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Parental and Teacher Collaboration in Internalizing Religious Values to Foster Students' Worship Discipline in Islamic Schools

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Abstract

This study aims to analyze the collaboration between parents and teachers in the internalization of religious values to foster students' worship discipline at MTs Negeri 3 Jember, Indonesia. The study specifically examines the roles of parents and teachers, communication strategies, and the supporting and inhibiting factors influencing the process of religious value internalization in Islamic schools. This research employed a qualitative descriptive approach conducted at MTs Negeri 3 Jember. Data were collected through in-depth interviews, participant observation, and documentation analysis involving 26 participants consisting of Islamic Religious Education teachers, homeroom teachers, students, and parents selected through purposive sampling techniques. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, including data reduction, data display, and conclusion drawing. The findings revealed that the internalization of religious values was implemented through four major strategies: exemplary behavior, religious habituation, supervision, and collaborative communication between family and school. Teachers strengthened worship discipline through structured religious programs such as congregational *shalat dhuha*, *shalat dhuhur*, and Qur'anic recitation, while parents reinforced religious practices through worship habituation at home, supervision of prayer times, and smartphone usage control. The study also found that family–school collaboration had a greater influence on students' worship discipline than previously assumed. The novelty of this study lies in its emphasis on integrated collaboration between parents and teachers in fostering worship discipline through communication, supervision, and religious habituation simultaneously. This study contributes to the discourse on Islamic character education by offering an integrative perspective on religious value internalization within contemporary Islamic educational settings.

Keywords: parental collaboration, teacher roles, religious value internalization, worship discipline, Islamic education, religious character.

Introduction

Religious discipline is one of the fundamental aspects of character formation in Islamic education. In the context of Islamic schools, discipline is not merely interpreted as obedience to institutional regulations, but also as a manifestation of spiritual awareness and moral responsibility in daily life. Islamic education emphasizes the integration of faith, worship, and moral values as an essential foundation for developing students with strong religious

character and ethical behavior (Putri et al., 2025). Therefore, fostering students' worship discipline requires a systematic process of internalizing religious values through continuous guidance and habituation both at school and within the family environment.

The internalization of religious values refers to the process through which spiritual and moral values are embedded into individuals until they become personal awareness, attitudes, and habitual behavior. This process involves not only cognitive understanding but also affective and behavioral dimensions reflected in students' daily practices. In Islamic education, the success of value internalization is closely related to exemplary behavior, educational communication, religious habituation, and supportive social environments. Effective communication strategies between parents and teachers can strengthen students' religious understanding, increase motivation in worship practices, and cultivate spiritual consciousness gradually (Anggraini, 2025). Consequently, collaboration between family and school becomes a crucial factor in shaping students' religious character and worship discipline.

According to Muhaimin, the process of value internalization consists of three major stages: value transformation, value transaction, and transinternalization. The first stage involves the verbal transmission of religious values by educators to students. The second stage emphasizes two-way interaction in which educators not only explain religious values but also encourage students to practice them directly through habituation and experience. The final stage, transinternalization, occurs when values become deeply embedded within students through the exemplary conduct, personality, and attitudes of parents and teachers (Muruatul Afifah & Qomariyah, 2024). This theoretical perspective indicates that successful religious value internalization requires active involvement from all educational stakeholders, especially parents and teachers as the primary role models for students.

The process of developing religious character can also be explained through Albert Bandura's social learning theory, which emphasizes that individuals learn through observation, imitation, and modeling. In the context of Islamic education, students tend to imitate the behavior of significant figures around them, particularly parents and teachers. The consistency of parents and teachers in performing worship, demonstrating moral conduct, and practicing Islamic values greatly influences students' behavioral development (Karwadi & Indrawan, 2023). Therefore, religious education should not be limited to transferring religious knowledge but must also involve consistent habituation, supervision, and exemplary practices in everyday life.

From an Islamic perspective, the responsibilities of parents and teachers in educating children are regarded as a sacred trust (*amanah*) entrusted by Allah SWT. This principle is reflected in the Qur'an, Surah Al-Anfal verse 27, which emphasizes the importance of maintaining trust and responsibility in all aspects of life, including education (Hafid, 2020).

Educational responsibility includes instilling religious values, guiding worship practices, and developing students' moral character. Consequently, the formation of students' worship discipline cannot rely solely on formal educational institutions but also requires active parental involvement within the family environment.

Several previous studies have highlighted the significant influence of parental and teacher collaboration on students' religious character development. Arasy and Kustati (2025) found that parental exemplification contributed significantly to children's worship discipline through practices such as congregational prayer, Qur'anic recitation, and the application of Islamic manners at home. Similarly, teachers' exemplary behavior in schools strengthens students' religious habituation through structured religious activities, including *shalat dhuha*, congregational prayers, and Qur'anic recitation programs (Wahid et al., 2024). These findings indicate that both family and school environments play complementary roles in fostering students' religious discipline.

In addition, Nasrullah et al. (2023) emphasized that religious character formation is strongly influenced by the synergy between parents and teachers through religious habituation, supervision, and exemplary conduct. Bachtiar and Salim (2025) further revealed that structured and sustainable religious activities effectively improve students' discipline, particularly regarding punctuality, responsibility, and obedience in worship practices. Likewise, Sihotang et al. (2025) argued that religious value internalization encompasses cognitive, affective, and psychomotor dimensions implemented through routine religious practices, social care, tolerance, and disciplined behavior.

Parental involvement also plays a crucial role in strengthening students' religious consistency. Mushlih (2025) demonstrated that parenting styles significantly affect students' religious character, with worship discipline functioning as an important mediating factor. Similarly, Ramadhani and Tsakila (2025) explained that continuous religious education and affectionate guidance within the family environment reinforce the religious values students obtain at school. These findings suggest that religious value internalization requires continuous collaboration between formal education and family-based religious guidance.

In the broader context of Islamic education, the development of religious school culture has become an important strategy for strengthening students' character formation. Fauzi, Sari, and Junaidi (2024) emphasized that religious culture developed through worship habituation, exemplary behavior, and spiritual reinforcement creates a conducive educational environment for shaping students' religious character. Likewise, Subaidi, Fauzi, and Mahnun (2024) found that the implementation of religious activities such as the recitation of *Asmaul Husna* and smiling-greeting programs effectively strengthens students' discipline, spiritual awareness, and moral behavior. These studies indicate that the internalization of religious values requires a

holistic educational approach integrating religious culture, role modeling, and collaborative engagement between schools and families.

Despite the growing number of studies discussing religious character education, most previous research has generally focused on religious values or character development without specifically examining worship discipline as the outcome of collaborative efforts between parents and teachers in Islamic schools. Furthermore, studies exploring communication strategies, supervision patterns, and religious habituation practices conducted collaboratively by families and schools remain limited. This gap becomes increasingly important in the contemporary digital era, where technological distractions and excessive smartphone use frequently influence students' consistency in worship practices and religious discipline (Supriyandi et al., 2025).

Preliminary observations conducted at MTs Negeri 3 Jember revealed that several religious programs, such as congregational *shalat dhuha*, *shalat dhuhur*, Qur'anic recitation, and other religious activities, have been implemented regularly. However, these programs have not entirely succeeded in fostering students' worship discipline. Some students were still found arriving late for congregational prayers, showing inconsistency in worship practices, and lacking discipline in implementing Islamic manners in daily activities. These conditions indicate a gap between the school's religious programs and the successful internalization of religious values within students' behavior.

Therefore, this study aims to examine the collaborative roles of parents and teachers in internalizing religious values to foster students' worship discipline at MTs Negeri 3 Jember. This study specifically focuses on communication strategies, religious habituation, supervision patterns, and exemplary practices implemented collaboratively by parents and teachers. The novelty of this research lies in its emphasis on the synergy between family and school environments in shaping worship discipline within the context of Islamic education. Accordingly, this study seeks to: (1) analyze the roles of parents and teachers in internalizing religious values among students; (2) identify communication strategies used to foster students' worship discipline; and (3) examine the supporting and inhibiting factors influencing the process of religious value internalization in Islamic schools.

Method

This study employed a qualitative descriptive approach to explore the collaborative roles of parents and teachers in internalizing religious values to foster students' worship discipline at MTs Negeri 3 Jember, Indonesia. A qualitative approach was considered appropriate because it enables researchers to understand social phenomena, educational experiences, and participants' perspectives in their natural settings through in-depth interpretation and contextual analysis (Creswell & Creswell, 2018). In Islamic education research, qualitative inquiry is particularly relevant for examining

the processes of religious habituation, value internalization, and character formation that involve complex interactions between family, school, and social environments. Therefore, this study focused on understanding how parents and teachers collaboratively implement communication strategies, religious habituation, supervision, and exemplary practices in shaping students' worship discipline.

The research was conducted at MTs Negeri 3 Jember, an Islamic junior high school that actively implements various religious programs such as congregational *shalat dhuha*, *shalat dhuhur*, Qur'anic recitation, and daily religious habituation activities. The institution was purposively selected because it represents an Islamic educational environment emphasizing the development of students' religious character and worship discipline through structured religious activities. Preliminary observations also indicated that although religious programs were implemented consistently, several students still experienced difficulties maintaining discipline in worship practices, making the site relevant to the objectives of this research.

The participants of this study consisted of Islamic Religious Education teachers, homeroom teachers, parents, and students who were directly involved in the implementation and supervision of religious activities. Informants were selected using purposive sampling techniques because they possessed knowledge, experiences, and active involvement relevant to the focus of the study (Kristianto et al., 2024). A total of 26 participants were involved in this research, including two Islamic Religious Education teachers, three homeroom teachers, sixteen students, and five parents. The inclusion of multiple participant groups was intended to obtain comprehensive and balanced perspectives regarding the internalization of religious values and the development of worship discipline both at school and within the family environment.

Data collection was conducted through in-depth interviews, participant observation, and documentation analysis. Semi-structured interviews were used to explore participants' experiences, perceptions, communication patterns, supervision strategies, and religious habituation practices related to students' worship discipline. Interviews were conducted flexibly to allow participants to express their experiences openly while remaining aligned with the research objectives. Observation techniques were employed to directly examine the implementation of religious programs, students' participation in congregational prayers, teacher supervision, and interactions between students and educators during religious activities. Documentation analysis was also conducted to strengthen and validate the findings obtained through interviews and observations. The collected documents included school regulations, worship attendance records, religious activity schedules, photographs, and archives of religious habituation programs implemented at the school (Arasy et al., 2025).

The data analysis process employed the interactive model developed by Miles, Huberman, and Saldaña (2014), which consists of three major stages: data reduction, data display, and conclusion drawing or verification. During the data reduction stage, interview transcripts, observation notes, and documentation findings were carefully organized, categorized, and simplified according to the research focus. Subsequently, the data were systematically displayed in descriptive and thematic forms to facilitate interpretation and identify recurring patterns related to parental and teacher collaboration in fostering students' worship discipline. Finally, conclusions were continuously drawn and verified throughout the research process by examining relationships, meanings, and thematic consistencies emerging from the collected data. Thematic analysis was specifically applied to identify patterns associated with communication strategies, religious habituation, supervision, and exemplary behavior within both school and family contexts.

To ensure the trustworthiness and credibility of the findings, several validation techniques commonly used in qualitative research were implemented. Source triangulation was conducted by comparing information obtained from teachers, students, and parents to ensure consistency across participants' perspectives. Technique triangulation was also applied by integrating interviews, observations, and documentation analyses to cross-check the accuracy of the data. In addition, member checking was conducted by reconfirming interview results and interpretations with selected participants to minimize potential misinterpretation and strengthen the validity of the findings (Merriam & Tisdell, 2016). These procedures were intended to enhance the reliability, authenticity, and academic rigor of the study.

Ethical considerations were carefully maintained throughout the research process. Prior to conducting interviews and observations, participants were informed about the objectives of the study and their voluntary participation. Participants' identities and personal information were kept confidential to protect their privacy and ensure ethical research practices. Furthermore, the researcher maintained neutrality and avoided subjective judgments during the processes of data collection and interpretation to preserve the integrity of the research findings (Patton, 2015).

Through this qualitative descriptive approach, the study is expected to provide comprehensive insights into how collaboration between parents and teachers contributes to the internalization of religious values and the development of students' worship discipline in Islamic educational settings. The findings are also expected to contribute to broader discussions concerning religious character education, family–school collaboration, and religious habituation practices in contemporary Islamic schools.

Results and Discussion

Results

Based on interviews conducted with Islamic Religious Education teachers, homeroom teachers, students, and parents at MTs Negeri 3 Jember, several major findings were identified regarding the collaboration between parents and teachers in internalizing religious values to foster students' worship discipline. The findings revealed that the internalization process was implemented through four major approaches: exemplary behavior, religious habituation, supervision, and collaborative communication between school and family.

Parental Roles in the Internalization of Religious Values

The findings from interviews with parents indicated that most parents actively participated in instilling religious values within the family environment. Parents perceived religious education as a moral and spiritual responsibility that must be continuously implemented through daily worship practices, supervision, and communication with teachers. One parent explained:

> "*We always remind our child to pray on time, especially Maghrib and Subuh prayers. At home, we try to pray together so the child becomes accustomed to worship from an early age.*" (Parent Interview, 2026)

Another parent stated:

> "*Sometimes children are difficult to control because they are busy with their phones. Therefore, we make rules that mobile phones should not be used during prayer times.*" (Parent Interview, 2026)

The interview results demonstrated that parents internalized religious values through continuous habituation, supervision, and exemplary practices. Parents not only instructed children verbally but also attempted to become role models by consistently performing prayers, reading the Qur'an, and encouraging participation in religious activities. Several parents also maintained communication with Islamic Religious Education teachers to monitor their children's worship discipline at school.

Observational findings further showed that students who regularly practiced congregational prayer and Qur'anic recitation at home tended to demonstrate better worship discipline at school. These students were generally more punctual in attending congregational prayers and more active during religious activities. Such findings indicate that family-based religious habituation contributes significantly to strengthening students' religious awareness and worship discipline.

Teachers' Roles in Strengthening Worship Discipline

Interviews with Islamic Religious Education teachers revealed that the school routinely organized structured religious activities to strengthen students' worship discipline and religious character. These activities included congregational *shalat dhuha*, *shalat dhuhur*, Qur'anic recitation, and short-

surah reading sessions conducted daily before formal learning activities began.

One teacher stated:

"*We do not only instruct students to pray, but we also pray together with them. Students tend to imitate what they see directly from teachers*." (Teacher Interview, 2026)

Another teacher explained:

"*Religious habituation must be carried out consistently every day because discipline cannot be formed instantly. Students need continuous supervision and guidance*." (Teacher Interview, 2026)

The observations confirmed that religious activities were conducted systematically according to predetermined schedules. Congregational *shalat dhuha* was implemented before classroom instruction began, while *shalat dhuhur* was conducted during break time. Following the *shalat dhuha*, students participated in Qur'anic recitation and short-surah reading activities. Teachers actively supervised and participated directly in these activities, demonstrating exemplary behavior to students.

Field observations also showed that students gradually developed habitual participation in religious activities. Many students attended prayers voluntarily without repeated instructions from teachers. Nevertheless, several students were still occasionally late for congregational prayers or appeared less focused during worship activities. These findings indicate that although religious habituation programs positively influenced students' discipline, the internalization process had not yet been fully optimal.

Communication Strategies in Religious Value Internalization

The study identified four major communication strategies implemented collaboratively by parents and teachers in fostering students' worship discipline.

Exemplary Behavior

The first strategy involved exemplary behavior demonstrated by parents and teachers through direct participation in worship practices. Parents attempted to become role models by consistently performing the five daily prayers and encouraging children to participate in congregational worship. Similarly, teachers actively joined students during religious activities at school.

One student stated:

"*When teachers pray together with us, we feel embarrassed if we do not join. It motivates us to participate*." (Student Interview, 2026)

This finding indicates that students were strongly influenced by observable behaviors demonstrated by significant figures in their environment.

Religious Habituation

The second strategy involved continuous religious habituation both at school and at home. Teachers implemented daily religious programs, while parents reinforced worship practices through family-based habituation such as congregational prayer and reminders about prayer times.

A parent stated:

"*At home we try to maintain consistency, especially by reminding children to pray immediately when the adhan is heard.*" (Parent Interview, 2026)

The observations showed that repetitive religious activities gradually shaped students' discipline and awareness. Worship activities increasingly became part of students' daily routines rather than merely institutional obligations.

Supervision and Control

The third strategy involved supervision conducted collaboratively by parents and teachers. Parents monitored children's worship habits at home and restricted smartphone usage during prayer times. Teachers supervised students' participation in religious activities through direct observation and attendance monitoring.

One teacher explained:

"*We monitor students every day. If someone repeatedly misses congregational prayer, we immediately provide guidance and communicate with parents.*" (Teacher Interview, 2026)

The findings revealed that smartphone distractions represented one of the most significant challenges in maintaining students' worship discipline. Several students admitted that excessive phone usage frequently caused delays in performing prayers.

Collaborative Communication Between School and Family

The fourth strategy involved collaborative communication between school and family. Parents and teachers regularly communicated during parent meetings and through informal discussions regarding students' religious behavior and worship discipline.

One parent stated:

"*We usually ask teachers about our child's worship habits at school because sometimes children behave differently at home and at school.*" (Parent Interview, 2026)

In addition, several parents involved their children in Qur'anic study groups and religious gatherings outside school hours to reinforce religious values acquired at school.

Supporting and Inhibiting Factors

The findings revealed several supporting factors contributing to the successful internalization of religious values. These included structured religious programs, exemplary behavior demonstrated by teachers and parents, family support, and students' internal motivation to improve worship discipline.

One student stated:

"*I feel calmer when I pray regularly, and I also want to make my parents proud.*" (Student Interview, 2026)

The observations indicated that students who received consistent support from both school and family demonstrated stronger discipline in attending congregational prayers and participating in religious activities.

However, several inhibiting factors were also identified. The most dominant obstacle was excessive smartphone usage, which distracted students from performing worship on time. Other challenges included laziness, lack of self-awareness, and the assumption among some school staff that religious guidance was solely the responsibility of Islamic Religious Education teachers.

One teacher stated:

"*Religious character formation should not only be the responsibility of religion teachers. All educators should participate in supervising and guiding students.*" (Teacher Interview, 2026)

The findings suggest that the success of religious value internalization depends not only on structured religious programs but also on consistent collaboration among teachers, parents, and the broader educational environment.

Discussion

The findings of this study demonstrate that the internalization of religious values in Islamic schools requires strong collaboration between parents and teachers through exemplary behavior, religious habituation, supervision, and collaborative communication. The results indicate that worship discipline is not formed merely through formal religious instruction but through continuous interaction, daily practice, and consistent role modeling within both family and school environments. These findings support Muhaimin's theory of value internalization, particularly the stages of value transaction and transinternalization, where religious values become embedded through direct interaction and exemplary conduct demonstrated by educators and parents.

The active involvement of parents in guiding students' worship practices reflects the important role of family-based religious education in shaping students' character. Parents in this study consistently encouraged

congregational prayer, Qur'anic recitation, and supervision of worship practices at home. Such findings are consistent with the study conducted by Mushlih (2025), which emphasized that parenting styles significantly influence students' religious character and worship discipline. Similarly, Ramadhani and Tsakila (2025) argued that affectionate and continuous religious guidance within the family strengthens children's spiritual consistency and moral awareness. These findings reinforce the argument that family remains the primary educational environment in the process of religious character formation.

The study also found that teachers played a significant role in strengthening worship discipline through structured religious programs and direct participation in worship activities. Teachers were not merely supervisors but also role models who actively participated in congregational prayers and religious habituation programs. This finding aligns with Bandura's social learning theory, which explains that students tend to imitate behaviors demonstrated by influential figures within their social environment. The findings are also consistent with Karwadi and Indrawan (2023), who highlighted that character internalization in Islamic education is strongly influenced by teachers' exemplary conduct and consistent habituation strategies.

Furthermore, the implementation of structured religious activities at MTs Negeri 3 Jember demonstrates the importance of religious school culture in fostering students' worship discipline. The daily implementation of *shalat dhuha*, *shalat dhuhur*, and Qur'anic recitation gradually transformed worship practices into habitual behaviors among students. This finding supports Fauzi, Sari, and Junaidi (2024), who argued that the development of religious culture through habituation and spiritual reinforcement creates a conducive environment for students' character formation. Likewise, Subaidi, Fauzi, and Mahnun (2024) found that continuous religious activities such as the recitation of *Asmaul Husna* effectively strengthen students' discipline, moral awareness, and religious behavior.

The findings also revealed that collaborative communication between school and family contributed significantly to monitoring and reinforcing students' worship discipline. Communication between parents and teachers enabled both parties to evaluate students' religious behavior comprehensively in both educational settings. This result is consistent with Nasrullah et al. (2023), who emphasized that the synergy between parents and teachers through supervision, habituation, and religious guidance significantly influences students' religious character development. Effective collaboration between family and school environments therefore becomes an essential element in sustaining students' religious discipline.

Despite the positive findings, several inhibiting factors were identified, particularly excessive smartphone usage, students' lack of self-awareness, and inconsistent supervision. Smartphone distractions frequently caused students to delay prayers and reduce concentration during religious activities.

These findings support Supriyandi et al. (2025), who explained that technological distractions and social media exposure have become major challenges in contemporary religious education. In addition, the assumption among some educators that worship guidance is solely the responsibility of Islamic Religious Education teachers weakens the development of a comprehensive religious culture within schools. Such conditions indicate that successful religious value internalization requires collective responsibility among all educational stakeholders.

This study further indicates that although students routinely participated in religious activities, the process of transinternalization had not been fully achieved for all students. Several students still demonstrated inconsistent worship discipline due to internal and external distractions. In line with Dewi and Bagus (2025), punctual participation in congregational prayer can serve as a concrete indicator of students' spiritual responsibility and self-control. Therefore, worship discipline should not only be assessed through students' participation in formal religious programs but also through their personal awareness and consistency in practicing religious values independently.

The novelty of this study lies in its focus on the collaborative relationship between parents and teachers in fostering worship discipline within the context of Islamic junior high schools. Unlike previous studies that primarily examined religious character education generally, this study specifically explores communication strategies, supervision patterns, and collaborative religious habituation implemented simultaneously within family and school environments. Consequently, this study contributes to the broader discourse on religious character education by emphasizing the importance of integrated family–school collaboration in strengthening students' worship discipline in contemporary Islamic educational institutions.

Conclusion

This study reveals that collaboration between parents and teachers plays a significant role in the internalization of religious values and the development of students' worship discipline at MTs Negeri 3 Jember. The findings demonstrate that the integration of exemplary behavior, religious habituation, supervision, and collaborative communication between family and school environments has a greater impact on students' worship discipline than previously assumed. Religious discipline was not merely shaped through formal religious instruction, but through continuous interaction, consistent role modeling, and structured religious practices implemented both at school and at home. These findings challenge the conventional assumption that worship discipline is primarily the responsibility of Islamic Religious Education teachers alone and instead emphasize the importance of collective educational responsibility involving all educators and family members.

This study also contributes to the broader discourse on Islamic character education by strengthening previous findings regarding the

importance of religious habituation and family–school collaboration in shaping students' religious behavior. At the same time, the study questions the effectiveness of fragmented religious guidance that relies solely on formal instructional approaches without continuous parental involvement. Furthermore, this research introduces a more integrative perspective on the internalization of religious values by emphasizing the interconnected roles of communication strategies, supervision patterns, and collaborative religious practices in fostering students' spiritual awareness and worship discipline. Consequently, this study enriches scholarly discussions concerning religious character education, value internalization, and worship discipline within contemporary Islamic educational settings.

The findings indicate that the success of religious value internalization is supported by structured religious programs, consistent teacher and parental exemplification, family support, and students' internal motivation. However, several inhibiting factors remain significant challenges, including excessive smartphone usage, students' lack of self-awareness, laziness, and limited collective responsibility among school stakeholders regarding religious guidance. These obstacles demonstrate that although the internalization process has positively influenced students' worship discipline, the achievement of deep transinternalization has not yet been fully optimal.

This study is limited to a relatively small number of participants and a specific institutional context, making the findings difficult to generalize to broader educational settings. Therefore, further studies involving larger samples, different educational institutions, and diverse socio-cultural contexts are necessary to obtain more comprehensive insights into the internalization of religious values and worship discipline among students. Future research is also recommended to explore the influence of digital culture, social media exposure, and technological developments on students' religious behavior and spiritual discipline in contemporary Islamic education. In addition, Islamic schools are encouraged to strengthen collaborative partnerships between teachers, parents, and the wider educational community to develop sustainable religious programs capable of fostering students' spiritual awareness, moral responsibility, and long-term worship discipline.

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