

COOPERATION OF TEACHERS AND PARENTS IN DEVELOPING THE CHARACTER OF KARIMAH STUDENTS

(Case Study at Madrasah Ibtidaiyah Gombong and Madrasah Ibtidaiyah Ciririp, West Bandung Regency)

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Abstract

This study basically aims to find out how the planning, implementation, evaluation, the obstacles faced, and the solutions taken in an effort to build cooperation between teachers and parents of students for the development of the morality of students in Madrasah Ibtidaiyah Gombong and Ciririp, West Bandung Regency. . This study uses a qualitative approach and method, with data collection techniques that include documentation, observation, and interviews. The results of the study indicate that collaborative efforts between teachers and parents in fostering the moral character of students include: First, planning for cooperation carried out through initial communication between the madrasa and parents; Second, the implementation of cooperation through monitoring and continuing education and learning activities in madrasas and at home; Third, evaluation of cooperation carried out regularly either at the end of the semester or in the middle of the learning process during the semester; Fourth, monitoring the constraints in cooperation that are more related to time factors, economic disparities, and parental indifference; and Fifth, solutions are taken that focus on intensive communication between madrasas and parents.

Keywords:Karimah, Islam, Madrasah Ibtidaiyah, Education

INTRODUCTION

Islam as a revealed religion requires human beings who are of good sense to work hard to get a prosperous life in the world and in the hereafter in accordance with the instructions of God's revelation. themselves, through moral education and scientific intelligence. This is the education that Islam wants, according to the word of God in the QS. Al-Mujlah verse 11 which reads: "O you who believe when you are told: "Be spacious in the assembly". So make room for it, Allah will make room for you. And when it is said: "Stand ye", then stand up, Allah will surely exalt those who believe among you and those who are given knowledge by several degrees. And Allah is Knowing of what you do."

This verse is a sign that it is obligatory to study religion and to be willing to teach it in residential areas and to understand other people's religion as much as it can improve their situation. So that they are no longer stupid about the general religious laws that

every believer must know. By referring to the high role of religion for the aura of life to the direction and function of education for the Indonesian people, religious education, especially Islamic Religious Education in schools occupies the most strategic position, considering that the number of public school students is so large in quantity and with the identity of the majority of students. are Muslim. through religious education,(Hamid & Saebani, 2013; Iskandar & Zubaidah, 2014).

Education is one of the elements in building the dignity of the nation and state. The foundation of Indonesian education is contained in Article 31 of the 1945 Constitution, which obliges every citizen to receive teaching in the context of realizing quality human resources. Since Indonesia's independence until the current reform era, improving the quality of education is one of the development priorities in the field of education. Various innovations and educational programs have also been pursued, including curriculum improvements, procurement of teaching materials, textbooks, procurement of facilities, and including improving the quality of teachers.(Bolandhematan, 2019; Fattah, 2012).

Throughout history it has been said that education is the key to the progress of human life, but it does not mean human life, especially Muslims, if it does not have noble character. Islamic teachings have shown that the goal of Islamic education is to humanize humans. This is in accordance with the Law of the Republic of Indonesia concerning the National Education System No. 20 of 2003, contains the objectives of National Education as follows: "National Education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens who democratic and responsible."

The embodiment of noble character towards students is not an easy job. Therefore, the education system needs to be considered intensively and must be carried out by experts who are full of mandate (responsible). If noble character is applied in human daily life, then all aspects of life will be good and protected from all calamities and disasters. Therefore, noble character education must be taught and practiced in everyday life. So important is this moral issue that the Prophet once said: "The believer who has the most perfect faith is the one who has the best morals."

However, no matter how ideal the goals of Islamic religious education are, the reality that has occurred in society so far has not been able to show satisfactory results in achieving these educational goals. This can be indicated by the frequent appearance of news in the mass media, both electronic media and print media regarding inter-religious tensions/conflicts, symptoms of violence in the name of religion and the behavior of KKN still ongoing in society, most of which of course are school alumni. Likewise, it is often witnessed that many crimes occur around us, violent behavior, drug abuse, the existence of motorcycle gangs and abnormal behavior and other violent behavior in the younger generation,

Talking about education, of course, cannot be separated from the components related to aspects that affect the desired success of the goal. The family environment or parents, teachers and children's conditions are three components that are closely related to the educational process that influence each other. Thus, cooperation between teachers and parents in an effort to form superior and noble students is very much needed. According to Helmawati (2014) The family is a small group that has a leader and members, has a division of tasks and work, as well as rights and obligations for each of its members. Parents are the first and foremost educators for their children, because it is from them that children begin to receive education. In addition, parents, fathers and mothers play an important and influential role in the education of their children (Pathurohman & Suryana, 2012).

In line with the above, Darajat (2012) said that Islam views parents (family) as the first environment for individuals who change many possibilities, abilities and willingness to become reality in life and visible behavior. Parents as first and foremost educators are obliged to instill faith education in their children in the family. Faith education from the beginning will be able to fortify children in their social development against the influence of the social environment, especially in the global era and hedonic lifestyle, if children are not equipped with the values of faith and piety, they will fall into a life that will lead to destruction.

For parents who live today, they will be faced with a very difficult side, because on the one hand their children have to live in the midst of advances in science and technology which may be easier and more instantaneous, but on the other hand they will be easy and will be faced with challenges. media that may in it present impressions and information that they do not deserve and will destroy their future because it is very contrary to the guidance of Islamic teachings. Therefore, parents must be careful in guiding and educating their children, because broadcasts or information media such as television, cellphones, or the internet are very easily accessible to them and it is possible for children who are physically and psychologically not fit to consume them.

Daradjat (2012) mentions the function and role of parents in the family, that parents are the first personal coaches or educators in life. The personality of parents, their attitudes and way of life are elements of education which will indirectly enter into the child's personality who is growing and developing. If children often receive treatment and violence that is not in accordance with human norms,

The role and function of the family or parents becomes very important, because parents are two adults who live together in a marriage bond who have children or descendants and have the responsibility to guide, foster, educate, give love so that they will become responsible individuals. responsible, able to live life individually, socially and based on moral values and noble character. Parents are also the first and foremost guides or educators in instilling moral values and good habits in people's lives (DeFraine & Asay, 2007; Wu et al., 2018).

Another important figure in children's education is their teachers at school. The role and position of the teacher is very respectable both in the eyes of the government and the community, because when the teacher is in the classroom, he acts as a role model for his students and when in the community the teacher also takes part in community development that provides encouragement and motivation. Like parents in the world of education, teachers also have a very big role in the world of education, especially to form good morals in students.(Darajat, 2012). Morality itself is a condition or trait that has permeated the soul and becomes a personality so that from there arise various kinds of actions in a spontaneous and easy way without being made up and without the need for thought. attitude and reason, then it is called noble character and vice versa if it is born of bad behavior, then it is called despicable character.(Hoffman, 2000; Suseno, 1987).

However, the results of an initial study conducted by the author, in one Madrasah Ibtidaiyah, there is a phenomenon that shows that there are still many students who do not reflect the morality that they should live as a Muslim. There are still many students who do not pray dzuhur in congregation in Madrasas, even though prayers are mandatory, there are still many students who are not polite to teachers and parents, there are still many students who do not take part in the habit of praying dhuha prayer and reading the Qur'an together at the school. school. Sleep during class hours when the teacher is explaining the lesson in front of the class or refusing the teacher's orders when asked to do school assignments. Do not come to class during class hours and speak rudely to teachers and fellow friends.

So great is the influence of moral exemplary in families and educational institutions in character building to shape students into human beings, but in reality many teachers and parents still have difficulty in fostering the morals of students. The above conditions basically show the importance of communication between teachers and parents. Teachers can tell the morals of their students when at school, on the other hand parents can also tell how the morals shown by their children when at home with the exchange of information, then each party can take the right steps so that it doesn't happen or reduces the occurrence of lacking morals. well shown by his son.

Departing from these problems, this study tries to analyze how the form of cooperation carried out by teachers and parents in shaping the morals of students, especially in the case of moral education in the Madrasah Ibtidaiyah environment, West Bandung Regency. The objectives to be achieved from this study, specifically, are to analyze and understand: (1) planning for collaboration between teachers and parents of students in fostering the moral character of students; (2) the implementation of the cooperation of teachers and parents of students in fostering the morality of students; (3) evaluation of the development of cooperation between teachers and parents of students in fostering the morality of students; (4) the problems faced in the cooperation of teachers and parents of students in fostering the morality of students;

METHOD

This study uses a qualitative approach and method. According to Darmadi (2014), a qualitative approach is a research and understanding process based on a methodology that investigates a social phenomenon and human problem. In this approach, the researcher creates a complex picture, examines words, reports detailed views of the respondents, and conducts studies in natural situations. Qualitative research is carried out under natural conditions and is inventive in nature. In qualitative research, the researcher is the key instrument.

Data collection techniques in this study used observation, interviews, and documentation techniques. The parties who were interviewed were the principal, teachers, some students, and some parents of the students of Madrasah Ibtidaiyah Gombong and Madrasah Ibtidaiyah Ciririp, West Bandung Regency. The data collected were analyzed using the Miles and Huberman model, which includes data reduction (data reduction), data display (data presentation), and conclusion drawing/verification (drawing conclusions and verification).(Sugiyono, 2016).

RESULTS AND DISCUSSION

1. Karimah Moral Development at MI Gombong

The process of fostering good morals as a manifestation of the cooperation of teachers and parents of Madrasah Ibtidaiyah Gombong students shows the following findings:

First, In terms of planning cooperation for fostering good morals between teachers and parents, from the beginning the madrasa management has established communication with parents regarding the child's objective condition, the expectations that parents want, the abilities and educational programs available at the madrasa, and possible joint solutions. carried out to facilitate the education of children. The purpose of this initial communication is to build and plan effective collaboration between the madrasa and parents, where the results of the exchange of information about the condition of students both at home and at school, can be an important knowledge capital for teachers to educate children. In addition, the collaboration between the madrasa and parents is so that parents and madrasas have the same goal/vision in fostering the morality of students and to increase the trust of parents in schools in educating their children in madrasas.

Second, In terms of implementing cooperation in fostering good morals between teachers (madrasas) and parents, this is done with certain strategies, such as:

- a) Regular and periodic meetings between the madrasa and the parents of students. This meeting generally discusses the development of students and the efforts that can be made to strengthen the moral development of students. This meeting did not only discuss school administration but also included studies on children's education and children's moral development by involving resource persons who were

deliberately invited by the principal. The results of interviews with related parties indicate that the material studied in this activity is very good and easy to understand by parents. This activity can also establish and strengthen the relationship between the school and parents, as well as between parents with one another. At the end of the event the Principal also gave an announcement about student learning problems, student discipline to students with problems, moral development of students, the principal appealed to parents to always guide their morals and supervise their children's association, as well as directing their children. to repeat the lessons that have been taught in school. So parents can help teachers in teaching their children when at home so that the morals of students can be fostered to the maximum;

- b) Direct consultation with the teacher. With open consultation, parents can gain knowledge and experience from teachers on how to educate their children appropriately. On the other hand, teachers also get information from parents about the life, nature, and morals of their students. So both parties have the opportunity to provide guidance and direction to children and can keep away wrong views and wrong opinions so as to avoid misunderstandings that may arise between teachers and parents.
- c) Make direct visits to the homes of parents of students. Teacher visits to parents basically provide information about the behavior and condition of students at school, as well as aim to find alternative solutions to a problem that is being faced. This is done by almost all teachers, because they believe that students' problems cannot be solved without the cooperation and assistance of the parents of the students.
- d) Communicating by telephone. From the results of the interview, it was revealed that the form of cooperation carried out by the madrasa, then was by communication via smartphones or more precisely through whatsapp groups. In this way, it can make it easier for teachers to supervise and monitor their students outside of school and at school. This communication is carried out when one of the students does not go to school because of illness or negligence. With the whatsapp group, the teacher can get more and clearer information about the child in question.
- e) Conduct correspondence between teachers and parents. Teachers at MI Gombong, if there are students who have problems or commit acts that violate the rules, which have exceeded the rules of violation, the madrasa will send a letter to the parents concerned, with the aim that parents can come directly to the school to cooperate with teacher in solving the problem.

Third, evaluation of cooperation between teachers and parents in fostering the moral character of students. The results of observations show that at the end of the semester an evaluation is always carried out on the cooperation of teachers and parents in a discussion forum, considering that evaluation is a tool to determine the suitability between

planning and implementation related to the cooperation of teachers and parents in fostering the morality of students for one semester. , whether it runs well or vice versa does not work at all. Regarding the timing of the evaluation, namely during a meeting between the madrasa and the parents of students, namely the beginning of the semester and the end of the semester, but sometimes it can also be at any time as needed. Fourth,the obstacles faced in cooperation in fostering good morals by teachers and parents. Moral development cannot be carried out spontaneously as the formation of moral behavior, but requires continuous planning, coaching, evaluation and attention by all components of behavior formation. Parents, in this case who are in the household environment, are the people who provide and put the first education for someone. Thus, parents or households are often said to be the first and foremost educational environment. The first implies that every student who is born and raised always starts from the household environment, in this case the parents. While primary education implies that parents are the foundations of education and morals for students. The main obstacle or obstacle in the collaboration between teachers and parents in fostering the moral character of students is more focused on the indifference of some parents regarding the development of education and the lack of awareness of parents to be actively involved in the moral education of their children.

Fifth,a solution for the collaboration of teachers and parents in fostering the moral character of students. By looking at the various obstacles in cooperative activities in fostering the morals of students at MI Gombong, the school, in this case teachers and parents, must be aware of the importance of efforts in carrying out the cooperation of parents and teachers in fostering students. Some of these efforts include: (1) Parents and teachers must pay special attention to their children in terms of fostering Islamic religious education and for teachers, especially parents, must try to be able to spend time specifically to provide moral guidance to children and supervise children. children's activities; (2) Provide an understanding to the parents of students that the development of morality is very important, especially when the child is outside the home; (3) To overcome the obedience of children who sometimes disobey the orders of teachers and parents, the solutions carried out by teachers and parents advise children and also use the reward and punishment method; and 4) To overcome the unfavorable environmental conditions, parents try to educate themselves and also monitor children's interactions in the environment around the house. This is done because of the concern of parents for their children and so that the interaction between parents and children is well established. then parents try to educate themselves and also monitor the association of children in the environment around the house. This is done because of the concern of parents for their children and so that the interaction between parents and children is well established. then parents try to educate themselves and also monitor the association of children in the environment around the house. This is done because of the concern of parents for their children and so that the interaction between parents and children is well established.

2. Karimah Moral Development at MI Ciririp

The process of fostering good morals as a manifestation of the cooperation of teachers and parents of students at the Islamic School of Ibtidaiyah Ciririp shows the following findings:

First, planning cooperation in fostering good morals between teachers and parents. In terms of planning this collaboration, the madrasa has basically built communication with parents from the start. The purpose of this initial communication and collaboration between madrasah and parents is to bridge the needs of madrasah and parents. increase parents' confidence in madrasahs in educating their children. As well as an improvement so that children's education in the future will be better as expected. The form of cooperation that is forged by the madrasa and parents in fostering the morality of students is to hold meetings with parents at school, create WA Groups to facilitate communication between the madrasa and parents, make home visits, always involve parents in fostering the morality of students, as well as providing counseling services in the madrasa environment. The strategy carried out by the school and parents in collaborating in fostering the morality of students is to establish good communication, educate children together to hold meetings or meetings and consult each other in solving students' learning problems. This strategy is carried out to get help and parental participation so that the development of morality can easily be applied to children

Second, implementation of cooperation in fostering good morals between teachers and parents. The implementation carried out by MI Ciririp in collaborating with parents in fostering the morals of students can be said to be quite good. It is proven that before holding a meeting with parents, the madrasa first conducts deliberation, to determine the theme of the conversation, place and time. So that the meetings held can produce results and are beneficial for both parties and the discussion becomes more focused and does not spread anywhere. In addition, the madrasahs also always schedule meetings and invite parents at least twice a semester to formulate learning objectives, schedule home visits if needed and create WA Groups for each class. In the context of implementing this moral development,

Third, evaluation of cooperation in the development of good morals between teachers and parents. The results of the observations show that at the end of the activity an evaluation is always carried out on the cooperation of teachers and parents in fostering the morality of students, considering that evaluation or assessment is a tool to determine the suitability between planning and implementation related to the cooperation of teachers and parents in fostering the morality of students. . Regarding the timing of the evaluation, namely when a meeting between the madrasa and parents takes place, namely the beginning of the semester and the end of the semester.

Fourth, obstacles in the cooperation of moral character building between teachers and parents. The collaboration between the madrasah and parents in fostering the morality of

students at MI Ciririp has several obstacles in its implementation. Based on the observations made by the researchers, it shows that the obstacles faced include the presence of parents who are not present at meetings held by the school. Then there are parents who do not want to share information about their children. This finding is also supported by the results of interviews conducted by researchers with school principals, teachers and parents. One of the important factors that becomes an obstacle in establishing a cooperative relationship between the school and the parents or guardians of students, including economic factors. When there are meetings, not a few parents are absent for reasons of a lot of work.

Fifth, a solution for cooperation in fostering good morals between teachers and parents. The solution taken by the madrasa to deal with the obstacles of cooperation in fostering good morals for students as previously mentioned is: establish a good relationship so that there is openness between teachers and parents in fostering the morality of students, communicating actively, providing an understanding that teachers and parents are a team for the same purpose, knowing each other and trusting each other and being open when there are problems. Another solution is to attend every invitation from the school, then always ask the homeroom teacher about the condition of the child and if I can't attend school for meetings or school invitations.

Based on these findings, it can be said that in terms of planning cooperation between teachers and parents in fostering the moral character of students, this planning stage is carried out by holding meetings between madrasa parties (headmasters, teachers and madrasah staff) first. To determine the purpose of holding cooperation between the school and parents of students. The objectives of the collaboration between madrasas and parents at MI Gombong and MI Ciririp are: First, to exchange information about the condition of students both at home and at school. Second, so that parents and madrasas have the same goal/vision in fostering the morality of students. Third, to increase parents' trust in schools in educating their children in madrasas. Fourth, to bridge the needs of schools and parents. increase parents' trust in schools in educating their children. As well as an improvement so that children's education in the future will be better as expected.

In practice, the forms or strategies of cooperation carried out by teachers and parents in fostering the morality of students at MI Gombong are as follows: (1) Conducting a meeting with the guardians of students; (2) Conduct direct consultation with teachers; (3) Make direct visits to the homes of parents of students; (4) Communicating by telephone; and (5) Doing correspondence between teachers and parents. While the implementation carried out by MI Ciririp in collaborating with parents in fostering the morals of students, namely: (1) Conducting meetings with parents; (2) Create a WA Group to facilitate communication between the madrasa and parents; (3) Conducting home visits; (4) Involving parents in fostering the morals of students;

In terms of evaluation, internally both the head of MI Gombong and MI Ciririp always conduct an assessment or evaluation of the collaborative activities of teachers and

parents of students whether they are going well or not at all. This is done to determine the level of success of the activity, the assessment carried out includes the effectiveness of the work program that has been made and implemented by each class. In addition to the evaluation carried out by the head of the madrasa as the overall person in charge, an evaluation was also carried out by the homeroom teacher as the person in charge of each class, by evaluating the process of collaborative activities in fostering the character of students as well as an assessment of the effectiveness of the programs that have been implemented.

The collaboration between the madrasah and parents in fostering the morals of students both at MI Gombong and MI Ciririp has several obstacles in its implementation. The obstacles faced by the madrasa during the activity included: First, there were parents of students who were not present at meetings held by the school. Second, there are parents who do not want to share information about their children. Third, there are parents who cannot accept when there are reports of children's delinquency or problems at school, such as not doing homework or rarely paying attention when the teaching and learning process takes place. Fourth, there are parents who are indifferent to their children's behavior and completely surrender their children's education to the school.

Based on the results of the study, it was explained that the solutions taken in overcoming obstacles in the implementation of school-parent collaboration were: First, parents and teachers should pay special attention to their children in terms of fostering Islamic religious education and for teachers and especially parents should try to can spend time specifically to provide moral development to children and supervise children's activities. Second, provide understanding to parents that moral development is very important, especially when children are outside the home. Third, to overcome the obedience of children who sometimes disobey the orders of teachers and parents, the solution that is carried out by teachers and parents is to advise children and also use the reward and punishment method.

CONCLUSION

Every school or madrasa would want every student to have good morals and do various ways/methods in the process of fostering the moral character of students. As is the case, Madrasah Ibtidaiyah Gombong and Madrasah Ibtidaiyah Ciririp which are located in the Kec. Cililin Kab. West Bandung which approaches parents so as to create good cooperation between the school and parents in fostering the morality of students both within the school environment and outside the school environment. Cooperation efforts made by teachers and parents in fostering the moral character of students at Madrasah Ibtidaiyah Gombong and Ciririp include planning for cooperation, implementing cooperation, evaluating cooperation, identifying problems and obstacles in cooperation,

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