

COLLABORATIVE CO-TEACHING OF ISLAMIC EDUCATION AND COUNSELING TEACHERS IN STRENGTHENING STUDENTS' RELIGIOUS CHARACTER

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Abstrak: Penurunan karakter religius dan perilaku moral siswa mencerminkan kesenjangan yang semakin besar antara nilai-nilai spiritual yang dipromosikan di sekolah dan perilaku aktual siswa. Penelitian ini bertujuan untuk mengeksplorasi bagaimana pengajaran kolaboratif antara guru Pendidikan Agama Islam dan guru Bimbingan dan Konseling dapat memperkuat karakter religius siswa di SMA Panca Budi Medan. Dengan menggunakan metode deskriptif kualitatif, data dikumpulkan melalui observasi, wawancara, dan dokumentasi yang melibatkan guru, siswa, dan administrator. Temuan menunjukkan bahwa model co-teaching yang diimplementasikan melalui perencanaan, pengajaran, dan evaluasi bersama-mendorong pendekatan integratif yang menggabungkan bimbingan spiritual dan dukungan psikologis. Guru Pendidikan Agama Islam menekankan nilai-nilai moral dan spiritual, sementara guru Bimbingan Konseling memfasilitasi refleksi dan kesadaran emosional. Kolaborasi ini meningkatkan religiusitas, empati, disiplin, dan partisipasi siswa dalam kegiatan keagamaan. Model ini juga meningkatkan profesionalisme guru melalui pembelajaran bersama dan refleksi bersama. Namun, masih beberapa tantangan yang dihadapi, termasuk kendala penjadwalan dan perbedaan paradigma pedagogi. Studi ini menyiratkan bahwa pengajaran bersama menawarkan kerangka kerja transformatif untuk pendidikan karakter di sekolah-sekolah Islam, yang mempromosikan pembentukan identitas agama siswa secara holistik, kontekstual, dan berbasis nilai.

Kata Kunci: Etika Digital, Pendidikan Karakter, Pendidikan Islam

Abstract: The decline in students' religious character and moral behavior reflects a growing gap between the spiritual values promoted in schools and students' actual conduct. This study aims to explore how collaborative co-teaching between Islamic Education and Counseling teachers can strengthen students' religious character at SMA Panca Budi Medan. Using a qualitative descriptive method, data were collected through observation, interviews, and documentation involving teachers, students, and administrators. The findings show that the co-teaching model—implemented through joint planning, teaching, and evaluation—fosters an integrative approach combining spiritual guidance and psychological support. Islamic Education teachers emphasize moral and spiritual values, while Counseling teachers facilitate reflection and emotional awareness. This collaboration enhances students' religiosity, empathy, discipline, and participation in religious activities. The model also improves teacher professionalism through mutual learning and shared reflection. However, challenges remain, including scheduling constraints and differing pedagogical paradigms. The study implies that co-teaching offers a transformative framework for character education in Islamic schools, promoting holistic, contextual, and value-based formation of students' religious identity.

Keywords: Digital Ethics, Character Education, Islamic Education

INTRODUCTION

The formation of students' religious character is one of the main pillars of the national education objectives as stipulated in Law Number 20 of 2003 concerning the National Education System. Education is not only aimed at developing intellectual abilities, but also at shaping the character and civilization of a dignified nation in order to educate the nation. One indicator of the success of education lies in the ability of educational institutions to instill religious values that reflect faith, piety, and noble character. Religious character is a very important dimension because it contains spiritual values that form the basis for the attitudes, behaviors, and ways of thinking of students in their lives. Through the internalization of religious values, students are expected to become individuals who are faithful, have noble character, and have a high sense of social responsibility amid rapid social change (Halim, 2023).

However, the reality of education today shows that there are serious challenges in shaping the religious character of students. The phenomena of moral degradation, spiritual crisis, and the increasing influence of secular popular culture have weakened the internalization of religious values among teenagers. Changes in lifestyle that are instant and consumptive, as well as the flow of value-free digital information, have exacerbated this situation. Students are more easily influenced by the of popular figures on social media than by the example set by teachers at school. As a result, many students experience a religious identity crisis, where the moral values taught at school are often

not reflected in their daily behavior. Megawangi (2005) emphasizes that character education will not be effective if it is only cognitive and does not touch on the affective and moral-spiritual dimensions of students.

In this context, Islamic Education teachers have a strategic role as the spearhead in fostering religious values. Through classroom learning, Islamic education teachers are expected to comprehensively transmit Islamic teachings, covering aspects of faith, worship, morals, and muamalah. However, practice in the field often shows that the approach to Islamic religious education tends to be textual and cognitive, thus failing to stimulate students' affective and psychomotor awareness. Muhaimin (2017) explains that the main challenge in Islamic religious education is how to make religious values not only known but also believed and practiced in real life. Limited class hours, low intensity of personal interaction between teachers and students, and a lack of innovation in learning methods also weaken the process of internalizing these religious values. This has an impact on the suboptimal results of religious character building, which is the responsibility of Islamic education teachers in schools.

On the other hand, Guidance and Counseling teachers play an important role in helping students understand and manage social-emotional, psychological, and behavioral aspects through individual and group counseling services. This role is very relevant in supporting the formation of students' character that is balanced between cognitive and affective aspects. However, in

practice, the counseling approach used by Guidance and Counseling teachers is often value-neutral, and in some cases even tends to be separated from the context of religious education. Agustia et al. (Abdullah et al., 2025) mention that the synergy between guidance and counseling teachers and Islamic religious education teachers is still weak because they work in different domains—Islamic religious education focuses on spiritual values, while guidance and counseling focuses on behavioral adjustment and students' psychological well-being. However, religious character building requires cross-disciplinary collaboration between the aspects of values education and personality development.

The co-teaching or collaborative teaching model has emerged as a potential alternative to bridge this gap. Co-teaching is a pedagogical approach in which two educators jointly design, implement, and evaluate the learning process in the same classroom context. Through this model, Islamic education teachers and guidance and counseling teachers can complement each other in terms of competence and approach. Islamic education teachers can focus on strengthening spiritual values, while guidance and counseling teachers provide support in psychological and socio-emotional aspects. The collaboration between the two is expected to create integrative and holistic learning, where students not only understand religious values cognitively but also internalize them in their attitudes and behavior. Astuti (2018) emphasizes that co-teaching can improve the effectiveness of character education because

it combines the strengths of two fields of study synergistically.

The application of the co-teaching model in the context of religious character education is in line with the integrative and transformative education paradigm that emphasizes the importance of interdisciplinary cooperation in shaping the whole personality of students (Harianto, 2020). This approach also reflects Islamic educational values that emphasize a balance between spiritual, intellectual, and social aspects. The collaboration between Islamic education teachers and guidance and counseling teachers not only serves as a pedagogical strategy but also as a model of professional exemplary behavior for students, showing them that cooperation and synergy are part of the religious values taught by Islam. Thus, religious character building through co-teaching is not merely a formal program but a process that involves deep relational, emotional, and spiritual dimensions.

SMA Panca Budi Medan is a relevant location to study the implementation of this model because this school has a religious vision and is oriented towards spiritual values in its educational management. However, in practice, this school faces real challenges in strengthening the religious character of its students. The phenomenon of low participation in religious activities, increasing permissive behavior towards norm violations, and weak social empathy among students indicates a gap between the idealism of the school's religious vision and the reality in the field. These challenges indicate that conventional character building

strategies are not yet fully effective in responding to the social and psychological dynamics of today's students. Therefore, a more innovative, contextual, and collaborative approach is needed in religious character building in schools (Astuti, 2024; Novriyana, 2024).

This study is important because it offers a new perspective on religious character building through collaboration between two educational actors who have traditionally worked separately: Islamic religious education teachers and guidance and counseling teachers. By combining spiritual and counseling approaches, it is hoped that a character building pattern will be formed that is more heartfelt, relevant to students' needs, and adaptive to the times. In addition to contributing theoretically to the development of a values-based collaborative learning model, this research also has practical implications for educational institutions in designing sustainable religious character building programs. Therefore, a study on the effectiveness of the co-teaching model between Islamic religious education teachers and guidance and counseling teachers at Panca Budi High School in Medan is relevant and significant in order to provide empirical recommendations for more integrative, applicable, and transformative religious character building strategies in Islamic value-based schools.

METHOD

This study uses a qualitative approach with a descriptive research type. This approach was chosen because it is in line with the research objectives, which seek to deeply understand the social and

educational phenomena related to the implementation of the co-teaching model between Islamic Education teachers and Guidance and Counseling teachers in shaping the religious character of students. Qualitative research allows researchers to explore the meanings, perceptions, and experiences of informants through direct interaction in the natural context of the school, so that the results are descriptive and interpretive (Creswell, 2018). This approach was used not to test hypotheses but to gain a comprehensive understanding of the collaboration process among teachers and its impact on strengthening the religious character of students at Panca Budi High School in Medan.

The data sources in this study consisted of primary and secondary data. Primary data were obtained directly from in-depth interviews and observations of Islamic education teachers, guidance and counseling teachers, the principal, and several students involved in religious character building activities. Informants were selected purposively, based on the consideration that they had relevant experience and understanding of the research topic. Secondary data was obtained through document analysis, such as school work programs, lesson plans, religious activity records, guidance and counseling reports, and other supporting documents that describe character building efforts at schools (Abdullah et al., 2025; Zannatunnisya et al., 2024).

Data collection techniques were carried out through participatory observation, in-depth interviews, and documentation

studies. Observations were conducted directly in the school environment, particularly in learning and character building activities involving Islamic education teachers and guidance and counseling teachers. Through these observations, the researchers observed the interactions between teachers and students, the forms of collaboration between teachers, and the students' responses to religious activities at school. The interviews were conducted in a semi-structured manner with flexible questions to allow the researchers to explore the informants' views in depth. The interviews were conducted face-to-face with an average duration of 30-60 minutes, and the results were recorded and transcribed for further analysis. Documentary studies were used to reinforce the observation and interview data through analysis of official school documents related to religious character building and the implementation of the co-teaching model.

To maintain data validity, this study used source and method triangulation techniques. Source triangulation was conducted by comparing interview results from various informants with different roles, while method triangulation was conducted by examining the consistency between the results of observations, interviews, and documents. In addition, the researcher also conducted member checks by providing preliminary results to informants to ensure the accuracy of data interpretation. This technique aims to increase the credibility and validity of the research findings.

Data analysis was conducted following Miles and Huberman's interactive

model (Miles et al., 2014), which includes three main stages, namely data reduction, data presentation, and conclusion drawing and verification. Data reduction was carried out by selecting and grouping important information relevant to the research focus, such as forms of teacher collaboration, character building strategies, and the results achieved. Data presentation is carried out in the form of narrative descriptions, interview excerpts, and interpretations of observation results to describe the phenomenon as a whole. The final stage is drawing conclusions inductively based on patterns, relationships, and meanings that emerge from the data. This analysis takes place simultaneously with the data collection process, so that the interpretation of research results continues to evolve along with field findings.

Through this method, it is hoped that the research will produce a deep understanding of the effectiveness of the co-teaching model of Islamic education teachers and guidance and counseling teachers in comprehensively shaping students' religious character, as well as providing theoretical and practical contributions to the development of character education strategies in schools based on Islamic values.

RESULTS AND DISCUSSION

Collaboration between Islamic Education Teachers and Guidance and Counseling Teachers through the Implementation of the Co-Teaching Model

The collaboration between Islamic Education teachers and Guidance and Counseling teachers through the

implementation of the co-teaching model at Panca Budi High School in Medan shows a paradigm shift in the religious character building of students. Based on the results of observations and in-depth interviews, this school has a strong institutional commitment to strengthening religious values as outlined in the school's vision, mission, and culture. However, the reality in the field shows a gap between the ideal religious values expected and the actual behavior of students. Some students still show low participation in religious activities such as congregational prayers, Quran recitation, and Islamic studies. This phenomenon is in line with Lickona's view (2014) which emphasizes that character building cannot depend solely on verbal teaching of values, but must be through habit formation, role modeling, and deep social interaction.

In the context of Islamic religious education, the approach used so far has been cognitive and normative, so that students know the teachings of religion conceptually but have not yet internalized the values deeply. Muhaimin (2021) reminds us that religious education that only emphasizes the cognitive aspect will produce formal religiosity, not substantive spirituality. On the other hand, guidance and counseling teachers have a high frequency of interaction with students in the context of personal and group counseling, but their role in instilling religious values is still limited because the service model used tends to be neutral towards religious values. This has led to the need to build synergy between educators through a co-teaching model as a form of pedagogical innovation.

The implementation of co-teaching at Panca Budi High School in Medan shows an integrative process carried out in three stages: joint planning, joint implementation of learning, and joint evaluation and reflection. In the planning stage, Islamic education and guidance and counseling teachers sit together to formulate integrative religious character learning objectives. Both identify key values such as honesty, responsibility, empathy, and discipline, then translate them into learning plans that involve cognitive, affective, and psychomotor aspects. This process is in line with Fogarty's concept of an integrated curriculum (1991), which emphasizes the importance of interdisciplinary integration to form a holistic understanding and character. This collaboration also demonstrates the application of Vygotsky's principle of social constructivism (1978), that meaningful learning occurs through social interaction and guidance from more competent parties.

The implementation stage of co-teaching showed interesting collaborative dynamics. Islamic education teachers acted as value facilitators, delivering Islamic teaching materials through a contextual and reflective approach, while guidance and counseling teachers managed classroom dynamics by helping students understand and internalize these values in the context of their personal experiences. In some sessions, they use a team teaching model, where both teachers simultaneously guide discussions and provide feedback on student behavior and reflections. On other occasions, a station teaching model is used, which involves dividing students into groups to focus on strengthening religious values and providing short counseling sessions

that support their emotional aspects. This demonstrates the application of Kolb's experiential learning theory (1984), in which effective learning occurs through a cycle of experience, reflection, conceptualization, and application. Students who are actively involved in the spiritual reflection process show an increase in religious self-awareness and social empathy.

The research findings also show that through the co-teaching model, the relationship between teachers and students becomes closer and more personal. Guidance and counseling teachers are able to recognize the psychological background of students that influences their religious behavior, while Islamic education teachers gain new insights in adjusting their approach to preaching and learning in accordance with the emotional conditions of students. This collaborative process reinforces Zubaedi's (2024) view on the importance of integrative and transformative education that focuses not only on knowledge transfer but also on the formation of moral and spiritual awareness. Co-teaching becomes a means of actualizing the principle of learning by doing and reflecting, where students learn values through social experiences, not just by memorizing texts.

The evaluation and reflection stage carried out by Islamic education and guidance and counseling teachers serves as a professional dialogue space to assess the success of the program and identify obstacles. Evaluation is carried out not only by assessing academic results but also through observation of behavior, counseling records, and students' daily reflections. This evaluative approach is in

line with the theory of authentic assessment, which assesses learning based on changes in attitudes, behavior, and values that are evident in everyday life (Wiggins, 1998). Teachers engage in collaborative reflection to improve character building strategies, for example by increasing experience-based spiritual activities such as role play, worship simulations, and religious social projects that strengthen students' moral awareness.

Analysis of field data shows that the implementation of co-teaching has a significant impact on the formation of students' religious character. Students become more open in expressing moral and spiritual issues, more active in religious activities, and show an increase in discipline and social empathy. This collaboration also fosters a spirit of professionalism among teachers as they learn from each other, complement each other, and develop cross-disciplinary competencies. These results reinforce the view Herlina, (2024) that positive change in education cannot occur without a collaborative culture among educators. Co-teaching acts as a catalyst for change in the learning culture that emphasizes cooperation, openness, and reflection on values.

Thus, the collaboration between Islamic education teachers and guidance and counseling teachers through the co-teaching model at Panca Budi High School in Medan can be understood as a form of strategic innovation that combines the strengths of two fields of education: spirituality and psychology. Through this synergy, religious character building becomes more contextual, humane, and relevant to the needs of today's students. This model not only contributes to

increasing students' religiosity, but also provides a conceptual foundation for the development of integrative character education in Islamic-based schools. The implementation of co-teaching has proven to be able to bridge the gap between values and behavior, between teachings and experiences, resulting in a comprehensive and sustainable transformation of character education.

The Impact of Co-Teaching on Students' Religious Character

The results of the study show that the co-teaching model applied between Islamic Religious Education teachers and Guidance and Counseling teachers has a significant impact on the formation of students' religious character. This impact can be seen from the increase in students' involvement in school religious activities, increased understanding of Islamic values in an applied manner, the growth of open communication between students and teachers regarding spiritual values, and a decrease in disciplinary violations related to ethics and morals. The synergy of the two roles of teachers in one learning space presents a concrete role model for students. Students see firsthand how Islamic education teachers and guidance and counseling teachers work together, respect each other, and build empathetic communication, so that the process of internalizing religious values becomes more contextual and meaningful (Manshuruddin et al., 2021).

Theoretically, the results of this study are in line with Carl Rogers' humanistic learning theory, which emphasizes the importance of creating an empathetic and supportive learning environment to encourage

students' self-actualization. Rogers asserts that effective education is one that allows students to grow holistically, spiritually, emotionally, and intellectually. Co-teaching provides such conditions through the collaboration of two complementary teachers: an Islamic education teacher with a normative religious approach and a guidance and counseling teacher with a reflective psychological approach. Thus, learning is no longer indoctrinative, but transformative—touching the heart, shaping behavior, and fostering authentic religious awareness (Harahap & Ependi, 2023; Manshuruddin et al., 2024).

This finding is also in line with Albert Bandura's Social Learning Theory, which states that individuals learn through observation and imitation of relevant models in their environment. When students observe Islamic education and guidance and counseling teachers interacting in a collaborative and respectful atmosphere, they not only absorb knowledge but also imitate the religious values, attitudes, and behaviors displayed by the teachers. Co-teaching becomes a social laboratory where students learn values such as cooperation, responsibility, and honesty in a real way, not just as theoretical concepts.

In the context of Islamic education, the formation of religious character is the main objective of the learning process. Yunan et al.(2023), emphasize that Islamic education aims to form *insan kāmīl*—complete human beings who are balanced in spiritual, intellectual, and social aspects. This is emphasized in the Qur'an, Surah Al-Baqarah verse 2, which states that the Qur'an is a guide for those who are pious, indicating that piety and religious character grow from a complete

understanding and practice of divine values. Prophet Muhammad also emphasized in a hadith, "Verily, I was sent to perfect noble character," which became the normative basis that moral education must be the main spirit of Islamic education in schools.

The co-teaching model between Islamic education teachers and guidance and counseling teachers is a practical manifestation of this principle. Islamic education teachers act as conveyors of religious values sourced from the Qur'an and hadith, while guidance and counseling teachers process these values into reflective and emotional experiences that shape students' moral awareness. This collaboration enables the integration of cognitive and affective aspects in the process of religious character education. Inderwati (2020) emphasizes that character building cannot be entrusted to only one field of study, but requires a cross-disciplinary approach. Thus, co-teaching presents a synthesis between teaching values and personality development.

Philosophically, this approach is also in line with the teachings of the Qur'an, Surah Luqman, verse 13, which describes a dialogical and compassionate method of education. Luqman advised his son gently and argumentatively, not coercively, so that the values of monotheism and morality could be firmly embedded in his heart. This model is an apt analogy for co-teaching, which prioritizes two-way communication and awareness building through dialogue. Through discussion, reflection, and counseling activities based on Islamic values, students not only understand religious teachings normatively but also internalize them in their daily lives.

In practice, the application of co-teaching involves three important stages: planning, implementation, and evaluation. In the planning stage, Islamic education and guidance and counseling teachers develop aligned learning objectives and design teaching tools oriented toward strengthening religious character traits such as honesty, discipline in worship, and empathy. In the implementation stage of , both teachers play an active role in the classroom, either through team teaching or station teaching (managing groups of students with different approaches). Islamic education teachers provide the foundation of religious values and texts, while guidance and counseling teachers help students understand the psychological and social implications of these values. The evaluation stage is then carried out reflectively by assessing students' spiritual and moral development, not just cognitive achievements. This evaluation involves observing behavior, students' reflective journals, and follow-up counseling sessions for students who need further reinforcement of values.

From the results of the reflection, it was found that co-teaching was able to create a learning environment that was more conducive to the development of students' religiosity. They became more open in talking about spiritual experiences, more empathetic towards friends, and showed increased discipline in worship. This confirms the relevance of Bandura's theory of modeling and Rogers' theory of self-actualization in the context of Islamic education. With this collaboration, religious education does not stop at the delivery of doctrine, but becomes a process of character building through real experiences.

However, the implementation of this model also faces challenges, such as coordinating schedules between two teachers, differences in paradigms between the normative approach to Islamic religious education and the neutral approach to guidance and counseling, and limitations in teachers' competencies in cross-disciplinary collaboration. Therefore, schools need to provide professional training for teachers so that they can understand the principles of co-teaching and integrate religious values into the counseling process. Institutional policies that support cross-disciplinary collaborative practices are also needed so that this model can be implemented sustainably.

Conceptually, this co-teaching model reflects the essence of integrative and contextual Islamic education: shaping religious students through humanistic, participatory, and reflective learning experiences. By combining spiritual and psychological strengths, this model demonstrates how cross-disciplinary collaboration can be an effective means of developing individuals with noble character. Co-teaching is not only a pedagogical strategy, but also a practical manifestation of Islamic values that teach cooperation, compassion, and exemplary behavior in educating a religious generation.

Main Findings, Theoretical Analysis, and Research Novelty

The results of this study indicate that the implementation of the *co-teaching* model between Islamic Education teachers and Guidance and Counseling teachers at Panca Budi High School in Medan has a significant

impact on the formation of students' religious character. These findings confirm that the synergy of two teacher roles from different academic backgrounds can create more empathetic, reflective, and contextual learning in instilling Islamic values. The main uniqueness of this model lies in the combination of strengthening spiritual values through Islamic teachings and psychoemotional guidance through counseling, which simultaneously fosters students' moral and spiritual awareness as a whole.

The first finding shows that *co-teaching* encourages students' active involvement in religious activities such as congregational prayers, *tadarus*, and Islamic studies. This behavioral change is not only the result of normative instruction but also the fruit of a collaborative learning process in which Islamic Education and Counseling teachers exemplify cooperation and appreciation of values directly in the classroom. This reinforces Albert Bandura's *Social Learning Theory* (1977), which states that students learn through observation and imitation of relevant behavioral models. In this context, teachers act as *role models* who demonstrate religious and social behavior in a tangible way, making the internalization of values more meaningful.

The second finding shows that collaborative learning enhances spiritual communication between teachers and students. Through reflection sessions and group counseling, students are more open to discussing moral and religious issues. This phenomenon is in line with Carl Rogers' *Humanistic Learning* theory (Moore &

Oosthuizen, 1997; Rogers, 2012), which emphasizes the importance of empathy, warmth, and unconditional acceptance in the educational process. This supportive environment creates space for students to develop religious self-awareness without feeling judged. Thus, *co-teaching* acts as a bridge between the cognitive aspects of religion and the affective psychological aspects of religious character formation.

The third finding confirms the relevance of Kolb's *Experiential Learning* theory (1984), which states that effective learning occurs through a cycle of experience, reflection, conceptualization, and application. In *co-teaching* practice, students not only receive religious lectures but also engage in reflective activities such as spiritual journaling, role-playing Islamic values, and worship simulations that foster personal religious experiences. This active involvement strengthens the affective dimension of students, making religious values not only known but also experienced and internalized (Lubis et al., 2022; Lubis & Gusman, 2021).

Beyond its theoretical relevance, this research presents important *novelty* in contemporary Islamic education studies. First, the *co-teaching* model, which has been commonly applied in inclusive and general education, is creatively adapted in the context of Islamic education to shape religious character. This adaptation demonstrates methodological innovation that combines normative-religious and psychological-humanistic approaches in one learning space. Second, this model is not only oriented towards cognitive outcomes

but also emphasizes the spiritual and moral transformation of students through meaningful social interaction. This marks a paradigm shift from lecture-based religious education to experience-based education and role modeling.

Third, this study emphasizes the importance of interdisciplinary collaboration between Islamic Education teachers and Guidance Counseling teachers in building a religious school culture. These findings expand on the views of Muhaimin (2021) and Zubaedi (2011), who emphasize integrative religious education, by showing that the integration of values is not only conceptual but must be realized through professional teamwork among teachers. Such collaboration is not merely administrative cooperation but a pedagogical process that enriches competencies and broadens perspectives on teaching values.

Fourth, another *novelty* of this study is the strengthening of the reflective function in religious character building. The evaluation process not only assesses cognitive learning outcomes but also changes in students' behavior and spiritual awareness through authentic assessment—in line with Wiggins' (1998) view. This approach introduces a new dimension in religious education assessment that is more holistic and oriented towards personal transformation.

Thus, this study contributes to expanding the collaborative-based religious character learning model, which combines cognitive, affective, and psychomotor dimensions through *co-teaching* practices. This concept is not only theoretically

relevant but also applicable in responding to the challenges of modern Islamic education that demands a balance between knowledge and appreciation of values. This model can serve as a reference for Islamic educational

institutions in developing integrative learning strategies oriented toward strengthening the spirituality and humanity of students.

Table 1. Main Findings, Theory, and Novelty of the Research

Key Findings	Related Theory	Analysis	Novelty Elements
Increased religious involvement of students	<i>Social Learning</i> (Bandura, 1977)	Students imitate religious values from the collaboration between Islamic education teachers and guidance counselors.	Adaptation of <i>co-teaching</i> based on social role modeling.
Establishment of spiritual communication between teachers and students	<i>Humanistic Learning</i> (Rogers, 1983)	Empathetic and reflective learning opens up students' spiritual space.	Integration of psychology and Islamic education.
Strengthening students' moral and social empathy	<i>Experiential Learning</i> (Kolb, 1984)	Islamic values are internalized through experience and reflection.	Transition from a cognitive model to a reflective-applicative model.
Synergy between Islamic education teachers and guidance counselors.	<i>Collaborative Teaching</i> (Friend & Cook, 2010)	Cross-disciplinary collaboration enriches teaching strategies.	Innovation in collaboration between two disciplines in character education.
Behavioral and spiritual-based evaluation	<i>Authentic Assessment</i> (Wiggins, 1998)	Assessment highlights changes in attitude and religious awareness.	Religious assessment based on personal reflection.

CONCLUSIONS

The results of the study indicate that collaboration between Islamic Religious Education teachers and Guidance and Counseling teachers through the implementation of the co-teaching model at Panca Budi High School in Medan has brought about significant changes in the religious character development of students. This collaboration fosters synergy between the reinforcement of religious values and psychological approaches, so that learning no longer stops at the cognitive level, but touches on the affective and spiritual realms

of students. With the support of Bandura's social learning theory and Rogers' humanistic theory, co-teaching creates an empathetic, reflective, and exemplary learning atmosphere. Through joint planning, implementation, and evaluation strategies, teachers are able to integrate the values of honesty, responsibility, discipline, and empathy into contextual learning activities. The tangible impact of this model is evident in increased student participation in religious activities, moral awareness, and more harmonious interpersonal relationships between teachers and students. Co-teaching

also strengthens teacher professionalism by opening up opportunities for cross-disciplinary learning. Conceptually, this model is an integrative innovation in Islamic education, bridging the gap between knowledge and the practice of values, and encouraging a holistic, contextual, and sustainable transformation of religious character in the school environment. Implicitly, the co-teaching model can be used as a strategic reference for Islamic educational institutions in developing a cross-disciplinary collaborative character building system. Educational institutions need to adopt this approach through professional training for teachers, institutional policies that support collaboration, and the development of an integrative curriculum that combines spiritual, emotional, and social aspects to shape a generation with noble character and adaptability to the challenges of the times.

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