

School Family Partnerships in Moral Character Development: A Case Study of Islamic Religious Education in Indonesia

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ABSTRACT : The development of students' moral character has become a critical concern in contemporary education due to increasing social and moral challenges among young learners. This study aims to explore the collaboration between Islamic Religious Education (IRE) teachers and parents in shaping students' moral character at UPT SDN 2 Kalosi, Enrekang Regency, Indonesia. Employing a qualitative case study approach, data were collected through observations, in-depth interviews, and document analysis involving the principal, IRE teachers, classroom teachers, and parents. The data were analyzed using the interactive model of data reduction, data display, and conclusion drawing, while triangulation techniques were applied to ensure trustworthiness. The findings reveal that effective moral character development is achieved through continuous communication between teachers and parents, parental involvement in character-based assignments, alignment of moral values between school and home, and active support for school programs. The integration of school-based moral education and family parenting practices contributes significantly to the development of honesty, discipline, responsibility, empathy, and social awareness among students. However, challenges remain, including limited parental time, inconsistent communication, differences in parenting styles, and varying levels of parental participation. The study implies that sustainable school-family partnerships are essential for strengthening students' moral character and creating consistency in value internalization across educational environments. The originality of this study lies in its examination of teacher-parent collaboration within the context of Islamic Religious Education at the elementary school level, highlighting how the integration of religious learning strategies and family-based moral guidance can foster holistic character development. The findings contribute to the growing literature on character education by offering a practical model of collaborative moral education that can be adapted in similar educational contexts.

Keywords: Teachers, Parents, Forming Students ' Morals.

INTRODUCTION

The development of digital technology and the rapid pace of globalization have brought significant changes to the social interaction patterns of elementary school children. Exposure to social media, the internet, and unrestricted entertainment content introduces diverse values, both constructive and destructive. This situation

has contributed to the emergence of moral crises among students, including declining respect for others, low levels of empathy, and increasing aggressive behavior. Lickona (2013) argues that modern education faces serious challenges in character development due to weakened social control and the lack of positive role models. In the context of elementary education, these challenges require the systematic and sustainable strengthening of moral education to ensure that students develop not only cognitive competence but also moral and spiritual maturity.

Education is essentially not merely a process of knowledge transfer but also a process of value transformation and character formation. Law Number 20 of 2003 concerning the National Education System, Article 3, states that the objective of national education is to develop individuals who are faithful, pious, and possess noble character. This objective is reinforced by the Ministry of Education and Culture Regulation Number 23 of 2015 on Character Development, which emphasizes the importance of integrating character education into school activities. According to Muslich (2022), character education should be embedded in all learning activities rather than being confined to specific subjects. Therefore, teachers occupy a strategic position as role models and facilitators of value internalization in students' daily lives.

From an Islamic perspective, moral education is firmly grounded in theological teachings, as reflected in Qur'an Surah Luqman (31:13–14), which contains guidance on monotheism and filial piety. These verses indicate that moral education begins within the family through dialogue, role modeling, and spiritual guidance. Al-Maraghi (2015) explains that Luqman's educational method emphasizes a persuasive and compassionate approach as a parental responsibility in cultivating faith from an early age. This perspective highlights the family as a child's first educational institution, while the school functions as a reinforcement of values introduced at home.

Furthermore, Qur'an Surah Al-Qalam (68:4) emphasizes the noble character of Prophet Muhammad (peace be upon him) as the ideal standard of human behavior. Ibn Kathir (2018) explains that the phrase *khuluqin 'azhim* reflects the perfect integration of divine revelation and exemplary character. This interpretation is supported by a hadith narrated by Ahmad, which states that the primary mission of the Prophet was to perfect human morality. Consequently, moral education occupies a central position in Islamic education, and Islamic Religious Education (IRE) teachers bear the moral responsibility of exemplifying the Prophet's character in daily classroom practices.

From a sociological perspective, character formation cannot be separated from collaboration between schools and families. Jubilee Enterprise (2021) argues that collaborative character education requires the active involvement of both teachers

and parents to ensure consistency in value transmission. Similarly, Lickona (2013) emphasizes that intensive communication between school and home is a key factor in the success of character education. Without consistency in values, children may experience moral confusion as a result of receiving conflicting behavioral standards from different environments. Therefore, the synergy between schools and families serves as a fundamental foundation for building strong student character.

Empirical studies further support the importance of such collaboration. St. Nurhayati (2022) found that parental involvement in children's religious development significantly reduces deviant behavior among elementary school students. Likewise, Muhammad Hasbi (2023) demonstrated that regular discussions between parents and children regarding Islamic Religious Education materials contribute to increased responsibility and social awareness among students. These findings suggest that effective moral education requires continuity between home- and school-based guidance so that moral values extend beyond cognitive understanding and become part of students' daily behavior.

Preliminary observations conducted at UPT SDN 2 Kalosi, Enrekang Regency, revealed several moral issues among students, including a lack of respect for teachers, conflicts among peers, and limited awareness of independent worship practices. These conditions are influenced by insufficient parental involvement and the widespread assumption that moral education is solely the responsibility of schools. However, as argued by Samani and Hariyanto (2020), character education can only be effective when reinforced consistently within the family environment. Furthermore, the characteristics of the agrarian community in Kalosi, which is increasingly affected by modernization, have also influenced parenting patterns and parental supervision of children.

Therefore, the roles of Islamic Religious Education teachers and parents are crucial in shaping the moral character of elementary school students. The challenges posed by globalization, social change, and limited family supervision necessitate well-planned collaborative strategies. This study is important because it seeks to analyze the roles of teachers and parents and explore strategies for strengthening their cooperation in fostering students' moral development at UPT SDN 2 Kalosi, Enrekang Regency. The findings are expected to contribute both theoretically and practically to the development of a collaborative moral education model based on school-family partnerships.

METHODS

This study was conducted at UPT SDN 2 Kalosi, Enrekang Regency, Indonesia. The research site was selected based on its accessibility, feasibility for data collection,

and relevance to the study's focus on the collaboration between Islamic Religious Education (IRE) teachers and parents in fostering students' moral character. Methodologically, this study employed a qualitative approach using field research. Qualitative research aims to understand social phenomena in depth within their natural settings through descriptive accounts and interpretation of meaning (Creswell, 2016). This approach was chosen because the study sought to explore the processes, interaction dynamics, and meanings associated with teacher–parent collaboration comprehensively.

In terms of research design, this study adopted a case study approach. According to Yin (2018), a case study involves an in-depth investigation of a bounded system within a specific context using multiple sources of evidence. The study examined the phenomenon of collaboration between IRE teachers and parents in shaping students' moral character during the period of August–October 2025. Through this approach, the researcher documented events, interactions, and character-building practices occurring within both school and family environments and analyzed them based on the empirical realities observed in the field.

The study utilized both primary and secondary data sources. Primary data were collected through direct interviews with the school principal, classroom teachers, and IRE teachers at UPT SDN 2 Kalosi. Primary data refer to information obtained directly from key informants through interaction between the researcher and research participants (Sugiyono, 2022). Secondary data were obtained from official school documents, archives, books, and scholarly references relevant to the research topic. These secondary sources served to complement and strengthen the analysis of the field findings.

In qualitative research, the researcher serves as the primary instrument (human instrument). As noted by Sugiyono (2022), the researcher functions as the planner, data collector, interpreter, and analyst throughout the research process. To support data collection, observation guides, interview guides, and documentation protocols were utilized. Gulo (2017) explains that interview and observation guides assist researchers in obtaining systematic and focused data. Additional tools, including field notebooks and documentation devices, were employed to ensure the accuracy and completeness of data recording.

Data were collected through observation, interviews, and documentation. Observations were conducted directly within the school environment to examine interactions between teachers and students as well as forms of collaboration involving parents. In-depth interviews served as the primary data collection technique, enabling the researcher to gather detailed information regarding strategies, supporting factors,

and challenges in students' moral development. Documentation involved reviewing school archives, work programs, vision and mission statements, and other administrative records. The combination of these three techniques allowed for the collection of comprehensive and complementary data.

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña (2014), which consists of data collection, data reduction, data display, and conclusion drawing. During the data reduction stage, the researcher selected and simplified field data according to the study's focus. Data were then presented in descriptive narrative form to facilitate interpretation. The final stage involved drawing and verifying conclusions continuously throughout the research process to ensure consistency and accuracy.

To ensure the trustworthiness of the findings, this study employed triangulation techniques. According to Moleong (2018), triangulation is a method of validating data by utilizing multiple sources or methods. This study applied both source triangulation and methodological triangulation. Source triangulation was conducted by comparing interview data obtained from different informants and cross-checking them with school documents. Methodological triangulation involved comparing data gathered through interviews and observations to verify the consistency of information. Through these procedures, the validity and credibility of the research findings were maintained and scientifically justified.

RESULTS AND DISCUSSION

RESULTS

A. Forms of Collaboration Between Islamic Religious Education Teachers and Parents in Developing Students' Moral Character at UPT SDN 2 Kalosi, Enrekang Regency

The findings of this study indicate that collaboration between Islamic Religious Education (IRE) teachers and parents at UPT SDN 2 Kalosi, Enrekang Regency, is implemented through several primary forms, namely regular communication, character-based practical assignments, alignment of parenting practices, and support for school programs. This collaboration is understood as a synergistic effort between the school and family to foster students' moral character consistently and sustainably.

First, collaboration is realized through intensive communication between the school and parents. The principal emphasized that the school strives to create a religious environment that supports character development; however, its success largely depends on family support. Communication is carried out through parent-teacher meetings each semester, quarterly meetings, student progress reports, and personal communication via telephone calls and text messages. IRE teachers and

classroom teachers also stated that two-way communication is essential for monitoring students' attitudes and behavior. These findings indicate that communication is not limited to formal interactions but is also flexible and responsive to students' individual needs.

Second, collaboration is implemented through assignments or projects that integrate moral values into students' daily lives. IRE teachers and classroom teachers provide tasks that focus not only on cognitive achievement but also on the practice of values such as honesty, responsibility, discipline, cooperation, and social awareness. These assignments involve parents as supervisors and mentors at home. Parents acknowledged that such activities often become topics of family discussion and help reinforce moral habits within the household. As a result, character education extends beyond theoretical classroom instruction and becomes part of students' everyday experiences.

Third, there is alignment between moral education at school and parenting practices at home. Teachers emphasized the importance of parental role modeling in reinforcing values taught at school, including respectful communication, discipline, responsibility, and honesty. Parents reported making efforts to apply the same values at home to ensure consistent character development. This synergy demonstrates that moral formation becomes more effective when there is consistency between school and family values. Such consistency strengthens the internalization of moral values because students receive similar messages from the two most influential environments in their lives.

Fourth, collaboration is reflected in parental support for school activities and programs. The school actively involves parents in religious activities, social projects, and religious habituation programs. Nevertheless, the study also identified several challenges in implementing collaboration. These challenges include differences in educational perspectives, limited parental time, unequal levels of participation, and communication barriers. Some parents admitted that work-related responsibilities restrict their ability to provide intensive guidance at home, while teachers reported difficulties when not all parents responded actively to school communications.

Furthermore, differences in understanding moral education concepts and parenting approaches occasionally create inconsistencies between school and home practices. Despite these challenges, all stakeholders recognized the importance of maintaining open communication as a means of addressing such differences. The principal and teachers suggested strengthening a more structured communication system, including the use of digital platforms to facilitate access to information regarding students' development.

From a developmental perspective, the findings suggest that there is still room for improvement in teacher–parent collaboration. IRE teachers proposed workshops and training programs for parents on effective strategies for supporting moral development at home. Classroom teachers also emphasized the need for continuous socialization programs to increase parental awareness of the importance of character education. Meanwhile, parents expressed the need for more regular and systematic progress reports to enable them to provide more appropriate support at home.

Overall, the findings demonstrate that the development of students’ moral character at UPT SDN 2 Kalosi, Enrekang Regency, is a shared responsibility between the school and the family. Effective forms of collaboration include continuous communication, parental involvement in character-based assignments, alignment of parenting practices, and support for school programs. Although challenges remain, the established synergy indicates that structured, open, and consistent collaboration can significantly strengthen students’ character development.

These findings confirm that moral education cannot be separated from school–family partnerships. Harmonious collaboration serves as a crucial foundation for nurturing a generation that is not only academically competent but also possesses strong religious and moral character.

B. Integration of Islamic Religious Education Learning Strategies at School and Parenting Practices at Home in Developing Students’ Moral Character at UPT SDN 2 Kalosi, Enrekang Regency

The integration of Islamic Religious Education (IRE) learning strategies at school with parenting practices at home constitutes an essential aspect of developing students’ moral character at UPT SDN 2 Kalosi, Enrekang Regency. The findings indicate that teachers have made systematic efforts to design moral education that is not merely theoretical but also practical and sustainable, extending into the family environment.

Planning and Implementation of Moral Education Strategies

IRE teachers explained that learning strategies are designed by integrating religious teachings with concrete practices in daily life. The methods employed include value discussions, role-playing activities, self-reflection, and experience-based assignments. For example, when teaching the value of honesty, students are encouraged to participate in role-playing scenarios that require moral decision-making. This approach aims to develop both conceptual understanding and moral skills.

Classroom teachers at the lower-grade level emphasized habit-based learning through activities that promote respect, sharing, and responsibility. Learning activities

are designed to be simple and contextual, corresponding to students' developmental stages. Meanwhile, teachers at higher grade levels incorporated reflective discussions and parental involvement through home assignments that encourage family dialogue about moral values.

These findings suggest that moral education strategies are both integrative and contextual. Teachers not only transmit values but also create meaningful learning experiences that facilitate the internalization of moral principles through real-life practice.

Support and the Role of Parenting Practices

Most parents stated that they strive to consistently support the moral values taught at school. Their support includes serving as role models in speech and behavior, encouraging polite conduct, reinforcing honesty and responsibility, and discussing moral lessons learned at school.

However, variations were found in the consistency of value implementation at home. Some parents acknowledged differences between the emphasis placed on moral education at school and at home. Schools were perceived as more systematic and structured, whereas moral education at home relied more heavily on habits and direct examples. Although there is general alignment in values, these differences indicate the need for greater synchronization to prevent inconsistencies that may confuse students.

Utilization of Media and Technology to Support Integration

In the digital era, technology has become an important tool for strengthening collaboration. Teachers and classroom advisors utilize WhatsApp groups and school applications to distribute learning materials, assignments, announcements, and feedback related to moral education. These platforms facilitate two-way communication and enable the rapid dissemination of information.

Parents reported that these digital platforms help them understand the values currently being taught and provide guidance on how to reinforce them at home. Technology also allows greater flexibility in submitting assignments related to moral practices.

Nevertheless, the effectiveness of these media depends largely on parents' responsiveness. Several teachers noted that the feedback they receive often remains general and does not provide detailed information regarding students' moral development at home. This finding highlights the need for more structured and focused feedback mechanisms.

Challenges in Integrating School and Home Environments

The study identified several major challenges in integrating moral education strategies between school and home:

- a. Limited parental time, which reduces opportunities for effective supervision and guidance.
- b. Differences in priorities, as some parents place greater emphasis on academic achievement than on character development.
- c. Variations in parenting styles and interpretations of moral values, which may result in inconsistencies in students' moral development.
- d. Insufficient depth in two-way communication, particularly concerning students' non-academic character development.

Teachers reported difficulties in bridging the gap between moral practices taught at school and their implementation at home. Conversely, parents expressed the need for more detailed guidance to support their children's moral learning effectively.

Collaborative Programs Supporting Character Development

The school has initiated several collaborative programs, including "Daily Moral Practices" and "Character Education with Parents." These programs directly involve parents in value-based activities such as sharing experiences, family discussions, and community service projects.

These initiatives are considered effective because they provide students with concrete experiences while strengthening the role of the family as the primary educational environment. However, the effectiveness of these programs is still influenced by variations in parental participation. Maintaining consistent implementation remains a significant challenge.

Expectations and Recommendations for Strengthening Collaboration

Both teachers and parents agreed that collaboration should be enhanced, particularly in the following areas:

- a. Increasing the frequency and depth of communication regarding students' moral development.
- b. Strengthening the alignment of values between school and home.
- c. Providing practical guidance for parents in supporting their children's character development.
- d. Establishing regular discussion forums that address not only academic issues but also character formation.

Teachers expressed the need for more structured and intensive cooperation, while parents requested more specific information regarding their children's moral development and practical strategies for providing support.

Overall, the integration of Islamic Religious Education learning strategies with parenting practices at home has been implemented relatively well. Nevertheless, improvements are still needed in terms of consistency, meaningful communication, and active participation from both schools and families. Sustainable synergy between these two institutions is essential to ensure that moral values are not only understood cognitively but are also internalized and consistently practiced in students' daily lives.

C. Learning for Students' Moral Character Development at UPT SDN 2 Kalosi, Enrekang Regency

The learning process of moral character development at UPT SDN 2 Kalosi, Enrekang Regency, constitutes an integral part of education, particularly through Islamic Religious Education (IRE). Moral character is regarded as the primary foundation for shaping students' personalities, fostering harmonious social relationships, and preparing them to become responsible members of society.

The Importance of Moral Character in Daily Life

Based on the interview findings, IRE teachers and classroom teachers agreed that moral character plays a central role in students' lives. The IRE teacher emphasized that moral character reflects one's faith and serves as the basis for everyday behaviors such as honesty, respect, and responsibility. The cultivation of these values is intended not only to shape students' behavior at school but also to guide them in their social interactions within the wider community.

The first-grade classroom teacher highlighted the importance of moral development from an early age, particularly in fostering social and emotional skills such as sharing, politeness, and respect for others. Meanwhile, the second-grade teacher emphasized that moral character serves as a moral foundation that enables students to adapt and cooperate effectively within their social environment. Thus, moral education is viewed as a long-term investment in building strong character.

Methods and Strategies for Moral Education

In practice, teachers employ various participatory and student-centered approaches. The IRE teacher combines discussion, inspirational storytelling, role-playing activities, and self-reflection to ensure that students not only understand moral values cognitively but also internalize them.

The fourth-grade teacher implements experiential learning and group reflection activities, such as collaborative projects that require teamwork and respect for others' opinions. Meanwhile, the fifth-grade teacher utilizes project-based learning

through social activities, including environmental clean-up programs and charitable initiatives. These strategies make moral education more contextual and meaningful because students can directly observe the positive impact of their actions.

Students responded positively to these methods, demonstrating enthusiasm, active participation, and improvements in cooperation and mutual respect.

Activities and Assignments Supporting Moral Development

To strengthen value internalization, teachers assign tasks that require students to apply moral values in their daily lives. For example, students are asked to record good deeds performed at home and at school, share experiences of helping others, or participate in social service activities.

The second-grade and sixth-grade teachers noted that experiential activities are highly effective in fostering empathy, responsibility, and social awareness. Through direct practice, students not only understand moral concepts but also develop habits of implementing them consistently.

The impact of these activities can be observed through positive behavioral changes, including increased discipline, honesty, empathy, concern for others, and responsibility toward assigned tasks.

Changes in Students' Attitudes and Responses

IRE teachers and classroom teachers observed significant improvements in students' attitudes following participation in moral education activities. Students became more polite, respectful toward teachers and peers, more willing to cooperate, and more concerned about the well-being of others. Some students who had previously been involved in frequent conflicts began demonstrating greater patience and a stronger willingness to reconcile.

Furthermore, students increasingly practiced sharing and helping their peers voluntarily. This indicates that moral education has extended beyond theoretical understanding and has influenced students' affective and behavioral development.

Challenges in Moral Education

Despite its positive outcomes, moral education faces several challenges. The IRE teacher identified changing deeply ingrained negative habits as one of the greatest difficulties, particularly when such habits are reinforced by inconsistent parenting practices at home.

The fifth-grade teacher emphasized the importance of consistency between school and home environments. Some students display positive behavior at school but fail to maintain the same standards at home. Meanwhile, the sixth-grade teacher highlighted the influence of peers and the broader social environment as factors that may affect students' application of moral values outside school.

These findings suggest that moral character development requires strong synergy among schools, families, and the wider community to ensure that moral values are internalized and sustained over time.

Assessing the Impact of Moral Education

To evaluate the effectiveness of moral education, teachers employ several strategies:

- a. Direct observation of students' behavioral changes at school.
- b. Student self-reflection through records of positive actions and experiences.
- c. Communication and feedback from parents regarding students' behavior at home.

Regular meetings with parents serve as an important mechanism for evaluating the extent to which moral values are practiced in students' daily lives. This collaboration enables teachers to gain a more comprehensive understanding of students' character development.

Expectations and Future Development

Teachers and classroom advisors expressed the hope that moral education would become increasingly integrated into students' daily activities and involve parents more actively. Family-based activities and collaborative social projects are expected to strengthen the partnership between school and home.

Overall, moral character education at UPT SDN 2 Kalosi, Enrekang Regency, has demonstrated positive effectiveness in shaping students' character. Through participatory approaches, experiential learning, reflection, and collaboration with parents, moral values can be internalized more deeply. Nevertheless, sustainability and consistency remain essential factors in ensuring that moral character development extends beyond the school environment and becomes an integral part of students' everyday lives.

DISCUSSION

The development of students' moral character at the elementary school level constitutes a fundamental foundation for national character building. From the perspective of Islamic education, moral character development is understood as a process of value internalization that encompasses cognitive, affective, and behavioral dimensions in an integrated manner. This concept aligns with the view of Zakiah Daradjat (2005), who argues that religious education aims to shape a holistic personality through habituation and exemplary conduct. The findings of this study at UPT SDN 2 Kalosi, Enrekang Regency, indicate that moral character development is carried out systematically through the integration of Islamic Religious Education (IRE) learning and students' daily practices. These findings support previous studies suggesting that character education is most effective when implemented continuously

and supported by children's immediate environments, particularly the family and the school as primary educational institutions (Lickona, 2012).

The role of teachers as moral role models emerged as a crucial aspect of students' character development. IRE teachers and classroom teachers not only deliver instructional content but also demonstrate moral values through their daily interactions and behavior. This finding is consistent with Ki Hajar Dewantara's educational philosophy of "ing ngarso sung tulodo," which emphasizes that educators should serve as exemplary figures for their students (Dewantara, 2013). Previous research has shown that teachers' exemplary behavior significantly influences students' discipline and sense of responsibility (Mulyasa, 2013). Therefore, the findings reinforce the notion that the success of moral education is strongly influenced by the consistency of educators' behavior as role models within the school environment.

At the institutional level, the principal plays a strategic role in fostering a religious and supportive school culture. Policies that encourage collaboration between teachers and parents reflect a value-based managerial approach. This finding is consistent with studies on school culture, which indicate that a positive school climate contributes significantly to students' character development (Suyanto, 2010). A school environment that promotes religious practices, discipline, and respectful social interactions serves as a reinforcing factor in the internalization of moral values. Consequently, the principal's leadership extends beyond administrative responsibilities and functions as a transformative force in establishing a sustainable and structured moral education ecosystem.

Collaboration between teachers and parents represents one of the primary findings of this study. The forms of collaboration identified include regular communication, periodic meetings, and supervision of character-based assignments. These findings align with Joyce Epstein's theory of parental involvement, which emphasizes the importance of school-family partnerships in enhancing students' academic and social development (Epstein, 2011). Previous studies have demonstrated that active parental involvement positively influences children's character formation and self-regulation (Wiyani, 2012). Therefore, the synergy established in this school reflects a collaborative practice consistent with the partnership-based educational paradigm.

Communication emerged as a key factor in the success of this collaboration. The findings reveal that communication is maintained through face-to-face meetings, progress reports, and digital platforms such as WhatsApp and school applications. Research on school-home communication indicates that intensive two-way

communication enhances the effectiveness of students' behavioral development (Epstein, 2011). However, routine communication alone may not always be sufficient, as each student's moral development is unique and dynamic. Consequently, more personalized and flexible communication approaches are necessary to address behavioral issues accurately and sustainably.

The practice-based learning strategies implemented by teachers further strengthened the internalization of moral values. Methods such as discussions, inspirational storytelling, role-playing, and social projects provided students with meaningful and concrete experiences. This approach is consistent with David Kolb's experiential learning theory, which emphasizes that direct experience accelerates reflection and value construction (Kolb, 1984). Previous studies have also shown that participatory methods are more effective than traditional lecture-based approaches in fostering moral values among elementary school students (Lickona, 2012). Thus, the contextual strategies employed by teachers demonstrate a strong alignment between theory and practice in moral education.

Despite the positive outcomes, this study identified several challenges, including differences in parenting styles, limited parental time, and varying priorities between academic achievement and character development. Research on parenting practices suggests that inconsistencies between school and home values may hinder children's moral internalization processes (Wiyani, 2012). Furthermore, the dominance of academic-oriented goals often results in insufficient attention to character education (Suyanto, 2010). These challenges highlight the importance of collective awareness that character development and academic achievement should be balanced within the educational process.

Overall, the findings confirm that students' moral character development is an effective collaborative process when supported by intensive communication, teacher role modeling, principal leadership, and active parental involvement. Positive outcomes were evident in the improvement of students' discipline, honesty, empathy, and social responsibility. These findings reinforce previous studies asserting that successful character education requires continuous synergy between schools and families (Lickona, 2012; Epstein, 2011). Therefore, the collaborative model implemented at this school may serve as a valuable reference for developing moral education policies at the elementary school level.

CONCLUSION

Based on the findings and discussion, it can be concluded that the development of students' moral character at UPT SDN 2 Kalosi, Enrekang Regency, is implemented systematically through the integration of Islamic Religious Education

(IRE) learning and active collaboration between the school and the family. The collaboration between IRE teachers and parents is manifested through continuous communication, supervision of character-based assignments, and the alignment of values between school learning and parenting practices at home. The integration of learning strategies that combine theory, practice, role modeling, and active methods such as discussions, role-playing, reflection, and social projects has proven effective in promoting a deeper internalization of moral values. Positive outcomes were reflected in improvements in students' discipline, honesty, empathy, responsibility, and social awareness. Nevertheless, the process of moral character development continues to face several challenges, including differences in parenting styles, limited parental time, environmental influences, and inconsistencies in the application of values at home. Therefore, the success of moral character development is highly dependent on the quality of communication, value alignment, and the sustained active involvement of all stakeholders.

Based on the findings of this study, it is recommended that schools develop more structured, sustainable, and integrated moral education programs that actively involve parents through daily habituation activities, social programs, and more intensive and meaningful communication forums. Islamic Religious Education teachers and classroom teachers should continue to develop contextual and experience-based learning strategies while providing specific feedback regarding students' attitudes and behavioral development to facilitate appropriate parental guidance at home. Parents are encouraged to maintain consistency in their parenting practices, serve as primary role models in everyday life, and establish open communication with the school to ensure continuity in the values being promoted. Furthermore, future research should employ quantitative or mixed-methods approaches and design more systematic, measurable, and practical school–parent collaboration models to enhance the effectiveness of character education across broader educational levels and contexts.

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