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School-Family Collaboration in Developing Birrul Walidain Character: The MAHKOTA Habituation Model in Elementary Education

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Abstract

The internalization of Birrul Walidain (filial piety toward parents) among elementary school students has become an important concern in Islamic character education, particularly amid the increasing influence of digital technology on children's daily lives and family interactions. However, character education programs that systematically integrate school and family roles through digital-based monitoring and home-based habituation remain limited. This study aims to examine the implementation of the MAHKOTA (Meraih Keridhoan Orang Tua) Program in internalizing Birrul Walidain values and to explore its contribution to students' religious character development in the digital age. This study employed a qualitative case study approach at SD Muhammadiyah Kreatif Kraksaan. Data were collected through observation, in-depth interviews, and documentation involving teachers, students, and parents. Data were analyzed using the Miles and Huberman interactive model, including data reduction, data display, and conclusion drawing. The findings indicate that the MAHKOTA Program supports the development of students' religious character through structured home-based habituation, parental involvement, teacher supervision, digital documentation, and reflective activities. The participating students showed greater willingness to help their parents, more polite interactions, and, in some cases, increased initiative to help without being asked. The program also facilitates school-family collaboration in cultivating Birrul Walidain values amid the challenges of the digital age. The study contributes to the development of a digital-based school-family collaboration model for Islamic character education by integrating home-based habituation, parental participation, teacher monitoring, and digital communication into the process of internalizing Birrul Walidain values in elementary education.

Keywords: *Religious Character, Birrul Walidain, MAHKOTA Program, Elementary School, Digital Age.*



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1. Introduction

Character education is one of the main pillars of the national education system, particularly at the elementary school level. The elementary school years are a crucial phase in the formation of children's values, attitudes, and personalities, as children at this stage are in a psychological state-during a developmental phase-that is highly malleable through habit formation, role modeling, and direct experience. In today's world, character education faces increasingly complex challenges, particularly due to the rapid development of digital technology, which influences children's ways of thinking, behavior, and social interactions(Purba et al., 2024).

The digital age has brought significant changes to family life and education. Children today grow up in an environment where gadgets, social media, and unlimited access to information are commonplace. On the one hand, this situation opens up great opportunities for innovative and collaborative learning. On the other hand, uncontrolled use of technology has the potential to diminish the quality of direct interaction between children and parents, as well as weaken the internalization of moral and religious values in daily life. However, the main concern is not the use of technology itself, but how excessive and unbalanced technology use may affect children's social relationships and moral development when it is not accompanied by adequate values education and parental guidance. Maintaining meaningful interactions within the family is therefore essential to ensure that technological engagement does not replace opportunities for children to develop respect, empathy, responsibility, and other moral values through everyday relationships. A number of studies indicate that a decline in family communication and weak parental support lead to a reduction in children's sensitivity to values such as respect, empathy, and social concern (Ritonga, 2022).

From an Islamic educational perspective, one of the fundamental character values that must be instilled from an early age is *birrul walidain*-that is, the attitude of devotion, respect, and kindness toward parents. From an Islamic perspective, *birrul walidain* is one of the fundamental values that holds a very high status. This is reflected in the Qur'an, which places the command to be dutiful to one's parents immediately after the command to affirm the oneness of Allah, thereby indicating that *birrul walidain* is not merely a matter of social ethics but also a form of obedience to Allah (Septiani Turaedi et al., 2025). Ibn Kathir explains in his commentary that *birrul walidain* is manifested through a gentle demeanor, avoiding hurting one's parents' feelings, speaking politely, obeying their good commands, and assisting and praying for one's parents in daily life (Jukhairin, 2023).

Although the value of *birrul walidain* has been incorporated into the Islamic Religious Education curriculum in elementary schools, the reality on the ground shows that the internalization of these values has not yet been fully reflected in students' behavior. Several studies reveal that there is a gap between children's normative understanding of their obligations toward their parents and their actual practices in daily life. Children

understand the concept of *birrul walidain* cognitively, but have not yet fully internalized it or translated it into concrete actions. This situation is further exacerbated by the influence of digital media, individualistic lifestyles, and parents' limited time to guide their children.

A similar phenomenon was also observed at Muhammadiyah Kreatif Elementary School in Kraksaan. Although this school has implemented various character-building programs, there are still some students who exhibit rude behavior toward their parents, such as speaking in a raised voice, refusing to help with household chores, or failing to show respect in daily interactions. This indicates that teaching the values of *birrul walidain* through traditional and theoretical methods alone is not sufficiently effective in shaping students' attitudes and behaviors. Therefore, a more contextual, practical, and hands-on approach to character education is needed.

Effective character education requires collaboration between schools and families. Recent research also emphasizes that teacher–parent collaboration becomes increasingly important in elementary education, particularly when digital learning environments require stronger alignment between the values promoted at school and those reinforced at home (Harjanto et al., 2026). Schools serve as facilitators of values and pedagogical guides, while families provide the primary environment in which these values are practiced and reinforced in everyday life. This view is supported by Suharta, who describe school–family partnership as an important context for children's character development, particularly when learning and character formation continue beyond the formal school environment (Suharta et al., 2020). From the perspective of school–family partnership, character development is strengthened when schools and families communicate and work together toward shared educational goals. This collaboration is also consistent with an ecological perspective of character development, in which children's moral development is shaped by the interaction between the different environments in which they live, particularly the school and family contexts. Therefore, character education represents a shared responsibility between schools and families, rather than a responsibility borne by schools alone. (Ritonga, 2022) emphasizes that the success of character education in the digital age is largely determined by the synergy between teachers and parents through intensive communication, consistent reinforcement, and ongoing supervision. Khair research indicates that digital media-based collaboration can strengthen parental involvement in their children's character education, although the study was conducted at the secondary education level. Without active parental involvement, the character values taught in school risk remaining merely theoretical. These perspectives highlight the need for character education programs that provide a concrete mechanism for connecting school-based guidance with value-based practices within the family. In this context, the MAHKOTA (Meraih Keridhoan Orang Tua) Program provides a relevant example of a school–family collaboration model that



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facilitates the internalization of Birrul Walidain values through structured habituation at home, parental involvement, and teacher monitoring.

This phenomenon has also drawn the attention of SD Muhammadiyah Kreatif Kraksaan, an Islamic-based elementary school that emphasizes the integration of academic learning and character education. The school has developed various habit-forming programs that are not only implemented within the school environment but also involve families as part of the students' character education process. This approach reflects an awareness that character development requires synergy between the school and the family as the primary environments for a child's growth. In addition, SD Muhammadiyah Kreatif Kraksaan also uses digital media as a means of communication between teachers and parents to support character education. Digital platforms such as WhatsApp are utilized to monitor student activities and foster more intensive collaboration between the school and families. This context laid the foundation for the emergence of the MAHKOTA Program (Earning Parental Approval) as an innovation in Islamic character education based on instilling the value of birrul walidain in the digital age.

In response to this need, SD Muhammadiyah Kreatif Kraksaan developed the MAHKOTA Program (Meraih Keridhoan Orang Tua) as an innovation in Islamic character education. Rather than functioning merely as a set of weekend assignments, MAHKOTA is designed as an experience-based character education model that connects value learning with students' direct experiences within the family environment. Through practical activities performed at home, such as helping parents, behaving politely, and showing care during family activities, students are encouraged to experience, practice, and reflect on the values of birrul walidain in their everyday lives. These experiences serve as a mechanism for value internalization, as repeated engagement in meaningful family activities allows students to translate the concept of filial piety into observable behavior and personal experience. The program also functions as a medium for school-family collaboration. Students' activities are documented through photos or videos and submitted to ISMUBA teachers (Islamic Studies, Muhammadiyah Studies, and Arabic) through digital platforms. Teachers then provide recognition, feedback, and reflection, creating a continuous connection between students' experiences at home and character guidance at school. Thus, MAHKOTA integrates home-based experience, value internalization, parental involvement, and teacher monitoring into a collaborative process of Islamic character education.

The strength of the MAHKOTA Program lies in the integration of cognitive, affective, and behavioral aspects through repeated practice. Additionally, this program utilizes digital media as a means of communication and monitoring between teachers and parents. This use of technology aligns with the characteristics of students in the digital age, while also serving as a strategy to bridge the limitations of time and distance in school-family collaboration. Khair research indicates that digital media-based



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collaboration can strengthen parental involvement in their children's character education, although the study was limited to the secondary education level (Khair, 2025). A recent systematic review by Li and Abdul Rahman further shows that parental involvement in digital learning has become increasingly important in primary education, particularly in relation to parents' roles in organizing, monitoring, and supporting children's learning (Li & Rahman, 2025). However, since the study was conducted at the secondary education level, it does not yet illustrate the implementation of digital media-based collaboration in fostering religious character among elementary school students.

Although various studies have examined character education and the value of *birrul walidain*, there remains a research gap regarding the implementation of structured, activity-based programs at home that utilize digital media as a means of collaboration between schools and families at the elementary school level. Most previous research has focused more on character education in general, the conceptual roles of parents and teachers, or studies on *birrul walidain* among adolescents. Therefore, studies that specifically explore the implementation of the MAHKOTA Program as a collaborative model for instilling the value of *birrul walidain* in elementary school students remain very limited. The MAHKOTA Program is not only a form of character education innovation at Muhammadiyah Kreatif Kraksaan Elementary School but also offers a relevant model of school-family collaboration to address the challenges of character education in the digital age.

Based on this background, this study aims to analyze three main aspects, namely: (1) the MAHKOTA Program as a school-family character education model based on the habituation of *Birrul Walidain* values in elementary education; (2) the implementation of the MAHKOTA Program at SD Muhammadiyah Kreatif Kraksaan, including the roles of ISMUBA teachers and parents, home-based activities, and the use of digital media for communication and monitoring; and (3) the contribution of the MAHKOTA Program to the internalization of *Birrul Walidain* values through students' repeated experiences and observable changes in their daily behavior toward their parents. Thus, this study is expected to contribute to the development of Islamic character education through a contextual and collaborative school-family habituation model that is relevant to the digital age.

2. Research Method

This study employs a qualitative approach using a case study method to examine in depth the implementation of the MAHKOTA Program (*Meraih Keridhoan Orang Tua*) as a model for internalizing the value of *birrul walidain* in Islamic elementary education. A qualitative case study was selected because the study focuses on understanding the implementation of the program in its natural setting and exploring the experiences,

interactions, and meanings emerging from the involvement of teachers, students, and parents. This design enables the researcher to examine not only the activities conducted through the MAHKOTA Program but also the process of value internalization and school-family collaboration in the digital age.

The research was conducted at SD Muhammadiyah Kreatif Kraksaan from December 2025 to March 2026. The research location was selected purposively because the school developed the MAHKOTA Program as a habit-forming initiative to internalize the value of *birrul walidain* through collaboration between the school and families supported by digital media. The informants consisted of five participants: one religious education teacher who was involved in implementing the program, two fourth-grade students who participated in the MAHKOTA Program, and two parents who were involved in the program's implementation. The informants were selected purposively based on their direct involvement and experience with the MAHKOTA Program. Data collection was conducted through participatory observation, in-depth interviews, and documentation. Observation was conducted to examine the implementation of MAHKOTA activities and interactions among the actors involved. In-depth interviews were conducted to explore the experiences and perspectives of the teacher, students, and parents regarding the implementation of the program and the internalization of *birrul walidain* values. Documentation, including students' activity records submitted through digital media, was used to understand the implementation of home-based habituation and the involvement of families in the program. The researcher served as the primary instrument, supported by interview guidelines, observation sheets, and documentation instruments.

Data analysis followed the Miles and Huberman interactive model, consisting of data reduction, data display, and conclusion drawing and verification. During data reduction, the researcher selected and organized data relevant to the implementation of MAHKOTA, school-family collaboration, value internalization, and students' religious character development. The selected data were then displayed thematically to identify patterns and relationships across observations, interviews, and documentation. Conclusions were drawn and continuously verified by comparing emerging interpretations with the collected data.

The credibility of the findings was enhanced through source, methodological, and temporal triangulation. Source triangulation was conducted by comparing information obtained from the teacher, students, and parents. Methodological triangulation involved comparing findings from participatory observation, in-depth interviews, and documentation. Temporal triangulation was conducted by comparing data collected at different points during the research period to examine the consistency of the findings. Member checking was conducted by confirming relevant findings with selected informants, while peer debriefing was used to discuss the interpretation of the findings with a peer.



Ethical considerations were addressed because the study involved elementary school students and documentation of activities conducted within the family environment. Permission to conduct the research was obtained from the school, and parental consent was obtained for the involvement of students and the use of relevant family activity documentation. The privacy and well-being of the students were protected throughout the research process. Documentation containing students' or families' activities was used only for research purposes, and identifiable personal information was kept confidential in reporting the findings.

3. Result and Discussion

3.1. The MAHKOTA Program as a Character Education Model Based on Birrul Walidain

The research findings show that the MAHKOTA Program was developed as the school's response to changes in students' behavior toward their parents in the digital age. ISMUBA teachers explained that the program emerged from parents' complaints regarding children's behavior at home, particularly their tendency to become easily angered and to show less concern for family activities. One teacher explained:

"...this program began with complaints from several parents that their children often got angry with them. In addition, we wanted to utilize digital media so that children could engage in more meaningful activities on weekends. Some parents also mentioned that this program helps lighten their workload at home."

This finding indicates that the MAHKOTA Program was not developed merely as a response to children's use of digital technology, but also as an effort to maintain meaningful interaction between children and parents through activities that can be practiced directly within the family environment. The digital era has created new challenges for religious character education because children's social and moral development takes place alongside increasingly intensive engagement with digital environments. In this context, Masyhuri emphasize that religious character education in the digital era needs to integrate spiritual values, social ethics, and adaptability to the digital environment. Thus, the MAHKOTA Program places family interaction as an important context for the practice of religious values rather than positioning technology itself as the main problem. (Masyhuri et al., 2026)

The MAHKOTA Program implements these values through a habituation approach involving concrete household activities, such as sweeping, mopping, helping with cooking, washing dishes, and cleaning the bathroom. The research findings indicate that these activities are carried out routinely on weekends with parental involvement.



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Consequently, the program does not limit the teaching of *birrul walidain* to verbal explanations but provides opportunities for students to practice the value through direct experiences in their family environment. This finding is in line with Nurizah and Amrullah (2024), who found that Islamic habituation activities in primary education provide opportunities for students to practice religious values through repeated daily activities. Similar findings were reported by Febriyanti and Supriyadi (2023), who highlighted the role of religious habituation activities in supporting the development of religious character among elementary school students. Similarly found that routine habituation activities in elementary schools can support the development of students' religious character through consistent practice (Muna et al., 2024). Further demonstrate the relevance of structured habituation and teacher role modelling in reinforcing students' religious character through repeated positive actions (Prasetya et al., 2026). Therefore, in the context of MAHKOTA, repeated household activities can be understood as a mechanism through which the abstract value of *birrul walidain* is translated into observable behavior.

The significance of this habituation can also be understood through Lickona's character education framework, which consists of moral knowledge, moral feeling, and moral action (Lickona, 1992). The findings suggest that MAHKOTA provides a connection between students' understanding of *birrul walidain* and its practical expression in everyday life. This interpretation is also supported by Solihah, who found that religious character education through habituation in elementary schools involves the consistent practice of positive behaviors and the role of teachers in reinforcing these practices (Solihah et al., 2024). Similarly, Kurniawan highlight the role of habituation in instilling religious values among elementary school students, particularly through repeated practices that connect religious values with students' everyday behavior (Kurniawan & Fitriyani, 2023). At the beginning of the program, students generally required reminders from their parents to complete the assigned activities. After several weeks, however, some students began helping their parents on their own initiative without being asked. This change indicates a movement from externally prompted behavior toward more self-initiated behavior. In this sense, repeated practice becomes important because students are not only learning what respect for parents means, but are also given opportunities to enact that value through everyday family interactions.

From the perspective of Islamic education, *birrul walidain* also has a spiritual dimension. It is not merely a social obligation toward parents but is closely related to gratitude, respect, obedience in goodness, and the cultivation of moral behavior as part of religious life. The interviews indicate that students began to understand helping their parents as an expression of love and gratitude for their parents' efforts. This suggests that the internalization facilitated by MAHKOTA involves not only behavioral changes but also affective and spiritual dimensions. Accordingly, household activities in MAHKOTA

function not simply as chores but as practical contexts in which Islamic values can be experienced and given personal meaning by students.

Another important finding concerns the role of parental involvement in the process of value internalization. The activities are carried out within the family environment, with parents assisting and accompanying students in completing the activities. This means that parents are not positioned merely as recipients of school assignments but as partners who provide opportunities for students to practice *birrul walidain* directly. The use of habituation in the MAHKOTA Program is also consistent with previous research on religious character habituation in Muhammadiyah elementary schools, which highlights the role of habituation in integrating Islamic values into students' daily practices (Rosuli & Amrullah, 2023). The school subsequently connects these home-based experiences with its educational process through documentation, communication, and teacher feedback using digital media. In this way, MAHKOTA establishes a continuous relationship between students' experiences at home and character guidance at school. The role of digital media therefore functions as a supporting mechanism for school-family interaction rather than as the primary mechanism of character formation.

Based on these findings, the MAHKOTA Program can be understood as a school-family character education model based on habituation and direct experience. Its mechanism can be described as a sequence of home-based experience - parental involvement - digital documentation and communication - teacher reinforcement - repeated habituation - internalization of *birrul walidain*. The contribution of MAHKOTA lies in connecting Islamic character education taught at school with concrete moral practices within the family. Thus, the program demonstrates how *birrul walidain* can be developed not only through classroom knowledge but also through repeated, meaningful, and context-based experiences involving collaboration between school and family.

3.2. Implementation of the MAHKOTA Program in the Digital Age

The research findings show that the MAHKOTA Program is implemented systematically through the stages of planning, implementation, monitoring, and evaluation. Based on the interview with an ISMUBA teacher, the activities are planned by the ISMUBA team on a weekly basis and adjusted to the developmental needs of elementary school students. The activities are subsequently packaged into digital pamphlets using Canva and distributed through the class WhatsApp group so that parents can access the instructions and assist their children at home. The teacher explained that digital media is also used to document students' participation and to provide recognition to students who actively participate in the program.

The use of Canva and WhatsApp indicates that digital media has become an integral part of the implementation process rather than merely an additional communication tool. Through these platforms, the school can communicate weekly activities to parents, while



parents can provide information about students' participation through documentation. This creates a communication channel connecting activities conducted at home with the school environment. This finding is also relevant to recent research on school-family partnerships in Indonesian primary education, which highlights the need to adapt forms of parental communication and collaboration to the changing digital environment (Hardianto, 2025). Goodall explains that school-home communication can develop beyond the simple transmission of information when it provides opportunities for interaction and parental participation. In the MAHKOTA Program, this interaction can be seen through the involvement of parents in receiving activity instructions, accompanying their children, and submitting documentation to teachers. (Goodall, 2016)

The implementation of MAHKOTA also shows the interconnected roles of teachers and parents. This finding is consistent with Sipahutar who emphasize that parental involvement plays an important role in the character development of elementary school-aged children and that character formation requires collaboration between parents, schools, and the wider community (Sipahutar & Sihite, 2024). Teachers are responsible for preparing and communicating the activities, while parents accompany students in carrying out the activities within the family environment. This pattern reflects the school-family partnership described by Fitayah, in which character development is supported through shared involvement between teachers, students, and parents rather than being confined to the school environment (Nuroso, 2026). Students then practice the value of *birrul walidain* through concrete household activities. The documentation submitted through WhatsApp enables teachers to monitor students' participation and provide recognition as reinforcement for their positive behavior. In this process, digital media connects the school's educational direction with students' experiences at home. This finding is consistent with Kong, who emphasizes that technology-supported school-parent partnerships require communication between schools and parents as well as support for parents in carrying out their educational roles at home (Kong, 2018).

Nevertheless, the research findings indicate that the use of digital media does not automatically guarantee active participation from all parents. The ISMUBA teacher explained:

"There aren't many who actively send documentation yet, only about twenty percent. Some parents say they're too busy with work to document their children's activities at home."

This finding demonstrates that parental participation remains one of the challenges in implementing the MAHKOTA Program. Although WhatsApp provides an accessible communication platform, some parents still experience limitations in allocating time to document their children's activities. Thus, the level of parental involvement is influenced



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not only by the availability of digital technology but also by parents' time and capacity to participate in the program.

This finding is important in understanding the role of technology in school–family collaboration. Technology can facilitate communication, but it does not automatically create meaningful parental engagement. See, through a systematic review of 29 studies, found that technology-mediated communication between schools and parents can support parental engagement when communication is two-way, personalised, and positive. (See et al., 2020)

The findings further demonstrate that parental involvement in MAHKOTA has a practical dimension because parents are directly involved in facilitating students' activities at home. Parents are not merely recipients of information from the school, but become partners in providing opportunities for students to practice *birrul walidain*. At the same time, the limited number of parents who submit documentation indicates that participation in the digital monitoring process varies among families. This condition suggests that school–family collaboration needs to consider the different circumstances and availability of parents rather than relying solely on digital communication.

From the perspective of ecological theory, this implementation illustrates the interaction between the school and family environments in supporting students' character development. The school provides direction and reinforcement, while the family becomes the primary setting in which students practice the values introduced through the program. Digital media then functions as a bridge between these two environments by facilitating communication, documentation, and feedback. The findings therefore indicate that the contribution of digital technology in MAHKOTA lies not in replacing direct interaction between children and parents, but in supporting continuity between character education at school and habituation within the family.

Thus, the implementation of the MAHKOTA Program can be understood as a school–family collaboration process supported by digital media. The process begins with weekly planning by ISMUBA teachers, continues with the distribution of activities through Canva and WhatsApp, is implemented through students' activities with parental assistance at home, and is followed by documentation, monitoring, and recognition from teachers. At the same time, the finding that only approximately 20% of parents actively submitted documentation shows that digital communication alone is insufficient to ensure equal participation. The sustainability of MAHKOTA therefore depends on the integration of digital communication with meaningful parental involvement and feasible forms of school–family collaboration.



3.3. The Contribution of the MAHKOTA Program to the Internalization of Birrul Walidain

Based on interviews with ISMUBA teachers, parents, and students, the MAHKOTA Program was associated with observable changes in students' behavior toward their parents. Informants reported that students became more considerate, spoke more politely, and showed greater willingness to help with household activities. Some students also began taking the initiative to help their parents without being asked. These findings suggest that the MAHKOTA Program provides opportunities for students to translate the value of birrul walidain from a normative understanding into concrete behavior in everyday family life. Rather than measuring character development solely through students' understanding of religious concepts, the program places emphasis on the repeated practice of those values within the family environment.

One of the clearest indications of this process was the change in students' initiative in carrying out household activities. ISMUBA teachers explained that at the beginning of the program, some students still needed to be reminded by their parents to complete the assigned activities. After the activities had been conducted routinely for several weeks, however, some students began helping their parents independently without being asked. This shift indicates a movement from behavior that was initially encouraged through external supervision toward more self-initiated behavior. In the context of habituation-based character education, repeated opportunities to perform positive actions may help students become increasingly accustomed to expressing moral values through their daily behavior. This finding is consistent with the emphasis of character education on connecting moral understanding with actual practice and experience (Berkowitz & Bier, 2004).

The contribution of MAHKOTA can also be seen from the parents' experiences. Several parents reported that their children became accustomed to helping with household activities such as washing dishes, sweeping, mopping, and cleaning the bathroom. Parents also perceived practical benefits because the children's involvement helped reduce the household workload and demonstrated greater concern for their parents' condition. One parent stated:

"Now, whenever I'm tired or not feeling well, my child immediately helps sweep or wash the dishes without me having to ask."

This statement illustrates that the practice of birrul walidain within MAHKOTA is not limited to obedience to parental instructions. It can also be expressed through sensitivity to parents' needs, willingness to help, and concern for their well-being. From an Islamic perspective, birrul walidain encompasses good treatment, respect, and care toward parents, rather than being limited to obedience alone (Astuti, 2022). Thus, household



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activities become a contextual space in which students can experience the meaning of respect and care through direct interaction with their parents.

The findings further suggest that the internalization of *birrul walidain* involves more than behavioral repetition. Students' willingness to help their parents without being asked reflects the possibility of developing an internal disposition toward caring and responsibility. However, because this study employed a qualitative case study design, these changes should be understood as findings reported and observed within the research context, rather than as evidence of a measurable causal effect of the MAHKOTA Program. The observed changes provide an indication of how habituation and direct family experiences may contribute to the development of religious character among the participating students.

Another important finding is that the contribution of MAHKOTA is closely related to the level of parental involvement. The research data indicate that students who received more consistent parental support tended to demonstrate more consistent participation in the activities. This finding shows that the internalization process does not take place through the school program alone. Because most MAHKOTA activities occur within the home, parents have an important role in providing opportunities, reminders, encouragement, and examples for students. This is consistent with the school-family partnership perspective, which views families as an important environment for children's character and social development (Epstein, 2018).

The dependence of MAHKOTA on parental involvement also reveals an important limitation. The program cannot be expected to produce the same pattern of participation among all students because families have different levels of availability, supervision, and commitment. This finding is particularly relevant when considered alongside the previous finding that only approximately 20% of parents actively submitted documentation through the digital platform. Therefore, the absence of documentation should not automatically be interpreted as the absence of the activity itself, but it does indicate a limitation in the school's ability to monitor students' participation consistently. This distinction is important because digital documentation functions primarily as a monitoring and communication mechanism rather than as the character-building activity itself.

From the perspective of experiential learning, MAHKOTA also provides students with concrete experiences through which religious values can be connected with everyday life. This perspective is consistent with Kolb experiential learning theory, which emphasizes concrete experience as an important basis for learning (Kolb, 2014). Students do not merely receive explanations about respecting their parents; they are given opportunities to practice helping, caring, and taking responsibility in actual family situations. The household therefore becomes a learning environment in which *birrul walidain* is experienced through action. This finding supports the relevance of experience-based



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approaches in character education, particularly when moral values need to be translated into meaningful everyday practices.

Overall, the findings indicate that the contribution of the MAHKOTA Program lies in creating a structured opportunity for students to repeatedly practice *birrul walidain* within the family environment. The reported changes-including greater willingness to help, more polite interaction, and increased initiative-suggest that the program supports the movement of religious values from conceptual understanding toward everyday practice. At the same time, the findings demonstrate that this process is highly dependent on continuity between school and home. Teachers provide direction and reinforcement, while parents provide the environment in which students practice the values. Digital media supports communication and monitoring, but it does not replace direct interaction between students and parents. Thus, MAHKOTA can be understood as a school-family habituation model that supports the internalization of *birrul walidain* through repeated, experience-based practice.

4. Conclusion

Based on the research results and discussion, it can be concluded that the MAHKOTA Program is a habituation-based Islamic character education model designed to internalize the value of *Birrul Walidain* through students' direct experiences within the family environment. The program integrates cognitive, affective, and behavioral aspects through continuous household activities and is supported by digital media as a means of communication and collaboration between schools and families. The implementation of the MAHKOTA Program is carried out through planning, implementation, monitoring, and evaluation, involving collaboration between ISMUBA teachers and parents. Digital media supports communication, monitoring, and program implementation, although inconsistent documentation by some parents remains a challenge. The findings also indicate that the MAHKOTA Program contributes to the internalization of *Birrul Walidain*, as reflected in students' willingness to help, politeness, responsibility, and initiative in assisting their parents without being asked. Thus, MAHKOTA provides a contextual and collaborative model of Islamic character education that connects school-based guidance with habituation within the family environment in the digital age.



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