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Article

Synergy of Islamic Religious Education Teachers with People Students' Parents in Cultivating Morals in Students at SMPN 11 Baubau

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ABSTRACT

The purpose of this research is to characterize and examine how parents and Islamic Religious Education (IRE) instructors work together to inculcate moral principles in seventh-grade children at SMP Negeri 11 Baubau. One essential component of Islamic education is the development of moral character, which is the duty of both parents and instructors at home. Therefore, to guarantee the continuity and consistency of moral instruction for pupils, a cordial partnership between educators and parents is crucial. This study uses a case study methodology with a qualitative approach. Documentation, in-depth interviews with IRE parents and teachers, and observations were used to gather data.

Keywords : Syn*ergy, Islamic Religious Education Teacher, Parents, Morals, Character Education*

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INTRODUCTION

Morals are traits that have been embedded in a person's soul since birth and are always there. A person's morals can be used as a benchmark for their goodness. If the morals they have are high, then it can be said that they are good. In today's era, there is a moral crisis because it is difficult to find or apply good morals. This moral dilemma arises because there are still many people who do not want to follow religious teachings which basically teach their subordinates to do good deeds and not violate religious prohibitions. (Helmi Rizki Hafitli et al: 2020).

The worsening behavior of students, including their interactions with each other and their behavior towards parents and teachers at school and in the community, as well as their frequent use of offensive language, are indicators of the moral decline of this generation in the country. Here, we can observe that today's school children often use language that is not in accordance with the cultural ideals taught in schools.

Education is a deliberate and planned effort to create a learning environment and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation, and state, in accordance with the provisions of Law Number 20 of 2003 concerning the National Education System. Education also aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens" (Nurchaili: 2010).

Meanwhile, the most significant expression in Indonesian education is the Three Centers of Education. According to educational figure Ki Hajar Dewantara, "in the lives of children

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there are three places of association that are very important centers of education for them, namely home, school, and youth movements." This statement is known as the "three centers of education." This idea gave rise to the expression Three Centers of Education, which according to Law Number 20 of 2003 concerning National Education, includes three elements: community education, school, and family. (Kemendikbud.go.id:2024).

The curriculum of educational institutions, from elementary school to higher education, includes moral education under the heading of moral-based curriculum. Although character education has been used in educational institutions, students have not fully understood it. In fact, students still continue to do unacceptable actions to this day, such as being rude to parents and teachers.

Teachers must be able to develop their intellectual and spiritual abilities in order to play a key role in appealing to students' reasoning. In the spiritual realm, Islamic Religious Education teachers must strive to help students understand Islamic teachings comprehensively by investigating the goals of education that enable students to practice Islam and use it as a compass in their daily lives. In addition to the direction and supervision given by Islamic Religious Education teachers at school, family education is very important in shaping children's morals, because parents are the first madrasah to teach morals to children. Involving families in children's education is essential to encourage more collaboration between parents and educators in order to achieve educational goals.

Sometimes parents are too busy to help their children in certain situations. Furthermore, observing morals in various schools is a disturbing thing in this day and age. Students often skip class, fight with teachers, smoke, and generally do not show up for class. However, ethical and moral issues are often addressed with hatred towards schools and accusations that schools cannot help them develop their morals. However, in reality, this happens when students whose parents fail to guide and direct their own children.

A teacher must first understand the religious background of his family in order to carry out his duties effectively when teaching values to students. Lack of religious education in parents will also have an impact on children's religious knowledge. Therefore, to instill noble morals in students, parents and Islamic religious education teachers must work together harmoniously. According to Patmonodewo, teacher collaboration or synergy aims to support and improve each other, provide resources and facilities, prevent bad behavior, and collaborate to create effective learning plans for students (Sulami: 2023).

Therefore, the author is interested in knowing more about the moral education of grade VII students of SMP Negeri 11 Baubau. The purpose of this study is to find out how parents and IRE teachers can work together in efforts to foster the morals of grade VII students of SMP Negeri 11 Baubau.

METHODS

This research is included in the second qualitative research model and this is a field research. Field research is a type of research that studies phenomena in their natural environment (Dedy Mulyana: 2004). By using the same measurement pattern, the research instrument is a tool for collecting, organizing, and analyzing data from respondents. This tool is in the form of guidelines for conducting observations and interviews (Nani Agustina: 2017). Interview guidelines in a study use written questions. The researcher asks the same questions to the person in question and records all of the reporter's responses. In qualitative research, observation guidelines are very important. The purpose of observation guidelines is to collect reliable, comprehensive, and adaptable data. In this case, research instruments are tools for collecting data that facilitate and produce better, more comprehensive, and systematic results, thus simplifying data management. Research instruments include documentation, interviews, and observation guidelines.

The following are the methods used to collect data: 1) Observation S. Margono stated that observation is a process that involves recording symptoms and observers regularly. 2)

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Interview, which is a conversation with a predetermined purpose and carried out by two people, namely the person asking the question and the person answering the question (Lexy J. Meleong: 2023). 3) Notes, Researchers can collect background information about SMP Negri 11 Baubau through documentation, which includes the school profile, vision, mission, and goals, conditions of staff and teachers, conditions of students, and available facilities and infrastructure.

The process of organizing data, characterizing it into units, synthesizing it, unifying it in a formula, determining what is significant, distilling lessons learned, and drawing conclusions is known as data analysis. The process of selecting, simplifying, abstracting, and transforming data is known as data coding. Observations, interviews, and documentation conducted by researchers are sources of data coding (Tegar Dwi Wobowo: 2023). Data Presentation To provide additional context and ensure that the research is aligned with the data analysis, the researcher used qualitative descriptive analysis to examine the data collected from interviews, observations, and documentation during the research project with the school. Inference making is an interpretation resulting from a data-based study. Make inferences by applying the deductive process.

FINDINGS AND DISCUSSION

The processing and analysis of data obtained from the research results will be carried out by the author, namely when the author uses the interview method as the main means of data collection to obtain an objective conclusion and can be considered factual. Furthermore, the author completes the data collected through documentation techniques using the observation method as a tool. The author uses data reduction and data presentation in this data analysis.

The data analysis writer first collects information or data based on the type of data available, then the writer analyzes the data using a method to determine the existing facts. After the data analysis is carried out, inductive reasoning is used to draw a conclusion. This is done by starting from a general conclusion and continuing to a conclusion that will be used as evidence to determine how well Islamic Religious Education teachers and parents of students work together to instill morals in students of SMP Negeri 11 Baubau.

How to Implement Islamic Religious Education Teacher Collaboration

Since morality is the foundation for the progress of education today, moral development in students is very important in the field of education, both in the context of school and family. Therefore, parents and schools play an important role in helping students develop or teach moral values. The results of interviews with the principal of SMP Negeri 11 Baubau showed that the school took a number of steps to help children develop morals and the school and parents worked together to do so.

"First, according to the school, in addition to implementing learning according to the curriculum, there are extracurricular activities such as Dzuhur prayers held at school. Therefore, students often assume that there are only a few religious activities at school. In addition, there is an education program for students who are not yet able to follow lessons so that they can participate in extracurricular activities in the school prayer room. The implementation of this synergy or cooperation is carried out by teachers and parents to instill morals in students. It can also be seen from the meeting between parents of students and related parties through the Committee Meeting agenda. At this meeting, the school discusses the activities that will be held by students at school and builds cooperation between the school and the family (Suardin S. Pd: 2025)."

In addition, based on the results of interviews with Islamic Religious Education teachers, instilling religious values in children is very important in the context of family, society, and school. Therefore, to become a teacher, especially an Islamic Religious Education teacher, one must be able to instill morals in students in the classroom. At the very least, this can be done

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by inviting students to participate in religious activities at school, which are expected to familiarize students with the lessons taught by Islamic Religious Education teachers.

"There are three types of morals, namely morals towards God, morals towards others, and morals towards the environment. Therefore, instilling morals must start from small things. Instilling good morals towards God is the first step. If morals are good, then morals towards others must follow. This is what parents and Islamic Religious Education teachers must strive for in the classroom. And to instill morals in students today, I have included it in routine activities at school, such as congregational Dzuhur prayers and religious lectures. (Nursila S. Ag: 2025)."

In addition, he explained that teachers make a number of efforts to foster cooperation with students' parents.

"As Islamic Education teachers, it is our responsibility to instill religious values in our students, especially moral values, with the help of parents who cannot be separated from the supervision of their children. To that end, I strive to maintain a positive relationship between educators and parents, organize meetings between teachers and guardians, and use WhatsApp Groups as a platform to foster cooperation between teachers and parents."

According to the results of the principal's interview regarding cooperation between the school and parents of students, positive results will be obtained and the moral education process can run well.

"In this school, we work together to instill morals in students through various activities. For example, we often meet with parents of students to discuss efforts to instill morals in their children. We also often hold committee meetings to discuss moral instillation, especially regarding student behavior or attitudes while at school. In addition, we use the WhatsApp media feature to help parents and children work together so that any information from parents or the school can be shared easily (Suardin S. Pd op.cit: 2025)."

To help implement cooperation in instilling noble morals in children, the school holds regular meetings with parents and provides facilities to support the cooperation that has been established. Based on the findings, the mother of one of the students also said that the family was happy if there was a discussion about activities that would be carried out in the school environment, especially religious activities. Islamic Religious Education teachers prioritize teaching noble morals to students through various activities that have been carried out. For example, the construction of a prayer room at school can help students get used to carrying out their obligations as devout Muslims.

"I think that participation in all school-related activities, including cooperation with Islamic Religious Education instructors, is very necessary. This includes activities carried out by children at school and extracurricular activities. Therefore, parents need to help by working together with teachers at school. Therefore, it is hoped that cooperation between Islamic Religious Education teachers and parents at SMP Negeri 11 Baubau will produce better results in the future, namely producing children who always prioritize morals, not only academically intelligent but also spiritually and religiously intelligent. (Sari: 2025)."

Based on the interview results, school policies can be accessed by parents. For example, every religious activity that students will participate in with the Islamic education teacher is communicated to the parents by the teacher through a program notification letter or presentation in a committee meeting. This allows the Islamic education teacher to make the best use of time and opportunity to explain and describe religious programs specifically for Muslim parents. Subject teachers of SMP Negeri 11 Baubau routinely observe student behavior in addition to carrying out their usual prayer activities. As a Islamic education teacher, I discipline students when they do inappropriate or deviant things.

"This form of discipline can be in the form of direct reprimands and involving parents or guardians of students through a summons from parents. To maintain good relations with students, teachers sometimes visit the homes of students who need more attention and use communication methods to contact parents directly to report student learning behavior. (Nursila S. Ag op.cit:2025)".

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An interview with one of the student's parents revealed that he always provides direction and explanations about the child's behavior at home and at school in his capacity as a parent.

"As parents, it is our responsibility to guide our children, teach them about good and bad behavior, and set an example of good behavior. In addition, to help children get used to praying at home, I always supervise how my children perform prayers, namely by accompanying them from washing their hands until they finish praying. Then, after the prayer is finished, we read the Qur'an, even if it is only a few verses. As a parent, I always tell my children about the benefits of praying and reading the Qur'an (Kamaria: 2025)."

In order to improve students' morals and produce a generation of Muslims with noble morals and who are able to balance worldly and afterlife life, parents expect positive results from cooperation with Islamic Religious Education teachers in the context of fostering students' morals at home and at school.

Based on the results of interviews with a number of sources, the researcher can conclude that schools, especially Islamic Religious Education teachers, can work together with parents to help students develop moral values. In addition, the principal strongly supports the creation of synergy between schools and families by providing facilities and infrastructure that facilitate the implementation of this cooperation. Based on my analysis, the efforts of Islamic Religious Education teachers and parents in instilling moral values in students also show positive results. For example, a number of students already fully understand their obligations, as evidenced by their punctuality in prayer and their good role models for their classmates.

Supporting Factors and Inhibiting Factors in Implementation

Islamic Religious Education Teachers and Parents Work Together to Help Students Develop Morals Researchers also found a number of characteristics that facilitate and hinder interactions between Islamic Religious Education teachers and parents in fostering moral values in children at SMP Negeri 11 Baubau. These elements include:

Supporting Factors

There are several supporting variables that can help smooth the cooperation activities between Islamic Religious Education instructors and parents of students. Based on the results of interviews with the principal of SMP Negeri 11 Baubau, there are several variables that support the implementation of parent-school cooperation for the development of student morals.

"The availability of WhatsApp groups, this media functions as a means to help families and schools in communicating and sharing information. In addition, the availability of resources that are very useful in implementing efforts to instill student morals in schools. (Suardin S. Pd op.cit: 2025)."

Based on interviews with Islamic Religious Education teachers, this supporting element is very important to foster cooperation between educators and parents in order to provide inspiration for the younger generation.

"Building effective communication is one of the pillars in fostering good cooperation. We use the WhatsApp Group feature as a means to foster positive cooperation with parents of students in addition to conducting face-to-face sessions with them. Another supporting factor is the school prayer room building which facilitates the implementation of religious activities to shape the morals of students at SMP Negeri 11 Baubau. As an Islamic Religious Education teacher, I see this as evidence that the school is very serious about fostering the morals of students in the classroom (Nursila S. Ag)."

The role of parents cannot be separated from the existence of facilities and infrastructure in the school environment. Prayer rooms, toilets, and other facilities that support the development of students' morals are the result of cooperation between the school and the parents of students, so that the instillation of morals in students can run as smoothly as possible.

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Inhibiting Factors

The differences in the origins of children at SMP Negeri 11 Baubau are one of the factors that hinder the implementation of cooperation between Islamic Religious Education teachers and parents in instilling values in children.

"The large number of children who come from broken homes and have to live with grandparents or siblings is one of the factors that hinders cooperation between Islamic Religious Education teachers and families. This results in a lack of discipline in children at home. Other problems such as the absence of a control book connecting parents with teachers as a tool to monitor children's activities at home are also factors in the lack of parental attention. (Nursila S. Ag op.cit:2025)."

The findings of the interview with the Principal of SMP Negeri 11 Baubau also provide strong evidence of this. He stated that some parents pay little attention to activities held by the school.

"Perhaps the busyness of parents also makes them less attentive to their children's activities at school and at home, so that there is less good cooperation between parents and teachers. In addition, some parents are also less responsive to information related to the implementation of teacher-parent synergy, so that there is a lot of information related to schools that is not known by families."

In addition to hindering cooperation between Islamic Education teachers and parents, there are other obstacles in teaching morals to students. Based on the results of interviews with Islamic Education teachers, a number of obstacles make it difficult to instill values or regulate student behavior in the classroom.

"Working with students themselves is one of the obstacles I find, because some students are difficult to manage due to their diverse backgrounds at school."

Inhibiting variables also appear in the instillation of children's morals at home, in addition to those identified by Islamic Religious Education teachers in the instillation of students' morals or behavior. For example, consider the results of interviews with parents of students regarding obstacles that often arise in efforts to instill moral values in children.

"Yes, the existence of social media has a big influence on the instillation of morals because it causes children to be more distracted by their cellphones and often forget the time, therefore they need good supervision in overcoming this obstacle."

This also supports the results of interviews with parents of other students, who stated that mobile phone use is a common barrier to teaching morality to students.

"Indeed, as is known, smartphones have a significant impact on children's moral development. For example, addiction to mobile phones causes children to forget time, therefore parents need to continue to supervise their children's use of mobile phones. I always tell my children to use their mobile phones for constructive purposes."

Based on the results of interviews conducted using several different methods, it can be concluded that there are supporting factors that can influence the success of efforts made by teachers and students in identifying students or in analyzing student character. However, this is also not entirely in accordance with the existence of supporting factors that often occur in efforts that have been made in cooperation between Islamic Religious Education teachers and students. Based on the results of the analysis that I did in the field, there are still many students who need guidance from parents and teachers, especially in terms of praying at school. I also found that there are still students who are lazy to the point of getting reprimanded by Islamic Religious Education teachers. Therefore, to overcome obstacles in the formation of morals in students themselves, educators and parents must be able to provide explanations, examples, and guidance to children.

Discussion

Based on data collected through documentation, interviews, and observations during the research at SMP Negeri 11 Baubau. This section will discuss the relationship between

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related theories and field data. The determined research focus will also inform the details of this debate. The following is a summary of a number of findings:

Implementation of Synergy between Islamic Religious Education Teachers and Parents of Students in Instilling Morals in Students of SMP Negeri 11 Baubau.

Based on these results, SMP Negeri 11 Baubau has undertaken a number of initiatives to help Islamic Religious Education teachers work together to instill moral values in their students. To improve the quality of education in educational institutions and encourage long-term cooperation, synergy is needed. With stakeholders, this synergy is a way to collaborate and partner productively to produce quality and valuable work.

Efforts made by Islamic Religious Education teachers with parents of students to instill morals in students at SMP Negeri 11 Baubau through meetings regarding the synergy between teachers and parents in instilling morals in students and making agreements that can help instill morals in students is one way that SMP Negeri 11 Baubau works together with parents of students to help them in instill morals in a better direction.

Islamic Religious Education teachers strive to instill Islamic religious values in children at home and students at school. These efforts include: Congregational Zuhur prayer. With the permission of the principal of SMP Negeri 11 Baubau, Islamic Religious Education teachers plan congregational Zuhur prayer activities in the school environment as one way to educate students' morals. In order for the efforts of parents and teachers at school to foster children's morals to run optimally, parents of students are required to supervise religious activities at home. This activity also involves cooperation between teachers and parents.

In order for efforts to instill values in children to continue even though the child is no longer in the school environment, parents must also play a role in implementing these activities. Therefore, to foster cooperation with parents and instill noble morals in students, schools, especially Islamic Religious Education teachers, use various media, including:

WhatsApp Group

Monitoring or evaluating children's behavior towards teachers and peers at school is one way to instill morality in children. The purpose of the WhatsApp group connecting parents and teachers is to facilitate effective communication about the behavior and activities of students both at home and at school.

Designed specifically for Muslim students, this WhatsApp group media allows for regular monitoring and delivery of information about religious and moral education events at school.

Meeting with Parents

Several times, Islamic Education teachers meet directly with parents at school to inform them about their children's development and discuss their behavior. Islamic Education teachers conduct these meetings by sending invitations via letter or online, namely through personal messages sent to parents.

Activities carried out by Islamic education teachers of SMP Negeri 11 Baubau to instill morals in students cannot be separated from parental supervision, because as previously mentioned, Islamic education teachers assess students. In order for moral instillation activities at school and at home to run well, parents must also play a role in supervising these activities while students are at home. Thus, teachers and parents can work together to help students develop better morals.

The function of parents also cannot be separated from the supervision or assessment of student behavior in fostering moral values in students. Communication also plays an important role in supervising the instillation of student morals, so that when students do something bad or there is urgent information, the school and parents can more easily convey their intentions through the available WhatsApp group. Thus, a healthy relationship between parents and teachers is defined by a shared commitment to foster and maintain good relations

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with the school, the implementation of a system that teaches good behavior to students consistently and sustainably, and a shared belief in the relationship. (Anis Pusitaningtyas: 2016).

So it can be concluded that the implementation of cooperation with parents through meetings and meetings held and with the existence of this WhatsApp Group media greatly helps the process of instilling morals in students so that in implementing the efforts of Islamic Religious Education teachers with programs in schools in instilling noble morals, parents of students can also monitor and know the behavior of their sons and daughters at school and can follow up on these activities in the family and community environment.

Supporting Factors and Inhibiting Factors in the Implementation of Synergy between Islamic Religious Education Teachers and Parents of Students in Instilling Morals in Students

Based on the results of research at SMP Negeri 11 Baubau, there are supporting and inhibiting variables in the efforts of parents and Islamic Religious Education educators to work together in instilling noble moral values in children.

Supporting Factors

The existence of a WhatsApp group that allows teachers and parents to communicate with each other is one of the factors that supports the implementation of cooperation between the two parties. This media plays a role in disseminating knowledge about education and issues related to instilling moral values in students while at school. In addition, parents' proactive response to information about their children's school activities and their knowledge of the importance of teaching morals to children at home by monitoring their participation in learning at school are supporting factors for the implementation of this cooperation. Because parents' views will influence children's attitudes, parents must pay attention to their children's school, namely by observing their experiences and appreciating their achievements. In addition, parents must work together to guide their children in learning at home. Parents must provide encouragement and guidance to children so that children can overcome obstacles in their lives with the help of parents and teachers (Rosida tul Haq, Ahmad Kosasih: 2021). Meanwhile, one aspect that can shape students' morals is the availability of adequate facilities at school. The purpose of providing these facilities is so that the moral education program at school can run smoothly and orderly.

Inhibiting Factors

Several issues hinder the implementation of teacher-parent collaboration, including parents' busy schedules, which make it difficult for them to control their children's activities at home and at school. Inhibiting variables can include children's personal backgrounds. Some students, for example, come from broken homes; as a result, many of them live with their grandparents or siblings. This prevents teachers from working together to help children develop morality, which results in poor child discipline at home.

In addition to the importance of the mother's position in the family, the foundation of harmony and peace in the family, character development, parenting, faith development, and habits will all come from the family, which allows character formation to start from there. Due to various factors, including financial difficulties, work obligations, or social welfare issues, many parents are unable to focus and divide their time with their families; instead, they spend almost all of their time involved in activities outside the home. As a result, parents seek help from others to meet all the needs and demands of their children, especially those related to moral indoctrination. (Ika Hariani, Syaukani, Zulheddi: 2019). Efforts to instill noble morals in students often fail due to minimal attention from parents, which often becomes an obstacle in implementing cooperation between schools and parents.

CONCLUSION

The school holds meetings and gatherings to discuss student activities while at school, so that there is synergy between Islamic Religious Education teachers and parents in fostering

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students' morals at SMP Negeri 11 Baubau. Islamic Religious Education teachers also try to do various ways to instill religious values in students. The methods used include performing congregational Dzuhur prayers, delivering religious lectures to Muslim students, and utilizing WhatsApp Group media to monitor and foster positive communication within the family. The existence of WhatsApp Group media that allows communication between Islamic Religious Education teachers and parents of students is one of the supporting and inhibiting factors in the implementation of cooperation between the two parties in fostering students' morals. The slow response of parents to meetings or requests from the school to bring together Islamic Religious Education teachers and parents of students so that parents of students are less aware of the agreement and activities carried out for fostering students' morals at home and at school is one of the inhibiting factors in the implementation of this synergy.

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