

## Collaboration Between Islamic Education Teachers and Parents in Shaping Students' Character Through the MABIT Program

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### ABSTRACT

This study examines the collaboration between Islamic Religious Education (PAI) teachers and parents in shaping students' moral character through the *Malam Bina Iman dan Taqwa (MABIT)* program at SD Islam Cahaya Khalifah Palu. The research employed a qualitative approach with exploratory and descriptive methods. Data were collected through field observations, interviews, and documentation involving PAI teachers, parents, and supporting stakeholders. The findings reveal that the collaboration was implemented systematically through the stages of planning, implementation, evaluation, and follow-up. The partnership between teachers and parents was strengthened through parenting programs, intensive face-to-face and digital communication, active parental participation, the use of communication books, and the involvement of religious and community leaders. The MABIT program not only functioned as a religious activity but also as an effective strategy for fostering students' religious values, discipline, responsibility, and moral behavior both at school and at home. The study concludes that sustainable collaboration between schools and families plays a significant role in strengthening students' character education in the contemporary educational context.

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### ARTICLE INFORMATION

#### Keywords:

Collaboration, Islamic Religious Education teachers, parents, moral character, MABIT program

### 1. Introduction

Education serves as a vehicle or catalyst for cultivating noble character in students, given that the acquisition of good morals is a primary objective of the educational process, particularly in the Republic of Indonesia. In Islamic teachings, moral education holds a highly central position, constituting one of the three main

pillars of the religion alongside *aqidah* (creed) and *sharia* (divine law). (Ramadhani et al., 2024)

Character (*akhlak*) is an inherent aspect of human life and is inseparable from it. The existence of moral character is also a defining feature that distinguishes humans from other creatures on Earth. Humans are endowed with intellect (*aql*), which functions to discern truth from falsehood,

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distinguish good from evil, and evaluate the various realities of life. (Al-Mansor, 2001) (Firdaus, 2020)

In the current digital era, numerous students are experiencing moral degradation, characterized by a decline in politeness, social awareness, and religious devotion. This phenomenon is also observable among elementary school students, including those enrolled in Islamic-based environments. In response to these conditions, SD Islam Cahaya Khalifah Palu initiated a moral cultivation and character-building program for its students through the Night of Faith and Piety (MABIT) program. This program integrates the responsibilities of Islamic Education teachers with those of parents in conducting both religious and educational activities.

SD Islam Cahaya Khalifah Palu exhibits a unique characteristic by conducting the MABIT program outside the month of Ramadan. This approach provides students with opportunities for more consistent moral cultivation, rather than being confined to a specific period of the year. This distinct feature serves as a compelling incentive for deeper investigation, specifically regarding the role of Islamic Education teachers and their collaboration with parents in supporting the program.

## **2. Literature Review**

### **2.1 Collaboration Between Islamic Education Teachers and Parents**

In English dictionaries, the term collaboration signifies cooperation (RI, 2022). The concept of "collaboration" is broad and general, referring to a condition in which two or more individuals work together to resolve issues collectively (Choirul, 2020). Etymologically, the word

'collaborative' is derived from the roots 'co' and 'labor', implying a unification of effort or an enhancement of capabilities utilized to achieve predetermined or mutually agreed-upon goals. Furthermore, the term collaboration is frequently employed to describe the process of accomplishing tasks that transcend boundaries, sectors, relationships, organizations, or even national borders (Yusu & Sulaiman, 2024).

Collaboration represents an effort undertaken to achieve mutually formulated goals through the division of labor or tasks. According to Abdulsyani, collaboration is a social process that involves specific activities aimed at attaining common objectives by mutually supporting and understanding each participant's actions (Yusri et al., 2020).

Nawawi states that collaboration is an effort to achieve predetermined common goals through the division of labor or tasks, not as the compartmentalization of work, but rather as a unified whole where all actions are directed toward goal attainment (Salmah et al., 2021). Collaboration represents the most fundamental social process; its execution involves several operations, among which the division of tasks is a process where each individual performs their own duties in accordance with their responsibilities to achieve a shared objective (Rambe, 2019).

Collaboration between teachers and parents is essential for creating a conducive learning environment and aligning school programs with students' home conditions. Effective communication with parents is required to ensure that student development can be closely monitored. Parents need to be informed about their children's progress by the school, while

teachers simultaneously benefit from parental insights to better understand student behavior at home (Kholil, 2021).

Collaboration between school members and learning facilities is also required. Teachers are responsible not only for providing equipment, but also for utilizing, maintaining, and optimizing it collectively among teachers, the school, and parents, ensuring that children's learning processes run smoothly and engagingly. The primary objective of this collaboration is to realize shared goals through mutual assistance between Islamic Education teachers and parents. In this situation, both parties work cooperatively by fulfilling their respective responsibilities to ensure student success.

### ***2.2 The Roles of Islamic Education Teachers and Parents***

A teacher plays a pivotal role as a professional educator, bearing the primary responsibility to educate, teach, guide, direct, train, assess, and evaluate students.[1] Furthermore, a teacher must possess the capability to understand each student's behavior, select appropriate methods, utilize learning media relevant to the taught material, and determine precise assessment techniques (Azizah & Winanda, 2021).

The world of science is constantly evolving. Teachers must possess the ability to observe these developments, as they are expected to acquire this knowledge ahead of both students and the general public. It is within this context that teachers bear the responsibility for their own professional career development (Mudlofir, A., & Rusydiyah, 2016). Considering their pivotal

role, educators must have a profound understanding and a comprehensive command of their capacity in the field of education (Miaw, 2023).

The role of Islamic Education (PAI) teachers is not limited to delivering religious materials; it also encompasses fostering morals, developing character, and shaping students' personalities. This responsibility includes guiding students to become faithful and devout Muslims who possess commendable morals towards their personal, social, and national lives. Furthermore, Islamic Education teachers play a vital role in instilling divine values sourced from the teachings of the Quran and Hadith into all aspects of students' lives (Jariyah et al., 2025).

As facilitators, educators play a vital role in continuously encouraging students to understand their own essence by solving real-world problems, thereby enabling them to construct knowledge independently. In their capacity as directors, one of the primary responsibilities of educators is to develop active learning models. These models provide students with ample space to foster creativity, initiative, and independence in accordance with their talents, interests, as well as their physical and psychological development (Putra, 2024).

### ***2.3 The Formation of Students' Character***

The discussion on character building is inherently closely related to the goals of education. In the Arabic tradition, the term 'goal' is often expressed using the words *ghayah*, *ahdaf*, or *maqasid*. Meanwhile, in English, the corresponding terms are 'goal', 'purpose', or 'objective'. All of these terms

essentially share a similar meaning, which is a specific direction, intent, or target to be achieved through an educational process or activity (Ramayulis, 2004).

Etymologically, *akhlak* (morality) is derived from the Arabic language, being the plural form of the word *khuluq*, which means character, temperament, or behavior. Terminologically, *akhlak* refers to the study of the goodness and badness of human actions, which governs the relationship between humans and God, fellow human beings, and the environment (Syafitri et al., 2023).

In Islam, morality (*akhlak*) holds a higher position than knowledge. Consequently, the refinement of character is one of the core missions of Islamic teachings that every individual must fulfill in navigating their relationship with both the Creator (Allah SWT) and fellow human beings. The formation of character is the essence of education. Character serves as a guide in determining behavior. *Akhlakul karimah* (noble character) represents a condition where an individual's behavior aligns with Islamic principles across all dimensions of life. Meanwhile, education outside the context of character tends to be technical or focused solely on life skills.

The primary objective of moral education (*akhlak*) in Islam is to cultivate individuals who possess commendable morality, strong willpower, politeness in both speech and action, nobility in behavior, wisdom, perfection, civility, sincerity, honesty, and self-purity. In other words, moral education is directed toward producing individuals of virtue (*al-fadhilah*). In line with this objective, every learning situation, environment, and daily activity

essentially serves as a medium to instill moral education as the utmost priority (Mansyuriadi, 2022).

#### **2.4 Night of Faith and Piety Development Program (MABIT)**

*Mabit* is one of the means of *tarbiyah* (*wasal al-tarbiyah*). Etymologically, *mabit* means staying overnight. *Mabit* is a series of rituals performed in Muzdalifah and Mina, which is a highly renowned term. It serves as an educational or *tarbiyah* method aimed at enhancing spiritual aspects, softening the heart, purifying the soul, and conditioning the physical body to remain consistently obedient in worship (Pamungkas, 2016). Ashaf Shaleh argues that piety (*taqwa*) is the fear of Allah's punishment, which carries the consequence of executing all His commands and avoiding all His prohibitions (Eka Putri et al., 2022).

In the context of school religious activities, evaluation refers to students' awareness of performing worship at school consistently over time following their participation in the MABIT program, which aims to enhance faith and devotion (Andriyadi, 2020).

### **3. Methodology**

This type of research is qualitative, utilizing exploratory and descriptive approaches. The focus of the study includes an in-depth analysis of the planning, implementation, evaluation, and follow-up processes that influence the formation of students' character (*akhlak*). To achieve this, the researcher conducted field research through direct meetings between Islamic Education (PAI) teachers and parents, accompanied by the processing of data obtained throughout the research activities .

In qualitative research, the researcher plays an integral role throughout the entire process, from planning and data collection to analysis, interpretation, and the final synthesis and presentation of research findings (Maleong, 2018) (Nurdin, 2017).

In qualitative research, the researcher plays an integral role across all stages, from planning and data collection to analysis, interpretation, and the reporting of research findings. The research was conducted at SD Islam Cahaya Khalifah Palu, involving Islamic Education (PAI) teachers, parents, and other supporting parties as the research subjects.

#### **4. Result and Discussion**

##### **4.1 Collaboration between Islamic Education teachers and parents**

The *Malam Bina Iman dan Taqwa (MABIT)* program at SD Islam Cahaya Khalifah Palu is implemented as a concrete effort to shape students' character. This activity is not merely a routine school agenda, but rather a nurturing platform oriented toward strengthening faith and habituating noble character in students' daily lives. Through various activities such as religious lectures, congregational prayers, *Qiyamul Lail* (night prayers), Quranic recitations, strengthening of tawhid (monotheism), and self-reflection (muhasabah), students are guided to understand Islamic values more deeply.

The *Malam Bina Iman dan Takwa (MABIT)* program at SD Islam Cahaya Khalifah Palu primarily aims to cultivate faithful, devout, and noble-charactered students through routine worship and meaningful religious activities aligned with the school's vision and mission.

Through a series of activities such as night prayers, Quranic recitations,

reflections, and religious lectures (*tausiyah*), students are guided to cultivate a love for Allah SWT and enhance their spiritual awareness in daily life. Consequently, MABIT does not only focus on ritualistic aspects, but also serves as a vehicle for character building that emphasizes direct practice and spiritual experiences within a religious and conducive environment.

The *Malam Bina Iman dan Taqwa (MABIT)* program at SD Islam Cahaya Khalifah Palu was first introduced to parents during the annual program presentation at a parenting event led directly by the foundation chairman or the school principal. In this forum, the principal comprehensively explained the primary objectives of the MABIT implementation.

This parenting meeting serves as an effective communication channel between the school and parents to align their educational vision. Parents are provided with an understanding of the benefits of the MABIT program and the expected forms of engagement during its implementation. The principal also opens a dialogue for parents to offer input, perspectives, and expectations regarding the program. Consequently, this parenting event functions not only as a medium for program socialization, but also as a collaborative platform that strengthens the mutual commitment between the school and families in shaping students with noble character and strong personalities.

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Based on field observations, after all students register, Islamic Education (PAI) teachers and the committee direct them to their pre-arranged rooms. At this stage, parents also accompany their children to drop off personal supplies such as prayer gear, change of clothes, bedding, and other necessities. This parental involvement demonstrates real collaboration with PAI teachers, where parents do not merely act as escorts but actively help ensure their children's readiness to participate in the entire series of MABIT activities.

#### ***4.2 Forms of collaboration between Islamic Education (PAI) teachers and parents***

The findings indicate that parenting events serve as an effective collaborative medium to align character education patterns between school and home. Through seminars and dialogues, Islamic Education (PAI) teachers and parents share a common understanding of strategies for habituating worship and moral values. Teachers gain new insights into students' psychological conditions and needs, while parents acquire a deeper understanding of parenting methods and character education in the digital era. Parenting contributes significantly to the consistency of character building across two primary environments: school and home.

This finding is relevant to Epstein's theory, specifically the parenting and communicating types. Parenting helps parents acquire knowledge, child-rearing

skills, and an understanding of students' developmental needs. Through seminars and dialogues, the school and parents build an alignment of values in shaping character. Furthermore, parenting activities support the concepts of *qudwah hasanah* (good role modeling) and *ta'dīb* (disciplined education), as parents are guided to become moral role models for their children at home. Additionally, the knowledge gained helps parents guide their children in the process of *riyāḍah al-naḥs* (self-discipline) through the consistent habituation of worship and character.

Effective communication with parents is also routinely maintained through both digital media and face-to-face interaction.

The findings indicate that communication through official letters and WhatsApp groups plays a crucial role in coordinating MABIT activities. Digital communication enables swift, clear, and two-way information delivery, making it easier for parents to understand the technical aspects of the activity, the moral values to be cultivated, and the follow-up worship at home. This communication strengthens parental participation and ensures the continuity of worship habituation after the program concludes.

This finding is highly relevant to Epstein's theory of communicating, which emphasizes two-way communication between schools and families. The use of WhatsApp allows for rapid, clear, and continuous information delivery. Effective communication helps parents comprehend the moral objectives of MABIT, enabling them to follow through at home.

This effective communication aligns with Al-Ghazali's concept of *murāqabah* (mindfulness/constant vigilance), which entails uninterrupted monitoring of a child's

behavior and worship so that the child feels Allah SWT's presence in their worship and that their character is constantly supervised. The information provided by teachers through both digital and face-to-face communication serves as a foundation for parents to evaluate their child's character development. Parents can identify which aspects are progressing well and which need improvement, allowing them to provide reinforcement or correction at home. This reflects the concept of *muḥāsabah* (self-evaluation) in Al-Ghazali's character education, which is a routine self-evaluation process to improve behavior.

## 5. Conclusion

This study shows that collaboration between Islamic Religious Education (PAI) teachers and parents through the *Malam Bina Iman dan Taqwa (MABIT)* program at SD Islam Cahaya Khalifah Palu plays an important role in shaping students' moral character through the stages of planning, implementation, evaluation, and follow-up carried out continuously between the school and family. This collaboration is manifested through parenting activities, intensive direct and digital communication, active parental support, the use of communication books, and the involvement of religious and community leaders, making the MABIT program a strategic medium for strengthening educational partnerships and fostering students' religious character both at school and at home.

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