Islamic Education Teachers' Strategies in Instilling the Prophetic Traits to Shape Students' Character at Smp Islam Srengat

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Abstract: *This study aims to analyze the synergistic role between teachers and parents in internalizing the prophetic traits of shiddiq (truthfulness), amanah (trustworthiness), tabligh (effective communication), and fathanah (wisdom) into students' daily lives. A descriptive qualitative approach was used, with data obtained through in-depth interviews, participant observation, and document analysis. The research participants included Islamic education teachers, school leaders, parents, and students at SMP Islam Srengat.*

The findings show that the exemplary role of PAI teachers becomes significantly more effective in shaping student character when it is supported by a religious school climate and active parental involvement. This synergy is reflected through consistent communication between school and home, shared role modelling by teachers and parents, and reinforcement of Islamic values through daily practices. However, several obstacles were also identified, such as limited instructional time, the influence of digital media, and low parental engagement in certain cases.

The study highlights the importance of family involvement in Islamic character education and calls for stronger parenting programs rooted in Islamic values. Although limited in scope to a single institution and based solely on qualitative methods, this study offers novelty through its focus on the integration of prophetic traits by both educational agents—teachers and parents—within the context of Generation Z in the digital era. Theoretically, the research contributes to the discourse on Islamic character education by emphasizing collaborative value transmission. Practically, it provides actionable strategies for strengthening school–parent synergy in shaping students' prophetic character.

Introduction

Education holds a strategic role in shaping students' character and personality, not only in the cognitive aspect but also spiritually and morally. In the context of Islamic education, character formation is carried out through the internalization of the values exemplified by the Prophet Muhammad (peace be upon him), particularly the four obligatory traits: Shiddiq (truthfulness), Amanah (trustworthiness), Tabligh (conveying the message), and Fathanah (wisdom).[1] Role modelling is considered the most effective method in Islamic education, as students tend to imitate real-life behaviours more than they understand theoretical concepts.[2]

Practically, Generation Z students live in an environment disrupted by shifting values due to technological advancements and digital media. In this context, Islamic Education (PAI) teachers are not only responsible for delivering religious material but also for serving as role models of Islamic behaviour. Thus, character education based on prophetic role modelling becomes an urgent necessity to create a generation that is intellectually capable and morally strong.

Although Islamic Education is part of the school curriculum, its effectiveness in shaping students' character remains suboptimal. Studies reveal that many students still exhibit behaviours contrary to Islamic values, such as a lack of respect for teachers, dishonesty, and poor social concern.[3] In various Islamic schools, including SMP Islam Srengat, teacher role modelling has been institutionalized through standard

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[1] Bagus Adi Saputro, Robingun Suyud El-Syam, and Ngatoillah Linnaja, "Analisis Nilai-Nilai Profetik Dalam Pembelajaran Al-Qur'an Hadits Siswa Kelas VIII MTSN 1 Wonosobo," *Al-Tarbiyah : Jurnal Ilmu Pendidikan Islam* 2, no. 2 (December 20, 2023): 62–75, https://doi.org/10.59059/al-tarbiyah.v2i2.864.

[2] Muhammad Anas Ma`arif et al., "Developing Islamic Character Values Through Student Habituation," *Al-Hayat: Journal of Islamic Education* 8, no. 1 (February 27, 2024): 337, https://doi.org/10.35723/ajie.v8i1.501.

[3] Indah Suciati et al., "Character and Moral Education Based Learning in Students' Character Development," *International Journal of Evaluation and Research in Education (IJERE)* 12, no. 3 (September 1, 2023): 1185, https://doi.org/10.11591/ijere.v12i3.25122.

operating procedures and school programs, yet its impact on students' character remains limited.[4]

Furthermore, Islamic Education often focuses primarily on the cognitive domain, failing to sufficiently address the affective and psychomotor domains as emphasized by Bloom in his taxonomy of educational objectives.[5] As a result, while students may understand Islamic values conceptually, they cannot fully apply them in their daily lives.

There is a significant gap between the urgency of character education through role modelling and the current reality where teachers' roles as character models are not fully optimized. Previous research has focused chiefly on general strategies for character education, without specifically examining how PAI teachers implement the prophetic traits in a practical and contextually relevant manner for students.[6]

Moreover, there is still a lack of research explicitly analysing how collaboration between teachers and parents can create a holistic role modelling system at school and home. According to Lickona, effective character education must involve moral knowing, moral feeling, and moral action, all of which should be reinforced through collaboration between educational institutions and families.[7] This research addresses this gap by offering a contextual and measurable approach to Islamic character education.

This study aims to analyses the strategies employed by Islamic Education teachers to instil prophetic traits in students and shape their character at SMP Islam Srengat. It also seeks to identify the supporting and inhibiting factors in the implementation of these strategies and explore the collaborative role between teachers and parents in internalizing Islamic values in students' daily lives.

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[4] Eli Susilawati et al., "Integration of The Prophet Character Model in Students to Grow Akhlakul Karimah," *EDUTEC : Journal of Education And Technology* 7, no. 3 (March 31, 2024), https://doi.org/10.29062/edu.v7i3.856.

[5] B. S. (Ed.). Bloom, *Taxonomy of Educational Objectives: The Classification of Educational Goals. Handbook I: Cognitive Domain* (New York: David McKay Company., 1956).

[6] M Sukri Afkharul Huda, Sariman Sariman, and Mohamad Khasanudin, "Strategy of Islamic Religious Education Teachers in Improving the Islamic Character of Students," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 2 (May 26, 2022): 58–70, https://doi.org/10.37680/scaffolding.v4i2.1439.

[7] T. Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 1991).

Method

This study employed a descriptive qualitative approach aimed at systematically and thoroughly describing the strategies of Islamic Education (PAI) teachers in instilling the exemplary traits of the Prophet Muhammad (peace be upon him) to shape students' character. This approach was chosen because it allows for a contextual and holistic exploration of educational phenomena based on the real-life experiences of research subjects in the field.[8] Descriptive qualitative research enables the researcher to understand the meaning behind the behaviours and strategies applied by PAI teachers in their teaching practices and their relevance to the development of students' Islamic character.[9]

The data sources in this study consisted of primary and secondary data. Primary data were collected directly from PAI teachers, the school principal, and students of SMP Islam Srengat through in-depth interviews and classroom observations. Meanwhile, secondary data included curriculum documents, lesson plans (RPP), and records of religious activities that support character development in the school.[10] A triangulation approach was used to ensure the validity and reliability of the data by comparing information from multiple sources and techniques to achieve a more objective and credible result.[11]

Data was collected using three main techniques: interviews, observations, and documentation. Semi-structured interviews were conducted to explore in-depth information regarding the role-modelling strategies employed by PAI teachers in the learning process. Observations were made by directly examining the interactions between teachers and students inside and outside the classroom to see how the values of shiddiq, amanah, tabligh, and fathanah were integrated into real-life activities. Documentation was used as a complementary method by analysing school documents related to character education programs.[12]

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[8] P Riasnugrahani, M., & Analya, *Buku Ajar: Metode Penelitian Kualitatif.*, ed. Ideas Publishing (Gorontalo, 2023).

[9] Herman H I, *Metodologi Penelitian Kualitatif, Kuantitatif, Mix Methods, Deskriptif Dan Pengembangan* (Makasar: Badan Penerbit UNM., 2025).

[10] Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 2002).

[11] J Miles, M. B., Huberman, A. M., & Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (New York: Sage Publication, 2018).

[12] J. W Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (New York: Sage Publications., 2022).

The data were analysed using the interactive model proposed by Miles, Huberman, and Saldana, consisting of three main steps: data condensation, data display, and conclusion drawing and verification.[13] Data were reduced and classified in the condensation phase according to relevant themes, such as role-modelling strategies, supporting and inhibiting factors, and student responses. The data were then presented in descriptive narrative form to help identify patterns and relationships among the themes. Finally, conclusions were drawn inductively and validated through triangulation of techniques and data sources to ensure the accuracy and validity of the findings.[14]

From the students' perspective, the internalization of the Prophet's traits—such as honesty, trustworthiness, and responsibility—was not only understood theoretically but also practiced in their daily behaviour. For instance, several students mentioned that they chose to return lost items or remind their friends about prayer times because they felt it was part of what a Muslim should do, inspired by the values conveyed by their Islamic education teacher. This illustrates that the character education process extended beyond the classroom, as students began to reflect these values in real-life decisions. Their responses suggest a gradual internalization influenced by repeated modelling from teachers and the reinforcement of Islamic values both at school and at home.

This study focuses on the overall implementation of Islamic education strategies in character building, without specifically analysing how demographic variables—such as gender, socio-economic status, or parental education—might influence the effectiveness of these strategies. Future studies are encouraged to explore these factors to offer a more comprehensive understanding of the contextual impact on value internalization.

Result and Discussion

Islamic Education Learning Strategies in Instilling the Prophetic Traits to Students

Character formation is integral to the learning process at SMP Islam Srengat. One concrete effort is implementing Islamic Education (PAI) strategies that aim to instill prophetic traits, namely shiddiq (truthfulness), amanah (trustworthiness), tabligh (delivering the truth),

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[13] Miles, M. B., Huberman, A. M., & Saldana, *Qualitative Data Analysis: A Methods Sourcebook.*

[14] Sugiyono, *Metode Penelitian Kualitatif Dan R&D* (Bandung: Alfabeta, 2009).

and fathanah (intelligence). PAI teachers function as subject instructors and real-life role models for students.[15]

As the direct implementers of the learning process, PAI teachers play a central role in designing appropriate strategies to deliver the values exemplified by Prophet Muhammad (peace be upon him). At SMP Islam Srengat, teachers actively integrate character values into lesson plans (RPP), adjust teaching materials to the students' social and psychological conditions, and choose methods that go beyond the cognitive domain to address affective and psychomotor aspects.[16]

One of the main strategies applied is direct role modeling. Teachers consistently demonstrate honesty in their actions, arrive on time, speak courteously, and treat all students fairlyIn line with Bandura's social learning theory, this strategy suggests that individuals develop understanding and behavior patterns by observing role models.[17] Teacher role modeling becomes an effective method of instilling Islamic values, as students tend to grasp these values more effectively through real examples than theoretical explanations.

This role modeling is further supported by other methods such as inspirational lectures, Prophetic stories (sirah nabawiyah), group discussions, simulations, and social action projects. For instance, to instill the trait of amanah, teachers assign individual and group responsibilities with deadlines. For shiddiq, students are encouraged to be honest during exams and daily tasks. These methods align with Bloom's taxonomy, which emphasizes integrating cognitive, affective, and psychomotor domains in education.[18]

Habituation is also a key approach to internalizing prophetic values. This is done through daily routines such as greeting each other, shaking hands, performing congregational prayers, reading the Qur'an together, and filling break time with dhikr or reading Islamic books. According to Sanderse, habituation is a character education method

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[15] Deli Saputra, "Strategi Guru Pendidikan Agama Islam Dalam Menanamkan Nilai-Nilai Karakter Pada Siswa," *JMPA (Jurnal Manajemen Pendidikan Al-Multazam)* 3, no. 2 (September 29, 2021): 67, https://doi.org/10.54892/jmpa.v3i2.105.

[16] Nurul Komariah and Ishmatun Nihayah, "Improving The Personality Character of Students Through Learning Islamic Religious Education," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (March 27, 2023): 65–77, https://doi.org/10.59373/attadzkir.v2i1.15.

[17] A Bandura, *Social Foundations of Thought and Action: A Social Cognitive Theory* (Englewood Cliffs, NJ: Prentice-Hall, 1986).

[18] Bloom, *Taxonomy of Educational Objectives: The Classification of Educational Goals. Handbook I: Cognitive Domain.*

that emphasizes repetitive practice so that positive behaviors become ingrained in students.[19]

Teachers also actively provide advice and motivation using a persuasive and empathetic approach. This emotional engagement is important in fostering moral feeling, as Lickona described.[20] The teacher acts as a religious instructor and spiritual mentor, guiding and motivating students to internalize Islamic values in their daily lives.

Another strategy involves engaging students in religious activities, such as congregational prayers, khatmil Qur'an, Islamic holiday commemorations, and religious competitions. These activities offer contextual and practical learning experiences, reinforcing the importance of daily emulating the Prophet's example.[21] Teachers also apply reflective strategies, encouraging students to contemplate the relevance of prophetic traits in their personal lives. This process allows students to connect their learning values with their own experiences. This strategy is closely related to experiential learning, which emphasizes the internalization of values through direct involvement in real-life situations.[22]

The learning approach used is both integrative and transformative. It is integrative because prophetic values are embedded in PAI subjects and throughout all school activities. It is transformative because the learning aims to change students' ways of thinking, behaving, and acting by noble Islamic values.[23] These findings are supported by previous research showing that PAI teachers' strategies for shaping students' character involve direct modeling, emotional engagement, and the integration of Islamic values into all school activities.[24] Nisa also

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[19] Wouter Sanderse, "The Intersection of Teacher Modelling and Student Emulation in Moral Education," *On Education. Journal for Research and Debate* 7, no. 19 (April 2024), https://doi.org/10.17899/on_ed.2024.19.5.

[20] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*.

[21] Arif Aminin, Mar Syahid, and Mulajimatul Fitria, "Strategi Guru Pendidikan Agama Islam Dalam Meningkatkan Akhlak Pada Siswa-Siswi MTsN 3 Banyuwangi," *MUNAQASYAH : Jurnal Ilmu Pendidikan Dan Pembelajaran* 5, no. 2 (November 30, 2023): 116–29, https://doi.org/10.58472/munaqosyah.v5i2.175.

[22] Ma`arif et al., "Developing Islamic Character Values Through Student Habituation."

[23] Ahmad Abdul Rochim and Amal Khayati, "Role of Islamic Education Teachers in Shaping Students' Religious Character in the Digital Era: A Case Study of SDN 1 Kondangsari, Cirebon," *HEUTAGOGIA: Journal of Islamic Education* 3, no. 2 (December 31, 2023): 259–69, https://doi.org/10.14421/hjie.2023.32-10.

[24] Huda, Sariman, and Khasanudin, "Strategy of Islamic Religious Education Teachers in Improving the Islamic Character of Students."

confirmed that students are more likely to emulate values such as honesty and responsibility when they directly observe them in their teachers' behavior.[25]

However, these strategies are not without challenges. One significant obstacle is the inconsistency of teachers' behavior in demonstrating the values they teach. When teachers fail to act by the values they promote, students may lose trust and become confused about the moral messages being conveyed.[26] This highlights the need to strengthen teachers' professionalism and integrity, as they are key agents in character education.[27]In addition, external influences such as social media and non-Islamic peer environments pose challenges in internalizing the prophetic traits. Therefore, a synergistic collaboration between schools, families, and communities is essential to build a conducive character education ecosystem .[28]

Overall, the Islamic Education learning strategies at SMP Islam Srengat demonstrate that character development through the prophetic traits requires a comprehensive approach, involving teacher modeling, value habituation, reflective practices, and stakeholder synergy. With these strategies, students gain Islamic knowledge and learn to internalize and apply these values in real life.

Supporting and Inhibiting Factors in the Success of PAI Teachers' Strategies to Instil Prophetic Traits in Students' Character Formation

The success of Islamic Education (PAI) teachers in instilling the prophetic traits into students is greatly influenced by various supporting and inhibiting factors, both internal and external. These factors work synergistically to build a strong and sustainable character education system. Conversely, if not adequately addressed, some barriers may hinder the internalization of Islamic values and reduce the effectiveness of role-modeling-based learning.

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[25] Eka Novia Nisa, "Pendidikan Karakter Dan Keteladanan Guru Dalam Kepribadian Siswa," *QATHRUNÂ* 8, no. 2 (December 6, 2021): 22, https://doi.org/10.32678/qathruna.v8i2.5306.

[26] Dodo Murtado et al., "Optimalisasi Pemanfaatan Media Pembelajaran Online Sebagai Upaya Meningkatkan Hasil Belajar Siswa Di Sekolah Menengah Atas," *Journal on Education* 6, no. 1 (2023): 35–47.

[27] E. Mulyasa, *Menjadi Guru Profesional: Menciptakan Pembelajaran Yang Kreatif Dan Menyenangkan.* (Bandung: Remaja Rosdakarya, n.d.).

[28] H. A. R Tilaar, *Pendidikan, Kebudayaan, Dan Masyarakat Madani Indonesia.* (jakarta: PT. Remaja Rosdakarya., 2000).

One of the most crucial success factors is the professionalism and integrity of PAI teachers. Teachers who consistently demonstrate the traits of shiddiq, amanah, tabligh, and fathanah are more likely to be accepted and emulated by students. Real behavior has a greater impact than mere verbal instruction. As Mulyasa points out, teachers are the front line of character education—not only transferring knowledge but also serving as living role models.[29]

Another important supporting factor is a religious and value-oriented school environment. At SMP Islam Srengat, this environment is cultivated through worship routines, greetings, religious programs such as short sermons (kultum) and Qur'an memorization (tahfidz), and recognition for students who demonstrate good behavior. Tilaar emphasizes that character education requires a consistent environment so that the values instilled become habitual rather than remaining theoretical.[30]

Curricular support also plays a significant role. A curriculum integrating character values enables teachers to easily connect Islamic teachings with students' daily lives. It provides room for contextual learning, aligning with Bloom's educational domains—cognitive, affective, and psychomotor—that complement each other in character formation.[31]

Another internal factor is the emotional engagement and effective communication between teachers and students. Based on interviews, students responded positively to teaching methods that involve direct role modeling and a persuasive approach. For instance, when teachers fulfill their promises, it strengthens the value of amanah and builds students' respect for their teachers.

The collaboration between teachers and parents further enhances success. Supportive parents who continue character education at home reinforce the values taught in school. As Zakiah Daradjat explains, the family is the first and primary educational institution, and values are more deeply rooted when supported by a religious parenting style at home.[32]

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[29] Mulyasa, *Menjadi Guru Profesional: Menciptakan Pembelajaran Yang Kreatif Dan Menyenangkan.*

[30] Tilaar, *Pendidikan, Kebudayaan, Dan Masyarakat Madani Indonesia.*

[31] Bloom, *Taxonomy of Educational Objectives: The Classification of Educational Goals. Handbook I: Cognitive Domain.*

[32] Zakiah Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 1996).

However, several challenges hinder the effectiveness of these strategies. One major obstacle is the inconsistency of teacher behavior. When teachers fail to exhibit their teaching values, students may become confused and lose trust in the moral lessons.[33] This underscores the importance of maintaining teacher integrity in all areas of life, not just in the classroom.

Furthermore, another significant barrier is the limited instructional time allocated to Islamic Education (PAI), which restricts teachers' ability to consistently integrate and reinforce prophetic values. Given that character education depends on continuous exposure and repetition, this time constraint often hinders the deep internalization of values such as ṣidīq, amānah, tablīgh, and fathānah.

This lack of sufficient time reduces opportunities for sustained value internalization, which requires regular reinforcement and habituation. As Al-Ghazali emphasized, character is formed through repeated practice and continuous moral guidance, making limited instructional time a substantial obstacle.[34]

Negative influences from external environments, such as social media, pop culture, and non-Islamic peer groups, also pose serious challenges. Often, the messages conveyed through media contradict Islamic values, and students are more exposed to external content than religious teachings. Highlight that Generation Z is highly vulnerable to media influence due to their intense digital interaction.[35]

In addition, uneven levels of internal student motivation also hinder the internalization process. Not all students are equally aware or willing to practice the values taught. In this regard, developing spiritual intelligence as proposed by Zohar and Marshall becomes essential.[36] Spiritual intelligence helps students internalize values more profoundly by encouraging them to act based on meaning and moral principles.

A lack of parental involvement in character education impedes teachers' strategies. Some parents are not actively reinforcing values at

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[33] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*.

[34] Mohammad Attaran, "Moral Education, Habituation, and Divine Assistance in View of Ghazali," *Journal of Research on Christian Education* 24, no. 1 (January 2, 2015): 43–51, https://doi.org/10.1080/10656219.2015.1008083.

[35] Murtado et al., "Optimalisasi Pemanfaatan Media Pembelajaran Online Sebagai Upaya Meningkatkan Hasil Belajar Siswa Di Sekolah Menengah Atas."

[36] I. Zohar, D., & Marshall, *SQ: Spiritual Intelligence, the Ultimate Intelligence.* (London: Bloomsbury Publishing., 2000).

home, leaving the school as the sole provider of moral education.[37] Consistent modeling in both school and home environments is key to accelerating character development. Therefore, parenting programs and routine teacher-parent communication must be strengthened.[38]

The strategies implemented at SMP Islam Srengat have been relatively successful, combining several supporting factors in synergy. PAI teachers serve as consistent role models, the school fosters a religious atmosphere, and most parents support their children's character formation. However, this success must be continuously improved by addressing ongoing obstacles such as media influence, time limitations, and teachers' need for continuous professional development.

In conclusion, the success of instilling prophetic traits in students does not rely on a single factor, but rather on integrating professional and consistent teachers, a supportive environment, a character-based curriculum, and active collaboration between school and family. Conversely, weaknesses in any of these elements can significantly undermine the development of students' Islamic character.

The Synergistic Role of Teachers and Parents in Integrating the Prophetic Traits into Students' Daily Lives

The synergy between teachers and parents is the foundational pillar for the success of character education based on Islamic values. Teachers, as formal educators at school, and parents, as primary educators at home, share complementary responsibilities in shaping students' character. This collaboration is particularly crucial in integrating the prophetic traits shiddiq (truthfulness), amanah (trustworthiness), tabligh (conveying truth), and fathanah (wisdom) into students' daily lives consistently and sustainably.

Teachers play a strategic role in designing and implementing role-modeling-based learning strategies at school. PAI teachers at SMP Islam Srengat convey these values through the prophetic communication approach with empathy, compassion, and wise assertiveness.[39] Their

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[37] Sanderse, "The Intersection of Teacher Modelling and Student Emulation in Moral Education."

[38] Komariah and Nihayah, "Improving The Personality Character of Students Through Learning Islamic Religious Education."

[39] Sahri et al., "Implementation Of Prophetic Education In Building Religious And Social Culture At Al Fattah Islamic High School," *Re-JIEM (Research Journal of Islamic Education Management)* 6, no. 1 (May 16, 2023): 18–28, https://doi.org/10.19105/re-jiem.v6i1.8683.

attitudes and behaviors serve as real-life examples that strongly influence students. On the other hand, parents function as the primary educators in the home environment, reinforcing these values through daily practices and habitual routines.[40]

The importance of this collaboration is evident in the best practices observed at SMP Islam Srengat. Parents are involved through communication forums such as WhatsApp groups, parent-teacher meetings, and teacher consultations. One parent, Mrs. Khotim, expressed that open and accessible communication with teachers significantly helps her understand her child's character development. This ongoing communication fosters alignment of values between home and school.

Two-way communication between teachers and parents also serves as a foundation for designing contextual and relevant character education strategies. According to Kurniawan, active and supportive communication fosters collaborative spaces that strengthen character education.[41] At SMP Islam Srengat, this is reflected in parental involvement in regular religious gatherings, charitable events, and joint worship activities involving students, teachers, and parents.[42]

Another form of this synergy is the direct modeling provided by parents at home. Children tend to imitate their parents' behavior, making it essential to demonstrate prophetic traits through daily actions. Acts such as speaking truthfully, keeping promises, conveying kindness to children, and making wise decisions are concrete expressions of the Prophet's example .[43] In this way, the values taught at school are not merely theoretical but brought to life at home.

This role becomes even more critical considering the social and moral challenges faced by Generation Z. The influence of social media and unregulated peer environments can erode moral values without strong filters from both home and school. In an interview, the principal of SMP Islam Srengat noted that the most significant challenge in

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[40] Zakiah Daradjat, *Ilmu Pendidikan Islam*.

[41] Naufal Kurniawan, Sun Limei, and Sarkissian Catherine, "Improving Students Islamic Behavior through Teacher Prophetic Education Model," *International Journal of Educational Narratives* 1, no. 1 (June 23, 2023): 28–32, https://doi.org/10.55849/ijen.v1i1.239.

[42] Komariah and Nihayah, "Improving The Personality Character of Students Through Learning Islamic Religious Education."

[43] Arif Rohman Hakim, "Islamic Religious Education Strategy in Instilling Character Moral Values in Adolescents," *International Journal of Social Health* 1, no. 2 (December 31, 2022): 64–68, https://doi.org/10.58860/ijsh.v1i2.12.

character education arises when the home environment does not support the values instilled at school. This highlights the vital role of parents in character development.

KH Ahmad Dahlan emphasized the importance of education beyond knowledge acquisition to include realizing values through practical actions. Teachers and parents must consistently serve as exemplary figures in speech and behavior .[44] Their synergy creates an integrated and holistic value system that permeates all aspects of students' lives. In addition to communication and role modeling, habituation is a key to the success of this synergy. Islamic values are reinforced at school through daily routines such as group prayers, short sermons (kultum), and religious programs. Parents continue the process at home by guiding children in worship and social interactions. Affirms that consistent habituation across these two environments accelerates value internalization.[45]

However, not all parents are aware of and understand value-based parenting. Differences in educational and cultural backgrounds may affect the effectiveness of collaboration between home and school. Therefore, schools are responsible for educating and empowering parents through seminars, parenting workshops, and training sessions that clarify their roles in character building .[46]

Moreover, this collaboration benefits students and strengthens the relationship between schools and communities. Lickona asserts that robust character education requires the involvement of three main pillars: school, family, and society.[47] Islamic values become deeply rooted and evolve into a shared culture when these three elements work harmoniously.

In practice, findings show that students who receive reinforcement from school and home demonstrate more consistent moral behavior. They tend to be honest, responsible, and actively involved in religious and social activities. This two-way consistency is key to fostering resilient

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[44] Asmuni, *Pemikiran Pendidikan KH Ahmad Dahlan Dan Relevansinya Dengan Pendidikan Islam Kontemporer.* (Yogyakarta: Suara Muhammadiyah., 2016).

[45] S Pitri, "Strategi Pembelajaran PAI Dalam Pembentukan Karakter Siswa Di SMA Negeri 2 Badar Aceh Tenggara," *Pharmacognosy Magazine* 75, no. 17 (2021): 399–405.

[46] Ma`arif et al., "Developing Islamic Character Values Through Student Habituation."

[47] Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility.*

Islamic character in students, enabling them to withstand the challenges of modern life .[48]

In conclusion, these findings underscore the necessity of building a collective awareness that character education is not the sole responsibility of teachers or schools. Parents play a crucial role in reinforcing the values taught in the classroom. When communication flows smoothly, role models are consistently present, habituation occurs regularly, and the values originate from a unified environment, students develop a strong moral foundation. They are better equipped to face life's challenges.

Conclusion

Based on the findings of the research conducted at SMP Islam Srengat, it was discovered that Islamic Education (PAI) learning strategies grounded in teachers' role modeling—focusing on the prophetic traits of the Prophet Muhammad SAW: shiddiq (truthfulness), amanah (trustworthiness), tabligh (conveying the truth), and fathanah (wisdom)—demonstrate significant effectiveness in shaping students' character. These strategies do not operate in isolation but are strengthened by supporting factors such as teacher professionalism, a religious school environment, an integrated curriculum, and consistent two-way communication between teachers and parents. On the other hand, several obstacles were also identified, including limited instructional time, inconsistent teacher behavior, the negative influence of social media, and low parental involvement in certain cases.

The implications of these findings suggest that the success of character education based on role modeling does not rely solely on classroom instructional strategies but is significantly influenced by active collaboration between schools and families. Therefore, schools should enhance parenting programs, provide systematic training in role modeling for teachers, and design continuous value habituation systems that operate both at school and at home. Additionally, schools are encouraged to allocate more instructional time for character education and develop structured parenting workshops that equip parents with practical tools to support moral development at home. This comprehensive approach offers a strategic response to the challenges of

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[48] Ibid.

nurturing character among Generation Z students in an era of digital disruption and value globalization.

However, this study is limited in scope, as it focuses solely on SMP Islam Srengat and relying solely on a qualitative descriptive method, which constrains the generalizability of the findings. Future research should consider involving multiple school contexts and employing mixed-methods approaches to yield broader and more comparative insights across various educational settings.

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Arikunto, Suharsimi. Prosedur Penelitian Suatu Pendekatan Praktek. Jakarta: Rineka Cipta, 2002.

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