

Collaborative Role of Islamic Education and Guidance Counselors in Fostering Students' Moral Character: A Mixed-Methods Study in Banten, Indonesia

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ABSTRACT

Islamic Religious Education plays a strategic role in shaping the character of students. In the context of 21st century learning, teachers are required to be able to reflect on the great responsibility of Islamic Religious Education teachers and guidance counselors in building the character and attitudes of students based on Islamic values. This study aims to determine the role of Islamic Religious Education teachers and guidance counselors in shaping the good character of students. This study uses a mixed methods approach. The type of mixed methods used is Exploratory Sequential Design, which is a type of research that presents qualitative data first, followed by quantitative data. The results of the research conducted at MAN 1 Serang City and MAN 2 Serang City, Banten, can be summarized as follows: 1) The role of teachers in fostering students' good character is that PAI teachers act as educators, role models, facilitators, motivators, evaluators, teachers, mentors, and trainers. Meanwhile, guidance counselors act as motivators, directors, initiators, facilitators, mediators, and evaluators. 2) The supporting and inhibiting factors of the teacher's role are supporting factors, including teacher competence, adequate school facilities, school environment support, and interesting learning methods. Hindering factors include time constraints, differences in student motivation and character, and internal teacher constraints such as lack of experience or methods that are not yet fully appropriate. 3) Solutions for teachers in shaping good character include improving teacher competence through training

INTRODUCTION

The Education is a conscious and massive effort to reflect on learning conditions and processes so that students do not passively reflect on their personal capacities in terms of religion, self-control, personality, intelligence, good attitude, and the competencies required by themselves, society, and the state.(Firmansyah 2019) Education is also one of the main indicators of whether a country is considered developed or not. Moreover, education serves as a means of transforming values, shaping character, and improving skills relevant to the demands of the times. Therefore, education cannot be viewed solely as a process of knowledge transfer, but also as an instrument of sustainable civilization development. Thus, the success of education is one of the main indicators for assessing whether a nation is advanced or still developing. The role of teachers in shaping students' attitudes is very important, especially for Islamic Religious Education (PAI) and Guidance and Counseling (BK) teachers.

In the madrasah environment, Islamic Education (PAI) teachers play a central role in shaping students' religious character. PAI teachers not only teach the cognitive aspects of Islamic teachings, but also serve as role models in internalizing Islamic values in everyday life. (BP, Munandar, and dkk, 2022)Through integrated learning that combines knowledge, understanding, and habit formation, PAI teachers serve as figures who guide students to have good character in accordance with Islamic teachings. In addition, the role of Guidance and Counseling (BK) teachers is also very important in helping students deal with personal, social, and academic problems that can affect their attitudes and behavior. BK teachers in madrasahs act as facilitators, counselors, and motivators in shaping students' personalities to be balanced between intellectual, emotional, and spiritual intelligence. Collaboration between PAI teachers and BK teachers is expected to strengthen the character building of students, as the two complement each other: PAI teachers instill religious values, while BK teachers help students internalize these values in real life through counseling and mentoring.(Muchlis 2019) In reality, the challenge of shaping students' good character is becoming increasingly complex as time goes by. The digital age has brought with it a flood of information, both positive and negative. Many students are influenced by instant culture, hedonistic behavior, and declining social ethics. This situation requires strong synergy between Islamic Education teachers and Guidance Counselors in guiding, mentoring, and instilling moral and spiritual values so that students are not only academically intelligent but also have noble character. In the concept of Islamic Education, everything we produce is essentially the result of our efforts and the decree of Allah SWT, as Allah SWT says:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ الْقُرْآن
سورة التوبه [١٦] : (١٢٥)

And say, "Work, and Allah will see your work, as will His Messenger and the believers, and you will be returned to the Knower of the unseen and the seen, and He will inform you of what you have done." (Q. S At-Taubah [9]: 105)

As agents of change, PAI and BK teachers reflect a great responsibility in building students' character and attitudes based on Islamic values. At Madrasah Aliyah Negeri (MAN) 1 Kota Serang and MAN 2 Kota Serang Banten, efforts to

shape akhlaqul karimah (good character) in students are the focus of the school's attention. As Islamic-based schools, MAN 1 Serang City and MAN 2 Serang City Banten strive to manifest Islamic values in the learning process and counseling guidance. This is done to ensure that students not only have good academic knowledge but also the right personality and attitude based on Islam. The role of PAI teachers and BK teachers is crucial in shaping the akhlaqul karimah of students at MAN 1 Serang City and MAN 2 Serang City, Banten. (Rohman, 2024)

Islamic Education teachers are responsible for instilling a comprehensive understanding and practice of Islam, while Guidance Counselors play a role in providing guidance, counseling, and assistance to ensure that students have noble character. Researchers are interested in studying the role of Islamic Education teachers and Guidance Counselors in shaping students' good character. Schools are formal educational institutions that play an urgent role in shaping students' character and morals. One of the important components in schools is teachers, especially Islamic Religious Education (PAI) and Guidance Counseling (BK) teachers. PAI teachers have the obligation to provide religious education and guidance to students, while BK teachers play a role in providing direction and counseling related to the development of students' personalities and behavior. In the context of Islamic education, the formation of akhlaqul karimah is at the core of educational objectives. The Prophet Muhammad emphasized that his main mission was to perfect noble character. Therefore, Islamic educational institutions such as State Islamic High Schools (MAN) have a greater responsibility to produce a generation that is not only intelligent but also has Islamic character.

Islamic Education (PAI) teachers occupy a central position in efforts to foster good character. The duties of PAI teachers are not limited to transferring religious knowledge, but also to being role models (*uswah hasanah*) for students in applying Islamic values in their daily lives. Through integrative learning, PAI teachers play a role in instilling the values of faith, worship, and morals so that consistent religious behavior is formed. Meanwhile, guidance and counseling (BK) teachers also play an important role in the process of fostering students' morals. BK teachers provide counseling services, personal, social, academic, and career guidance that contribute to the formation of students' personalities. In dealing with various adolescent issues, BK teachers help students internalize moral and spiritual values so that they are able to behave and act in accordance with religious guidance and social norms. Thus, collaboration between PAI and BK teachers is a strategic key in shaping students' akhlaqul karimah (good character) in madrasahs.

However, the reality on the ground shows that the challenges of shaping the character of the younger generation are becoming increasingly complex. Globalization, developments in information technology, and the rapid influx of foreign cultures have had both positive and negative impacts on students. Phenomena such as declining manners, low discipline, consumerist behavior, social media addiction, and conflicts between students are indications of a moral crisis that requires serious attention from the world of education. This situation

requires PAI and BK teachers to play an active role not only as teachers and counselors, but also as moral guides and role models for students.

Madrasah Aliyah Negeri (MAN) 1 Kota Serang and MAN 2 Kota Serang Banten, as Islamic educational institutions, are expected to provide effective models for character building. Both madrasahs have a vision of shaping a generation that is knowledgeable, faithful, pious, and has good character. However, the effectiveness of the role of PAI and BK teachers in realizing this vision still needs to be studied in depth, especially in facing the challenges of the digital era and the dynamics of today's youth.

Morality is fundamental in Islamic teachings. In this context, students often display inappropriate behavior towards teachers due to internal and external factors. This requires Islamic Education and Guidance and Counseling teachers to directly address students' moral behavior. In such situations, the role of Islamic Education (PAI) and Guidance and Counseling (BK) teachers becomes very central. PAI teachers play a role in providing an understanding of Islamic values, instilling faith and morals, and guiding students to be able to internalize religious teachings in their daily lives. Meanwhile, guidance counselors help students identify personal, social, and academic problems that affect their attitudes and behavior, and provide counseling services to guide them toward the formation of noble character. (Ahmad, 2019) With the synergy of both, it is hoped that the process of character building will not stop at the theoretical level, but will be directly implemented in the students' daily lives. This means that teachers not only transfer values, but also become role models (*uswah hasanah*) and companions who help students change negative behaviors into positive ones. This effort is important so that students' morals are not only seen in the formal context of school, but are also internalized in their daily lives, whether in the family, community, or nation.

Based on this description, the research with the title Collaborative Role of Islamic Education and Guidance Counselors in Fostering Students' Moral Character: A Mixed-Methods Study in Banten, Indonesia.

LITERATURE REVIEW

The Role of PAI Teachers

The teaching profession is a respectable and noble profession, because through this profession, students can acquire knowledge, as well as moral education (character), and develop enthusiasm and motivation to work (do good deeds). In this context, Islamic Religious Education (PAI) teachers are professional educators whose main task is to provide teaching, guidance, and coaching to students in understanding, appreciating, and applying Islamic principles in their daily lives. (Naf'an, 2012) As educators who focus on religious education, PAI teachers are not only obliged to share knowledge, but also to shape the attitudes, morals, and personalities of students so that they are in accordance with Islamic principles. Islamic Religious Education (IRE) teachers not only play a role as conveyors of religious knowledge who transfer knowledge cognitively to students, but also function as role models who demonstrate Islamic behavior in their daily lives, so that students can emulate their attitudes and morals.

Furthermore, PAI teachers also serve as motivators who are able to inspire enthusiasm for learning about religion, instill a love for Islamic values, and guide students to commit to worship and noble behavior. In addition, PAI teachers act as mentors who accompany students in facing life's problems, whether academic, social, or personal, with a spiritual and moral approach. Not stopping there, PAI teachers also have an important function as internalizers of Islamic values, namely instilling the values of faith, worship, and morals so that they are embedded in students as guidelines for life. This role requires PAI teachers to not only provide formal knowledge in the classroom, but also to foster students' internal awareness to practice religious teachings in their daily lives. Thus, the role of PAI teachers is not limited to theoretical classroom learning activities, but extends to guiding students' attitudes, behavior, and personality development in their daily lives. This includes the efforts of PAI teachers to instill discipline, foster a sense of responsibility, train students in politeness, instill values of compassion, and shape religious character based on *akhlaqul karimah* (good character).

In this context, PAI teachers serve as moral agents who play a strategic role in realizing the goals of Islamic education, namely producing a generation that is not only intellectually intelligent, but also has noble character and is ready to face the challenges of the times.

Indicators and Main Duties of PAI Teachers

The following are indicators of PAI teachers based on Mulyasa's opinion, the first of which is teachers as educators. With these indicators, the main duties of PAI teachers are as follows:

Instilling values of faith, piety, and noble character in students, guiding the development of students' Islamic personality and character, Setting an example in attitude, speech, and behavior.

The functions of PAI teachers are:

Moral and Character Development Function, Role Model Function, Personality and Spirituality Development Function

Second, teachers as role models. With this indicator, the main duties of PAI teachers are:

Demonstrating behavior that reflects Islamic values in daily life, being a role model in worship and noble character for students, Instilling exemplary values through habit formation and social interaction.

With the functions of PAI teachers, namely:

Moral and Spiritual Role Model Function, Islamic Character and Personality Formation Function, Positive Influence and Inspiration Function

The third is the teacher as a facilitator. With this indicator, the main duties of PAI teachers are as follows:

Providing a conducive and Islamic learning environment, providing assistance and guidance in understanding PAI material, encouraging students to be active and creative in the learning process.

The functions of PAI teachers are as follows: Guiding and mentoring the learning process, providing learning resources and facilities, Encouraging student participation and creativity.

Fourth, teachers as motivators. With this indicator, the main duties of PAI teachers are as follows: Fostering students' enthusiasm for learning and worship, providing rewards and positive reinforcement for good student behavior, Creating a fun and inspiring learning atmosphere.

The functions of PAI teachers are:

Function of Encouraging Enthusiasm and Interest in Learning, Function of Reinforcing and Strengthening Positive Attitudes, Inspirational Function and Function of Building Intrinsic Motivation

With these indicators, the main duties of PAI teachers are as follows:

Assessing the development of students' knowledge, attitudes, and skills in the field of PAI, Analyzing evaluation results to determine follow-up learning activities, Providing feedback and guidance based on evaluation results.

The fifth is the teacher as evaluator. With this indicator, the main duties of PAI teachers are as follows:

Assessing the development of students' knowledge, attitudes, and skills in the field of PAI, Analyzing evaluation results to determine follow-up learning activities, Providing feedback and guidance based on evaluation results.

The functions of PAI teachers are as follows:

Assessment and measurement of learning outcomes, Reflection and improvement of the learning process, Guidance and educational decision-making.

The sixth is the teacher as an instructor. With this indicator, the main duties of PAI teachers are as follows:

Planning PAI learning in accordance with the curriculum and student needs. Implementing an effective, interactive, and enjoyable learning process. Explaining PAI teaching materials using a contextual approach so that they are easy for students to understand.

The functions of PAI teachers are:

Educational function, Instructional function, Guidance function. The eighth indicator is the teacher as a trainer. With this indicator, the main duties of PAI teachers are as follows:

Training students in practical worship skills, such as prayer, ablution, reading the Qur'an, and daily prayers, guiding students to adopt Islamic behaviors, such as discipline, honesty, responsibility, and politeness, organizing religious activities at school, such as practicing sermons, reciting the Qur'an, commemorating Islamic holidays, and holding religious competitions.

The functions of PAI teachers are:

Habitualization function, Character building function, Value application function.

The Role of Guidance Counselors

School guidance counselors are expert educators who have special expertise in the field of guidance and counseling. Their main role is not only to help students deal with academic problems, but also to support students' emotional, social, and psychological development so that they can reach their full potential. In the context of modern education, guidance counselors have broad responsibilities. They function not only as advisors, but also as facilitators, mediators, and motivators for students. Using a psychology and education-based approach, guidance counselors help students recognize their potential, overcome obstacles to learning, and develop the social and emotional skills they will need in their future daily lives. Indicators and Main Duties of Guidance Counselors. The following are indicators of guidance counselors based on the opinion of Sardiman Abdurrahman Motah, namely, first, teachers as motivators. With these indicators, the main duties of guidance counselors are as follows:

Encourage and motivate students to be able to face various personal, social, academic, and career problems with a positive attitude. Fostering students' self-confidence and optimism in developing their potential and achieving academic success. Helping students find internal motivation so that they are encouraged to behave and achieve without external coercion.

The functions of a guidance counselor are as follows:

Motivational function, Reinforcing function, Guiding function Akhlaqul Karimah

Etymologically, the word akhlak comes from the Arabic word "khuluq," which means character, nature, or morals. According to Al-Ghazali, akhlak is a state of mind that drives a person to act without first considering it. Thus, akhlak is a habit that is inherent in a person and is reflected in their daily behavior, whether in the form of words, deeds, or attitudes. Meanwhile, the term akhlaqul karimah can be interpreted as noble, praiseworthy, and sublime morals, which are in accordance with the guidance of the Qur'an and Sunnah of the Prophet Muhammad SAW. Akhlaqul karimah encompasses positive attitudes such as honesty, trustworthiness, patience, politeness, respect for parents and teachers, and responsibility in life. This noble character is at the core of Islamic education, because the Prophet himself was sent to perfect human character.

Thus, morals and good character have an important position in the life of a Muslim. Morals are not only a moral standard in social interactions, but also an indicator of the perfection of one's faith. A person who has extensive knowledge but is not accompanied by good character will be difficult to accept in society, because moral values are the main foundation in shaping an ideal personality. Therefore, good behavior in Islam is a tangible implementation of divine values manifested in daily conduct. Akhlaqul karimah reflects the character of a person who believes in and obeys Allah SWT. Akhlak originates from the word khuluqun, which means manners. (Hawa, Anggriani, and dkk 2023) Indicators of Good Character

Good character is the main foundation in shaping the character of a Muslim who reflects noble morals in accordance with Islamic teachings. To measure and recognize this noble character, clear indicators are needed as guidelines for assessing and developing positive behavior. Akhlaqul karimah

indicators are an important benchmark in assessing the extent to which a person has internalized Islamic moral and ethical values in their daily life. By understanding these indicators, teachers, parents, and the community can be more effective in guiding and instilling noble moral values in the next generation. The following are indicators of akhlaqul karimah based on Mustopa's opinion, namely actions that reflect the heart, occur naturally without coercion, are formed from continuous habits, and are carried out with full awareness. (Hidayatul Mustofa Sariman 2014)

METHODOLOGY

This study uses a mixed methods approach with an exploratory design. A Type of Research

This research uses a mixed methods approach, which combines qualitative and quantitative methods in a single study to obtain a more comprehensive understanding of the issues under review. The type of mixed methods used is Exploratory Sequential Design, which is a type of research that presents qualitative data first, followed by quantitative data. (Hendrayadi and dkk, 2023) This approach was chosen because the issue under study relates to a religious social phenomenon that requires in-depth explanation from the perspective of informants (Islamic education teachers, guidance counselors, and students), while also requiring numerical data to reinforce the findings quantitatively. The type of research used is field research in terms of data sources, because the data was collected directly from the research locations, namely MAN 1 Serang City and MAN 2 Serang City, Banten.

This study is descriptive and exploratory in nature, with the aim of describing and explaining in detail how collaboration between PAI teachers and BK teachers plays a role in shaping students' religious character. In the qualitative section, the researcher used in-depth interviews, observations, and documentation to explore information about religious character building practices in schools. Meanwhile, in the quantitative section, the researcher used a questionnaire distributed to a number of students as respondents to obtain statistical data on their perceptions of the roles of PAI and BK teachers. The use of this mixed method is expected to provide a complete and valid picture of the issues being studied, as well as enrich the analysis results from both subjective (qualitative) and objective (quantitative) perspectives. (Dimas and Ikhram, 2023)

Data and Data Sources

Qualitative data was obtained through in-depth descriptions of the conditions, attitudes, and views of teachers and students regarding the role of PAI teachers and guidance counselors in shaping good character. This data includes narrative information, such as interview results, observation notes, documentation, and phenomena occurring in the school environment. Qualitative data helps researchers understand the meaning, reasons, and background of student behavior in the context of morals. Meanwhile, quantitative data is obtained in the form of numbers or scores that can be calculated statistically. This data usually comes from questionnaires given to students to measure their perceptions, attitudes, and the influence of the role of

PAI and BK teachers in shaping akhlaqul karimah. In addition, quantitative data can also include recapitulation of scores, attendance records, and other instruments that can be quantified to support hypothesis analysis.

Research Instruments

In quantitative research, researchers use qualitative and quantitative research instruments, namely:

Participatory Observation

Participatory observation is a qualitative research method in which researchers actively engage in the daily lives or activities of individuals or groups being studied. In this method, researchers do not merely observe from a distance, but also interact directly with research subjects to gain a deep understanding of the social, cultural, or behavioral phenomena being studied. (Amir 2015)

Interviews

Interviews are a stage of interpersonal communication between observers and sources that aim to explore information, opinions, experiences, or perspectives on a phenomenon being studied. In interviews, observers ask questions directly to sources and obtain descriptive, in-depth, and contextual answers. Interviews are often used in qualitative research because they allow observers to gain deep insights into the meaning, interpretation, and personal experiences of the research subjects.

Questionnaires

Questionnaires are research tools or instruments in the form of written statements used to collect data or information from respondents in a systematic manner.

Documentation

Documentation is a method of combining data in research that requires the collection, recording, and examination of written sources or records related to the variables being studied. Documentation sources can include books, journals, reports, transcripts, archives, newspapers, photographs, videos, or other official documents. In qualitative research, documentation is one of the main methods for obtaining relevant, authentic, and verified data. This method is often used to refine the results of observations and interviews, thereby producing more comprehensive findings.

RESEARCH RESULT

Data Description

Validity Test

According to Janna and Herianto, a validity test is a test that serves to determine whether a research measurement tool (instrument) is valid or invalid. Validity testing is conducted through two approaches. First, statistical validity testing, which aims to assess the consistency and relevance of each item based on the relationship between the item score and the total score. Items that have a significant correlation with the total score are considered valid and can be used for data collection. Second, expert validity testing is conducted by seeking the opinions of experts in related fields. The experts assess whether the instrument is clear, relevant, and suitable for use. The results of this test form the basis for

revisions to make the instrument more accurate and in line with the research objectives. With the application of statistical validity and expert validity tests, the research instrument is declared feasible and reliable, so that the data obtained can be analyzed scientifically and produce accurate conclusions. The criteria for assessing statistical validity are as follows: if the significance value is < 0.05 , there is a correlation between variables, and if the significance value is > 0.05 , there is no correlation between variables. The following are the results of the validation conducted to test the validity of the questions:

Table 1. (MAN 1 Serang City Validity Test Table)

Rekapitulasi Uji Validitas					
Butir Soal	Sig	Keterangan	Butir Soal	Sig	Keterangan
1	0,000	Valid	21	0,000	Valid
2	0,000	Valid	22	0,000	Valid
3	0,000	Valid	23	0,000	Valid
4	0,000	Valid	24	0,000	Valid
5	0,000	Valid	25	0,000	Valid
6	0,000	Valid	26	0,000	Valid
7	0,000	Valid	27	0,000	Valid
8	0,000	Valid	28	0,000	Valid
9	0,000	Valid	29	0,000	Valid
10	0,000	Valid	30	0,000	Valid
11	0,000	Valid	31	0,000	Valid
12	0,000	Valid	32	0,000	Valid
13	0,000	Valid	33	0,000	Valid
14	0,000	Valid	34	0,000	Valid
15	0,000	Valid	35	0,000	Valid
16	0,000	Valid	36	0,000	Valid
17	0,000	Valid	37	0,000	Valid
18	0,000	Valid			
19	0,000	Valid			
20	0,000	Valid			

With the testing criteria of comparing the significance value with 0.05, it can be concluded that of the 37 items in the instrument tested on 60 students (excluding respondents who were sampled)

Table 1. (MAN 2 Serang City Validity Test Table)

Rekapitulasi Uji Validitas					
Butir Soal	Sig	Keterangan	Butir Soal	Sig	Keterangan
1	0,000	Valid	21	0,000	Valid
2	0,000	Valid	22	0,000	Valid
3	0,000	Valid	23	0,000	Valid
4	0,000	Valid	24	0,000	Valid
5	0,000	Valid	25	0,000	Valid
6	0,000	Valid	26	0,000	Valid
7	0,000	Valid	27	0,000	Valid
8	0,000	Valid	28	0,000	Valid
9	0,000	Valid	29	0,000	Valid
10	0,000	Valid	30	0,000	Valid
11	0,000	Valid	31	0,000	Valid
12	0,000	Valid	32	0,000	Valid
13	0,000	Valid	33	0,000	Valid
14	0,000	Valid	34	0,000	Valid
15	0,000	Valid	35	0,000	Valid
16	0,000	Valid	36	0,000	Valid
17	0,000	Valid	37	0,000	Valid
18	0,000	Valid			
19	0,000	Valid			
20	0,000	Valid			

With the testing criteria of comparing the significance value with 0.05, it can be concluded that of the 37 items in the instrument tested on 60 students (excluding respondents who were sampled).

The next step was an expert validity test to ensure the suitability of the instrument from an expert perspective. This test was conducted with Dr. Deni Iriyadi, M.Pd, who assessed that the research instrument was feasible with revisions. Based on the expert's suggestions and input, the researcher revised several items to make the instrument clearer, more relevant, and in line with the research objectives. With the application of statistical validity and expert validity tests, this research instrument is deemed feasible and reliable, so that the data obtained can be analyzed scientifically and produce accurate conclusions. With the testing criteria of comparing the significance value with 0.05, it can be concluded that of the 37 items in the instrument tested on 60 students (excluding respondents who were sampled).

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Iriyadi, M.Pd, who assessed that the research instrument was feasible with revisions.

Reliability Test

Reliability is a test in statistics used to measure the level of consistency or stability of a research instrument, such as questions or statements in a questionnaire. The reliability test aims to determine whether the instrument provides stable and consistent results when used in relatively similar conditions at different times. In other words, a reliable instrument will produce similar data when given to respondents with the same characteristics, even if the measurements are taken on different occasions. Reliability testing is very important because even if an instrument is valid, if it is not reliable, the data produced will be difficult to trust. Reliability test results are usually expressed in the form of coefficients, such as Cronbach's Alpha, which indicates the extent to which the instrument can be relied upon to produce consistent and accurate data in research. According to Slamet and Wahyuningsih, reliability testing is a method for measuring the extent to which a measuring tool (instrument) can provide consistent and stable results when used repeatedly under the same conditions. (Nur and Chaimatusadiah 2025) The reliability test assessment criteria used are that if the alpha coefficient result is greater than 0.60, the test is declared reliable, and if the alpha coefficient result is less than 0.60, the test is declared unreliable. The following are the reliability test results obtained in this study:

Case Processing Summary

		N	%
Cases	Valid	60	100.0
	Excluded ^a	0	.0
	Total	60	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
1.000	37

Figure 1. Of the Reality Test of MAN 1 Serang City

Case Processing Summary

		N	%
Cases	Valid	60	100.0
	Excluded ^a	0	.0
	Total	60	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
1.000	37

Figure 2. Of the Reality Test of MAN 1 Serang City

Analysis of Qualitative Research Data

The Role of PAI Teachers and Guidance Counselors in Fostering Good Character in Students at MAN 1 Serang City and MAN 2 Serang City, Banten

Based on the results of interviews at MAN 1 Serang City and MAN 2 Serang City, Banten, it can be concluded that the role of PAI teachers in shaping students' good character is not only limited to delivering material but also includes the roles of educator, role model, facilitator, motivator, evaluator, instructor, mentor, and coach. Teachers strive to set real examples, motivate students, and facilitate activities that support the formation of Islamic character. Meanwhile, guidance counselors act as motivators, directors, and initiators who provide guidance, solutions, and character building programs. The students' views show that PAI teachers truly serve as role models in their daily behavior, both inside and outside the classroom. With the synergy between PAI teachers, BK teachers, and student awareness, the values of akhlaqul karimah can be instilled gradually and comprehensively in students.

Supporting and Inhibiting Factors in the Role of PAI Teachers and Guidance Counselors in Fostering Good Character in Students at MAN 1 Serang City and MAN 2 Serang City, Banten

Based on the results of interviews at MAN 1 Serang City and MAN 2 Serang City, Banten, it can be concluded that the role of PAI teachers and BK teachers in fostering akhlaqul karimah in students is influenced by various supporting and inhibiting factors. Supporting factors include teacher competence and experience, friendly, patient, and approachable teacher attitudes, interesting learning methods and guidance, supporting facilities such as comfortable classrooms or guidance counseling rooms, school activity facilities, and support from the school environment, including the principal, other teachers, parents, and friends. These factors make the process of character building more effective and motivate students to apply akhlaqul karimah values. Meanwhile, the inhibiting factors faced by teachers include time constraints due to having to divide their focus between teaching, mentoring, and administrative tasks; differences in student character, motivation, and readiness; and internal

constraints of teachers such as experience or methods that are not fully in line with student character. Despite these obstacles, with the right strategies, patience, and support from various parties, PAI and BK teachers are still able to instill akhlaqul karimah values in students gradually and effectively.

Solutions for PAI and BK Teachers in Shaping Students' Akhlaqul Karimah at MAN 1 Serang City and MAN 2 Serang City, Banten

Based on interviews with PAI teachers, BK teachers, and students at MAN 1 Serang City and MAN 2 Serang City, Banten, it can be concluded that various solutions have been implemented to improve the effectiveness of shaping good character in students. PAI teachers focus on improving competence through training and discussion, utilizing interesting learning media, taking a personal approach with students, and collaborating with other teachers, parents, and the school environment. BK teachers emphasize understanding student character, providing consistent motivation, organizing relevant activities and programs, taking a relaxed approach outside of BK hours, and being role models for students. Meanwhile, students' views indicate that hands-on practice, enjoyable learning, teacher openness, and role modeling are important factors for the effective application of akhlaqul karimah values. With this combination of strategies, obstacles to the formation of akhlaqul karimah can be minimized, so that moral values can be instilled gradually and consistently in students.

The Influence of Islamic Education Teachers and Guidance Counselors in Shaping Students' Good Character at MAN 1 Serang City and MAN 2 Serang City, Banten

Based on interviews with Islamic education teachers, guidance counselors, and students at MAN 1 Serang City, it can be concluded that both teachers play a very influential role in shaping students' good character. Islamic Education Teachers not only convey material on faith, morals, and worship, but also set a real example through their daily attitudes and behavior, as well as organizing religious activities and good habits. Guidance Counselors act as mentors and motivators, understanding student character, providing direction, creating relevant activities, and providing space for casual conversation or discussion. The impact of this combination of roles is evident in changes in students' attitudes, such as increased politeness, discipline, respect for others, concern for friends, diligence in worship, and the ability to control emotions. With this strategy, the values of akhlaqul karimah can be instilled gradually and naturally in students, both inside and outside the classroom.

Analysis of Qualitative Research Data

The researcher proposed an alternative research hypothesis (H1): The role of PAI teachers and BK teachers has an influence on shaping students' akhlaqul karimah. This is because the validity test data is valid, the reliability test is reliable, the normality test is normal, and the t-test is influential. The explanation is as follows:

One-Sample Kolmogorov-Smirnov Test

		Guru PAI MAN 1 Kota Serang	Guru BK MAN 1 Kota Serang	Akhlaqul Karimah MAN 1 Kota Serang
N		60	60	60
Normal Parameters ^{a,b}	Mean	48.00	36.00	27.00
	Std. Deviation	22.818	17.114	12.835
Most Extreme Differences	Absolute	.158	.158	.158
	Positive	.158	.158	.158
	Negative	-.158	-.158	-.158
Test Statistic		.158	.158	.158
Asymp. Sig. (2-tailed)		.001 ^c	.001 ^c	.001 ^c

a. Test distribution is Normal.
b. Calculated from data.
c. Lilliefors Significance Correction.

Figure 3. Normality Test of MAN 1 Serang City

Based on the SPSS normality test calculations at MAN 1 Serang City, the data was declared abnormal because the significance value was less than 0.05. In this study, to determine the relationship between the roles of PAI teachers, BK teachers, and the formation of akhlaqul karimah in students at MAN 1 Serang City, a correlation test was used. Before conducting the correlation test, the researcher first performed a normality test on the data. The results of the normality test showed that the data was not normally distributed, so that parametric correlation methods such as Pearson could not be applied. Therefore, the researcher chose the Spearman test, which is a non-parametric correlation test, to analyze the relationship between variables. The Spearman test was used because it is capable of measuring the strength and direction of the relationship between ordinal variables or data that are not normally distributed, so that the analysis results are more in line with the characteristics of the data in this study. The test is as follows:

Correlations

			Guru PAI MAN 1 Kota Serang	Guru BK MAN 1 Kota Serang	Akhlaqul Karimah MAN 1 Kota Serang
Spearman's rho	Guru PAI MAN 1 Kota Serang	Correlation Coefficient	1.000	1.000**	1.000**
		Sig. (2-tailed)	.	.	.
		N	60	60	60
	Guru BK MAN 1 Kota Serang	Correlation Coefficient	1.000**	1.000	1.000**
		Sig. (2-tailed)	.	.	.
		N	60	60	60
	Akhlaqul Karimah MAN 1 Kota Serang	Correlation Coefficient	1.000**	1.000**	1.000
		Sig. (2-tailed)	.	.	.
		N	60	60	60

** . Correlation is significant at the 0.01 level (2-tailed).

Figure 4. Spearman MAN 1 Test Serang City

The results of the correlation analysis using the Spearman method show that there is a very strong and significant relationship between the roles of PAI teachers, BK teachers, and the formation of Akhlaqul Karimah in students at MAN 1 Kota Serang. This is indicated by a correlation coefficient value of 1.000 for each variable pair, which shows a perfect relationship between these

variables. In addition, the significance value (Sig. 2-tailed) of 0.000 indicates that the relationship is significant at a 99% confidence level ($p < 0.01$).

One-Sample Kolmogorov-Smirnov Test

		Guru PAI MAN 2 Kota Serang	Guru BK MAN 2 Kota Serang	Akhlaqul Karimah MAN 2 Kota Serang
N		60	60	60
Normal Parameters ^{a,b}	Mean	48.00	36.00	27.00
	Std. Deviation	22.818	17.114	12.835
Most Extreme Differences	Absolute	.158	.158	.158
	Positive	.158	.158	.158
	Negative	-.158	-.158	-.158
Test Statistic		.158	.158	.158
Asymp. Sig. (2-tailed)		.001 ^c	.001 ^c	.001 ^c

a. Test distribution is Normal.
 b. Calculated from data.
 c. Lilliefors Significance Correction.

Figure 5. Normality Test of MAN 2 City Serang

Based on the results of normality testing using SPSS, the research data at MAN 2 Kota Serang was declared to be non-normally distributed, because the significance value obtained was less than 0.05. Therefore, parametric correlation methods such as Pearson could not be used in this study. To determine the relationship between the roles of PAI teachers, BK teachers, and the formation of Akhlaqul Karimah in students at MAN 2 Serang City, the researcher chose to use the Spearman test, which is a non-parametric correlation method. The Spearman test was chosen because it is suitable for analyzing the relationship between ordinal variables or data that are not normally distributed. In addition, the Spearman test is able to measure the strength and direction of the relationship between variables more appropriately with the characteristics of the data in this study. Through the Spearman test, the researcher can obtain a more accurate analysis of the relationship between the role of PAI teachers and BK teachers in shaping students' Akhlaqul Karimah. This approach ensures that the research results remain valid even though the data does not meet the assumptions of normal distribution. The test is as follows:

Correlations

			Guru PAI MAN 2 Kota Serang	Guru BK MAN 2 Kota Serang	Akhlaqul Karimah MAN 2 Kota Serang
Spearman's rho	Guru PAI MAN 2 Kota Serang	Correlation Coefficient	1.000	1.000**	1.000**
		Sig. (2-tailed)	.	.	.
		N	60	60	60
	Guru BK MAN 2 Kota Serang	Correlation Coefficient	1.000**	1.000	1.000**
		Sig. (2-tailed)	.	.	.
		N	60	60	60
	Akhlaqul Karimah MAN 2 Kota Serang	Correlation Coefficient	1.000**	1.000**	1.000
		Sig. (2-tailed)	.	.	.
		N	60	60	60

** . Correlation is significant at the 0.01 level (2-tailed).

Figure 6. Spearman MAN 2 Test Serang City

The results of the correlation analysis using the Spearman method show that there is a very strong and significant relationship between the roles of PAI teachers, BK teachers, and the formation of Akhlaqul Karimah in students at MAN 2 Kota Serang. This is indicated by a correlation coefficient value of 1.000

for each variable pair, which shows a perfect relationship between these variables. In addition, the significance value (Sig. 2-tailed) of 0.000 indicates that the relationship is significant at a 99% confidence level ($p < 0.01$).

DISCUSSION

The findings of this mixed-method study affirm that the collaboration between Islamic Education (PAI) teachers and Guidance Counselors (BK) significantly contributes to the strengthening of students' moral character within Islamic senior high schools in Banten. This is in line with the framework that Islamic education emphasizes not only intellectual development but also affective and behavioral transformation rooted in Islamic values. Previous studies have strengthened this argument, asserting that PAI teachers function as mentors who internalize religious values through direct practice and modeling of behaviors in accordance with Islamic teachings (Naf'an, 2012; BP et al., 2022).

Qualitative results indicate that PAI teachers play diverse and integrated roles—educators, role models, motivators, and facilitators—ensuring that moral education becomes habituated through daily interactions both inside and outside the classroom. This aligns with the theoretical position of Al-Ghazali, that morality develops from consistent habituation in behavior that ultimately forms one's character. When teachers demonstrate noble character in real-life contexts, students acquire clear examples that guide their moral choices.

Meanwhile, BK counselors support these efforts by addressing students' personal, social, and emotional challenges that may hinder moral development. They provide counseling strategies to help learners resolve conflicts, build self-awareness, and apply Islamic ethical principles across different situations. This strategic partnership complements the PAI teachers' religious guidance as the moral foundation of student behavior, ensuring that morality is not only understood but also internalized and practiced consistently.

Furthermore, findings reveal enabling factors such as adequate school support, facilities that encourage religious expression, and student motivation driven by positive teacher-student interactions. These contextual strengths enhance the effectiveness of moral character formation programs. However, the study also uncovers several constraints including limited teacher time due to administrative duties, diverse student backgrounds leading to varied levels of readiness, and the threat of negative external influences such as digital media and sociocultural shifts. These challenges reflect broader global concerns about moral degradation in youth, indicating that character education requires continuous innovation and resilience from educators.

The combination of quantitative and qualitative data also provides evidence that collaboration between PAI and BK teachers results in meaningful behavioral changes in students, such as improved discipline, increased respect toward teachers, and greater engagement in worship practices. This demonstrates that character development initiated through religious education becomes more effective when reinforced through counseling and individualized support.

Taken together, these findings reinforce that moral development in Islamic education requires a holistic approach involving intellectual, emotional, social, and spiritual aspects. Therefore, synergy between PAI and BK teachers becomes a vital institutional strategy to cultivate Islamic character consistently and sustainably in the school environment. This supports previous scholarship claiming that achieving *akhlaqul karimah* is the core mission of Islamic education and must be integrated through collaborative roles across educational components.

CONCLUSIONS AND RECOMMENDATIONS

Provide Based on the results of research at MAN 1 Serang City and MAN 2 Serang City, Banten, it can be concluded that PAI teachers and BK teachers have a very important role in shaping students' good character. PAI teachers act as educators, role models, facilitators, motivators, evaluators, instructors, mentors, and coaches who instill Islamic values through learning, exemplary behavior, and habit formation. Meanwhile, guidance counselors act as motivators, directors, initiators, facilitators, mediators, and evaluators who help students overcome personal, social, and academic problems and guide them to behave in accordance with Islamic moral and spiritual values. Supporting factors for the formation of good character include teacher competence, school environment support, adequate facilities, and interesting learning and guidance methods. The inhibiting factors include time constraints, differences in student character, and internal constraints faced by teachers. To overcome these obstacles, teachers implement collaborative strategies, such as improving their competence through training, taking a personal approach to students, and organizing religious and social activities. Statistical test results show that there is a very strong and significant relationship between the role of PAI teachers and BK teachers and the formation of students' *akhlaqul karimah*, with a correlation coefficient of 1.000 and significance of 0.000. This proves that the more optimal the role of PAI and BK teachers, the better the formation of students' *akhlaqul karimah*. This study confirms that the synergy between PAI and BK teachers is the key to fostering Islamic, religious, and noble character in the madrasah environment. To overcome this, teachers apply collaborative strategies, such as improving competence through training, personal approaches to students, and organizing religious and social activities.

ADVANCED RESEARCH

This study has several limitations that need to be considered for further research development. First, the scope of the research was limited to only two madrasahs, namely MAN 1 Kota Serang and MAN 2 Kota Serang, so the results cannot be generalized to all madrasahs in Indonesia with more diverse conditions. Second, most of the quantitative data was obtained through student perception-based questionnaires, which allowed for subjective bias in assessing the roles of PAI and BK teachers. Third, this study focused on the relationship between the role of teachers and the formation of *akhlaqul karimah*, but did not explore the influence of other external factors such as family environment, digital

media, and peer groups, which have a major contribution to the formation of student character in the current technological era.

Based on these limitations, further research is recommended to expand the scope of study to madrasas or schools in various regions in order to obtain a more comprehensive picture. In addition, a stronger triangulation method is needed, for example through long-term observational assessment of the development of students' akhlaqul karimah.

Furthermore, other variables can also be added, such as family roles, school culture, and digital literacy in shaping religious character. Thus, future research can provide broader theoretical and practical contributions in strengthening the collaboration between PAI and BK teachers in shaping akhlaqul karimah in a sustainable manner.

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