Edukasi Islami: Jurnal Pendidikan Islam, VOL: 15/No: 03 **P-ISSN: 2252-8970**
DOI: 10.30868/ei.v15i03.10388 **E-ISSN: 2581-1754**

Date Received : **June 2026**
Date Revised : **August 2026**
Date Accepted : **August 2026**
Date Published : **August 2026**

FAMILY–MADRASAH PARTNERSHIP IN ISLAMIC MORAL EDUCATION: A CASE STUDY AT MTS AL-HUDA DENDANG

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Kata Kunci:
Kemitraan; keluarga; madrasah; pendidikan akhlak; siswa

ABSTRAK

Pendidikan akhlak merupakan bagian penting dalam pembentukan karakter peserta didik yang memerlukan sinergi antara keluarga dan madrasah. Penelitian ini bertujuan menganalisis pelaksanaan kemitraan keluarga dan madrasah, faktor pendukung dan penghambat, serta bentuk kemitraan dalam menanamkan pendidikan akhlak siswa di MTs Al-Huda Dendang, Kabupaten Tanjung Jabung Timur, Provinsi Jambi. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian lapangan. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa kemitraan keluarga dan madrasah diwujudkan melalui empat bentuk yang saling berkaitan, yaitu komunikasi, partisipasi, pengawasan bersama, dan keteladanan. Faktor pendukung meliputi komunikasi yang baik, kesadaran orang tua, dan dukungan program keagamaan madrasah, sedangkan faktor penghambat meliputi kesibukan orang tua, pengaruh media sosial, lingkungan pergaulan, dan perbedaan pola pendidikan. Penelitian ini menegaskan bahwa komunikasi, partisipasi, pengawasan bersama, dan keteladanan merupakan empat unsur utama kemitraan keluarga dan madrasah dalam menanamkan pendidikan akhlak siswa.

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Keywords:
Partnershi; famil; madrasah; moral education; students

ABSTRACTS
Moral education is an essential component of students' character development that requires synergy between families and madrasas. This study aims to analyze the implementation of family–madrasah partnerships, the supporting and inhibiting factors, and the forms of partnership in fostering students' moral education at MTs Al-Huda Dendang, East Tanjung Jabung Regency, Jambi Province. This study employed a qualitative approach with a field research design. Data were collected through observation, interviews, and documentation, and analyzed using the Miles and Huberman interactive model. The findings indicate that family–madrasah partnerships are manifested through four interrelated forms: communication, participation, joint supervision, and role modeling. Supporting factors include effective communication, parental awareness, and support for madrasah religious programs, while inhibiting factors include parents' busy schedules, social media influence, students' social environment, and differences in educational patterns. This study confirms that communication, participation, joint supervision, and role modeling constitute the four key elements of family–madrasah partnerships in fostering students' moral education.

A. INTRODUCTION

Moral education is one of the fundamental aspects of the Islamic education system, which is oriented toward the development of students' character, morality, and personality (Ajeng, 2024; Priyonggo et al., 2026). Education is not merely understood as a process of knowledge transfer, but also as a process of value internalization aimed at shaping individuals who are faithful, knowledgeable, and possess noble character (Rahman et al., 2025; Syamhadi & Rokhmadi, 2025). Within the context of Islamic education, morality serves as an important indicator of educational success because it is directly related to students' behavior in their daily lives (Ansari & Muhlis, 2026). Moral values not only reflect the relationship between humans and God, but also encompass social relationships, attitudes, responsibilities, and behavior toward the surrounding environment (Antari & Anadhi, 2025). Therefore, moral education needs to be instilled systematically and continuously through various educational environments, particularly the family, madrasah, and community, so that moral values are not only understood cognitively but also internalized through habituation and exemplary behavior.

Madrasahs, as formal Islamic educational institutions, hold a strategic position in fostering students' moral development. In addition to functioning as centers for knowledge development, madrasahs also bear responsibility for instilling Islamic values and shaping students' character in an integrated manner (Alias et al., 2026; Apriyani et al., 2025; Asriani et al., 2026). The existence of madrasahs in Indonesia has gained legitimacy within the national education system and has become an essential component of value-based education development. In practice, madrasahs emphasize not only academic achievement but also the integration of moral, spiritual, and social learning within the educational process (Langeningtias et al., 2021; Muhyi & Adibah, 2026). Thus, educational success in madrasahs is measured not only by students' academic performance but also by the formation of akhlakul karimah, as reflected in

their daily behavior and interactions within the school, family, and community environments.

However, the dynamics of social development and technological advancement in the modern era present increasingly complex challenges to students' moral development. Changes in patterns of social interaction, the growing influence of digital media, and the declining intensity of family supervision have become factors influencing children's and adolescents' behavior (Fadilah et al., 2026). Various phenomena, such as declining politeness, weakening discipline, increasing individualistic behavior, and limited self-control among students, indicate that moral education continues to face significant contemporary challenges. These conditions require educational institutions, particularly madrasahs, not only to focus on formal classroom instruction but also to establish collaboration with families as the primary educational environment for children.

The family plays a fundamental role in the process of shaping children's character and morality (Hanifah & Nasution, 2025). From the perspective of Islamic education, the family is regarded as the first and primary educational environment that significantly influences children's personality development (Febriani et al., 2024; Rihadini & Apriyanto, 2026; Yohana et al., 2025). This position is closely related to the concept of *tarbiyah*, which emphasizes the process of nurturing and developing individuals comprehensively, and *ta'dib*, which places the formation of proper conduct, discipline, and *adab* at the center of education. In this framework, *akhlak* is not merely a set of moral rules but an internalized disposition that is manifested through consistent behavior. Parents therefore have an essential role in providing *uswah hasanah* (good example), habituating Islamic values, and guiding children's conduct in everyday life. This responsibility is reinforced by the command of Allah SWT in Surah At-Tahrim verse 6, which emphasizes the obligation to protect oneself and one's family from harmful actions. Thus, moral education fundamentally begins within the family and should be strengthened through *ta'awun* (mutual cooperation) between parents and educational institutions. Continuity between family-based *tarbiyah* and madrasah-based education is therefore essential for ensuring that Islamic moral values are consistently practiced across educational environments.

Previous studies have shown that family involvement in education significantly influences students' character and behavioral development. Earlier research explains that the family serves as the first agent of socialization in shaping children's values, attitudes, and behavioral patterns through everyday interactions (Fadilah et al., 2026). Other studies further emphasize that the success of children's education is strongly influenced by parental attention and involvement in moral development as well as behavioral supervision within the family environment (Bancin et al., 2025; Zailani et al., 2025). Within the context of Islamic education, moral development cannot be effectively implemented if it is solely delegated to formal educational institutions without support and habituation from the family environment.

On the other hand, teachers also play an important role in instilling moral education among students. Teachers function not only as instructors but also as role models, mentors, and moral figures for students (Jumatullailah et al., 2024; Syarif, 2025). In the Islamic educational tradition, this role is closely associated with *uswah hasanah*, in which moral values are conveyed not only through instruction but also through exemplary conduct. Therefore, relationships between teachers and parents

need to be built through harmonious communication and cooperation to ensure that students' moral development takes place continuously. Such cooperation reflects the principle of *ta'awun*, whereby educational responsibility is shared between family and madrasah. Synergy between teachers and parents can strengthen the effectiveness of moral education because the values taught at school receive reinforcement through habituation within the family environment (Loka & Annisak, 2025; Sumar et al., 2025). Such collaboration is essential considering that students develop not only within madrasahs but also within family and community environments.

Nevertheless, various studies indicate that partnership relationships between families and schools in moral education still encounter several obstacles. Communication between parents and schools often remains limited and has not been optimally structured (Due et al., 2026). Some parents continue to place full responsibility for moral education on schools, while schools themselves face limitations in supervising students' behavior outside formal educational settings (Uminah et al., 2025). As a result, discontinuity occurs between moral development carried out at school and habituation within the family environment. These conditions contribute to the less optimal internalization of moral values in students' daily lives.

Furthermore, preliminary interviews with several parents revealed that some religious practices and behavioral habits implemented in the madrasah had not been fully practiced in students' daily lives within their families. Several students still demonstrated undisciplined behavior, inconsistency in performing religious practices, and limited ability to apply politeness and moral values optimally at home and within the wider community. These conditions indicate a gap between moral education implemented in the madrasah and habituation within the family environment. In other words, the process of internalizing moral values has not yet been fully integrated between these two educational environments.

These problems indicate the importance of strengthening an effective partnership model between families and madrasahs in fostering students' moral education. From an Islamic education perspective, partnership should not merely be understood as formal communication between parents and schools, but as a form of shared educational responsibility based on *ta'awun*, involving guidance, participation, supervision, habituation, and exemplary conduct. A meaningful partnership should therefore create continuity of Islamic values between the family and madrasah environments. In this context, the partnership model needs to explain not only whether families and madrasahs cooperate, but also how such cooperation is practiced in students' moral development and how the two educational environments complement one another.

Previous studies on moral education have generally examined teachers' strategies, instructional approaches, character-building programs, or parental involvement separately. Studies focusing on teacher-centered moral education tend to emphasize the role of teachers and school-based programs, while research on parental involvement often discusses the family's contribution without examining the continuity of moral education between family and school environments (Bancin et al., 2025; Fadilah et al., 2026; Zailani et al., 2025). Recent studies have also examined school–parent collaboration in character education within madrasah settings, demonstrating the importance of parental involvement and family–school cooperation in supporting students' character development. However, these studies primarily

examine the influence, general patterns, or forms of collaboration rather than specifically identifying an integrated partnership model for Islamic moral education that connects family and madrasah practices. Thus, an important gap remains in understanding how family and madrasah jointly organize communication, participation, supervision, and exemplary practices as interconnected dimensions of moral education, particularly in private madrasahs located in regional areas.

The present study addresses this gap by examining family–madrasah partnership specifically as an integrated mechanism for Islamic moral education. Rather than treating parental involvement, teacher roles, and school programs as separate elements, this study identifies how they are connected in the everyday process of students' moral formation. The central contribution of this study is the identification of a four dimensional family madrasah partnership model consisting of communication, participation, joint supervision, and role modeling. These four dimensions illustrate how the principles of *ta'awun*, *tarbiyah*, *ta'dib*, and *uswah hasanah* can be operationalized through collaboration between families and madrasahs. This model provides a more specific understanding of how Islamic moral education can be sustained across family and institutional educational environments, particularly in the context of a private madrasah in a regional area.

Based on the above discussion, this study aims to analyze the family–madrasah partnership in fostering students' moral education at MTs Al-Huda Dendang, East Tanjung Jabung Regency, Jambi Province, with particular attention to its forms, supporting and inhibiting factors, and the dimensions that constitute the partnership model. The study is expected to contribute to Islamic education scholarship by offering an empirically grounded four-dimensional family–madrasah partnership model communication, participation, joint supervision, and role modeling for fostering students' moral education. Practically, the findings may serve as a reference for madrasahs and families in developing more integrated, sustainable, and contextually appropriate approaches to students' moral development.

B. METHOD

This study employed a qualitative approach with a field research design. The qualitative approach was selected because the study aimed to gain an in-depth understanding of family–madrasah partnerships in fostering students' moral education within a naturally occurring social context. This approach enabled the researcher to explore interaction patterns, forms of collaboration, and the dynamics between families and madrasahs in the process of students' moral development.

The study was conducted at MTs Al-Huda Dendang, East Tanjung Jabung Regency, Jambi Province. The research site was purposively selected because the madrasah implements moral development programs integrated with religious activities and character habituation practices. Preliminary observations also indicated a lack of continuity between moral development within the madrasah and moral habituation within the family environment. This condition made MTs Al-Huda Dendang a relevant setting for examining family–madrasah partnerships in fostering students' moral education.

The participants were selected using purposive sampling based on their knowledge, experience, and direct involvement in students' moral development and family–madrasah partnerships. A total of nine participants were involved in the study,

consisting of one madrasah principal, one Aqidah Akhlak teacher, one homeroom teacher, three parents, and three students. The inclusion of participants from different roles enabled the researcher to obtain perspectives from both the madrasah and family environments and to compare their experiences regarding students' moral development.

Participant selection was conducted progressively according to the needs of the research data. Data collection continued until data saturation was achieved. Saturation was determined when additional interviews and observations no longer generated substantially new information, perspectives, or themes relevant to the research questions. The researcher continuously compared emerging information across participant categories and data sources. When recurring patterns became consistent and additional data only confirmed previously identified findings, the data collection process was considered sufficient.

Data were collected through observation, semi-structured interviews, and documentation. Observation employed a passive participatory approach, in which the researcher was present at the research site and observed activities without directly participating in the observed activities. Observation focused on students' moral development activities, teacher–student interactions, religious programs, behavioral habituation, and interactions related to family–madrasah cooperation.

Semi-structured interviews were conducted individually with all selected participants. The interviews lasted approximately 30–45 minutes per participant and were conducted using an interview guide developed according to the research objectives and the initial field observations. The questions explored participants' experiences and perceptions concerning family–madrasah communication, parental participation, supervision of students' behavior, exemplary conduct, supporting factors, inhibiting factors, and the continuity of moral education between the madrasah and family environments. The semi-structured format allowed the researcher to ask follow-up questions to clarify participants' responses and explore information that emerged during the interviews. With the participants' consent, the interviews were audio-recorded and subsequently transcribed verbatim for analysis.

Documentation was used as supporting data to complement the findings obtained through observations and interviews. The documentation included madrasah archives, religious activity programs, school regulations, activity photographs, student development records, and other documents related to moral education and family–madrasah partnerships. These documents provided contextual evidence regarding the implementation of moral development programs and the relationship between the madrasah and students' families.

Data analysis employed the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing and verification. Data condensation involved selecting, focusing, simplifying, and transforming data obtained from interviews, observations, and documentation. At this stage, the researcher reviewed the interview transcripts, observation notes, and documents and organized the data according to issues relevant to the research questions.

The second stage was data display. The condensed data were organized into narrative descriptions, thematic categories, and matrices to facilitate the identification of relationships and recurring patterns across the data. Information obtained from

different participants and data collection techniques was compared to identify consistent patterns concerning the implementation of family–madrasah partnerships and students' moral development.

The final stage involved conclusion drawing and verification. Conclusions were developed continuously throughout the analysis and verified by comparing emerging interpretations with empirical evidence from different participants and data collection techniques. The researcher repeatedly examined the data to determine whether the emerging themes were supported by sufficient evidence. Through this iterative and inductive analytical process, four interconnected dimensions of family–madrasah partnership emerged from the interview and observation data: communication, participation, joint supervision, and role modeling. These four dimensions were therefore not predetermined categories, but empirical themes that emerged from recurring patterns found across the data.

The overall research procedure, from the identification of the research problem to the formulation of the family–madrasah partnership model, is summarized in Figure 1.

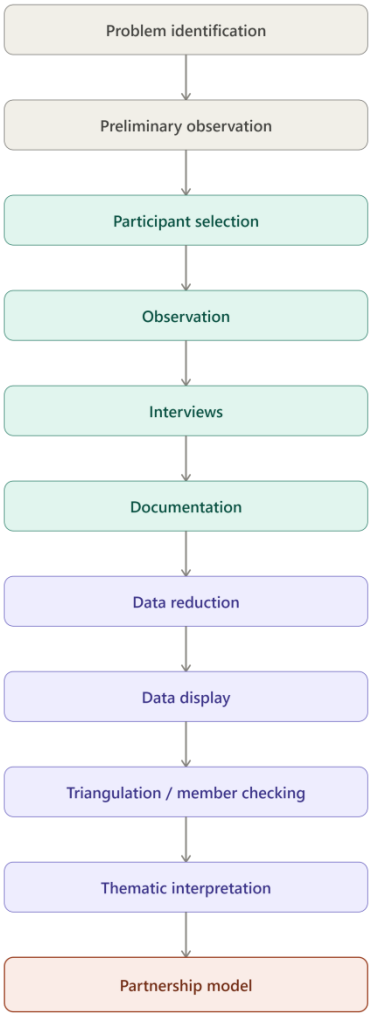


Figure 1. Research method flowchart

To ensure data trustworthiness, the study employed source triangulation, technique triangulation, and member checking. Source triangulation was conducted by comparing information obtained from the madrasah principal, Aqidah Akhlak

teacher, homeroom teacher, parents, and students. Technique triangulation was conducted by comparing information obtained through observations, interviews, and documentation. Member checking was conducted with selected informants to confirm whether the researcher's interpretations accurately reflected their experiences and the conditions observed in the field. These procedures strengthened the credibility, consistency, and trustworthiness of the research findings.

The researcher served as the primary research instrument (human instrument) and was directly involved in determining the research focus, selecting participants, conducting observations and interviews, interpreting the data, and developing the research findings. Supporting instruments included observation guidelines, semi-structured interview guidelines, field notes, an audio recording device, and documentation tools. These supporting instruments helped maintain the focus of data collection while allowing the researcher to explore relevant information emerging from the field.

C. RESULT AND DISCUSSION

Findings

The Implementation of Family–Madrasah Partnerships in Fostering Students' Moral Education at MTs Al-Huda Dendang

Based on observations and interviews conducted at MTs Al-Huda Dendang, East Tanjung Jabung Regency, Jambi Province, students' moral education was implemented not only through madrasah-based activities but also through the involvement of families. The findings indicate that the partnership between families and the madrasah operated through interconnected practices of communication, participation, supervision, and role modeling. These practices enabled moral values introduced in the madrasah to be communicated and reinforced within the family environment.

Observations showed that moral development at MTs Al-Huda Dendang was implemented through religious and social habituation activities, including reciting prayers before lessons, performing congregational prayers, maintaining the cleanliness of the madrasah environment, cultivating greetings and politeness, and developing discipline in daily activities. These activities formed part of the madrasah's efforts to habituate students to Islamic moral values in their everyday behavior.

The *Aqidah Akhlak* teacher explained that moral education was not limited to classroom instruction but was also implemented through habituation and exemplary conduct. The teacher stated:

> *"We do not only teach academic material, but also habituate students to behave well, such as being disciplined, polite, and maintaining their worship practices. Teachers must also provide good examples for students."*

This statement demonstrates that teachers perform both instructional and exemplary functions in students' moral development. The finding also indicates that moral education is implemented through repeated practice and direct observation of teachers' behavior, rather than solely through the transmission of moral concepts.

The partnership was further reflected in communication between the madrasah and parents. Teachers communicated information concerning students'

academic and behavioral development through parent meetings and direct communication. This communication enabled parents to understand students' conditions at the madrasah and to continue appropriate guidance within the family environment.

One parent stated:

> *"Usually during parent meetings, teachers explain the children's development. Therefore, we know how our children behave at school and what needs to be improved at home."*

The statement indicates that communication functions as a mechanism for maintaining continuity of information between the madrasah and family. Information obtained by parents from teachers provides a basis for determining the guidance and habituation that should be continued at home.

The partnership was also implemented through joint supervision. When students demonstrated undisciplined behavior or violated madrasah regulations, teachers communicated with parents to discuss the students' condition and possible forms of guidance. This practice indicates that responsibility for students' behavioral development was not entirely transferred to either the madrasah or the family, but was shared between the two educational environments.

Overall, the findings indicate that family–madrasah partnership at MTs Al-Huda Dendang was implemented through interconnected practices of communication, participation, joint supervision, and role modeling. These practices provided the empirical basis for identifying the four-dimensional partnership model discussed in the following section.

Supporting and Inhibiting Factors of Family–Madrasah Partnerships in Fostering Students' Moral Education

The implementation of family–madrasah partnerships was influenced by both supporting and inhibiting factors. The findings show that effective communication, parental awareness, and madrasah religious programs supported the continuity of moral education, while parents' work schedules, social media exposure, peer environments, limited parental supervision, and differences in educational patterns presented challenges.

Effective communication between teachers and parents emerged as an important supporting factor. The eighth-grade homeroom teacher stated:

> *"If communication between teachers and parents works well, the process of guiding children also becomes easier because parents and teachers can jointly monitor students' development."*

This statement demonstrates that communication does not merely facilitate the exchange of information but also enables teachers and parents to coordinate their responses to students' behavioral development. Parental awareness of the importance of moral education further strengthened this process because parents who recognized their educational responsibility were more likely to continue moral guidance at home.

Another supporting factor was the availability of religious programs at the madrasah, including congregational prayers, the recitation of Surah Yasin, *muhadharah* activities, and the habituation of discipline and politeness. These activities provided structured opportunities for students to practice religious and

moral values. Their significance, however, depended on whether the values practiced at the madrasah were also reinforced within the family environment.

The findings also identified several inhibiting factors. Parents' work schedules sometimes limited their ability to attend madrasah activities or communicate directly with teachers. One parent stated:

> *"Sometimes it is difficult for us to come to school because of work, so communication with teachers cannot always be done directly."*

This condition suggests that the intensity of partnership may be affected by parents' availability, even when they recognize the importance of moral education.

Social media and peer environments were also identified as external challenges. Teachers reported that students' exposure to social media and peer environments could influence their behavior, thereby requiring greater attention from both families and the madrasah. However, the findings of this study treat social media as a reported contextual influence rather than a directly established causal factor, because the evidence primarily emerged from participants' accounts rather than from systematic observation of specific social media platforms or particular online behaviors.

Another challenge was the inconsistency between moral values habituated at the madrasah and practices within some family environments. Differences in educational patterns and limited parental supervision could reduce the continuity of moral habituation. This finding suggests that the effectiveness of partnership depends not only on the existence of communication but also on the extent to which both educational environments maintain relatively consistent expectations regarding students' behavior.

The Four-Dimensional Family–Madrasah Partnership Model

The most significant finding of this study is the identification of four interconnected dimensions of family–madrasah partnership in fostering students' moral education: communication, participation, joint supervision, and role modeling. These dimensions emerged inductively from recurring patterns in the interview and observation data rather than being predetermined categories.

1. **Communication**

The communication dimension was reflected in parent meetings, direct communication between teachers and parents, and the exchange of information concerning students' academic and behavioral development. Communication occurred both as part of routine monitoring and when behavioral problems required joint attention. The eighth-grade homeroom teacher explained:

> *"The development of students' morality cannot be carried out only at school; cooperation with parents is also necessary. Students spend more time at home than in the madrasah. Therefore, we always try to communicate with parents regarding students' behavioral development."*

This finding indicates that communication creates information continuity between the two educational environments. Teachers provide information about students' behavior at the madrasah, while parents can provide contextual information concerning students' behavior at home. Thus, communication enables both parties to develop a more comprehensive understanding of students' moral development.

2. **Participation**

The participation dimension was reflected in parental involvement in religious and madrasah activities, including religious gatherings, Islamic holiday commemorations, and student character-development activities. Parental participation demonstrates that moral education is not solely a responsibility of teachers but involves shared ownership between the family and madrasah.

Participation therefore extends the partnership beyond communication. While communication ensures that information is exchanged, participation enables parents to become directly involved in the educational process. In this sense, participation creates shared educational responsibility and strengthens the continuity between values promoted by the madrasah and their reinforcement within the family.

3. **Joint Supervision**

The third dimension was joint supervision. Teachers and parents cooperated in monitoring students' behavior at school and at home. Parents were encouraged to monitor students' worship practices, discipline, and social interactions within the family environment. One parent stated:

> *"If a child is undisciplined or has problems at school, teachers usually contact us immediately. Therefore, as parents, we can also guide the child at home. In my opinion, this kind of cooperation is important so that children are not only guided at school."*

The finding demonstrates that supervision creates behavioral consistency. When information concerning a student's behavior is communicated promptly, parents can continue the guidance initiated by teachers. Conversely, teachers can become aware of behavioral conditions experienced by students outside the madrasah. Joint supervision therefore connects behavioral guidance across the two environments rather than treating school and home as separate spaces.

4. **Role Modeling**

The fourth dimension was role modeling. Teachers and parents attempted to demonstrate desirable moral behavior, including politeness, discipline, respect for others, and consistency in religious practices. An eighth-grade student stated:

> *"Teachers at school always remind us to be polite to teachers and friends. At home, our parents also often remind us to pray diligently and respect older people."*

This finding shows that students encounter moral guidance through both verbal instruction and observable behavior. Role modeling is therefore important because students can observe how moral values are practiced by adults in their immediate environments. In the context of Islamic education, this dimension corresponds with the principle of *uswah hasanah*, in which moral formation is strengthened through exemplary conduct.

The four dimensions are interconnected rather than independent. Communication creates information continuity; participation creates shared educational responsibility; joint supervision creates behavioral consistency; and role modeling provides observable examples of moral conduct. Together, these dimensions create conditions that support the continuity and internalization of moral values across family and madrasah environments.

The resulting partnership model can therefore be represented as a process in which family and madrasah interact through four interconnected dimensions communication, participation, joint supervision, and role modeling which support the continuity of moral habituation and contribute to students' moral development.

Analysis/Discussion

The findings demonstrate that family–madrasah partnership at MTs Al-Huda Dendang is not simply a form of administrative cooperation but an integrated process of moral education. The four dimensions identified in the data explain how the partnership operates in practice: communication connects information, participation distributes educational responsibility, joint supervision maintains behavioral consistency, and role modeling provides direct examples of moral conduct.

This finding is important from the perspective of Islamic education because moral formation is closely associated with continuous habituation, exemplary conduct, and shared educational responsibility. The family functions as the first educational environment, while the madrasah extends and structures the educational process through formal and religious programs. Consequently, the effectiveness of moral education depends not merely on the presence of moral instruction but also on the continuity of values across educational environments.

The implementation of moral education at MTs Al-Huda Dendang through congregational prayers, prayer recitation, discipline, cleanliness, and politeness demonstrates that moral values are developed through repeated practice. This finding is consistent with Indiarti and Prasetya, who explain that the integration of moral values and religious programs within Islamic schools can shape students' behavior more effectively when supported by family involvement in character development (Indiarti & Prasetya, 2024). However, the present study extends this finding by demonstrating that family involvement operates through identifiable partnership dimensions rather than functioning merely as general parental support. In particular, communication and joint supervision connect the habituation practices of the madrasah with those of the family.

Communication represents the first mechanism through which continuity is established. The findings show that communication allows teachers and parents to exchange information about students' behavioral development and coordinate subsequent guidance. This is relevant to Ubaidillah et al. (2026), who found that structured communication between schools and families contributes to students' religious motivation and behavior in madrasahs. The present study extends this perspective by showing that communication is not only an instrument for transferring information but also the foundation for the other partnership dimensions. Without adequate communication, parental participation and joint supervision are more difficult to coordinate.

The second dimension, participation, indicates that family–madrasah partnership becomes stronger when parents move beyond receiving information and become involved in madrasah activities. Participation creates a sense of shared responsibility for students' moral development. In this respect, the finding is in line with Anggraini and Sopianingsih (2023), who found that school–family partnerships

contribute positively to students' character formation through continuity of moral guidance between schools and families. The present study extends this argument by positioning participation as a distinct dimension within a broader partnership model for Islamic moral education.

Joint supervision represents the third dimension and provides a mechanism for maintaining behavioral consistency. The findings show that when behavioral problems occur at the madrasah, teachers communicate with parents so that guidance can be continued at home. This practice reduces the possibility of contradictory responses between the two educational environments. Thus, supervision in this study is not understood as surveillance alone, but as a collaborative process of monitoring, responding to, and guiding students' behavior.

The fourth dimension, role modeling, provides the behavioral foundation of the partnership. Teachers and parents do not merely communicate moral rules but are expected to demonstrate the values they want students to practice. This finding strengthens the Islamic educational concept of *uswah hasanah*, in which exemplary conduct becomes an important medium of moral formation. It also demonstrates that moral education extends beyond formal instructional content because students encounter moral values through the observable behavior of significant adults in both environments.

The four dimensions therefore form a sequentially reinforcing process rather than four unrelated activities. Communication establishes information continuity; participation establishes shared ownership; joint supervision establishes behavioral consistency; and role modeling establishes observable moral examples. When these dimensions operate together, moral values introduced by the madrasah can be reinforced through family practices, thereby creating greater continuity in students' moral habituation.

This integrated interpretation provides a more specific contribution than previous studies that primarily examine teacher strategies, religious programs, or parental involvement separately. Rather than viewing family involvement as a supporting factor external to the madrasah, this study demonstrates that family–madrasah partnership itself can be understood as a four-dimensional mechanism of Islamic moral education. The model is particularly relevant to the context of MTs Al-Huda Dendang because the empirical data show that students' moral development requires connections between the practices established at the madrasah and those maintained within the family environment.

At the same time, the findings demonstrate that the partnership is not free from contextual constraints. Parents' work schedules may limit direct interaction with teachers, while differences in educational patterns can weaken continuity between the two environments. Social media and peer environments were also reported by teachers as contextual challenges to students' behavior. These findings are consistent with Aslan and Triantoro (2026), who explain that contemporary moral education faces challenges associated with globalization, digital media, and changes in patterns of social interaction. The present study extends this discussion by indicating that such external challenges increase the need for coordinated family–madrasah communication and supervision, although the present case does not establish a direct causal relationship between social media exposure and specific student behaviors.

The findings should nevertheless be interpreted within the boundaries of the research context. This study was conducted at a single madrasah with a limited number of purposively selected participants. Therefore, the four-dimensional model should not be interpreted as a universally applicable model for all madrasahs. Rather, the findings from this case suggest that communication, participation, joint supervision, and role modeling provide a useful framework for understanding how family–madrasah partnerships may support students' moral education in similar contexts. Further research involving multiple madrasahs and broader participant groups is needed to examine the applicability of this model across different educational and sociocultural settings.

Theoretically, this study contributes to Islamic education scholarship by providing an empirically grounded account of how family and madrasah cooperation can be organized into four interconnected dimensions of moral education. The findings strengthen the understanding that *tarbiyah* and moral formation are not confined to one educational institution but require continuity between family-based habituation and madrasah-based education. Practically, the model may assist madrasahs in developing more structured partnerships with parents through systematic communication, parental participation, collaborative supervision, and consistent role modeling.

Based on the findings, the partnership model can be summarized as follows: family and madrasah → communication, participation, joint supervision, and role modeling → continuity of moral habituation → students' moral development. This model represents the central empirical contribution of the study and provides a more specific explanation of how family–madrasah partnerships operate in the context of Islamic moral education.

CONCLUSION

This study found that family–madrasah partnerships in fostering students' moral education at MTs Al-Huda Dendang were implemented through four interconnected dimensions: communication, participation, joint supervision, and role modeling. These dimensions functioned complementarily in maintaining continuity between moral education provided at the madrasah and moral habituation within the family environment. The implementation was supported by effective teacher–parent communication, parental awareness of moral education, and madrasah religious programs, while parents' work schedules, social media and peer environments, and differences in educational patterns presented challenges to partnership continuity. The findings indicate that moral development is strengthened when families and madrasahs share responsibility for guiding, supervising, and exemplifying students' behavior. Therefore, the four-dimensional partnership model identified in this study provides an empirically grounded framework for strengthening sustainable family–madrasah collaboration in Islamic moral education.

Acknowledgments: The author would like to express sincere gratitude to all parties who contributed support and assistance throughout the implementation of this study, particularly the madrasah principal, teachers, students, and parents of MTs Al-Huda Dendang, East Tanjung Jabung Regency, Jambi Province, who willingly participated as informants in this research. The author also extends appreciation to the academic supervisor and all individuals who provided valuable suggestions, motivation, and support during the process of writing this article, enabling the study to be completed successfully.

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