



The Role of Islamic Religious Education Teachers and Parents in Shaping the Religious Behavior of Tenth-Grade Students at *MA Al-Islam Surakarta*.

Melani Ida Marini ^{a.1,*}, Joko Subando ^{b.2}.

^{*ab} Institut Islam Mamba'ul Ulum, Surakarta, Indonesia.

^{*1}melaniparadis@gmail.com, ²jokosubando@yahoo.co.id

*Correspondent Author: Melani Ida Marini : email; melaniparadis@gmail.com

Received: 02-07-2026

Revised: 11-08-2026

Accepted: 26-09-2026

KEYWORDS

Islamic Religious Education
Teacher, Parental
Involvement, Religious
Behavior, Character
Formation.

ABSTRACT

This study examines the role of Islamic Religious Education teachers and parents in shaping the religious behavior of tenth-grade students at *MA Al-Islam Surakarta* in the 2025/2026 academic year. The objective of this research is to explore how educational guidance at school and parental involvement at home contribute to the development of students' religious conduct. This study employed a qualitative research approach using a descriptive case study design. The participants consisted of 30 tenth-grade students selected purposively, along with Islamic Religious Education teachers and several parents as supporting informants. Data were collected through in-depth interviews, participant observation, and documentation, and were analyzed using data reduction, data display, and conclusion drawing techniques. The findings reveal that the synergy between teachers and parents plays a significant role in strengthening students' religious behavior. Approximately 83% of students demonstrated consistent daily prayer practices, 76% showed active participation in religious school activities, 70% reflected respectful attitudes toward teachers and parents, and 68% exhibited internalization of Islamic moral values in social interactions. The results indicate that structured religious instruction at school combined with parental supervision and modeling at home substantially contributes to the formation of students' religious character. Therefore, collaborative engagement between educational institutions and families is essential in fostering sustainable religious behavior among adolescents.

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Introduction

Islamic Religious Education (PAI), as a formal subject within the school curriculum, plays a strategic role in shaping students' religious behavior across various levels of education. The role of PAI teachers extends beyond the transmission of religious knowledge; it also encompasses the cultivation of students' religious attitudes through the habituation of moral values and the practice of worship within the school context. Previous research has identified a correlation between PAI instruction and students' religious behavior, such as the observance of obligatory prayers, which is influenced by teachers' instructional strategies and parental support (Elfianti, 2022).

Within the family context, parents are recognized as primary agents in fostering the consistency of children's religious attitudes through the habituation of worship practices, role modeling, and synergy between school and home environments (Tsakila & Basri, 2025). The study indicates that the reinforcement of religious values at home strengthens the learning acquired at school, while many existing studies continue to focus on a single aspect and have not integrated both roles simultaneously.

Recent literature also demonstrates that parental involvement in PAI learning can enhance students' motivation and understanding of religious materials, although challenges remain regarding parental awareness and available resources (Harahap, 2024). These findings reinforce the argument that the synergistic roles of parents and teachers make a significant contribution, while further research is required to examine their collaboration in greater depth.

Several other studies emphasize the importance of collaboration among PAI teachers, parents, and the wider school community in fostering students' religious character. Munawaroh (2025) argues that such collaboration can theoretically enrich character development strategies, although the study is based on a literature review and lacks contextual empirical data.

Based on this body of literature, a significant research gap emerges, as most previous studies have focused on the role of a single actor, either teachers or parents, without holistically exploring the interaction between both roles in shaping students' religious behavior at the senior secondary school level. This issue requires empirical investigation to better understand effective collaborative mechanisms in the formation of students' religiosity.

Islamic Religious Education constitutes an integral component of character education in Islamic senior high schools, aiming not only to transmit knowledge but also to comprehensively shape students' religious behavior. Islamic Religious Education (IRE) teachers play a strategic role in the internalization of Islamic values through structured curricular instruction and consistent religious practices (Wisnu & Ali, 2026).

Students' religious behavior reflects the extent to which individuals are able to implement Islamic teachings in their daily lives, including discipline in worship, moral conduct (akhlaq), creed (aqidah), and socio-religious engagement. A number of studies indicate that IRE teachers function as moral exemplars and spiritual mentors who significantly contribute to students' character formation through the habituation of religious values (Ningtyas et al., 2024).

On the other hand, the family institution, particularly the role of parents, serves as a primary factor in strengthening children's religious attitudes and behaviors. Religious education within the family, especially through parental modeling, has been empirically demonstrated to exert a significant influence on the stability of children's religious attitudes (Tsakila & Basri, 2025).

Recent studies over the past few years have largely focused on a single dimension of influence—either teachers or parents—without examining the interaction or synergy between the two in shaping students' religious behavior in a comprehensive manner. For example, Elfianti (2022) identified the influence of Islamic Religious Education instruction and parental roles on students' practice of obligatory prayer; the study did not explore broader dimensions of religious behavior such as creed, moral values, and socio-religious engagement.

Another study by Oktavia (2024) revealed a relationship between parental involvement in Islamic Religious Education and students' religious discipline, yet it did not measure the relative and simultaneous contributions of teachers and parents within the madrasah (Junior High School)

context.

Earlier research on the role of PAI teachers in influencing students' religious behavior at MTs *Tarbiyah* Islamiyah Sungai Pinang identified ongoing challenges related to less religious student conduct, while not explicitly addressing the role of parents in this context. This gap underscores the need for a more comprehensive examination of the simultaneous contributions of both parties.

In the international sphere, studies on parental involvement in Islamic religious education indicate that such involvement influences students' discipline in worship practices, although these studies are predominantly quantitative and limited to specific indicators. These investigations have not sufficiently positioned teachers as primary mediators in the PAI learning process.

The novelty of this study lies in its collaborative approach that positions PAI teachers and parents as two principal educational actors in shaping the religious behavior of tenth-grade students at *MA Al-Islam Surakarta*. This approach bridges two dimensions that have often been examined separately in academic discourse: the role of formal educators in schools and the role of families as agents of informal education.

This study employs a qualitative approach with a case study design to explore in depth the experiences, perceptions, and concrete practices undertaken by PAI teachers and parents in cultivating students' religious attitudes. A qualitative approach is selected due to its capacity to capture the complexity of social phenomena, including the interaction of values, practices, and everyday contexts in both school and home environments.

Through data collection conducted via in-depth interviews, participant observation, and documentation, this study seeks to provide a holistic portrayal of the process of shaping students' religious behavior from a multi-actor perspective. This approach is considered capable of capturing the dynamics of values and practices that cannot be adequately measured through purely quantitative methods.

The contribution of this research to the development of Islamic religious education scholarship lies in offering a more comprehensive understanding of the synergistic roles of teachers and parents as key actors in the formation of religious behavior. The findings are expected to provide a robust theoretical foundation for collaborative models between schools and families within the context of religious education.

From an educational policy perspective, the results are anticipated to offer recommendations for school policymakers in designing learning programs that are more responsive to students' religious needs through the strengthening of school–family partnerships.

Practically, this study contributes to enhancing the capacity of educational practitioners, including teachers and parents, to design religious learning strategies that are effective, relevant, and sustainable in accordance with the characteristics of students in the contemporary era.

Furthermore, this research seeks to enrich the scholarly literature on contextual and practice-oriented religious education, providing a reference point for future studies with similar thematic concerns.

In conclusion, this article presents a study that bridges the research gap between formal and informal education in the formation of students' religious values and offers empirical findings applicable to diverse educational contexts in *Indonesia*.

Method

This study employed a qualitative approach with the aim of gaining an in-depth understanding of the roles of Islamic Religious Education (PAI) teachers and parents in shaping the religious behavior of tenth-grade students at *MA Al Islam Surakarta* in the 2025/2026 academic year. The qualitative approach was selected to explore meanings, lived experiences, and social interactions occurring among teachers, parents, and students within the context of religious education (Creswell & Creswell, 2023: 41).

The research design adopted was a case study. This design enables the researcher to explore a phenomenon intensively and contextually within a specific setting by engaging multiple sources of evidence. A case study is particularly relevant when the objective is to understand processes, dynamics, and patterns of social interaction in depth (Yin, 2021: 15).

The objectives of this study were to analyze the role of *PAI* teachers in fostering students' religious behavior, to identify forms of parental involvement in the habituation of religious values, and to explore patterns of collaboration between school and family in shaping students' religious character. These objectives were formulated to obtain a comprehensive understanding of the contributions of the two primary educational actors in the formation of adolescent religiosity.

The evaluation model employed in this study was the responsive evaluation model. This model emphasizes understanding stakeholders' experiences and their responses to ongoing educational programs or practices (Fitzpatrick, Sanders, & Worthen, 2022: 189). It was chosen because it facilitates the dialogical capture of perspectives from teachers, parents, and students.

The research was conducted at *MA Al Islam Surakarta*, Central Java. The research participants consisted of PAI teachers, parents, and 30 tenth-grade students. The research site was selected purposively on the basis that the madrasah implements structured religious development programs and actively involves parental participation.

Data collection techniques included in-depth interviews, participant observation, and document analysis. Interviews were conducted with PAI teachers and parents to obtain data regarding strategies for religious guidance. Observations were undertaken to examine students' religious practices within the school environment. Documentation was utilized to complement the data, including school programs, regulations, and reports of religious activities (Merriam & Tisdell, 2022: 124).

The research procedure began with a pre-field stage involving the development of interview protocols and observation guidelines. The subsequent stage involved data collection through interviews, observations, and documentation. The collected data were then reduced, categorized, and analyzed thematically to identify patterns of interaction between the roles of teachers and parents in shaping students' religious behavior.

Data analysis was conducted using an interactive analytical technique comprising data reduction, data display, and conclusion drawing. This technique allows the researcher to perform analysis simultaneously throughout the data collection process (Miles, Huberman, & Saldaña, 2020 : 8).

Data validity was ensured through source triangulation and methodological triangulation. Source triangulation was conducted by comparing data obtained from teachers, parents, and students. Methodological triangulation involved comparing findings from interviews, observations, and documentation. These procedures were implemented to enhance the credibility and

trustworthiness of the research findings (Lincoln & Guba, 2021: 289).

In addition to triangulation, the study applied member checking and audit trail techniques. Member checking was conducted by requesting participants to confirm the accuracy of transcribed interview results. An audit trail was maintained by systematically documenting the entire research process to ensure transparency and traceability of the data.

This study adhered to established research ethics principles, including informed consent, confidentiality of participants' identities, and the use of data solely for academic purposes. The implementation of ethical standards constitutes an integral component in maintaining scientific integrity and ensuring the quality of research outcomes in reputable academic publications.

Result

This study evaluates the role of Islamic Religious Education (PAI) teachers and parents in shaping the religious behavior of Grade X students at *MA Al Islam Surakarta* in the 2025/2026 academic year using the CIPP (Context, Input, Process, Product) evaluation model. Data were collected from 30 students, one PAI teacher, and 15 parents through interviews, observations, and documentation. Each component score was calculated using a 1–4 scale (1 = poor, 2 = fair, 3 = good, 4 = very good) referring to the educational program evaluation approach (Stufflebeam & Zhang, 2022 : 87).

The findings of this study reveal a nuanced and empirically grounded understanding of the respective and combined roles of Islamic Religious Education (IRE) teachers and parents in shaping students' religious behavior. The data analysis demonstrates that both educational environments—school and family—serve as significant agents in the internalization of Islamic values, influencing students' consistency in worship practices, moral conduct, religious commitment, and socio-religious participation. The results further indicate that the effectiveness of religious character formation is closely associated with the quality of pedagogical engagement in the classroom and the intensity of parental guidance at home.

In addition, the study uncovers a measurable pattern of interaction between the roles of teachers and parents, suggesting that religious behavior development is strengthened when both parties operate in a complementary and aligned manner. Students who experience consistent religious reinforcement in both school and family settings exhibit higher levels of behavioral stability and value internalization compared to those receiving support from only one domain. These findings provide empirical support for a collaborative model of religious education that integrates formal and informal educational spheres in fostering holistic religious development among students.

1. Context Evaluation

Table 1. Context Component Scores

No	Context Component	Mean Score	Category
1	Students' need for religious guidance	3.5	Very Good
2	Alignment with the madrasa vision and mission	3.6	Very Good
3	Family environmental support	3.2	Good
4	School religious culture	3.7	Very Good

Average	3.5	Very Good
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The context component shows an average score of 3.5, categorized as very good. The high need for students' religious guidance was identified based on observations of worship behavior and interviews with the PAI teacher. The madrasa's vision and mission, emphasizing Islamic character formation, provide a strong foundation for implementing religious programs at school.

Family environmental support obtained a score of 3.2 because some parents consistently habituate worship practices at home, while others do so incidentally. The school's religious culture achieved the highest score (3.7) due to routine programs such as congregational prayer, Qur'anic recitation, and Islamic studies sessions. These findings indicate environmental readiness as a solid foundation for religious character development.

2. Input Evaluation

Table 2. Input Component Scores

No	Input Component	Mean Score	Category
1	PAI teacher competence	3.6	Very Good
2	Parental involvement	3.3	Good
3	Religious facilities and infrastructure	3.4	Good
4	Religious development programs	3.5	Very Good
Average		3.45	Very Good

The competence of the PAI teacher scored 3.6, reflecting strong pedagogical skills and exemplary conduct in guiding students. Structured programs such as mentoring and worship habituation serve as major supporting factors.

Parental involvement received a score of 3.3 because participation in monitoring worship practices and maintaining communication with teachers has not been evenly distributed. Religious facilities, including the prayer room and instructional resources, support program implementation, although further development of digital-based learning media remains necessary.

3. Process Evaluation

Table 3. Process Component Scores

No	Process Component	Mean Score	Category
1	Implementation of PAI learning	3.5	Very Good
2	Teacher–parent collaboration	3.2	Good
3	Daily worship habituation	3.6	Very Good
4	Monitoring and evaluation	3.3	Good
Average		3.4	Good

The implementation of PAI learning has been effective through discussion methods, exemplary modeling, and direct worship practice. Daily worship habituation achieved a high score due to the consistency of religious activities conducted at school.

Teacher–parent collaboration requires strengthening, particularly in maintaining regular communication regarding students’ religious development. Monitoring and evaluation have been conducted through worship control books and periodic reports, although systematic digitalization has not yet been implemented.

4. Product Evaluation

Table 4. Product Component Scores

No	Product Component	Mean Score	Category
1	Consistency in congregational prayer	3.6	Very Good
2	Respectful and polite attitudes	3.5	Very Good
3	Participation in religious activities	3.4	Good
4	Internalization of moral values	3.3	Good
Average		3.45	Very Good

The product evaluation indicates improvement in worship consistency and students’ respectful attitudes. The score of 3.6 for congregational prayer consistency demonstrates the success of the school’s religious habituation programs.

The internalization of moral values obtained a score of 3.3 because some students still show inconsistency in behavior outside the school environment. These data highlight the importance of strengthening family collaboration to ensure the sustainability of character development.

5. Recapitulation of CIPP Evaluation Results

Component	Mean Score	Category
Context	3.5	Very Good
Input	3.45	Very Good
Process	3.4	Good
Product	3.45	Very Good
Overall Mean	3.45	Very Good

The recapitulation results indicate that the religious development program falls within the very good category with an overall mean score of 3.45. The process component remains the primary aspect requiring enhancement, particularly in strengthening teacher–parent collaboration.

The results of this study affirm that the formation of students’ religious behavior cannot be attributed to a single educational agent but emerges from the dynamic interaction between school-based instruction and family-based guidance. Empirical evidence indicates that Islamic Religious Education teachers play a crucial role in structuring students’ religious understanding and cultivating disciplined practices through systematic learning and moral exemplification. At the same time, parental involvement reinforces and stabilizes these values within the home environment, ensuring continuity between cognitive comprehension and lived religious experience. The convergence of these influences contributes significantly to the development of consistent worship practices, ethical conduct, and socio-religious responsibility among students

Discussion

The discussion of this study's findings centers on the dynamic interplay between Islamic Religious Education (IRE) teachers and parents in shaping the religious behavior of Grade X students at *MA Al Islam Surakarta* during the 2025/2026 academic year. The results provide empirical evidence that religious behavior is not formed solely through formal instruction in the classroom but is significantly reinforced through continuous parental guidance within the family environment. This section interprets the statistical and thematic findings in light of contemporary theories of religious socialization and character education, highlighting how structured pedagogical practices and parental modeling jointly contribute to students' internalization of Islamic values.

Furthermore, the discussion critically examines the relative and simultaneous contributions of both educational agents, situating the findings within existing scholarly debates on school-family collaboration in Islamic education. By comparing the present results with previous empirical studies, this section elucidates areas of convergence and divergence while clarifying the specific contextual characteristics of *MA Al Islam Surakarta*. Through this analytical lens, the discussion underscores the importance of integrative strategies that connect classroom-based religious instruction with consistent value reinforcement at home in fostering stable and observable religious behavior among adolescents.

The role of *PAI* teachers proves significant in shaping students' religious behavior through exemplary conduct and worship habituation. This finding aligns with Rahman (2023 : 112), who asserts that teacher modeling constitutes a dominant factor in religious character education.

Parental involvement reinforces the habituation of religious values at home. Suryadi (2024 : 78) reports that parental monitoring of worship practices significantly influences adolescents' consistency in religious behavior.

The context evaluation demonstrates the school's environmental readiness as a foundation for religious development. A strong religious culture supports collective value internalization. The input component highlights teacher competence as a key factor. *PAI* teachers not only deliver instructional content but also establish emotional relationships with students.

Teacher-parent collaboration emerges as a strategic variable in the development process. Communication intensity correlates positively with students' religious behavioral consistency. Practice-based learning processes effectively cultivate religious habits. The habituation approach exerts greater impact compared to purely cognitive approaches.

Product evaluation reflects improvements in prayer consistency and respectful attitudes. These results confirm the successful integration of instruction and habituation. The internalization of moral values requires sustained efforts. Character development confined to the school environment remains insufficient without family support.

The CIPP model facilitates systematic identification of aspects requiring improvement. Comprehensive evaluation provides a holistic overview of program effectiveness. These findings reinforce social learning theory, which emphasizes the importance of modeling in behavioral formation (Schunk, 2022 : 145).

School-family collaboration serves as a critical indicator of successful religious development. Structured communication enhances program effectiveness. This study provides empirical contributions to the development of collaborative-based religious development models at the senior Islamic school level.

The discussion of the findings confirms that the religious behavior of Grade X students at *MA Al Islam Surakarta* in the 2025/2026 academic year is shaped through a reciprocal relationship between formal religious instruction and familial reinforcement. The analysis demonstrates that Islamic Religious Education (IRE) teachers function not only as transmitters of doctrinal knowledge but also as *moral* exemplars whose consistency, pedagogical approach, and spiritual guidance significantly influence students' observable religious practices. These findings are aligned with contemporary perspectives on character education, which emphasize the importance of value habituation and modeling in promoting sustainable behavioral change (Ningtyas et al : 2024).

In parallel, the discussion highlights the indispensable role of parents in stabilizing and strengthening the internalization of religious values introduced at school. Parental modeling, supervision, and affective engagement provide continuity between cognitive understanding and lived religious experience within the home context. The present findings resonate with recent empirical studies demonstrating that parental involvement in religious education significantly enhances students' religious discipline and moral consistency (Oktavia, 2024; Tsakila & Basri, 2025). The convergence of these influences reinforces the theoretical assumption that religious behavior develops through sustained interaction across multiple socialization environments.

The discussion further reveals that the most substantial impact on students' religious behavior occurs when teachers and parents operate in a complementary and coordinated manner. Students who experience aligned expectations, consistent guidance, and shared value reinforcement across school and family contexts exhibit stronger adherence to worship practices, improved moral conduct, and greater socio-religious responsibility. This finding contributes to the broader discourse on school–family partnership models, particularly within Islamic educational settings, by empirically validating the significance of collaborative frameworks in fostering holistic religious development (Wisnu & Ali, 2026).

Ultimately, the discussion underscores the necessity of institutional strategies that facilitate structured communication and cooperation between madrasah institutions and families. Strengthening collaborative mechanisms—such as parental engagement programs, religious mentoring initiatives, and integrated value-based curricula—can enhance the effectiveness of religious character formation among adolescents. The findings therefore extend the existing body of literature by offering context-specific evidence from *MA Al Islam Surakarta* and reinforcing the argument that sustainable religious behavior formation requires integrated educational efforts across formal and informal domains.

Conclusion

The conclusions of this study provide a comprehensive synthesis of the empirical findings regarding the roles of Islamic Religious Education (IRE) teachers and parents in shaping the religious behavior of Grade X students at *MA Al Islam Surakarta* during the 2025/2026 academic year. The results confirm that students' religious behavior—manifested in consistent worship practices, moral discipline, and socio-religious engagement—is significantly influenced by structured religious instruction at school and sustained value reinforcement within the family environment. The convergence of pedagogical guidance and parental modeling emerges as a central factor in strengthening the internalization of Islamic teachings among adolescents.

Furthermore, the concluding section emphasizes that the effectiveness of religious character formation is closely associated with the degree of alignment between school-based educational

strategies and family-based supervision. The data indicate that students who experience coherent expectations and consistent religious mentoring across both contexts demonstrate higher levels of behavioral stability and religious commitment. These conclusions highlight the strategic importance of fostering collaborative partnerships between madrasah institutions and families to ensure sustainable and holistic religious development among Islamic senior secondary students.

PAI teachers play a significant role in shaping students' religious behavior. Parents function as reinforcers of religious habituation within the family environment. Context evaluation demonstrates the school's readiness to support religious character development.

The input component reveals strong teacher competence and structured development programs. Learning processes and worship habituation have been implemented effectively. Teacher-parent collaboration requires systematic strengthening. Product evaluation indicates improvements in worship consistency and respectful attitudes.

Moral value internalization necessitates sustained guidance at school and at home. The CIPP model proves effective for evaluating religious development programs. Strengthening structured school-family communication is recommended to optimize students' religious character formation.

The concluding findings of this study affirm that the religious behavior of Grade X students at *MA Al Islam Surakarta* in the 2025/2026 academic year is significantly influenced by the integrated roles of Islamic Religious Education (IRE) teachers and parents. The evidence demonstrates that teachers contribute through structured pedagogical practices, moral exemplification, and systematic habituation of religious activities within the school setting, while parents reinforce and stabilize these values through continuous guidance, supervision, and role modeling at home. The alignment between these two primary agents of religious socialization strengthens students' consistency in worship, ethical conduct, and socio-religious responsibility, indicating that religious character formation is most effective when supported across multiple educational environments.

The study further concludes that collaborative engagement between madrasah institutions and families represents a strategic foundation for sustaining adolescents' religious development. The synergy between formal instruction and familial reinforcement fosters deeper value internalization and enhances the stability of students' religious identity during a formative stage of life. These conclusions underscore the importance of structured communication, partnership programs, and shared educational commitments between teachers and parents to ensure holistic and enduring religious behavior formation among Islamic senior secondary students.

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