and positive school atmosphere.

In addition to the 5S program, moral development is strengthened through daily worship routines. Islamic Education (PAI) teachers guide students in reciting daily prayers, such as prayers before entering the classroom, prayers before studying, and prayers after learning. These activities are carried out consistently to help students begin every activity with remembrance of Allah and seeking His blessings. Students are also habituated to perform *salat dhuha* in the morning and *salat dhuhur* in congregation as part of structured worship routines. According to Taufik, congregational worship not only trains discipline and concentration but also cultivates a sense of togetherness and responsibility in fulfilling religious duties.

However, Taufik revealed that there are significant challenges in nurturing students' moral character, especially the lack of parental control over gadget use. He explained that some students imitate words or behaviors that are not aligned with Islamic manners due to exposure to inappropriate or age-inappropriate digital content. Habits such as watching videos without supervision, excessive gaming, or accessing social media make children vulnerable to adopting behaviors that contradict Islamic values. This often manifests in students showing impolite attitudes, easily imitating harsh language, or becoming difficult to manage due to behavioral patterns shaped by digital content.

Taufik believes that parents play a crucial role in the success of moral development because children spend most of their time at home. He asserted that the school's role is to reinforce the moral habituation that should begin within the family environment. In other words, schools can instill positive values through programs and teacher role modelling, but without parental supervision and guidance, the results will not be optimal. Therefore, he hopes that parents will be more active in monitoring gadget use, creating a conducive home environment, and continuing the moral habituation practiced at school. Through strong collaboration between PAI teachers

and parents, Taufik believes that the development of *akhlakul karimah* can run more effectively, enabling students to practice good character both at school and in their daily lives.<sup>4</sup>

Fahmi stated that the role of PAI teachers also includes providing emotional support to students. He often encounters students who are easily offended, prone to minor conflicts, or difficult to manage during lessons. According to him, these conditions emerge due to behavioral changes among children growing up in a fast-paced and digital environment. He emphasized the use of a personal approach, such as gentle advice, role modeling, and dialogue. Fahmi also observed that some parents assume that moral education is solely the responsibility of teachers, resulting in an imbalance in the child-rearing process.<sup>5</sup>

Aliyah explained that character formation at school is carried out by reinforcing manners in every activity, both inside and outside the classroom. She provided examples such as encouraging students to queue properly, ask permission politely, speak gently, and express gratitude. According to her, most students show positive development, although some still use harsh language or show insufficient respect toward teachers. Upon further observation, these behaviors often stem from communication patterns at home. She added that strong partnerships with parents are necessary through monthly parenting sessions and regular character development reports.<sup>6</sup>

Nazat explained that the role of PAI teachers at SDIT Bina Bangsa has greatly helped in shaping her child's good habits. She stated that since attending the school, her child has become more disciplined in performing prayers and more careful in speaking. She believes that PAI teachers provide genuine role modelling, especially in terms of politeness and the greeting habits practiced every morning. Nazat also acknowledged that moral development at home must align with what is taught at school. However, she admitted that controlling gadget use remains challenging, resulting in occasional imitation of

inappropriate language. According to her, communication between teachers and parents is already good but still needs strengthening through parenting programs and sharing sessions on children's character development.<sup>7</sup>

Abdul Rosid believes that the Islamic Education (PAI) teachers at the school are quite diligent in guiding students in their daily worship and manners. He stated that his child often reminds family members to perform prayers on time, and he attributes this habit to the routines established at school.

However, he also acknowledged noticeable behavioral changes in his child, who sometimes becomes easily emotional or less disciplined at home. He feels that this occurs due to peer influence and exposure to digital content. Abdul Rosid emphasized that parents play a major role in controlling the child's environment at home. He hopes that the school and parents can collaborate more frequently, for example through parenting seminars.<sup>8</sup>

Sulihati expressed that she has strongly felt the positive impact of the moral development programs implemented by PAI teachers at the school. She mentioned that her child has become more polite in communication and often says "thank you" and "excuse me." She believes that PAI teachers are very patient in providing advice and modelling proper daily behavior.

Nevertheless, she understands that moral development cannot rely solely on the school. At home, she continues to enforce rules such as study hours, gadget usage limits, and supervision when her child watches videos. She stated that parents and teachers must reinforce one another to optimize children's moral development.<sup>9</sup>

Sayidi explained that his child's worship habits have improved significantly since attending SDIT Al-Muhajirin. He shared that his child has begun to regularly perform *salat dhuha* at home and reminds other family members not to use harsh language.

According to him, these improvements reflect the dedication of PAI teachers in instilling moral values at school.

He added that a major challenge for parents is the emotional instability often experienced by children, which requires gentle approaches in moral guidance at home. Sayidi feels that communication with the teachers has been good, and he hopes for more collaborative activities between the school and parents to further strengthen children's character development.<sup>10</sup>

Alaudun believes that PAI teachers play a crucial role in shaping the fundamental character of children. He shared that his child has become more considerate toward others, such as willingly sharing food and refraining from speaking harshly to parents. He praised the 5S habituation program (smiling, greeting, acknowledging, politeness, and courtesy), which he considers highly effective.

However, he expressed concern about external environmental influences that sometimes cause his child to revert to less desirable behavior. Therefore, he emphasized that parents have a major responsibility to reinforce what teachers have instilled at school. For him, the success of *akhlakul karimah* development is the result of two-way collaboration.<sup>11</sup>

Aan Sunaefi explained that his child has shown positive development, especially in manners when speaking and in participating in worship activities. He feels that PAI teachers maintain close relationships with the students, enabling moral values to be conveyed effectively.

Aan Sunaefi also recognizes that parents must serve as the primary role models. He admitted that he used to raise his voice when scolding his child, but after receiving guidance from teachers and attending several parenting sessions, he has tried to communicate more gently. According to him, when the home and school environments are aligned, a child's moral development progresses much more rapidly.<sup>12</sup>

Overall, this study shows that the development of *akhlakul karimah* does not depend solely on the success of school programs but is strongly influenced by parenting patterns and parental involvement. When teachers and parents are able to work together consistently, character formation becomes more effective, focused, and sustainable. The synergy between formal education at school and informal education at home is the key to shaping a generation with noble character and proper behavior in daily life.

## DISCUSSION

1. Based on the results of the analysis regarding the role of Islamic Education (PAI) teachers and parents in fostering *akhlakul karimah* among students at SDIT Bina Bangsa in Serang City and SDIT Al Muhajirin in Cilegon City, it can be concluded that the moral development process at both schools falls into the “good” category. Descriptive analysis shows that PAI teachers consistently carry out their roles through worship habituation, reinforcement of daily manners, and exemplary conduct in attitude and behavior. Meanwhile, the role of parents demonstrates greater variability, particularly in the aspects of digital supervision and consistency in implementing rules at home.

Although variations exist, students perceive that both teachers and parents contribute positively to their character formation. Qualitative findings reinforce the quantitative results, as students reported that the role modeling of PAI teachers, the 5S habituation program, salat dhuha, salat zuhur in congregation, and guidance on proper eating and drinking etiquette greatly support their moral development.

From a quantitative perspective, a series of classical assumption tests indicate that the data are valid and suitable for regression analysis. The data are normally distributed, and no multicollinearity, autocorrelation, or heteroscedasticity is present, ensuring that the results are reliable. Multiple regression analysis shows that the roles of PAI teachers and parents

significantly influence students’ *akhlakul karimah*. The F-test demonstrates that both variables have a simultaneous effect, while the t-test shows that each variable individually contributes significantly.

Interestingly, the contribution of PAI teachers at SDIT Bina Bangsa in Serang City is more dominant compared to SDIT Al Muhajirin in Cilegon City. This aligns with interview findings indicating that the habituation programs at SDIT Bina Bangsa are implemented more systematically and monitored more rigorously.

The coefficient of determination ( $R^2$ ) is 57.2%, meaning that the roles of PAI teachers and parents explain more than half of the students’ moral development. Meanwhile, the remaining 42.8% is influenced by other factors such as social environment, digital media, cultural background, and students’ internal factors. Thus, it can be affirmed that collaboration between PAI teachers and parents is a strategic factor that significantly determines the success of fostering *akhlakul karimah* among students.

2. The results of the statistical analysis show that both the role of Islamic Education (PAI) teachers and the role of parents have a significant partial influence on the development of *akhlakul karimah* among students. At SDIT Bina Bangsa in Serang City, the calculated t-value of 14.179 is far greater than the t-table value of 2.012896, with a p-value of 0.000 ( $<0.05$ ), confirming that the variables of PAI teacher roles and parental roles contribute significantly to the improvement of students’ moral character. The regression coefficient of 0.641 indicates that every increase in the quality of teacher and parental roles has a strong impact on strengthening students’ moral development at the school.

Meanwhile, at SDIT Al Muhajirin in Cilegon City, the calculated t-value of 6.075 also exceeds the t-table value of 2.012896, with a p-value of 0.000 ( $<0.05$ ), showing that the tested variables are statistically significant. The regression coefficient at this school is 0.458, demonstrating that the influence of PAI teachers and parents on

students' *akhlakul karimah* remains significant, although the intensity of the influence is lower compared to SDIT Bina Bangsa.

Overall, these findings indicate that the better the role of PAI teachers in providing systematic religious instruction, spiritual guidance, and moral role modeling, and the more consistent the role of parents in instilling worship routines, daily manners, and behavioral supervision at home, the higher the level of *akhlakul karimah* among students. The combination of both roles creates a continuous pattern of character development between the school and home environments. Thus, PAI teachers and parents hold a strategic role in shaping students' character, even though the intensity of their influence varies between the two schools.

3. The results of the simultaneous test show that the role of Islamic Education (PAI) teachers and the role of parents jointly have a significant influence on the development of students' *akhlaqul karimah*. This is evidenced by the F-count value of 30.027, which is much higher than the F-table value of 3.204, as well as the p-value of 0.000 (<0.05), confirming that the regression model used is significant and acceptable. In other words, the two independent variables the role of PAI teachers and the role of parents collectively exert a real influence on improving students' *akhlaqul karimah*.

These findings indicate that the development of *akhlaqul karimah* cannot be carried out optimally if it relies on only one party. PAI teachers serve as the primary guides of religious, moral, and ethical values at school through worship habituation, exemplary behavior, and the teaching of Islamic values. Meanwhile, parents act as the main supporters who reinforce these values in daily life at home through role modeling, behavioral supervision, habituation of proper manners, and controlling the use of digital media.

With a harmonious collaborative relationship between PAI teachers and parents, a stronger, more effective, and comprehensive moral development ecosystem is created. This synergy plays an important role in ensuring that *akhlaqul karimah* values are not only practiced by students at school but are also consistently applied within family and community life. Therefore, a collaborative model between teachers and parents has proven effective in shaping students' character students who excel not only academically but also possess noble morals, politeness, discipline, and responsibility in real life.

4. The results of interviews with the vice principal, Islamic Education (PAI) teachers, and parents provide an in-depth picture of the success of *akhlaqul karimah* development at SDIT Bina Bangsa. Since its establishment, the school has been committed to making character (*akhlak*) the main pillar of its educational system. This commitment is reflected through complete worship facilities, religious extracurricular activities, a culture of greeting, and the habituation of worship practices.

PAI teachers serve as the primary mentors who not only teach religious material but also act as role models in every aspect of school life. The learning methods applied include lectures, worship habituation, exemplary behavior, discussions, and direct worship practices. In addition, programs such as *pesantren kilat*, congregational prayer, and Qur'an memorization (*tahfiz*) provide students with strong religious experiences.

Interviews with parents show that children's character develops well when the school and home share the same direction. Parents understand their important role through the habituation of prayer, table manners, Qur'an recitation, polite communication, and controlling gadget use. Although challenges exist such as peer influence, social media, and parents' limited

time they continue to apply supervision and maintain intensive communication to minimize the negative impact of the environment

5. Interviews at SDIT Al Muhajirin in Cilegon City show that the school places strong emphasis on strengthening moral character and independence through various flagship programs. The principal stated that the school's educational vision is directed toward shaping a generation that is intelligent, independent, and possesses noble character (*akhlaqul karimah*).

Teachers explained that programs such as tahfidz, talaqqi, tasmi', and worship habituation are hallmarks of the school. Students are also trained in various life skills such as cooking, small-scale entrepreneurship, and social activities, enabling them to gain not only religious knowledge but also practical skills that are beneficial in everyday life.

Students expressed that they enjoy the school environment because the activities are active, varied, and provide new experiences. Many admit that activities such as pesantren kilat, social service programs, and Qur'an memorization help them understand moral values more practically.

Parents also noticed positive changes in their children, such as increased independence, stronger worship habits, the ability to help with household chores, and more polite behavior. Collaboration between the school, the parents' majelis taklim, and teachers serves as the main strength in the moral development program at SDIT Al Muhajirin.

## CONCLUSION

Based on the mixed-method analysis conducted in the study titled "*The Role of Islamic Education (PAI) Teachers and Parents in Developing Students' Akhlaqul Karimah at SDIT Bina Bangsa Kota Serang and SDIT Al-Muhajirin Kota Cilegon*", several important conclusions can be drawn as follows :

1. The role of PAI teachers in both schools functions effectively and contributes significantly to students' character formation. PAI teachers not only serve as instructors of religious material but also as role models who demonstrate exemplary attitudes, behavior, discipline, and manners. Habituation programs such as greeting culture, *muroja'ah*, one day one ayah, *dhuha* and *dzuhur* congregational prayers, and daily adab training have proven effective in shaping students' character. Quantitatively, the role of PAI teachers shows a significant influence, with t-values of 14.179 (SDIT Bina Bangsa) and 6.075 (SDIT Al-Muhajirin), indicating that the stronger the teacher's role, the better the development of students' *akhlaqul karimah*.
2. Parents play a strategic role in shaping students' character through exemplary behavior, worship habituation, behavior supervision, and control over gadget and digital media use. Although the level of parental involvement varies, the findings indicate that the family is the primary environment that reinforces character-building efforts from the school. Statistical analysis shows that the role of parents significantly affects students' *akhlaqul karimah*, as reflected in the positive regression coefficients at both schools. Field findings also show that inconsistency in household rules is one of the factors hindering character development.
3. The combination of the roles of PAI teachers and parents has a strong simultaneous influence on students' character formation. The F-test results show an F-value of  $30.027 > F\text{-table } 3.204$ , with a p-value of 0.000, meaning that both variables collectively contribute significantly to the development of students' character. This synergy is evident through communication between the school and parents, alignment of habituation

programs at school and at home, and supportive environments for character strengthening. When both roles align, character development becomes more effective, comprehensive, and sustainable.

4. Students from both schools display positive perceptions regarding the importance of character (akhlak) in daily life. They acknowledge that PAI teachers and parents greatly influence the development of good habits such as politeness, independence, discipline, and empathy. School programs such as *tahfidz*, *pesantren kilat*, congregational worship, entrepreneurship activities, and social programs further enrich their character-building experiences.

Overall, the development of *akhlaqul karimah* at SDIT Bina Bangsa Kota Serang and SDIT Al-Muhajirin Kota Cilegon falls into the “good” category. The determination analysis shows that the roles of PAI teachers and parents contribute 57.2% to students’ character formation, while the remaining percentage is influenced by environmental factors, digital media, peers, and students’ internal conditions. This confirms that character development is a multi-component process that requires simultaneous involvement from the school, the family, and the social environment.

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