



FAMILY AND SCHOOL COLLABORATION IN THE FORMATION OF STUDENTS' CHARACTER AT MADRASAH TSANAWIYAH AS'ADIYAH PUTRA, SENKANG CENTER, MAJAULENG DISTRICT, WAJO REGENCY

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ABSTRACT

This research aims to describe family and school collaboration in forming the character of students at Madrasah Tsanawiyah As'adiyah Putra, Sengkang Center, Majauleng District, Wajo Regency. The research method was descriptive-qualitative research by presenting the results of observations through direct observation, interviews with parents and teachers as key informants and adapting documentation results related to collaboration between parents and teachers in forming students' character. The research results show that the role of family and school in forming students' character is very important. It can be seen from the form of collaboration between families and school administrators that are well established so that the goals of parents and schools in forming good character in students can be achieved even though it requires a process to implement this effort. It is expected that this article will be useful for readers, especially researchers themselves, in implementing family and school collaboration in forming good character in children.

Keywords: Student characters; Islamic boarding school

1. INTRODUCTION

The formation of students' character is a fundamental aspect of education which is a shared responsibility between families and educational institutions. In the era of globalization which is marked by the rapid development of information and communication technology, the challenges in forming the character of students are becoming increasingly complex. *Madrasah*

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Tsanawiyah, as a junior secondary level Islamic educational institution, has a strategic role in forming the character of students who are not only intellectually intelligent but also have noble morals in accordance with Islamic values.

The phenomenon of moral and character degradation among teenagers is a serious problem that needs special attention. Various cases such as juvenile delinquency, bullying, gadget addiction, and other behavioral deviations are increasingly common. Data from the Indonesian Child Protection Commission (ICPC) shows an increase in cases of juvenile delinquency from year to year. It indicates that there is a gap in the process of character formation of students.

Madrasah Tsanawiyah as an Islamic educational institution has a dual responsibility, namely to form students who not only excel in academic aspects but also have noble morals in accordance with Islamic values. However, in practice, there is often a misalignment between the values instilled at school and those accepted in the family environment. It can cause confusion and inconsistencies in the formation of students' character.

Parenting patterns in modern families have also experienced significant changes. Parents' busy work lives, shifts in family values, and the influence of digital technology have reduced the intensity of communication and interaction between parents and children. As a result, the function of the family as the first and main educator in forming children's character is not optimal.

On the other hand, schools often face limitations in monitoring and guiding students' character development outside school hours. Character formation programs implemented in schools are less effective because they do not receive support and continuity in the family environment. It creates a gap between character formation at school and at home.

Lack of communication and coordination between schools and families is also a major obstacle. Many parents tend to hand over the responsibility for character education entirely to schools, or vice versa, schools do not involve parents' active role in character formation programs. In fact, character formation requires consistency and continuity between the values instilled at school and at home.

Another problem that arises is the limited understanding and skills of both schools and families in facing the challenges of character formation in the digital era. The rapid development of technology and information has had a significant impact on students' thinking patterns and behavior. Without effective collaboration between schools and families, character building efforts will not be optimal in facing these challenges.

Apart from that, the absence of a structured and systematic collaboration model between families and schools in forming the character of students means that the efforts made tend to be partial and not integrated. A collaboration model is needed that can accommodate the roles and functions of each party proportionally and synergistically.

Socioeconomic factors also influence the effectiveness of collaboration between families and schools. Differences in socio-economic backgrounds can create gaps in terms of parental access and participation in character building programs at school. This needs to be taken into

consideration in developing a collaborative model that is inclusive and can be implemented in various socio-economic conditions.

The complexity of problems in character building of students at *Madrasah Tsanawiyah* requires a comprehensive and integrated approach. Collaboration models between families and schools need to be developed by considering various aspects, from planning, implementation, to evaluation of character formation programs. The urgency of developing this collaboration model is increasing considering the increasingly complex challenges faced by students in the global era. Without effective collaboration between families and schools, efforts to shape students' character will face various obstacles and will not achieve optimal results.

Based on the description above, an in-depth study is needed regarding the development of a collaboration model between family and school in forming the character of students at Madrasah Tsanawiyah As'adiyah Putera Sengkang Centre. The collaborative model developed must be able to integrate the roles of family and school proportionally, be adaptive to current developments, and can be implemented in a sustainable manner.

It is expected that the development of this collaboration model can be a solution in overcoming various problems related to the formation of student character at *Madrasah Tsanawiyah*. Through effective collaboration between families and schools, a generation will not only excels in academic aspects but also has strong character in accordance with Islamic values and the demands of the times.

Based on the background, the researcher limits and formulates the problems that will be raised in this research. The problem formulation is classified as follows:

1. What is the role of the family and school in forming the character of students at Madrasah Tsanawiyah As'adiyah Putera Sengkang Centre, Majauleng District, Wajo Regency?
2. What is the form of family and school collaboration in forming the character of students at Madrasah Tsanawiyah As'adiyah Putera Sengkang Centre, Majauleng District, Wajo Regency?
3. How effective is the implementation of family and school collaboration in forming the character of students at Madrasah Tsanawiyah Putera Pusat Sengkang, Majauleng District, Wajo Regency?

2. METHODS

Types and Research Approaches

The type of research used in this research is qualitative⁵ with descriptive analysis and a phenomenological approach. The methods and techniques were chosen concerning about problems that are currently developing especially at Madrasah Tsanawiyah As'adiyah Putera

⁵Qualitative research is research that produces descriptive data in the form of words from people, phenomena, events, social activities, attitudes, beliefs, perceptions and thoughts of people individually or in groups. See Margono, Educational Research Methodology. Cet. II, Rineka Cipta, Jakarta, 2000, p. 36. See also Nana Syaodih Sukmadinata, *Metodelogi Penelitian Pendidikan*. Cet. III, Rosdakarya Youth, Bandung 2007, p. 60.

Sengkang Centre through a phenomenological approach. It is expected that the description of phenomena seen in the field can be interpreted in more depth in meaning and content.

Research paradigm

In this study, researchers used a qualitative paradigm using analytical induction, namely an approach to managing data into concepts and categories rather than frequencies. Hence, the symbols used were not in numerical form, but it was in descriptive form.

Data source

1. Primary data source

Primary data can also be called as raw data.⁶ The primary data source for this research came from the field obtained through structured interviews with informants who were competent and had knowledge about the problem, in this case parents, school principals, teachers, dormitory supervisors and students at Madrasah Tsanawiyah As'adiyah Putera Sengkang Centre.

2. Secondary data sources

Secondary data is a data source that does not directly provide data to data collectors.⁷ In this case, it is a search for various references or documents related to the object under study to strengthen the findings in the field.

Research Instrument

Research instruments are tools used in carrying out research. The main instrument in this research was the researchers themselves. Once the researched data was clear, several types of instruments were used, namely:

1. Interview guide
2. Observation guidelines
3. Field notes
4. cross check

Data Collection Stages

The researchers described the stages of data collection in the form of the following chart:

⁶Muhammad Teguh, *Metodelogi Penelitian Ekonomi, Teori dan Aplikasi*. Grafindo Persada, Jakarta, Raja 2005, h. 122

⁷Sugiono, *Model Penelitian Kuantitatif Kualitatif R & D*, Cet. III, Alfabeta, Bandung, 2008, h. 193

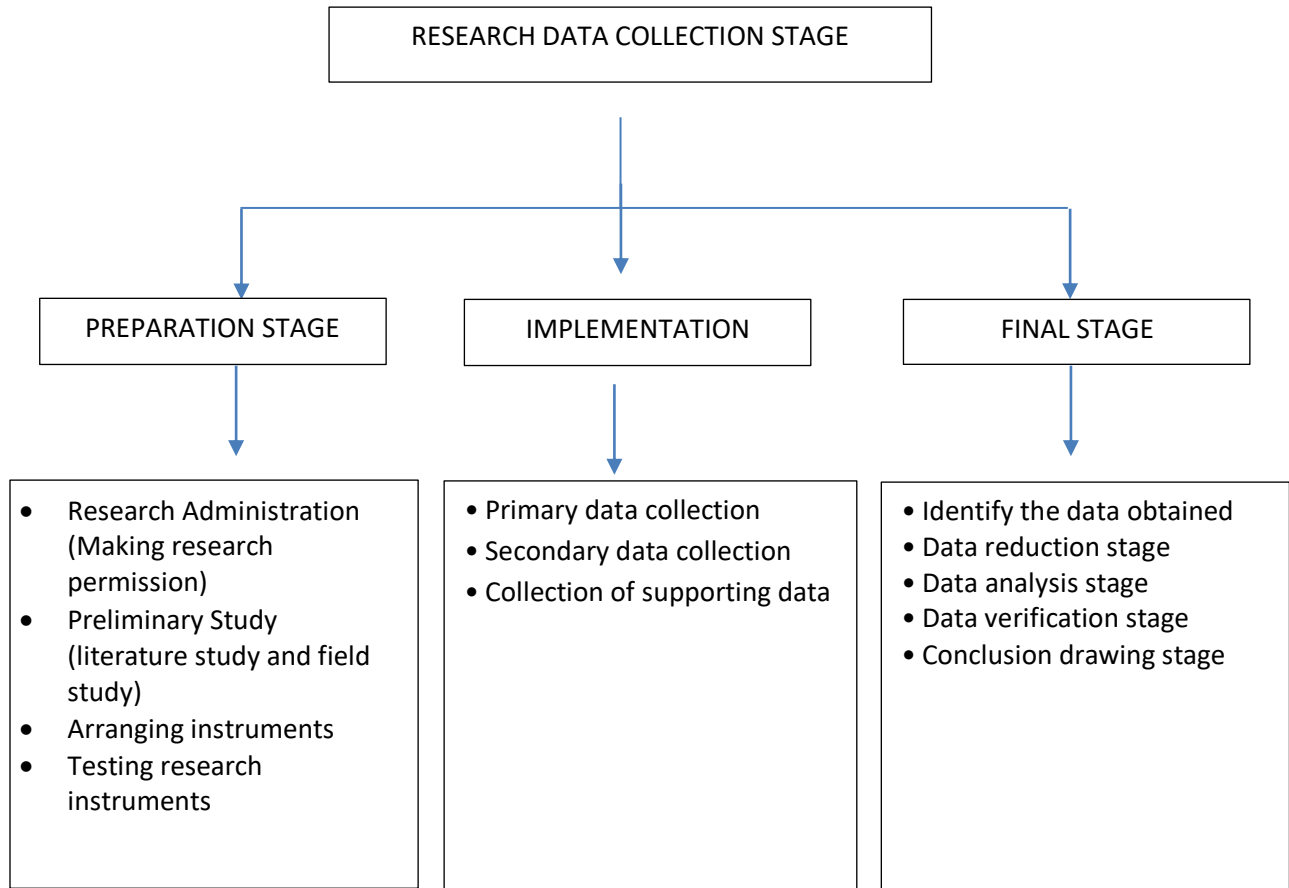


Figure 1. Framework

3. RESULTS AND DISCUSSION

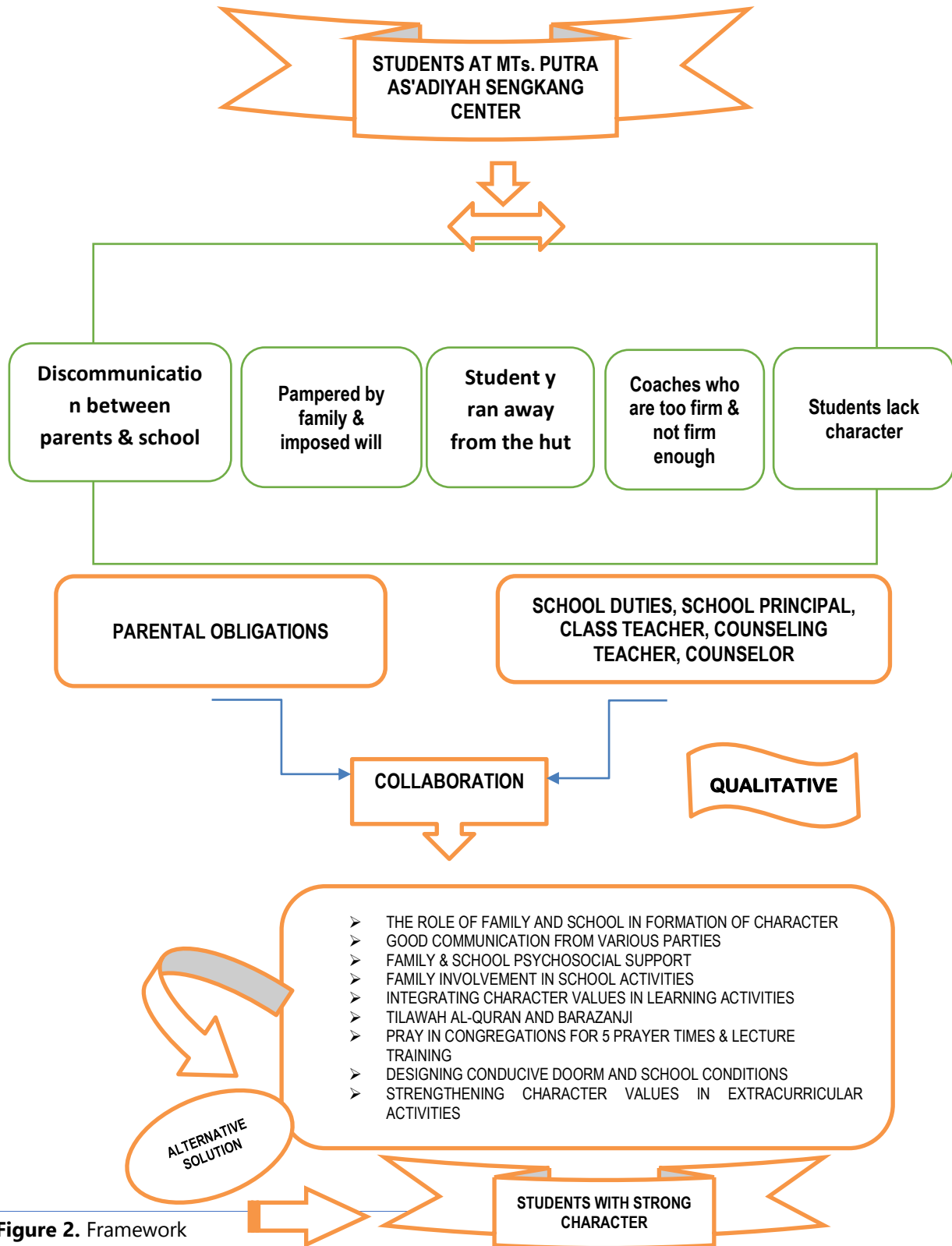


Figure 2. Framework

Character formation is a fundamental process in education that involves many parties. Pre-adolescent age of students at MTs. Putra As'adiyah Sengkang Center is the right time for this character formation. Therefore, maximum effort is needed to achieve the strategic role of families and schools. At Madrasah Tsanawiyah (MTs) As'adiyah Putera Sengkang Center, Majauleng District, Wajo Regency, the concept of character building for students is not just a process of transferring knowledge, but rather a comprehensive effort to develop moral, intellectual and spiritual potential in a sustainable manner.

The Role of the Family in Character Formation

The family is the first and main environment in the process of character formation of students. Students at MTs As'adiyah Putera, their parents had a significant contribution in supporting their children's character development. Some important aspects that families focus on:

1. Moral and Spiritual Education Families are responsible for forming the moral and spiritual foundations of their children through familiarizing them with religious values, ethics and social norms.⁸ Even though the backgrounds of the parents of students at MTs As'adiyah Putera are different, they have a strong belief that their children can be guided and formed into religious and characterful people at MTs. Putra As'adiyah Sengkang Center.
2. The family plays an important role in providing academic and psychological support. Through intensive communication, parents monitor their children's educational progress, provide motivation, and create a conducive learning environment at home.
3. Instilling Cultural Values and Traditions. Families in Sengkang region have a strong Buginese culture with noble values such as *sipakatau* (respecting each other), *sipakalebbi* (glorifying each other), and *sipakainge* (reminding each other). These values are naturally transformed in the process of character education in the family environment.

The Role of Schools in Character Formation

Madrasah Tsanawiyah As'adiyah Putera Sengkang Center has a comprehensive strategy in developing the character of students through various approaches:

1. Integrated curriculum. The school curriculum is systematically designed to integrate character education in every subject. Not only focusing on cognitive aspects, but also paying attention to the affective and psychomotor dimensions of students.
2. Extracurricular Activities. The school organizes various extracurricular activities aimed at developing students' potential, such as:
 - Religious formation
 - Scouting activities

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Syarif, M. Z. *Pendidikan Islam dan Moralitas Sosial Upaya Preventif-Kuratif Dekadensi Moral dan Kehampaan Spiritual Manusia Modernis*. Jakarta: Kencana, 2020.h. 5.

- Sports and arts
 - Development of leadership skills
3. Teacher as Example. The educators at MTs As'adiyah act as role models in shaping the character of students. They not only transfer knowledge, but also become models of behavior that reflect noble morals.
 4. Discipline Development. A consistent system of rules and discipline development help students develop the character of responsibility, independence, and obedience to the rules.

Integration of character values in learning activities

The integration of character values in learning activities is carried out by inserting character values into each subject taught. As stated by Ikhsan Ilyas, a Mathematics teacher, he said:

When I teach mathematics, it's not just about giving students an understanding of how to calculate using mathematical formulas as definite laws, but what moral values can I pass on through mathematics subjects. For example, when I teach to calculate that $6 \times 6 = 36$, in the explanation I tell the students, until whenever they are asked 6×6 they must answer the same as 36. This means that by learning mathematics, we are taught how to have a consistent, honest attitude, and fair.⁹

From the explanation above, it can be understood that these simple activities will gradually form students who are honest, responsible, disciplined, loyal, affectionate, fair, and independent.

Recitations of the Koran and Barazanji

Based on the research results, one form of implementing character education is implemented at MTs. As'adiyah Putra Sengkang Center is to familiarize students with reading the Koran properly and correctly as well as the Barazanji. As the results of the researcher's interview with Syahrani, as a class VIII Aqidah Akhlak teacher, he said:

Getting students used to reading the Qur'an is a form of internalizing character values. Getting into the habit of reading the Koran can calm the soul and can provide wisdom as a perspective on daily life. As it is known, if we often read the Koran it can calm our hearts and make us feel always close to Allah. swt. Therefore, we hold Al-Qur'an tadarus and provide understanding to students so that they like reading the Al-Qur'an in order to fill their souls with rabbaniyah values, feel close to Allah and feel that they are always being watched over. This will make someone avoid deviant behavior. Apart from that, this activity is carried out so that students can read the Qur'an fluently.¹⁰

Based on the results of the interview above, it can be understood that from recitation activities, the school tries to shape the rabbaniyah character of students, through reciting al-

⁹Ikhsan Ilyas, Mathematics subject teacher for class VII MTs. Putra As'adiyah Sengkang Center, *Interview*, Sengkang 1 November 2024

¹⁰Syahrani, "Teacher of Aqidah Morals Subject Class VIII MTs. As'adiyah Putra Pusat Sengkang," *Interview*, Sengkang, 1 November 2024.

Qur'an activities every time they start lessons and every Friday night. It is expected that students can read the Koran fluently.

Congregational Prayers & Lecture Training

The activity of performing congregational prayers needs to be carried out in every school so that students with noble character are developed, who understand and practice Islamic teachings as commanded by Allah SWT and His Messenger. This is the basis of MTs. As'adiyah Putra Sengkang Center in conducting congregational prayer activities at school. This is in accordance with the results of the researcher's interview with the head of the madrasah who said:

One form of implementing character education in developing students' mentality is that we make regulations, namely requiring students to perform midday prayers in congregation at school. It is expected that this activity can train and familiarize students with performing worship, which is an obligation that must be carried out by every Muslim. Through this activity, they can increase their sense of faith and devotion to Allah SWT, and can build brotherhood, unity and oneness between them. Hence, when midday prayer comes, learning activities are stopped and students are invited to perform congregational prayers followed by their teachers.¹¹

Designing Conducive School Conditions

The location of MTs. As'adiyah Putra Sengkang Center is inland, far from the hustle and bustle of the city. The yard is quite large and far from the road so as to avoid the effects of crowds of vehicles. As for the situation in the classroom, the researcher saw and interviewed one of the MTs As'adiyah Putra Sengkang Center students who was sweeping, he said:

Everyday, we take turn cleaning the classroom and outside the classroom. We were in charge of sweeping and arranging chairs and burning rubbish. This has been regulated in the schedule made by our homeroom teacher, and must be done before class starts, so that those on duty arrive early. If the classroom is clean, we can study comfortably and calmly.¹²

Based on the results of researchers' observations and documentation, conducive madrasa conditions are also supported by existing facilities and infrastructure in the madrasa environment. MTs. As'adiyah Putra Sengkang Center, which is located in an inland environment, the construction of which is still in progress, is inadequate and does not support the implementation of conducive learning activities. It is clear that the facilities and infrastructure at the Madrasah require attention from the school and the government in building adequate school facilities to support the implementation of conducive education.

Strengthening character values in extracurricular activities

Extracurricular activities are activities that students participate in outside class hours to develop students' mentality, talents and potential through several special activities aimed at instilling habits of doing positive things so that noble character is embedded in students.

¹¹Muhammad As'ad Maruwewang, "Head of Madrasah MTs.As'adiyah Putera Pusat Sengkang," Interview, Sengkang, 1 November 2024.

¹²Fakhr Razi, "Class VIII.b MTs Students. As'adiyah Putra II Sengkang Center," Interview, Sengkang, 12 November 2024

It is clear that this madrasa is the important means for developing good character. This is the importance of family and school collaboration in forming students' character towards good character and mentality. As stated by Muhammad As'ad Mariwewang:

Collaboration between families and schools in forming the character of students is very urgent because the current situation is very worrying. It is expected that through this effort the character education of people who act uneducated can reflect educated people. Therefore, we make good habits in the madrasa environment. What we prioritize is its presence in the school environment and in the dormitory because we make this activity mandatory for all students at this school. Imagine if students go home at 2 pm. We accommodate as much as possible with extra activities to make them exhausted in the sense of being positively tired.¹³

One of the aims of this activity is to isolate students from the influence of the external environment which can have a negative impact on students. This is in line with the teachings of the Prophet Muhammad p.bu.h. that: People will be safe if they associate with good people, but will be disturbed if they associate with people who have bad behavior. This is analogous to bees and flies. Bees represent good behavior, while flies represent bad behavior. Bees are always in a clean environment and produce healthy honey, while flies are in a dirty environment and cause disease.¹⁴

The importance of character education applied in the world of education has previously been expressed by Thomas Lickona, a character educator from Cortland University who is known as the Father of American Character Education, who stated that there are seven reasons why character education must be delivered:

1. It is the best way to ensure that children have a good personality in their lives;
2. Is a way to improve academic achievement;
3. Some students cannot form a strong character for themselves in another place;
4. Prepare students to respect other parties or people and be able to live in a various society;
5. Starting from the root of the problem related to social moral problems, such as impoliteness, dishonesty, violence, violation of sexual activities, and low work (study) ethic;
6. It is the best preparation for facing workplace behavior;
7. Teaching cultural values is part of the work of civilization.¹⁵

The priority of the madrasah is supporting the actualization of character education which is very urgent at an unstable age. Ki Hajar Dewantara firmly stated that education is an effort to promote the growth of the child's character (inner strength, character), mind (intellect), and body.

¹³Muhammad As'ad Maruwewang, "Head of Madrasah MTs.As'adiyah Putera Pusat Sengkang," Interview, Sengkang, 1 November 2024.

¹⁴Ridwan Abdullah Sani & Muhammad Kadri, *Pendidikan Karakter Mengembangkan Karakter Anak yang Islami*, (Jakarta: BumiAksara, 2016), h. 2.

¹⁵Fathia, "Why is there a Need for Character Education," accessed from <http://learnpsychology.com/why-is-character-education-needed/>, on November 10 2024 at 22.20 .

4. CONCLUSION

This research describes family and school collaboration in forming the character of students at Madrasah Tsanawiyah As'adiyah Putra, Sengkang Center, Majauleng District, Wajo Regency. The role of family and school in forming students' character is very important. It can be seen from the form of collaboration between families and school administrators that are well established so that the goals of parents and schools in forming good character in students can be achieved even though it requires a process to implement some efforts. Those are the role of the family and schools in character formation, integration of character values in learning activities, recitations of the Qur'an and Barazanji, congregational prayers & lecture training, designing conducive school condition, and strengthening character values in extracurricular activities. Furthermore, it is expected that this article will be useful for readers, especially researchers themselves, in applying family and school collaboration in forming good character in children.

Acknowledgment

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