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ORIGINAL RESEARCH ARTICLE

School and Family Partnership in Fostering Islamic Character

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ABSTRACT

This qualitative descriptive study explores how school and family cooperation supports Islamic character education at SMP 1 Banjarejo. The supplied manuscript reports fieldwork on 19 September 2026, with observation, interviews, and document review analyzed through reduction, display, and conclusion drawing. It describes communication between teachers and parents, religious habituation, adult role modeling, and shared responses to student difficulties. A school informant emphasized exchanging information about both difficulties and positive developments without blaming parents or pressuring students. The manuscript also mentions parenting activities and joint religious programs, although their frequency and specific records are not provided. Participants associate cooperation with attention to worship, honesty, and respectful conduct. Reported obstacles include parents' time constraints, uneven participation, inconsistent expectations between home and school, and digital influences. The study documents perceptions and practices in one setting; its source contains inconsistent descriptions of informant roles and numbers and provides no before-and-after character measures. Its findings therefore support a contextual interpretation rather than a causal claim of impact.

Keywords: School-Family Partnership; Islamic Character; Religious Education; Parental Involvement; Junior Secondary School



ABSTRAK

Penelitian deskriptif kualitatif ini mengkaji kerja sama sekolah dan keluarga dalam pendidikan karakter Islami di SMP 1 Banjarejo. Naskah sumber melaporkan penelitian lapangan pada 19 September 2026 dengan observasi, wawancara, dan telaah dokumen yang dianalisis melalui reduksi, penyajian, dan penarikan kesimpulan. Kerja sama digambarkan melalui komunikasi guru dan orang tua, pembiasaan keagamaan, keteladanan orang dewasa, serta penanganan bersama persoalan siswa. Seorang informan sekolah menekankan penyampaian perkembangan positif dan masalah siswa tanpa menyalahkan orang tua atau menekan anak. Naskah juga menyebut kegiatan parenting dan keagamaan bersama, tetapi tidak merinci frekuensi maupun dokumennya. Kerja sama dipandang berkaitan dengan disiplin beribadah, kejujuran, dan sopan santun. Kendala yang disebutkan meliputi keterbatasan waktu orang tua, partisipasi yang tidak merata, perbedaan pola pembinaan di rumah dan sekolah, serta pengaruh lingkungan digital. Uraian jumlah dan peran informan dalam naskah sumber belum konsisten dan tidak tersedia ukuran karakter sebelum-sesudah; karena itu, temuan merupakan deskripsi kontekstual, bukan bukti dampak kausal.

Kata kunci: Kemitraan Sekolah Dan Keluarga; Karakter Islami; Pendidikan Agama; Keterlibatan Orang Tua; Sekolah Menengah Pertama

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1. INTRODUCTION

Character education develops through repeated interactions in the settings where adolescents spend their time. For Muslim students, Islamic character can include attentiveness to worship, honesty, respectful conduct, and concern for others. Schools can explain and model these values, while families provide continuing opportunities to practice them. A partnership becomes important when adults exchange information and respond consistently to a child's needs (Epstein, 2018; Lickona, 1991).

School and home are connected contexts rather than separate influences. Ecological accounts of development locate behavior within relationships across settings, and research on family involvement emphasizes the quality of support offered during adolescence (Bronfenbrenner, 1979; Hill & Tyson, 2009). Family involvement is not limited to attending a meeting: communication, shared expectations, and support for learning at home can each contribute to how a student understands school goals.

The source manuscript describes communication between teachers and parents at SMP 1 Banjarejo, alongside religious habituation and adult example. It also mentions parenting programs and shared religious activities, but does not provide a schedule or documents sufficient to assess their reach. This distinction matters because a stated program, a reported participant experience, and an observed change in student conduct are different forms of evidence (Creswell & Poth, 2018).

This article asks how cooperation is described and practiced at SMP 1 Banjarejo, how school and family participants link it to Islamic character formation, and what hinders sustained cooperation.

It treats student development as the aim of the partnership and reports the available qualitative evidence without claiming that the partnership caused measurable changes in character.

2. RESEARCH METHODS

The study uses a qualitative descriptive design at SMP 1 Banjarejo. The manuscript states that fieldwork occurred on 19 September 2026. It names the school head, Islamic religious education teacher, homeroom teacher, parents or guardians, and students as potential informant categories, while also saying that three informants participated. Because those statements do not identify which three people were interviewed, the number and roles require clarification in the research record. This article does not assign additional interviews to unverified participants (Yin, 2018).

Reported data collection comprised semistructured interviews, observation of religious activities and school-family contact, and document review. Listed documents include school programs, rules, worship monitoring books, parent meeting notes, and communication archives. The manuscript contains a substantial account attributed to school informant Puryanto about communication with parents, but does not reproduce an interview guide, observation notes, or a document inventory.

The manuscript describes analysis as data reduction, display, and conclusion drawing, with comparison across sources and techniques and reported member checking (Miles et al., 2019). In the findings, direct statements about the school informant and observed school activities are distinguished from general advice and literature discussed in the source. Source comparison cannot be fully audited because the original transcript and the precise identity of all three informants are unavailable.

This design can describe the meaning and organization of cooperation in a local setting (Merriam & Tisdell, 2016). It cannot estimate the prevalence of practices across households or establish a change in worship, honesty, or interpersonal conduct attributable to the partnership. The sampling discrepancy, short reported fieldwork window, and limited supporting records should be resolved before formal submission (Patton, 2015).

3. RESULTS AND FINDINGS

A school informant identified as Puryanto emphasized continuing communication with parents about both problems and positive developments. He explained that decisions about a student's difficulty should follow discussion with the family. He also cautioned that a sensitive issue should be conveyed in a way that helps adults find a solution rather than blaming a parent or making a student feel pressured. This account describes a reciprocal approach: home information helps a teacher understand the child, while school information helps a family follow developments outside the home.

The source reports religious habituation, adult example, guidance, and communication as ways of developing Islamic character at school. Its abstract additionally lists routine teacher-parent contact, parenting activities, joint religious activities, and family monitoring of conduct at home. The supplied account does not specify the timing, participation rates, or particular records for each

activity. They should therefore be read as reported forms of cooperation, not as evidence that every family participated.

The manuscript associates shared guidance with worship discipline, honesty, and respectful relationships. It describes the desirability of families reinforcing school practices at home and of teachers learning from parents about a student's circumstances. No student-level quotation, observation count, baseline indicator, or follow-up comparison is provided to demonstrate a measured change in those character dimensions.

Reported enabling conditions include open communication, parental involvement, teacher example, and a supportive school environment. Constraints include parents' limited time, uneven participation, inconsistent patterns of guidance between home and school, peer influences, and use of digital devices. The source does not show how often these constraints arose or which informants identified each one. These findings represent issues raised in the case rather than a ranked analysis of causes.

4. DISCUSSION

The Puryanto account gives the partnership a practical meaning: adults exchange information before deciding how to respond to a student. His emphasis on positive as well as difficult developments can prevent communication from becoming a channel used only when a problem occurs. Partnership frameworks view regular two-way communication as one part of wider cooperation among school, family, and community (Epstein, 2018; Sheridan & Kim, 2015). The case offers an example of that orientation but lacks a communication log from which its regularity could be established.

Consistency between settings is central to the case. A student hears and sees norms at school, then encounters family routines and expectations at home. Reinforcing prayer, honesty, and respectful behavior in both places may help students connect the stated values with action (Bronfenbrenner, 1979; Lickona, 1991). The source, however, does not observe a matched school-and-home sequence for individual students, so the mechanism remains an interpretation of reported practice.

Habituation and role modeling can be complementary strategies. School routines create opportunities to perform religious actions, while adults' conduct makes expectations visible in daily interactions. Research on social learning supports attending to models and reinforcement, and Islamic character education emphasizes moral practice alongside knowledge (Bandura, 1977; Halstead, 2007). The source does not specify the frequency of rituals or record whether students adopted those actions outside school.

The mention of parenting programs and joint religious activities expands the partnership beyond individual problem solving. Such events might create shared language for expectations and allow parents to ask questions. Yet attendance alone would not establish that families were heard or that behavior changed (Goodall & Montgomery, 2014; Wilder, 2014). A useful program record would identify its aim, date, attendance, parent responses, and agreed follow-up while protecting student privacy.

Parents' limited time and uneven participation mean that a single meeting format may miss some households. Schools could use agreed communication times and accessible channels, while allowing parents to respond in ways compatible with work and caregiving responsibilities. This is a practical implication drawn from the stated barriers and family engagement literature, not an intervention tested at SMP 1 Banjarejo (Hornby & Lafaele, 2011; Hoover-Dempsey et al., 2005).

The source also identifies inconsistent expectations across home and school and exposure to peers and digital media. These issues cannot be solved by treating parents as monitors of compliance alone. A joint response would start with concrete observations, ask what the family sees at home, and agree on a manageable next step for the student. Research on adolescent media use cautions against treating all digital activity as uniformly harmful; context and content matter (Odgers & Jensen, 2020).

The manuscript claims a positive impact on worship discipline, honesty, and conduct, but its evidence mainly describes a rationale, practices, and adult perceptions. With three informants reported, unspecified role allocation, and no character measure before and after the activities, a causal reading is unwarranted. Triangulation improves a qualitative account when sources can be compared explicitly, but it is not a substitute for outcome evidence (Lincoln & Guba, 1985; Miles et al., 2019).

Future documentation could clarify informant roles, identify which practices were observed, preserve anonymized examples of school-family dialogue, and follow a small set of agreed behavioral indicators over time. Student perspectives would help test whether communication feels supportive and whether school values carry into home life. Multi-school work could then explore how different partnership arrangements function across contexts. Until that evidence is available, the case supports a contextual conclusion that coordinated communication and modeling are valued by participants (Creswell & Poth, 2018; Yin, 2018).

5. CONCLUSION AND SUGGESTIONS

At SMP 1 Banjarejo, the manuscript describes school-family cooperation through two-way communication, religious routines, adult modeling, and shared guidance. The school informant stresses discussing concerns with parents and reporting positive developments without blaming or pressuring the student. Time constraints, participation differences, contrasting expectations, peer influences, and digital media are reported as obstacles.

The available evidence describes practices and perceptions rather than proving improvement in Islamic character. The school can make cooperation more observable by recording the purpose and follow-up of meetings, agreeing on manageable home-school actions, and including student perspectives. The source's inconsistent informant description should be corrected against original field records before publication.

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