



COLLABORATION BETWEEN GUIDANCE AND RELIGIOUS EDUCATION TEACHERS IN BUILDING ISLAMIC CHARACTER THROUGH THE CHARACTER BUILDING PROGRAM AT MTS-ISLAMIYAH CIANJUR

Uus Husni Hoer^{1*}, Delima Damiati², Paska Florensa³, Fitri Wulandari⁴

STAI Al-Azhary, Cianjur, Jawa Barat, Indonesia

UusHusniHoer@gmail.com, amiyatidelima@gmail.com, paskaflorensa24@gmail.com,
fitriwd10@gmail.com

ABSTRACT

The issue of Islamic character among students remains a challenge in the field of education, particularly in the era of globalization influenced by social media and the weakening role of the family environment. At MTs Islamiyah Cianjur, various problems have been identified, such as truancy, lying, fights, and a decline in manners and speech. To address this, the school has developed a character-building program focusing on collaboration between Guidance and Counseling (BK) teachers and Islamic Education (PAI) teachers. This study employs a descriptive qualitative method with a case study approach. The findings reveal that BK teachers not only perform administrative tasks but also play a role in fostering students' moral and spiritual development. Meanwhile, PAI teachers act as spiritual educators who cultivate awareness of Islamic values in a personal and contextual manner. Their collaboration, built on open communication and mutual support, has proven effective in shaping students' Islamic character.

Keywords: Islamic character, guidance counselor, Islamic education teacher, collaboration, character building

ABSTRACT

The problem of students' Islamic character remains a challenge in education, especially in the era of globalization influenced by social media and the weakening role of the family environment. At MTs Islamiyah Cianjur, various problems were found, such as student truancy, lying, brawls, and declining manners and speech. To address this, the school developed a character-building program with a focus on collaboration between Guidance and Counseling (BK) and Islamic Religious Education (PAI) teachers. This study used a descriptive qualitative method with a case study approach. The results showed that BK teachers not only carry out administrative duties but also play a role in developing students' moral and spiritual development. Meanwhile, Islamic Religious Education (PAI) teachers act as spiritual educators, fostering awareness of Islamic values in a personal and contextual manner. The collaboration between the two, built on open and complementary communication, has proven effective in shaping students' Islamic character.

Keywords :Islamic Character, Guidance and Counseling Teacher, Islamic Religious Education Teacher, Collaboration, Character Building

INTRODUCTION

In recent years, the issue of character education has been increasingly discussed, both among academics and educational practitioners. This topic has become a major focus in various discussions and has even been incorporated into the curriculum of many educational institutions. This demonstrates that character education is considered a crucial aspect in shaping a young generation that is not only intellectually intelligent but also morally and spiritually mature. The significant attention paid to character education is inextricably linked to concerns about the decline in adolescent morality, marked by the increasing frequency of deviant behavior in society.

Simply put, character education can be understood as an educational process that instills moral and ethical values in students. These values are derived from religious teachings, social norms, customs, and applicable laws. The goal is for students to recognize, understand, and practice these values in their daily lives. Thomas Lickona defines character education as the process of shaping personality through moral education, which is reflected in everyday behaviors such as honesty, responsibility, hard work, and mutual respect (Misrawati, 2017).

The importance of character education is also emphasized in Law Number 20 of 2003 concerning the National Education System, specifically in Article 4 Paragraph 4, which states that education must be implemented by providing role models, building a spirit of learning, and encouraging student creativity. The hope is that education will not only shape students who are academically intelligent, but also build ideal character such as discipline, honesty, responsibility, courtesy, caring for others, and the ability to think creatively and find solutions (Government of Indonesia, 2003).

However, in reality, today's students face significant challenges in developing ideal character. Many students exhibit undisciplined behavior, such as arriving late to school, breaking rules, or neglecting their responsibilities. Honesty is also a serious concern, ranging from cheating on exams to plagiarizing assignments. Many students are also starting to lose their sense of social responsibility, displaying impoliteness in interactions, and showing low empathy for others. On the other hand, technological advances that should support the learning process are often misused. Many students are addicted to gadgets, overindulging in social media, and lacking the ability to filter the content they access.

This phenomenon also occurs at MTS-Islamiyah Cianjur. A number of quite worrying issues were discovered, including students frequently skipping school, losing interest in extracurricular activities, and preferring to spend time on their phones. Some students have even begun to engage in promiscuity and even substance abuse. These symptoms are not solely the result of a lack of supervision, but also indicate weaknesses in the students' Islamic character. For example, truancy reflects a lack of understanding of student responsibility, while gadget addiction indicates an inability to manage time wisely and a decline in good manners.

From an Islamic perspective, such behavior contradicts values that teach the importance of managing time, choosing beneficial activities, and avoiding wasteful pursuits. As the Prophet Muhammad (peace be upon him) said:

"، اَعْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ، وَغِنَاءَكَ قَبْلَ فَقْرِكَ "

""Take advantage of five things before five things come: (1) Your youth before your old age, (2) Your health before you are sick, (3) Your riches before you are poor, (4) Your free time before you are busy, and (5) Your life before your death comes" (Al-Hakim al-Naisaburi, 2018, p. 157).

This hadith warns humans to use their time wisely and beneficially. The deviant behavior that occurs demonstrates weaknesses in Islamic character, particularly in terms of responsibility, discipline, and time management. This clearly contradicts the spirit taught in the hadith, which emphasizes that every phase of life should be used to draw closer to God and contribute positively to oneself and the environment. Furthermore, if students lack a clear purpose in life and are not equipped with strong morals and faith, they will be vulnerable to seeking escape in deviant activities. This signals that their spiritual foundation is not yet strong enough to withstand environmental pressures (Ministry of Religious Affairs of the Republic of Indonesia, 2022).

The lack of role models from those around us, such as teachers, parents, and community leaders, further exacerbates the situation. In Islam, exemplary behavior, or *uswah hasanah*, is an effective way to shape a noble personality.

Seeing this situation, the school felt the need to take concrete steps to strengthen students' character education. One effort undertaken was through a character building program based on Islamic values, designed collaboratively by Guidance and Counseling (BK) teachers and Islamic Religious Education (PAI) teachers. This program aims to instill Islamic moral values more systematically and touch the emotional side of students, thereby encouraging changes in attitudes and behavior from within. As emphasized, the Prophet Muhammad (peace be upon him) is the best example in instilling noble values in life, as Allah says in Surah Al-Ahzab verse 21:

"لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ" Indeed, in the Messenger of Allah you have a good example to follow, for anyone who hopes for (the mercy of) Allah and (the coming of) the Last Day and remembers Allah often." (QS. Al-Ahzab: 21).

By integrating Islamic values into character education, it is hoped that this program will not be merely a formality but will foster strong and consistent Islamic character in students. Collaboration between guidance counselors and Islamic education teachers is also expected to create a learning environment conducive to positive character development. This program is not merely a short-term solution, but part of a long-term strategy to address the moral challenges facing the younger generation.

This research is expected to provide a more comprehensive picture and become a reference or consideration in designing a character building program that is more relevant, applicable, and touches the real needs of students, not only from an academic perspective, but also moral and spiritual. Based on this background, the researcher is interested in conducting a study with the title: "Collaboration of Guidance and Counseling Teachers and Islamic Religious Education Teachers in Forming Islamic Character of Students through the Character Building Program at

MTS-Islamiyah Cianjur". By understanding in depth the collaboration process that occurs in the field, this research is expected to provide relevant and applicable input for Islamic schools.

METHODS

This research uses a descriptive qualitative approach with a case study type, because it aims to describe in depth and detail the collaborative process between Guidance and Counseling (BK) teachers and Islamic Religious Education (PAI) teachers in shaping students' Islamic character through a character building program at MTS-Islamiyah Cianjur. This approach was chosen because the researcher wanted to explore the phenomenon naturally, in its actual context, and understand the meaning behind the actions and interactions of the educational actors directly involved in the program.

MTS-Islamiyah Cianjur was chosen as the research location because it has implemented a structured character development program based on Islamic values. Furthermore, the school faces various character challenges among its students, such as low discipline and responsibility, making it a relevant location for a case study.

The subjects of this study consisted of guidance counselors and Islamic Religious Education teachers as the main program implementers, as well as the principal and several students who were selected purposively based on their involvement and knowledge of the character building program's implementation. The researchers selected informants who were deemed capable of providing in-depth, accurate, and relevant information regarding the collaborative process occurring in the school.

In the data collection process, researchers used three main techniques: in-depth interviews, participant observation, and documentation. Interviews were conducted face-to-face, guided by semi-structured questions, to provide space for informants to openly explain their experiences and perspectives. Observations were conducted during several school visits, during which researchers were directly and indirectly involved in observing program activities and interactions between teachers and students. Documentation was obtained from various supporting documents, such as school program books, activity reports, coaching schedules, and photo documentation of activities.

All collected data was analyzed using an interactive analysis model developed by Miles and Huberman. This analysis was conducted through three main stages: data reduction, data presentation, and conclusion drawing. Data reduction was carried out by sorting and simplifying the raw data obtained from the field to align with the research focus. The reduced data was then presented in narrative form and with relevant quotations, to facilitate understanding of certain patterns or themes. The final stage was conclusion drawing, which was carried out continuously throughout the research process, to gain a comprehensive understanding of the collaboration between guidance counselors and Islamic education teachers in shaping students' Islamic character.

RESEARCH RESULTS

1. The Role of Guidance and Counseling Teachers in Building Students' Islamic Character

Based on research findings at MTs Islamiyah Cianjur, Guidance and Counseling (BK) teachers play a strategic role in fostering students' Islamic character. Observations and interviews indicate that some students experience a decline in character in aspects of politeness, social empathy, discipline, and responsibility. The BK teacher reported that many students still use rude language, are indifferent to teachers, skip school, even engage in fights and engage in risky behaviors such as drug abuse. Furthermore, a decline in social awareness is evident when students are reluctant to help teachers who carry large amounts of material or show respect (Misrawati, 2017:67).

The guidance counselor assessed that the main causes of these character issues were excessive social media influence, minimal instillation of Islamic values from an early age, and the family's inadequate role in character development. This aligns with Abdulsyani's (2021:156) assertion that the family environment is one of the most dominant factors in shaping a child's social and moral character.

In practice, guidance counselors at MTs Islamiyah Cianjur prioritize individual counseling over group counseling. Individual counseling is considered more effective because it maintains student confidentiality, builds a sense of security, and reduces embarrassment. Guidance counselors use an Islamic values-based approach, for example, linking students' problems to the stories of the prophets or companions, enabling them to engage in in-depth moral reflection. This approach is implemented gradually and consistently to ensure internal and sustainable behavioral changes.

This finding aligns with Ahmad Juntika's theory (2018:8), which states that one of the important roles of guidance counselors is to help students overcome psychosocial barriers through counseling services tailored to their developmental needs. By integrating religious values into the counseling process, guidance counselors not only correct deviant behavior but also build students' spiritual foundations.

Furthermore, this approach aligns with Lawrence Kohlberg's theory of moral development, which emphasizes that morality develops gradually through the process of internalizing values. Students not only need to be taught what is right and wrong but also need to be guided to make conscious and responsible moral decisions in their social interactions (Fatimah, 2023:67). Therefore, the role of the guidance counselor is not merely administrative, but also as a facilitator of students' moral and spiritual development, enabling them to grow into individuals with moral character amidst the challenges of globalization and digital culture.

2. The Role of Islamic Education Teachers in Building Students' Islamic Character

Interviews with Islamic Religious Education (PAI) teachers revealed that the decline in students' Islamic character also affected aspects of honesty, religious discipline, politeness, and emotional control. Some students still lied, bullied, were reluctant to attend Quran recitation, and used offensive language in daily

interactions.

Islamic Religious Education (PAI) teachers emphasize the importance of fostering students' self-awareness in worship and Islamic behavior, rather than simply carrying out routines out of compulsion or habit (Rosihon & Saehudin, 2022:256). They state that habituation without internal awareness will result in a fragile character, easily influenced by negative environments.

The Islamic Education teacher's approach is personal and contextual, for example:

Calling students who commit violations for individual coaching.

Providing religious advice outside class hours with a relaxed approach.

Integrating religious learning with students' daily lives to make it more applicable.

The main obstacle to Islamic character development is the minimal role of the family. Students from dysfunctional families or busy parents tend to have difficulty internalizing the values instilled in schools. This situation highlights the importance of synergy between schools and families for sustainable character development (Borelli in Zubaedi, 2015:7).

The Islamic Religious Education teacher's role as a *murobbi* (leader) is very visible in this practice, as they not only teach the material but also guide the students' souls and morals. This aligns with Al-Ghazali's view that character formation requires role models, habituation, and spiritual guidance (Al-Abrasy, 2018:143). Thus, Islamic Religious Education teachers serve a dual role as educators and spiritual mentors, helping students internalize Islamic moral values in their entirety.

3. Collaboration between BK and PAI Teachers through the Character Building Program

The research results show that collaboration between guidance and counseling teachers and Islamic education teachers at MTs Islamiyah Cianjur is realized through a character-building program that combines spiritual, social, and emotional development. This program includes several core activities:

The practice of routine congregational *Dhuha* and *Dzuhur* prayers is practiced daily. Islamic Religious Education teachers lead the prayers and provide spiritual encouragement, while guidance counselors monitor discipline and provide emotional motivation to students who appear unmotivated. This habituation approach aligns with Al-Ghazali's view of the importance of repeated practice in developing noble character (Sujak & Aqib, 2022:4).

Tadarus and Introspection: Every Friday morning, a group *tadarus* (religious recitation) is held, and monthly introspection is conducted to build students' introspective awareness. Islamic Religious Education teachers guide religious reflection, while guidance counselors provide psychosocial support. These activities support the advanced stages of moral development described by Kohlberg, where students begin to understand the social and ethical consequences of their behavior (Fatimah, 2023:67).

Involving External Institutions: Schools collaborate with the National

Narcotics Agency (BNN) and the police to provide education on juvenile delinquency, the dangers of drugs, and promiscuity. Guidance and counseling teachers act as psychological counselors, while Islamic Religious Education (PAI) teachers reinforce religious values so that students develop a moral compass against social risks (Sukardi, 2021:25).

This collaboration reflects the practice of holistic Islamic character education, where moral, spiritual, and social development go hand in hand. However, this study also identified challenges in the form of suboptimal communication between teachers, scheduling conflicts, and differences in work styles between junior and senior teachers. According to Gray in Karmila et al. (2020:323), effective collaboration requires communication skills, mutual trust, and respect for the diverse personalities within the team.

The implication is that schools need to strengthen coordination mechanisms and collaboration standard operating procedures (SOPs), for example through regular meetings, clear division of tasks, and cross-disciplinary training. With the support of this system, collaboration between guidance and counseling teachers and Islamic education teachers can be more effective, sustainable, and result in comprehensive Islamic character development.

CONCLUSION

The results of the study indicate that the development of Islamic character in students at MTs Islamiyah Cianjur can be effective through the synergy of guidance counselors and Islamic Religious Education (PAI) teachers in the character building program. The guidance counselor plays a role in fostering emotional and social aspects, facilitating personal counseling, and motivating students to control their behavior. The PAI teacher acts as a spiritual guide (*murobbi*), instilling awareness of worship and moral values through role models and practices. The collaboration between the two results in holistic character development, encompassing spiritual, moral, social, and psychological dimensions. However, this program still faces challenges such as lack of communication, minimal family involvement, and teacher scheduling conflicts. Therefore, support from the school system and the role of parents are essential for Islamic character development to be internalized in students' daily lives.

REFERENCES

- Abdulsyani. Schematic, Theoretical, and Applied Sociology. Jakarta: Bumi Aksara, 2021.
- Al-Abrasy, M. Athiyah. Basic Principles of Islamic Education. Translated by Bustami A. Jakarta: PT Remaja Rosdakarya, 2018.
- Fatimah. "Moral Development in Lawrence Kohlberg's View." *Intelektualita: Journal of Education Sciences and Teacher Training* 12, no. 1 (2023): 67.
- Gray in Karmila, et al. "Business Collaboration on Captikus Management Income in Lalumpe Village." *Productivity* 1, no. 4 (2020): 323.
- Misrawati. "The Role of Guidance and Counseling Teachers in Shaping Student

- Character through Group Guidance and Counseling Services." *Pembelajar: Journal of Education, Teacher Training, and Learning* 1, no. 2 (2017): 67.
- Pugu, M. R., Riyanto, S., & Haryadi, R. N. (2024). *Metodologi Penelitian; Konsep, Strategi, dan Aplikasi*. PT. Sonpedia Publishing Indonesia.
- Rosihon Anwar & Saehudin. *Creed and Morals*. Bandung: Pustaka Setia, 2022.
- Sujak & Zaenal Aqib. *The Importance of Character Education for Students in Schools*. Yogyakarta: CV Andi Offset, 2022.
- Sukardi, S. *Collaboration in Character Education: The Role of Islamic Religious Education and Guidance Teachers in Building Student Character*. Jakarta: Prenadamedia Group, 2021.
- Zubaedi. *Character Education Design: Conception and Application in Educational Institutions*. Jakarta: Kencana Prenada Media Group, 2015.