Parents and teachers are very influential in shaping the religious character of children both at home, at school, and in the community. Therefore, it is necessary to have the cooperation of parents and teachers in shaping the religious character of the child. The purpose of this study is to ascertain the parents’ and teachers’ roles in the management of Islamic Religious Education and Children's Character Education at SMP IT Al Istiqomah Global School Karawang. This study employs a qualitative methodology, collecting data through field observations, documentation studies, and interviews, and analyzing it using descriptive analysis. The study results indicate that parents are the basic foundation for the formation of children's behavior and morals to know the boundaries of good and evil. At the same time, the school/teacher acts as a relay or further stick in educating children so that Islamic characters are formed with good morals and morals. SMP IT Al Istiqomah Global School Karawang provides Islamic religious education and a good feeling by giving educational teaching; Improvement and consolidation of guidance and counseling programs in schools, and the development of school libraries as a center for student learning resources.

Keywords: Parents, Teachers, Islamic Religious Education, Character Education.

A. INTRODUCTION

Education is a continuous process of self-improvement in all of its facets. Education is a necessary component of life. Education derives from the term "educating," which means "maintaining and establishing training," and therefore education is a deliberate and intentional endeavor to modify human behavior, either individually or in groups, via teaching and training activities (Novak, 2002).

Today the government is conducting education characterized by religion, or what is often referred to as character education. Character education is a general education pattern in which there is a content of subjects with religious nuances. Which with the aspiration to equip students with broad knowledge and spiritual knowledge (Ainiyah, 2013).

Religious education is the process of imparting information and spiritual ideals to pupils via instruction, habituation, guiding, nurturing, and monitoring, as well as the development of their potential for achieving peace and perfection in this world and the next. Thus, religious education gives direction and guidance to all those in positions of authority and educators within the home, school, and
community (Bararah, 2017). In a broad sense, environment or institutions are factors that directly affect human life, which can also directly influence behavior. The process of human development requires learning from the environment or the universe until children can find ways to act to maintain their lives (saat, 2015).

Education taught in Islam is education based on faith and piety whose function is so that humans can return to their nature as servants of Allah with the task of serving Him. Humans are required to worship only Allah and purify their worship to Him as pure as possible. In this case, the education that must be prepared for the next generation of Muslims is character education that can prepare them to develop their potential well (Ilmy, 2006).

In the process of growth and development to become a complete adult human being, a person’s personality, especially children, will be formed and colored by what is around him, such as parents (family), teachers (school), and friends (environment). A child’s personality will be quickly formed and colored through socialization in his life, which takes place in the form of interactions between family members, interactions with his teachers, and interactions with his playmates. The treatment given by parents to their children emphasizes how to raise children well. This treatment is manifested in caring for, teaching, guiding, educating, and sometimes playing with children (Setiardi & Mubarok, 2017). Likewise, in schools, the role of teachers in shaping children’s personalities is influential because almost all of their productive time is spent at school. Even children also interact and socialize with their peers in daily interactions at school and outside of school (Rohendi, 2016).

Basically, the formation of children’s character is strongly influenced by parenting patterns in their daily lives in family relationships (Syarbini, 2014). Parents are the first and foremost teachers for their children before they are outside the home with a wider environment. The education provided by parents in the family is the first education that children receive, as well as the foundation for the subsequent personal and character development of children. Parents who are able to realize their strategic roles and functions will be able to position themselves better and apply parenting and education patterns more precisely (Subianto, 2013).

The school environment also has an essential role in realizing the child’s personality; teachers in schools are the main actors in this institution who replace their parents at home (Megawani, 2010). If the teacher can take a very strategic parenting role very well, then the child will have a strong character that both parents highly expect. In school, children are directed to have a strong personality that can get through the burdens of life and a very diverse life (Judiani, 2010).

Teachers in schools greatly influence the behavior of their students, so that this very strategic role must be utilized as much as possible. Children in school must be directed to be able to develop themselves but must also be taught to have a burden or call to live to solve problems faced by the nation and the world (Judiani, 2010). For teachers to carry out education and learning, a teacher with solid and intelligent character is needed. The teacher has a strong personality, he can teach,
but he is also able to educate. He is not only able to transfer knowledge (transfer of knowledge), but he is also able to instill the values needed to navigate his life. Parents and teachers play a significant role in child development, as well as the schools where children are educated. A good school is a school that can also support the development of the child. Therefore, parents must be selective in choosing schools for their children (Gunawan, 2012).

B. METHOD

This sort of research employs a qualitative descriptive technique, with the author gathering books relevant to the subject of study or research, which is like to a library in nature. Moong describes qualitative research as "scientific inquiry that tries to comprehend a phenomena in its natural social context by emphasizing a process of intense dialogue between researchers and the phenomena under investigation" (Moloeng, 2007). To acquire a good knowledge of reality and real-life situations in qualitative research, it is vital to highlight the relevance of proximity to the people and the study environment. This qualitative technique tries to comprehend the phenomena that the study subject encounters, such as behavior, motivation, and action. Holistically and descriptively via the use of words and language in a natural setting and via the use of a variety of natural ways (Gunawan, 2013).

This research is used to describe everything related to the role of parents and teachers in the governance of Islamic religious education and children's character education at SMP IT Al Istiqomah Global School Karawang. This research was conducted at SMP IT Al Istiqomah Global School Karawang in Karawang Regency. This school is Karang Anyar Hamlet, RT 034/ RW 010 Duren, Klari District, Karawang Regency. This research generally uses a rational, empirical approach, meaning that data is collected according to the objectives and drawn conclusions drawn from the collected data.

C. RESULT AND DISCUSSION

1. The Role of Parents

Parents are the first people the child knows. It is through parents that children get their first impressions of the outside world. Parents are the first to guide behavior. To their children's behavior, they react by accepting, agreeing, confirming, refusing, or prohibiting, and so on. By giving value to this behavior, norms are formed in children about what is good and evil, what is allowed or not. Thus the conscience of the child is created, which directs different behavior. Parents must develop a strong conscience in children (Taubah, 2015).

To educate and nurture children so that they can grow up to be good children, parents must be able to carry out this role. However, in carrying out their role as good parents, it is not easy, but theoretically, it has been widely described how a good father and mother. At certain times, unconsciously, parents sometimes do things or actions that often interfere with the image they want to show as good parents and can understand their children.
The task of being a parent is noble and heavy. Because he is not only tasked with saving the fate of his children from the disasters of life in the world. But far from that, he can carry the mandate to keep them from the torments of hell in the hereafter, where children are God's mandate for both parents. In carrying out this mandate, parents and the community must constantly adapt to the stages of growth and development of children according to their age, both physically, intellectually, spiritually, and socially, so that with these stages, the child's awareness and obligations will grow, namely to himself, his parents: society and God (Taubah, 2015).

According to Amin (2015), the duties of parents to children are as follows: 1) Teaching Islamic religious knowledge 2) Instilling faith in children's souls 3) Educating children to obey religion 4) Educating children to have noble character. Therefore, humans are born in the world as babies who have not been able to help themselves, so parents have the responsibility to educate their children as well as possible. If not, he evades his duty to God Almighty, who entrusts children born to his parents, namely the task of educating his children. Parents avoid the task means also evade responsibility.

A family is a place for the formation of children's character. In a family, parents become a model for developing and constructing children's character (Ceka & Murati, 2016). Entering school age, the teacher is the mover and successor of the surface that has been formed in his family. Have good manners, ethics, and habits in various activities that the school has programmed. The formation of one’s maturity and independence begins with developing one’s attitudes, morals, religion, and social emotions. Early age is the right time to start forming an Islamic character because early age is the foundation for developing a strong personality, having the right concept, and not being affected by a hostile environment. The basis for character building starts from an early age.

2. Teacher/School Role

Suppose in the home/family environment, and the child can be said to "accept what it is” in implementing an action, then in the school environment. In that case, something becomes "absolute" as it is, so we often hear children say to their parents, "Ma, Pa, said Mrs. this is not how it is.” This shows that the influence of schools is considerable in shaping the mindset and character of children, but this is not easy to achieve without some effort. In essence, school is not only a venue for the "transmission of information". According to Yulianal (2000), schools are not just locations where professors impart information through a variety of topics. Additionally, schools are institutions that promote value-based business and learning processes.

Efforts to develop character in schools may also be done concurrently through value education by following the steps below: To begin, the "modeling" or "exemplary" or "uswah hasanah" technique should be used. That is, to socialize and acquaint students with the school environment in order to reintroduce and reinforce
proper moral and moral ideals through models or instances. Each teacher and member of the educational staff in the school environment should serve as a living example for each student. Additionally, they must be receptive and willing to communicate these positive ideas with pupils.

Second, always explain or clarify to kids various good and negative values. Additionally, steps can be taken to support this effort, such as rewarding and cherishing good values and criticizing and discouraging the implementation of bad values; openly and continuously affirming both good and bad values; providing opportunities for students to choose from a variety of alternative attitudes and actions based on values; making choices freely after carefully weighing the numerous consequences of each op. Thirdly, instituting character education. This may be accomplished by adopting a character-based approach to all current value disciplines and specific character education courses, such as Islamic religious studies.

Thus, religious education and character education in schools cannot be accomplished only by knowledge acquisition, but rather via value cultivation or education. Which values are these? Generally, studies on subjects fall into two broad categories: aesthetics and ethics (morals, morals, character). Aesthetics is concerned with the study of and reasoning for what humans consider "beautiful," or what they enjoy. Simultaneously, ethics is concerned with and explains ethical action in light of societal standards, whether religious, customary, or conventional. And those standards are moral principles or morals on what constitutes a good or poor behavior.

3. Religious Education

According to the Big Indonesian Dictionary, education is the process of molding a person's or group's views and behaviors via teaching activities. According to Ahmad D. Marimba, education is the educator's deliberate supervision of the educated's physical and spiritual growth toward the formation of a leading personality. (Marimba, 1981). Purwanto, on the other hand, defined education as "all the efforts made by adults in collaboration with children to guide their physical and spiritual growth toward maturity." From some of these perspectives, it may be concluded that education is a human endeavor to steer immature children toward maturity, defined as being conscious of and capable of accepting responsibility for all their acts and being able to stand on their own two feet (Purwanto, 1994).

The purpose of religious education is to prepare students to carry out roles that require mastery of special knowledge about the teachings of the religion concerned. Along with the development of time, religious education is increasingly becoming a concern with the understanding that religious education is increasingly needed by every human being, especially those who are still in school.

Islamic education is divided into three (three) phases, i.e.: [1] the reclamations; read Allah's words; (2) Ta'limul, the book wa sunnah; teach the Bible and al-Wisdom. Religious instruction may turn ignorant persons into decent
persons. Islamic education is defined by establishing a full and thorough comprehension of Islam, the maintenance of the information it has gained and the retention of it on the rail of the Shariah. Muslim education will create a peaceful, educated, physical and charitable soul—integrated Islamic education in spiritual instruction, fikriyah and amaliya (activity). Introduced Islamic ideals require another stage and are developed in all aspects of human existence for empowerment. The potential created then is oriented towards the realization of the potential in various lives. The education that Allah SWT teaches via His Messenger comes from the Koran as a reference and method to develop a civilization which is conscious and makes Allah the one God so that their life is safe in this world. The outcome of this understanding is enormous joy, namely knowledge, self-esteem, strength and oneness.

The main goal in Islamic education is for humans to have a clear, complete, and comprehensive picture of Islam. Interactions within humans influence their appearance, attitudes, behavior, and deeds to produce good morals. This morality is necessary and must be trained through the practice of reading and studying the Qur’an, night prayers, sunnah fasting (fasting), always staying in touch with family and society. The more often he does the practice, the more his deeds will be and the easier it will be for him to do good. In addition, training will lead him to have habits that eventually become a daily lifestyle.

Three essential things that must be thoughtfully and consistently taught to students are: (1) aqidah/faith education; to produce a future young generation who is strong in imtak (faith and purity) and avoids sects or actions that mislead teenagers such as radical Islamic movements, drug abuse, brawls and free sex which are currently very worrying, (2) Religious education; to be taught to children to build a young generation who are committed and accustomed to performing worship, such as praying, fasting, reading the Koran. The role of parents and teachers is essential in providing good examples and role models for children and students, (3) moral education; to give birth to a rabbinic generation, or a generation that is pious, intelligent, and has a noble character. Therefore, the role of parents and educators both in the school environment and outside the school is very much needed.

The planting of Islamic education for the nation’s young generation will not run optimally and consistently without severe involvement from all parties. Therefore, all elements of the country (government, religious leaders, community, educators, parents, and so on) must have serious intentions and attention so that the future generation of the Indonesian nation is a generation of high intellectual and noble character.

4. Character building

Character is human, customs, culture and the Karma, legislation, thinking, attitudes, feelings, words and acts based on norms, human values connected to God the Almighty, fellow human beings, environment, self and country. -A religious standard. -A religious standard. Lickona (1996), claimed that education in character
is a purposeful attempt to help people exercise and comprehend essential ethical concepts. The character of education requires unique appropriate methods to achieve educational goals, including appropriate learning methods, namely the method of praise and punishment, the method of habituation, and the method of exemplary.

Characters that are needed are in the school environment and the social environment, and the home environment. Even now, the participants are no longer young children to teenagers but also include adults. In this era, we will face competition, including colleagues in various parts of the world. Even those of us who are still working this year will feel the same way. The demands of various quality human resources in 2021 will undoubtedly require good character. Character is the key to an individual's success. Based on research that 80% of success for someone in society is determined by (EQ). Character education has become the center of attention in various parts of the world to prepare a sound generation, not only for individual citizens but also for the whole community. Character education can be interpreted as our deliberate effort from all school/madrasah life dimensions to form optimal character formation.

The education is a noble work that has to be done quickly. Value education is a component of schools. Education values are in 18 points: responsibility, social care, environmental care, love of reading, peace, friendly/communicative, goodness of life, national spirit, curiosity, democracy, tolerance, honesty, discipline, creativity, hard work, religion, independence. The values of educational character are in 18 points. The development of character is part of education of values via schools, a noble endeavor that has to be made urgently. When we talk about the future, schools produce children who are outstanding in science and technology, identity, nature and personality. In countries with a character problem, like Indonesia and even industrialized countries, this is significant and pertinent.

Character education today also means making a serious, systematic, and of course sustainable effort to build and strengthen awareness of all people in Indonesia that a better future will be lost without the building and strengthening of the character of the Indonesian people. Likewise, no better future can be realized without persistence, without increasing self-discipline, without honesty, without a high enthusiasm for learning, without fostering unity amid diversity, without developing a sense of responsibility, without the spirit of contributing to progress. Together, and without optimism. To educate someone in the intellectual aspect of the brain instead of the moral element is a dangerous threat to society. Schools also play a role in shaping the character of a child.

Character education is an important and strategic step towards reconstruction of national identity and the mobilization of a new society in Indonesia. As shown in Phillips, it is important to say immediately that all parties must participate in the teaching of character, family, school and the larger school environment (community). The first step to be done thus is to repair the almost isolated linkages between these three educational settings and the education networks. Character
formation and character education will not succeed as long as there is no continuity and harmonization between the three educational environments.

5. Governance of Islamic Religious Education and Children's Character Education at SMP IT Al Istiqomah Global School Karawang

Planting *aqidah* and good morals from an early age become the foundation of a child’s future. Teachers, as parents’ hands, while at school, also have a responsibility to grow the quality of students' faith because character building based on *aqidah* and morals will be manifested in students’ daily behavior and appropriate facilitators in forming student character on Islamic Education (La Fua, 2018).

In Surah Lukman verse 13, it is stated: "And (remember) when Luqman said to his son, when he taught him: "O my son, do not associate partners with Allah." Verily associating partners (to Allah) is a great injustice." Based on this argument, it is stated that parents should explain to their children that the act of shirk or doubling up on Allah SWT is a big sin because Allah SWT is the highest ruler. No one can match it.

From the researcher’s interview with the principal of SMP IT Al Istiqamah Global School Karawang, information was obtained that teachers always set an excellent example for all students starting from small things, for example, shaking hands or saying greetings even though they were outside the school environment. "I always emphasize to the teachers to always get used to an Islamic environment because the residents of Duren village, Klari sub-district are mostly Muslim. We always try to communicate with parents so that habits at school can still be applied at home."

Habituation is very effective and efficient applied by students from an early age at SMP IT Al Istiqamah Global School. Children are elementary to imitate what they see, hear, and experience without sorting out the positive and negative aspects, as conveyed by the teacher who said that "Religious learning is taught about monotheism, morality and worship. Islamic religious education materials have been prepared by the classroom teacher by explaining in full and easy for children to understand, so that it becomes a provision for children to grow up in the future. "The current generation is the effort of the previous generation, while tomorrow's generation is the result of today's efforts how to prepare tomorrow’s generation with the education that prioritizes *aqidah* values to form noble character in every child.

The formation of the Islamic character of the students of SMP IT Al Istiqamah Global School comes from their parents, discipline, professionalism of teachers and principals, exemplary, and the use of social media as a communication tool. The principal explained that "the habits that have been guided and implemented in schools with the teacher as the main model. The role of parents as a bridge for the implementation of the formation of student character, so that we as a school really hope for parental participation in all school programs and coaching that has been implemented by the school ". A similar opinion was conveyed by one of the parents who said, "We as parents who enroll children in this junior high school always ask
the children and the class teacher about the lessons that have been learned at school. There is always social media, such as WA so that we receive information quickly if there is important information and it is easy for us to convey information if a child does not go to school because the child is sick or there is a family event."

There are several things that SMP IT Al Istiqamah Global School does in providing good Islamic religious education and character education, namely:

a. Providing educational teaching, namely teaching, simultaneously provides opportunities for achieving instructional goals in the study and other general educational purposes. To realize academic education, it should be stated that every teacher's decisions and actions in the context of teaching and learning activities will have various impacts or effects on students. The selection of appropriate learning activities will provide an efficient and effective student learning experience to realize complete human development. This can be carried out consistently if the teacher has the proper educational insight and masters various teaching and learning strategies to be able and willing to design and implement multiple teaching and learning activities rich and meaningful for students. In addition, giving children the initiative and responsibility as early as possible in teaching and learning activities will foster habits and continuous independent learning abilities. Thus, it is hoped that the role of the school can create an intelligent society.

b. Improvement and consolidation of guidance and counseling (BP) programs in schools. In the curriculum guidelines, it is stated that the implementation of BP activities in schools focuses on guidance on personal development through individual and group approaches. Students who face problems receive special assistance to be able to overcome the problem. All students continue to receive career guidance. Affective education can begin with a study of values and attitudes that should be pursued further in their realization through daily behavior.

c. School Library Development. The school library is one of the learning resource centers, which manages library materials and various other learning resources. Libraries are expected to play a more active role in supporting educational programs. With the provision of different software supported by adequate hardware, the library can become a "class partner" in the teaching and learning process and a place to study multiple instructional system developments. A sound school library will be able to encourage students or children to learn independently.

D. CONCLUSION

Islamic religious education is the main foundation as a system of moral and moral education in developing Indonesian people as a whole and Indonesian society as a whole. The role of parents in the governance of Islamic religious education and the formation of Islamic character for students of SMP IT Al Istiqamah Global School has a contribution as a conduit for educational programs that have been taught in
schools by teaching to apply character values based on Islam. At the same time, the role of the teacher is also huge as educators and teachers in schools by conveying their knowledge in the formation of Islamic character at school and at home through Islamic religious education and character. SMP IT al Istiqamah Global School provides Islamic religious education and a good feeling by providing educational teaching; Improvement and consolidation of guidance and counseling programs in schools, and the development of school libraries as a center for student learning resources.

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