



Parental Guidance Methods In The Development Of Adolescents' Moral Character: A Case Study In The Village Of Kisam Kute Rambe, Lawe Sumur District, Southeast Aceh Regency

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Abstract

This study investigates the methods employed by parents in shaping the moral character of adolescents in Kisam Kute Rambe Village, Lawe Sumur Sub-district, Southeast Aceh Regency. Employing a qualitative descriptive approach, data were collected through observation, interviews, and documentation involving five household samples selected from more than 360 households in the village. The findings reveal three dominant parental guidance methods: religious-based guidance grounded in Islamic values, interpersonal communication, and role modelling. Religious-based guidance constitutes the most foundational approach, drawing upon Qur'anic teachings and prophetic moral frameworks — particularly the virtues of *siddiq* (honesty), *amanah* (trustworthiness), and *tabligh* — to instil noble character from an early age. Interpersonal communication, characterised by open dialogue, active listening, empathy, and emotional support, was found to significantly enhance adolescents' moral responsiveness and intrapersonal intelligence. Role modelling emerged as the most effective strategy, as adolescents are more inclined to internalise values demonstrated through parents' daily conduct than those conveyed through verbal instruction alone. The study further identifies parental emotional warmth and secure attachment as mediating conditions that amplify the effectiveness of all three methods, while peer influence and digital technology are acknowledged as significant external challenges. The study concludes that sustainable moral character formation requires a convergence of religious education, emotional closeness, consistent role modelling, and collaborative synergy among family, school, and community.

Keywords: parental guidance methods, adolescent moral character, Islamic values, role modelling, interpersonal communication, rural community

Abstrak

Penelitian ini mengkaji metode yang digunakan orang tua dalam membentuk karakter moral remaja di Desa Kisam Kute Rambe, Kecamatan Lawe Sumur, Kabupaten Aceh Tenggara. Dengan menggunakan pendekatan deskriptif kualitatif, data dikumpulkan melalui observasi, wawancara, dan dokumentasi terhadap lima sampel kepala keluarga yang dipilih dari lebih dari 360 kepala keluarga di desa tersebut. Hasil penelitian mengungkapkan tiga metode bimbingan orang tua yang dominan, yaitu bimbingan berbasis nilai-nilai Islam, komunikasi interpersonal, dan keteladanan. Bimbingan berbasis agama merupakan pendekatan yang paling mendasar, dengan bersumber pada ajaran Al-Qur'an dan kerangka moral kenabian — khususnya nilai-nilai *siddiq* (kejujuran), *amanah* (kepercayaan), dan *tabligh* — untuk menanamkan karakter mulia sejak dini. Komunikasi interpersonal yang ditandai dengan dialog terbuka, mendengarkan secara aktif, empati, dan dukungan emosional terbukti secara signifikan meningkatkan responsivitas moral dan kecerdasan intrapersonal remaja. Keteladanan muncul sebagai strategi yang paling efektif, karena remaja lebih cenderung menginternalisasi nilai-nilai yang ditunjukkan melalui perilaku orang tua sehari-hari dibandingkan nilai-nilai yang disampaikan melalui instruksi verbal semata. Penelitian ini juga mengidentifikasi kehangatan emosional orang tua dan kelekatan yang aman sebagai kondisi yang memediasi efektivitas ketiga metode tersebut, sementara pengaruh teman sebaya dan teknologi digital diakui sebagai tantangan eksternal yang signifikan. Penelitian ini menyimpulkan bahwa pembentukan karakter moral yang berkelanjutan memerlukan konvergensi antara pendidikan agama, kedekatan emosional, keteladanan yang konsisten, dan sinergi kolaboratif antara keluarga, sekolah, dan masyarakat.

Kata Kunci: metode bimbingan orang tua, karakter moral remaja, nilai-nilai Islam, keteladanan, komunikasi interpersonal, masyarakat pedesaan

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Introduction

The family is the most basic social unit or environment in human life. Family members consist of a father, a mother and children. For adolescents, the family is a social environment that plays a significant role in shaping their character.¹

Sofyan S. Willis argues that the family is a form of support provided to individual family members through the family system, enabling them to develop their potential to the maximum and overcome their problems, based on the willingness of all family members to help one another out of a sense of goodwill and love for the family.²

Children are generally considered adolescents between the ages of 12 and 22. However, the age range for adolescence varies depending on the cultural and social context. Generally, adolescence is divided into three stages:

1. Early adolescence: ages 12–14
2. Middle adolescence: ages 15–17
3. Late adolescence: ages 18–22

Adolescence is characterised by significant physical, emotional and social changes.³

Within the family, parents bear a great deal of responsibility for their children's continued education. This is because the influences a child is exposed to during early childhood have a significant impact on their future life.⁴ What a child sees, hears and feels during their early years continues to shape their personality throughout their life.

The role of parents as their children's educators is of vital importance due to the long-standing psychological bond between them. In psychological context, children spend their days with their parents—from waking up, playing, eating and drinking, right through to going back to sleep.

Allah says in Surah At-Tahrim, verse 6.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ .

¹ Akhlak Terhadap Remaja et., “Peran Orang Tua Dalam Menanamkan” (2020).

² M.Pd Dr. Henni Syafriani Nasution, MA dan Dr. Abdillah, S.Ag, “Lembaga Peduli Pengembangan Pendidikan Indonesia (LPPPI).” “*Bimbingan Konseling, Konsep Teori Dan Aplikasinya*,” n.d., h. 70.

³ ROFI'AH, Siti. Efektivitas pendidikan kesehatan metode pergroun terhadap tingkat pengetahuan dan sikap personal hygiene saat menstruasi. *Jurnal Ilmiah Bidan*, 2017, 2.2: 31-36.

⁴ Akhlak Terhadap Remaja et al., “Peran Orangtua Dalam Menanamkan,” 2020, h. 1.

Meaning: *O you who believe, protect yourselves and your families from the Fire of Hell, whose fuel is people and stones; its guards are angels who are stern and severe, who do not disobey Allah in what He has commanded them, and who always carry out what they are commanded.* (Q.S. At Tahrim: 6).

From the verse above, it can be understood that parents who provide their children with a proper education and teach them good manners and moral values will see good results in return, such as obedience to their parents' commands, good character, and always speaking the truth. Except for a child who behaves defiantly and is hostile towards their parents, so that the child disobeys their parents with vile words, wrongful and deviant behaviour, to the extent of belittling their parents' position.

In the era of globalisation and modern information development, teenagers today must face various challenges in their lives. The influence of developments in both information and technology—such as social media, friends, and the surrounding environment—often becomes a factor affecting the behaviour, morals, or values held by teenagers. In this context, the role of parents as educators and role models is extremely important, particularly in fostering good character traits such as honesty, treating others well, fulfilling one's obligations, and avoiding what is forbidden.

This will not happen if parents do not make a concerted effort to educate their children and instil in them noble moral values and good manners. Moral education is vital in upholding human dignity as honourable and noble beings. For moral values are the jewel of life that distinguishes humans from other creatures. For if humans lack moral character, they lose their humanity. The moral guidance taught in Islam is the moral character exemplified by the Prophet Muhammad ﷺ.

The Word of Allah in the Qur'an, Surah Al-Ahzab, verse 21, is as follows

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا.

Meaning: *“Indeed, there is a fine example for you in the Messenger of Allah—for those who hope for Allah and the Last Day, and who remember Allah frequently.”* (Q.S. Al-Ahzab: 21).

From the verse above, it can be understood that the model for moral guidance is as shown by the Prophet ﷺ, and parents must possess noble characteristics so that they can serve as role models for their children. The better the parents' character as educators, the greater the likelihood of success in raising their children.

The researcher found that in the village of Kisam Kute Rambe, Lawe Sumur Sub-district, Southeast Aceh Regency, some heads of households were still neglectful in guiding their children; they were reluctant to engage in personal communication between parents and children to nurture and guide their respective children. Some parents also adopt an approach of teaching good social conduct to

their children by advising them and instilling a good moral understanding in them; yet the role of parents is crucial in shaping a child's personality, as the initial character traits a child possesses are acquired from their parents.⁵ This condition is consistent with the findings of Pratama, Khoironi, and Rohili, who identified that limited parental time, the influence of technology, and an unsupportive environment are the main obstacles in shaping the Islamic character of adolescents.⁶

Under such circumstances, some teenagers in the village of Kisam Kute Rambe, who lack good moral character, have engaged in behaviour that violates Islamic law, such as dishonesty in their work, failing to pray in congregation, being addicted to gadgets, and being reluctant to obey their parents' instructions particularly their mothers and some have even failed to perform the five daily prayers (which are obligatory), taken up smoking, and even resorted to theft. As for the number of households in Kisam Kute Rambe village, there are around 200, and the researcher will select just 7 of these.

Result and Discussion

Moral Degradation Among Adolscents in Rural Settings

The researcher found that when conducting fieldwork, for example in mosques and workplaces such as rice fields, many individuals were neglectful of their time and failed to fulfil their duties as servants of God. The researcher also found a lack of honesty in speech and in carrying out work, as well as poor ethics in social interactions, particularly towards the elderly. From the results of observations and interviews with community leaders and some parents, the researchers found that nearly 20% of adolescents in Kisam Kute Rambe Village exhibited poor moral character, including in terms of honesty, interactions with others, smoking, stealing, and even some of them viewing the taking of others' belongings as a perfectly normal matter. This finding is in line with the parallel findings of Tika, Zukdi, and Noviliza in their study in Pasar Inuman, where adolescents were found to struggle with a lack of worship discipline, disrespect towards parents, and negative social media influence as dominant factors undermining adolescent morality in rural settings.⁷

The researchers are committed to completing this task in order to gain a deeper understanding of the methods parents use to guide their children in developing noble character. This aims to emphasise the importance of setting a good example in moral education, where parents are expected to demonstrate

⁵ Hasil Observasi di Desa Kisam Kute Rambe, Kec. Lawe Sumur, Kab. Aceh Tenggara. Februari, 2024.

⁶ S A Pratama, K Khoironi, and T Rohili, "Peran Keluarga Dalam Membentuk Karakter Keislaman Siswa," *Idarah Tarbawiyah: Journal of Management in Islamic Education* 6, no. 1 (2025): 34–48, <https://doi.org/10.32832/itjmie.v6i1.19086>.

⁷ E D R Tika, I Zukdi, and A Noviliza, "Fostering Adolescent Morality: A Parental Study in Pasar Inuman," *Ri'ayatu Al-Qur'an* 7, no. 2 (2025): 14–23, <https://doi.org/10.62990/riqu.v7i2.126>.

commendable behaviour as role models before guiding and teaching moral values such as honesty, good manners, proper conduct in social interactions, as well as the duty to carry out religious commands and avoid prohibitions.

The Family as The Primary Foundation of Adolescent Character Formation

Thus, family life serves as the initial phase or foundation for the development of religious character in adolescents.⁸ It is perhaps difficult to overlook the role of the family in education. From infancy through to school age, children have a single environment: the family they belong to. It is therefore no surprise that Gilbert Highest stated that the habits children possess largely shape a person's character through family education. From the moment they wake up until they go back to sleep, children are constantly receiving influence, education or guidance from their family environment.⁹

Family guidance is of the most importance in fostering religious development in adolescents. This is reinforced by Nudin, who emphasises the importance of cooperation among the three pillars of education family, school, and community in building children's character in the era of disruption.¹⁰ Families should create a supportive psychological environment that fosters the development of children's character in practising the ethical principles of Islam. Religious teachings hold that human beings are inherently good and possess the potential for religious devotion. It is therefore the family's role to guide and nurture this religious development. Families should create a supportive psychological environment that fosters the development of children's character in practising the ethical principles of Islam.¹¹

Many verses in the Qur'an emphasise the importance of guiding and nurturing children in carrying out religious commands, upholding obedience, honesty, and other Islamic values. Of these many verses, the researcher refers to Surah Luqman, verses 13–19. These verses contain Luqman's advice to his son, reflecting the urgency of spiritual and moral education in the process of shaping a child's character. Some key points from Luqman's advice:

1. Avoiding shirk (associating partners with Allah).
2. Performing prayer.

⁸ Psikologi Agama Jalaluddin, "Jakarta," *Rajawali Pers*, 2012, h. 294.

⁹ Juli Andriyani, "Peran Lingkungan Keluarga Dalam Mengatasi Kenakalan Remaja," *At-Taujih: Bimbingan Dan Konseling Islam* 3, no. 1 (2020): h. 86–98.

¹⁰ B Nudin, "Islamic Education in Early Childhood: Cooperation between Parents and School To Build Character in Disruption Era," *Millah: Journal of Religious Studies* 20, no. 1 (2020), <https://doi.org/10.20885/millah.vol20.iss1.art1>.

¹¹ Fadilah Utami and Iis Prasetyo, "Pengasuhan Keluarga Terhadap Perkembangan Karakter Disiplin Anak Usia Dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 5, no. 2 (2021): 1777–86.

3. Behaving kindly towards one's parents.
4. Teaching patience in the face of trials.
5. Maintaining good manners in speech and behaving with humility.

Interpersonal Communication as a Key Tool in Moral Guidance

The meaning of the verse from Surah Luqman above explains just how important parental guidance is for children; he advises his children through effective communication, using gentle words and, of course, interpersonal communication. This form of communication employs a highly effective approach to changing a person's attitude. Andani and Surana confirm that open communication, emotional support, role modelling, and positive reinforcement are the keys to successful moral education for adolescents.¹² By nature, children who are brought up from a young age using interpersonal communication develop empathy, self-confidence, good listening skills, a sense of responsibility, and strong moral values.

It is important to note that, as illustrated by the example above, it is vital for parents to understand interpersonal communication when guiding adolescents in the development of their character. Ainiyah, Mudlofar, and Faqihatin¹³ found that effective family communication increases adolescents' intrapersonal intelligence, decision-making courage, and a sense of being understood, demonstrating that this form of communication is highly effective in changing the behaviour or personality of a teenager. Syaidah, Dewi, and colleagues further highlight that for Generation Z adolescents, techniques such as active listening, empathy, clear but kind feedback, and self-disclosure are central to character education in the digital era.¹⁴ By nature, children who are brought up from a young age using interpersonal communication develop empathy, self-confidence, good listening skills, a sense of responsibility, and strong moral values.¹⁵ Across cultures, authoritative, respectful, and inductive communication which involves explaining reasons and genuinely listening to the child has been

¹² S A Andani and D Surana, "Peran Orang Tua Dalam Mendidik Akhlak Remaja Di Masyarakat Sekeloa Tengah," *Bandung Conference Series: Islamic Education* 4, no. 2 (2024): 1123–29, <https://doi.org/10.29313/bcsied.v4i2.15635>.

¹³ M Ainiyah, M Mudlofar, and F Faqihatin, "A Qualitative Study on the Effectiveness of Communication in Shaping Adolescent Personality in Coastal Areas," *Qomaruna*, 2024, <https://doi.org/10.62048/qjms.v2i1.69>.

¹⁴ K Syaidah and R Dewi, "Komunikasi Interpersonal Antara Orang Tua Dan Generasi Z Perspektif Pendidikan Karakter," *SYAIKHONA: Jurnal Magister Pendidikan Agama Islam*, 2024, <https://doi.org/10.59166/syaikhona.v2i2.230>.

¹⁵ T Malti, Emma Galarneau, and Joanna Peplak, "Moral Development in Adolescence.," *Journal of Research on Adolescence : The Official Journal of the Society for Research on Adolescence* 31 4 (2021): 1097–1113, <https://doi.org/10.1111/jora.12639>.

consistently shown to support prosocial behaviour and moral development.¹⁶ Rahman and Alavi similarly emphasise that open, two-way communication patterns between parents and adolescents are closely linked to harmonious family relationships and healthier psychosocial development.¹⁷

This study specifically aims to identify, describe, and analyse the guidance methods that parents in the village of Kisam Kute Rambe should apply, as well as the extent to which these guidance methods are effective in shaping the moral character of adolescents. By exploring the strategies and approaches used, it is hoped that this study will not only make a contribution but also serve as a basis for evaluation and recommendations for parents in formulating guidance methods that are more targeted and contextual. Riswanto et al. demonstrated in their study of rural Central Kalimantan that family-based character education incorporating habituation, role modelling, and parental guidance strategies produces meaningful moral outcomes for adolescents in settings comparable to Kisam Kute Rambe Village.¹⁸ The importance of contextual sensitivity is further underscored by Hermino and Arifin, who found that character education is most effective when it is grounded in the specific cultural and community context in which adolescents live.¹⁹

As mentioned above, this study focuses on Parental Guidance Methods in the Formation of Adolescents' Character in Kisam Kute Rambe Village, Lawe Sumur Sub-district, Southeast Aceh Regency, as evidenced by the role of parents in instilling character in adolescents. The similarity between the two research titles lies in their primary focus on the role of parents in shaping the moral character of adolescents in a rural setting, and they share a common research approach, namely the use of a qualitative method. This parallel is consistent with a broader pattern in the literature: studies across various Indonesian villages and other rural or lower-resource contexts converge in using qualitative methods to explore parents' strategies, local religious and cultural practices, and external challenges in shaping adolescent morals.²⁰ The difference between the previous study and this one is the location; the researcher conducted this study in Kisam Kute Rambe Village, Lawe Sumur Sub-

¹⁶ S Kapetanovic and T Skoog, "The Role of the Family's Emotional Climate in the Links between Parent-Adolescent Communication and Adolescent Psychosocial Functioning," *Research on Child and Adolescent Psychopathology* 49 (2020): 141–54, <https://doi.org/10.1007/s10802-020-00705-9>.

¹⁷ N Rahman and K Alavi, "Pattern of Interpersonal Communication Between Parents and Adolescence among The B40 Family," *EDUCATUM Journal of Social Sciences*, 2023, <https://doi.org/10.37134/ejoss.vol9.1.1.2023>.

¹⁸ W Riswanto, "Family-Based Character Education: Parental Practices and Strategies in Forming Adolescent Morals in Rural Central Kalimantan," *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam*, 2025, <https://doi.org/10.37758/jat.v8i6.12>.

¹⁹ A Hermino and I Arifin, "Contextual Character Education for Students in the Senior High School," *European Journal of Educational Research* 9 (2020): 1009–23, <https://doi.org/10.12973/eu-jer.9.3.1009>.

²⁰ M Hauliza et al., "Parental Contribution to Developing Moral Character in Adolescent Social Media Users," *Ri'ayatu Al-Qur'an* 2, no. 2 (2025): 14–23, <https://doi.org/10.62990/riqu.v7i2.126>.

district, Southeast Aceh Regency, whilst the previous study was conducted in Aek Badak Julu Village, Sayur Matinggi Sub-district, South Tapanuli Regency. As González and Surikova note in their longitudinal study on moral character development in early adolescents, differences in community context including geographic, cultural, and social factors substantially shape the specific dynamics of parental guidance, making location-specific research of this kind both necessary and valuable.²¹

This study discusses the importance of parents understanding methods of moral guidance for adolescents and aims to shape the personalities of adolescents in Kisam Kute Rambe Village, Lawe Sumur Sub-district, Southeast Aceh Regency. Previous research, meanwhile, has examined the role of parents in instilling noble moral values in young children in Marenu Village, Barumun Tengah Sub-district. The difference lies in the objectives or targets.

Based on the research question outlined above, the objective of this study is to determine the methods parents use to guide the moral development of adolescents. To determine the methods parents use to guide the moral development of adolescents in Kisam Kute Rambe Village

This method is intended for use in qualitative research and examines the role of parental guidance in shaping the moral character of adolescents in the village of Kisam Kute Rambe, Lawe Sumur Sub-district, Southeast Aceh Regency. The study found that there were more than 360 households in Kisam Kute Rambe Village, Lawe Sumur Sub-district, Southeast Aceh Regency, and the researcher selected only 5 households as the research sample to assist with the study in the village.²²

The findings of this study address the research question: How do parents use guidance methods to shape the moral character of adolescents in Kisam Kute Rambe Village?

Religious-Based Guidance Methods as the Dominant Parental Approach

The guidance methods used by parents to shape the moral character of adolescents in Kisam Kute Rambe Village generally still draw heavily on traditional and religious values. Parents apply guidance methods based on religious understanding, offering advice and direction that emphasise the importance of behaving well towards others, particularly their children's peers. This approach reflects an awareness of the importance of moral education from adolescence onwards. In the Islamic tradition, this commitment to moral formation is not merely a cultural habit but a theological imperative. As Fathoni et al. argue through the framework of Prophetic Parenting, the most enduring character

²¹ M González and S Surikova, "A Longitudinal Study on the Development of Moral Character in Early Adolescents: Intermediate Results," *Rural Environment. Education. Personality (REEP)*, 2024, <https://doi.org/10.22616/reep.2024.17.008>.

²² Observation Results in Kisam Kute Rambe Village, Lawe Sumur Sub-district, Southeast Aceh Regency. February, 2024.

education emphasises the virtues of *siddiq* (honesty), *amanah* (trustworthiness), and *tabligh*, and prioritises the "language of deeds" over verbal instruction alone.²³ This means that what parents do carries far more formative weight than what they say, a principle that resonates deeply with the lived experiences reported by informants in this study.

Emotional closeness between parents and children is a crucial aspect that needs to be strengthened in the process of moral guidance. If parents focus solely on prohibitions or reprimands without fostering a warm relationship, children may feel constrained and eventually withdraw. This observation is strongly corroborated by empirical research. Liu and Wang (2020) found that parental emotional warmth and secure attachment to both parents and peers are positively associated with adolescents' character strengths, and that warmth works partly by reinforcing these attachments over time.²⁴ Similarly, Ratliff et al. demonstrated that supportive parent–adolescent relationships characterised by openness, acceptance, and emotional responsiveness predict more prosocial behaviour and less aggression and depression, partly through the adolescent's improved capacity for emotion regulation.²⁵ Therefore, whilst religious-based guidance methods are already very effective, they would be considerably more so if accompanied by a more humanistic and empathetic approach. Nunes et al. further support this view, showing that emotion-coaching and a positive emotional bond with parents foster adolescents' sense of agency and contribute to healthy psychological development.²⁶ Taken together, these findings suggest that warmth is not merely a supplementary quality in parenting but a foundational mechanism through which moral values are transmitted and internalised.

It is also important to adapt parenting methods to the changing times. Today's teenagers live in an environment that is far more complex and open than that of previous generations, particularly due to advances in information technology. Therefore, parents need to keep learning and adapting their approach so that the values they teach can be received by their children in a more relevant and contextual way. Guidance methods that rely solely on verbal advice and prohibitions are sometimes not strong enough to shield children from negative influences.

²³ T Fathoni, "Peran Teori Sosial Émile Durkheim Dalam Pengembangan Pendidikan Agama Islam (Perspektif Solidaritas Sosial Dan Integrasi Masyarakat)," *Al-Mikraj Jurnal Studi Islam Dan Humaniora* 5, no. 01 (2024): 1654–68, <https://doi.org/10.37680/almikraj.v5i01.6403>.

²⁴ Q Liu and Z Wang, "Associations between Parental Emotional Warmth, Parental Attachment, Peer Attachment, and Adolescents' Character Strengths," *Children and Youth Services Review* 120 (2020), <https://doi.org/10.1016/j.chilyouth.2020.105765>.

²⁵ E Ratliff et al., "Supportive Parent-Adolescent Relationships as a Foundation for Adolescent Emotion Regulation and Adjustment," *Frontiers in Psychology* 14 (2023), <https://doi.org/10.3389/fpsyg.2023.1193449>.

²⁶ F Nunes et al., "Parental Meta-Emotion, Attachment to Parents, and Personal Agency in Adolescents," *Journal of Family Psychology*, 2022, <https://doi.org/10.1037/fam0000947>.

Role Modelling as the Most Effective Parental Guidance Strategy

Concrete examples of parental behaviour in daily life are also required, as teenagers are more likely to imitate than simply accept orders. Setting a good example can be the most effective guidance method because it conveys values indirectly yet powerfully. This is also consistent with findings outlined by Amelia, who explains that for the teenage age group, a varied approach tailored to the teenager's level of understanding needs to be implemented, rather than relying on a single method alone. Hakim, Mujahidin, and Handrianto reinforce this point by arguing that Islamic education must be responsive to the challenges of globalisation, and that its influence on adolescent character formation is most pronounced when it is consistently integrated across the family, school, and community rather than confined to any single domain.²⁷

This method of guidance, which focuses on instilling Islamic values, has a long-term impact on a child's character development. When children grow up with Islamic values such as a sense of responsibility and honesty as an integral part of their being, they will be better equipped to face life's various challenges with integrity. The role of parents in this regard is crucial, as habits formed from an early age serve as vital foundations for shaping a generation of noble character and social responsibility. Nurjamilah affirms this in her study on the implementation of Islamic religious education values in early childhood moral development, finding that children who are introduced to Islamic moral frameworks at a young age demonstrate stronger moral and religious foundations as they enter adolescence.²⁸ Fristyarini, Raihana, and Muliani similarly observe that the dynamics of moral and ethical development in children are most positively shaped through religious-based education that is embedded in everyday family routines, such as communal prayer, Qur'anic recitation, and consistent parental role modelling.²⁹

The guidance process carried out by parents, as described, demonstrates a deep awareness of the importance of Islamic values as the core of character development in adolescents. These values are not merely viewed as moral attitudes to be possessed, but also as the primary foundation for building a strong and responsible character. Parents play an active role in instilling these values from an early age, so that children become accustomed to acting honestly in their daily lives, whether within the

²⁷ L Hakim, E Mujahidin, and B Handrianto, "The Influence of Islamic Education on the Formation of Adolescent Character Amid Globalization Challenges," *International Journal of Education and Digital Learning (IJEDL)*, 2024, <https://doi.org/10.47353/ijedl.v3i1.207>.

²⁸ U Nurjamilah, "Implementation of Islamic Religious Education Values in Early Childhood Moral and Religious Development," *Journal of Childhood Development*, 2024, <https://doi.org/10.25217/jcd.v4i2.5136>.

²⁹ A Fristyarini, S Raihana, and M Muliani, "Dynamics of Moral and Ethical Development in Children through Religious-Based Education," *Journal of Family Sciences*, 2025, <https://doi.org/10.29244/jfs.v10i1.63071>.

family, at school, or in the wider community. This is consistent with research presented by Marjuni, who stated that Islamic education and character development lead people to become better individuals, always acting with good intentions to advance knowledge and prioritise the welfare of others in their activities. Warsah et al. expand on this perspective by demonstrating that Islamic psychology-based educational strategies strengthen the moral, spiritual, social, and personal dimensions of student character simultaneously, producing more holistic outcomes than approaches that address only one dimension at a time.³⁰ This means that the advancement of knowledge is undertaken to promote human well-being and ensure the sustainability of life in accordance with prevailing norms whether based on cultural, political, social, ethical, or economic criteria with a view to fostering Muslim intellectuals of high calibre.

The environment, particularly interactions with peers, is one of the most significant factors in shaping adolescents' moral character. Respondents openly acknowledged that their behaviour and attitudes are largely influenced by the character of the friends around them. When placed in an unhealthy social environment such as one characterised by the use of coarse language or unruly behaviour adolescents tend to imitate and adopt such habits. Conversely, when associating with friends who behave well, positive influences can also take hold and shape a better character. This dynamic is well captured by Molleman, Ciranka, and Van Den Bos, who describe peer influence in adolescence as a "double-edged sword": disobedient or selfish peers increase rule-breaking and reduce prosociality, whilst compliant and fair peers actively promote rule-following and prosocial behaviour. The direction of peer influence, therefore, depends critically on the moral quality of the social circle in which an adolescent is embedded.³¹

This phenomenon illustrates the social dynamics of adolescents, who are indeed vulnerable to external influences. Adolescence is a transitional phase, during which individuals are still searching for their identity and tend to follow groups perceived as offering social acceptance. Kim et al. found that peers exert a measurable influence on adolescents' moral disengagement, social goals, and sense of peer community, and that young people tend to become progressively more similar to their friends in moral

³⁰ I Warsah, R Morganna, and B Warsah, "Islamic Psychology-Based Educational Strategies for Student Character Development," *AJIS: Academic Journal of Islamic Studies*, 2024, <https://doi.org/10.29240/ajis.v9i2.11326>.

³¹ L Molleman, S Ciranka, and W Van Den Bos, "Social Influence in Adolescence as a Double-Edged Sword," *Proceedings of the Royal Society B: Biological Sciences* 289 (2021), <https://doi.org/10.1098/rspb.2022.0045>.

thinking over time.³² Reksiana, Rahmah, and Rahayu further argue from an Islamic educational perspective that peers function as a significant microsystem shaping students' morality, and that parents must actively monitor their children's friendships and serve as role models in order to counteract potentially negative peer influences.³³ This highlights the importance of the role of parents, teachers, and the surrounding environment in guiding teenagers to choose healthy social circles not simply by forbidding, but by accompanying, guiding, and providing a strong understanding of moral values so that teenagers have a filter to sort through the influences they encounter. Thomas adds an important empirical dimension to this discussion, demonstrating that adolescents' moral values mediate the effects of both parental influence and peer delinquency on their own behaviour, suggesting that when parents successfully instil strong moral values, these values act as a protective buffer against negative peer pressure.³⁴

The effectiveness of parental guidance methods depends heavily on the extent of their emotional and practical involvement in their children's daily lives. As reflected in the informants' experiences, success in fostering good character in children stems not only from verbal advice, but also from concrete actions such as guiding children towards positive activities and limiting potentially negative interactions. Therefore, an approach that combines emotional closeness, setting a good example, and active supervision is the most ideal method for shaping adolescents' moral character in a sustainable manner. Wang et al. provide compelling bidirectional evidence for this claim, showing that perceived parental warmth and adolescent prosocial behaviour reinforce each other in a reciprocal cycle, partly mediated by healthy emotion regulation.³⁵ This means that the more warmth parents invest, the more prosocial their children become, which in turn further strengthens the parent–child relationship. This is also in line with research conducted by Kapetanovic and Skoog add an important nuance by demonstrating that the family's emotional climate specifically the balance between closeness and overcontrol moderates how parental monitoring and guidance affect adolescent conduct, with

³² J Kim et al., "Shaping Citizenship in the Classroom: Peer Influences on Moral Disengagement, Social Goals, and a Sense of Peer Community," *Journal of Youth and Adolescence* 53 (2023): 732–43, <https://doi.org/10.1007/s10964-023-01916-1>.

³³ R Reksiana, E Rahmah, and L Rahayu, "Peers as an Educational Microsystem and Their Influence on the Formation of Student's Morality," *AL-ISHLAH: Jurnal Pendidikan*, 2023, <https://doi.org/10.35445/alishlah.v15i4.4167>.

³⁴ A Thomas, "Parent and Peer Influences: Their Role in Predicting Adolescent Moral Values and Delinquent Behavior," 2025.

³⁵ K Wang et al., "How Do Adolescents' Perceptions of Parenting and Their Behavior Shape Each Other? The Bidirectional Relationship Between Perceived Parenting Styles, Emotion Regulation, and Prosocial Behavior," *Journal of Youth and Adolescence* 54 (2025): 2236–54, <https://doi.org/10.1007/s10964-025-02191-y>.

guidance strategies proving far more effective in emotionally warm family environments than in those characterised by tension or excessive control.³⁶ Sugiarti et al. further confirm that warm, cooperative, and tolerant parenting is associated with adolescents who are more peaceful, respectful of others, and exhibit better overall character formation.³⁷ Collectively, these findings converge on a clear conclusion: moral guidance is not merely a matter of transmitting correct values through instruction, but of creating the relational and emotional conditions in which those values can take root, grow, and ultimately become part of the adolescent's own identity.

Conclusion

This study concludes that parents in Kisam Kute Rambe Village employ three dominant methods in shaping the moral character of adolescents: religious-based guidance, interpersonal communication, and role modelling. These methods are deeply rooted in Islamic values and local cultural traditions, and when applied consistently, have demonstrated a positive impact on adolescents' behaviour, honesty, social conduct, and religious discipline.

Religious-based guidance remains the most foundational approach, as parents draw upon Qur'anic teachings, prophetic examples, and Islamic moral frameworks particularly the virtues of *siddiq*, *amanah*, and *tabligh* to instil noble character from an early age. However, the effectiveness of this approach is significantly strengthened when accompanied by warm, open, and empathetic interpersonal communication. As the evidence demonstrates, adolescents who grow up in families characterised by emotional closeness, active listening, and two-way dialogue develop greater empathy, self-confidence, and moral resilience. Role modelling further reinforces both of these methods, as adolescents are far more likely to internalise values they witness in their parents' daily behaviour than those communicated through verbal instruction alone.

The study also acknowledges that the effectiveness of parental guidance is not determined by method alone, but by the relational and emotional climate in which it is delivered. Parental warmth, secure attachment, and consistent supervision serve as the underlying conditions that allow moral values to take root and endure. At the same time, external factors particularly peer influence and the pervasive presence of digital technology pose significant challenges that parents must actively navigate by

³⁶ A M Fathoni et al., "The Role of the Family's Emotional Climate in the Links between Parent-Adolescent Communication and Adolescent Psychosocial Functioning," *Heliyon* 8, no. 1 (2022): 22–39, <https://doi.org/10.14421/jpai.v21i1.7759>.

³⁷ Fathoni et al.

monitoring social circles and adapting their guidance strategies to the realities of contemporary adolescent life.

Ultimately, this study affirms that sustainable moral character formation in adolescents requires a convergence of religious education, emotional closeness, concrete role modelling, and collaborative support from family, school, and community. Future research is recommended to examine the specific impact of each guidance method through quantitative measurement, and to explore how digital literacy can be integrated into parental guidance frameworks in rural Islamic communities.

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