

THE ROLE OF ISLAMIC EDUCATION TEACHERS IN SHAPING THE 'GOTONG ROYONG' CHARACTER DIMENSION AT MTSN 3 LANGKAT

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ABSTRACT

This study aims to describe the role of Islamic Education (PAI) teachers in shaping students' mutual cooperation (gotong royong) character at MTsN 3 Langkat. The character of mutual cooperation is an essential component in developing students' social attitudes, which can be manifested through learning and habituation within the school environment. This study employs a phenomenological approach, which investigates knowledge derived from consciousness or understands an object or event through conscious experience. Data were gathered through interviews with Islamic Education teachers, supplemented by field observations and documentation. Data analysis involved data reduction, data display, and conclusion drawing/verification. Data source credibility was ensured through triangulation. To guarantee data validity, the study utilized prolonged engagement, persistent observation, negative case analysis, as well as source and technique triangulation. The results indicate that Islamic Education teachers serve as role models, facilitators, and motivators in instilling the values of mutual cooperation. These values are integrated through learning materials, group discussion methods, classroom cleaning activities, and student collaboration in religious assignments. The active role of Islamic Education teachers is highly decisive in shaping students' mutual cooperation character, although synergy among the school, parents, and the social environment remains necessary for optimal character development.

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INTRODUCTION

Mutual cooperation (gotong royong) is one of the noble values of the Indonesian nation, which has long served as a social and cultural identity. This value embodies the meaning of collaboration, mutual assistance, and shared responsibility to achieve common goals. According to Alim (2022:50), mutual cooperation (gotong royong) is defined as "the foundation of togetherness that fosters a sense of brotherhood and mutual care among community members." In the educational context, instilling this value in schools is crucial as it shapes a generation with social awareness, collective responsibility, and a tolerant attitude, enabling students to coexist harmoniously amidst diversity.

Sociologically and academically, habituating mutual cooperation within the school environment is proven to strengthen social relationships, cultivate collaborative skills, and enhance communication abilities among students. A study conducted by Reki & Raharja (2026) demonstrates that the habituation of mutual cooperation is able to enhance a sense of togetherness, reduce the potential for conflict, and create a positive school climate. Furthermore, a prior study conducted by Sunaryati (2023) mutual cooperation also teaches moral values such as sincerity, hard work, and mutual respect. This aligns with the objectives of character education as mandated by Law Number 20 of (2003) regarding the National Education System to foster integrity and responsibility within students.

However, in reality, the continuously evolving era brings new challenges to the world of education. Globalization and modernization are considered to have the potential to erode traditional values, including mutual cooperation (*gotong royong*), which has long been a defining characteristic of Indonesian culture (Ahdar & Musyarif, 2019). Phenomena observed in the field indicate that the spirit of mutual cooperation among students has begun to decline. The influences of globalization, technological advancements, and an individualistic culture have caused some students to focus more on their personal interests. Consequently, the sense of togetherness has weakened, and care for others has diminished (Lestari & Achdiani, 2024). Thomas Lickona (dalam Susanti, 2022) his book, "Educating for Character: How Our Schools Can Teach Respect and Responsibility," reminds us that while raising smart and clever individuals might be relatively easy, developing them into good and wise human beings appears to be far more challenging, if not exceedingly difficult.

In response to these challenges, education across various subjects plays a highly strategic role. Jayanti (2024) states that Pancasila education encourages students to help one another, show mutual care, and accomplish tasks more effectively. In line with this perspective, Anastasia (2022) explains that the internalization of mutual cooperation (*gotong royong*) in learning helps build students' social capital, such as trust, social networks, and norms, through the values of collaboration, deliberation, empathy, and mutual assistance.

Beyond secular education, the cultivation of character (*akhlak*) and social attitudes is also inherent in Islamic Education (IE). Sari (2024) explains that Islamic Education serves as a system that can shape the attitude and personality of an individual who is faithful and devoted to Allah SWT. One of the essential values taught in Islam is mutual cooperation or mutual assistance (*ta'awun*), which should ideally be internalized by students through religious learning. Herein lies the greatest challenge for Islamic Education teachers: to bridge religious teachings with the social realities faced by students.

The formation of mutual cooperation attitudes among students is influenced by multi-factor interactions. The family environment plays a crucial role as the primary place where children learn the value of togetherness through the habituation of helping with household chores (Sunaryati et al., 2023). Furthermore, peer influence through positive social interactions also encourages the formation of habits of mutual assistance (Eviline et al., 2025). Within the school environment, teachers serve as central figures, acting as both role models and facilitators. Inayah (2024) emphasizes that teachers can cultivate a mutual cooperation mindset by providing direct examples and appreciation for students' collaborative behavior. This can be achieved through classroom activities such as rotating cleaning duties and group work, the Project for Strengthening the Pancasila Student Profile (P5), interactive teaching methods, and extracurricular activities like Scouting.

Based on preliminary observations at MTsN 3 Langkat, Islamic Education (PAI) teachers have attempted to address the decline of this character value through various strategies. They encourage students to share responsibilities in group activities, provide concrete examples of mutual assistance in daily life, and engage students in social activities that require collaboration. Nevertheless, in many cases, students may not fully understand or apply the values of mutual cooperation at school due to a lack of consistent role modeling at home or within their surrounding environment.

Therefore, a deep and comprehensive study is required to examine how the religious values managed by Islamic Education teachers can be optimized to re-internalize this mutual cooperation dimension within the school. Based on the background of this phenomenon, it is crucial to conduct this research under the title: "The Role of Islamic Education Teachers in Cultivating the Mutual Cooperation Character Dimension at MTsN 3 Langkat."

METHOD

This study employs a qualitative method with a phenomenological approach. Phenomenology is the study of knowledge derived from consciousness, or a way of understanding an object or event by experiencing it consciously (Hasbiansyah, 2008).

This study gathers data through information collection processes. Data were obtained from interviews with the Islamic Education (PAI) teacher, while data sources were derived from field observations and documentation. Data collection was carried out using multiple techniques: observation to collect data through direct monitoring; interviews conducted with Mrs. Rahela as the Islamic Education teacher; and documentation to gather accurate evidence or crucial records regarding the relevant subjects. Data analysis was performed through three main stages: data reduction, data display, and conclusion drawing. Data reduction was conducted by sorting data relevant to the research focus, specifically the role of Islamic Education teachers in shaping students' mutual cooperation character. Data from interviews, observations, and documentation were categorized based on the themes of the teacher's role as a guide, educator, role model, and motivator. Data display was presented in a narrative description format to systematically illustrate the relationship between the role of the Islamic Education teacher and the formation of the mutual cooperation character. The arranged data were then analyzed based on indicators of mutual cooperation, such as collaboration, social care, sharing, responsibility, and active participation. Subsequently, conclusion drawing was performed by comparing findings from the interviews, observations, and documentation to arrive at conclusions that reflect the actual field conditions.

The data source strategy implemented was data triangulation. To ensure data validity, this study employed source triangulation, time triangulation, and method triangulation. Source triangulation was performed by comparing the information obtained from the Islamic Education teacher, observations of student activities, and school activity documents. Time triangulation was carried out by conducting observations at different times, such as during the Islamic Education learning process, classroom cleaning activities, and Friday morning religious activities. Meanwhile, method triangulation was executed by cross-examining the data obtained through interviews, observations, and documentation. Through this triangulation process, the research data became more robust as it was verified across various sources, times, and data collection techniques.

RESULT AND DISCUSSION

In developing the character of mutual cooperation (gotong royong) at MTsN 3 Langkat, the role of Islamic Education (PAI) teachers is highly critical, including:

1. The Teacher as a Guide

Based on the results of the data analysis, the role of the Islamic Education teacher as a guide is evident in their efforts to direct students toward behavior that aligns with the character values of mutual cooperation. The Islamic Education teacher does not merely offer general advice but also guides students to internalize the importance of honesty in every action, discipline in worship, and mutual respect among peers (Rahmania et al., 2026). This aligns with the word of Allah in Surah Ali 'Imran Verse 164:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

Meaning:

"Certainly did

Allah confer

[great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book [the Qur'an] and wisdom, although they had been before in manifest error." (Ministry of Religious Affairs, 2019).

Dari tafsir Ibnu Katsir menyatakan:

Allah declares and emphasizes that He has bestowed an excellence upon the believers, having sent a Messenger of Arab descent from among themselves who recites to them the verses of the Qur'an, purifies them from various acts of disobedience, and teaches them the Qur'an and the Sunnah; whereas prior to the sending of the Messenger, they were in clear misguidance and ignorance (Katsir, 2003).

From the Qur'anic verse above, it can be concluded that the role of a guide is paramount in education. Based on Surah Ali 'Imran verse 164, the Messenger did not merely convey teachings, but also guided, nurtured morals (akhlak), and directed the community toward goodness. This demonstrates that teachers, as guides, play a vital role in providing direction, shaping character, and helping students understand the righteous values of life.

As guides, Islamic Education (PAI) teachers actively provide direction to students facing both personal and social issues at school. For instance, when conflicts arise among students, teachers attempt to mediate by offering advice rooted in the character values of mutual cooperation (Ayu et al., 2025).

The teacher's role as a guide involves providing advice, solutions, and direction that align with the character values of mutual cooperation. The results of the data analysis with the informant revealed:

"I utilize a dialogic approach by calling students individually to understand each of their perspectives, and then bringing them together in a conducive environment. I also instill the values of collaboration and social care, where students are encouraged to understand that togetherness naturally involves differences, but these differences must be resolved through deliberation (*musyawarah*) and mutual understanding. This aligns with the *hiwar* (dialogue) and exemplary leadership (*keteladanan*) methods that I have implemented throughout my tenure as an Islamic Education teacher."

Based on the analysis of the informant's response, the results indicate that the Islamic Education teacher implements various methods, including the exemplary method (*uswah*), habituation (*pembiasaan*), lecturing, discussion (*hiwar*), using parables (*amtsal*), as well as *targhib wa tarhib* (motivation and warning). These methods are used interchangeably depending on the learning context and student characteristics.

During the weekly Friday morning Yasinan activity, the Islamic Education teacher habituates students to recite the Qur'an together, pray, and offer prayers for their parents. This habituation aims to instill religious values, togetherness, and respect. In addition, teachers also utilize lecture and discussion methods to instill the values of honesty and responsibility by linking religious learning topics to real-world situations faced by students. Through activities like these, students not only comprehend the concept of values but also learn to apply them in their daily lives.

The aforementioned findings demonstrate that Islamic Education teachers do not merely play a role in offering advice, but also in guiding students to resolve social issues through dialogue, deliberation, and mutual understanding. The reason this role is critical is that students require direction to comprehend differences, manage conflicts, and build a cooperative attitude. In the context of the mutual cooperation character, the teacher's guidance helps students understand that togetherness does not mean always being identical, but rather being capable of resolving differences amicably (Widnyani et al., 2025). This finding is in line with Lickona's theory of character education (dalam Susanti, 2022) which explains that character is formed through moral knowing, moral feeling, and moral action. Islamic Education (PAI) teachers help students understand the value of deliberation (*musyawarah*), feel the importance of social care, and practice it in conflict resolution. Furthermore, Bandura's social learning theory also supports this finding, as students can learn mutual cooperation behavior by observing the teacher's attitude when guiding and mediating issues between students.

From the results of the data analysis, it is evident that good habituation will shape a strong mutual cooperation character. This is in accordance with Mbagho & Khulailiyah (2021) that the habituation method is an approach employed by educators through teaching practices to instill habits and provide exercises that will ultimately impact the formation of noble character (*akhlakul karimah*) in specific activities, and subsequently encourage students to repeat these activities continuously. Furthermore, according to Rejeki (2025) that student character development is fostered through all extracurricular activities, which inherently contain habituation processes for noble moral values. This aligns with the theory proposed by Annas (2025) that a teacher can be likened to a travel guide who, by virtue of their knowledge and experience, is responsible for the smooth progress of that journey. In this context, the term

"journey" encompasses not only physical aspects but also mental, emotional, creative, moral, and spiritual journeys.

2. The Teacher as an Educator

The teacher's role as an educator holds a highly significant position in the learning process. Islamic Education (PAI) teachers are viewed as prominent figures, exemplars, and role models for both students and the entire school environment. Therefore, the teacher's behavior becomes an essential part of the mutual cooperation character education process. This aligns with the word of Allah in Surah An-Nahl Verse 125:

Meaning: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided." (Ministry of Religious Affairs, 2019).

The exegesis (Tafsir) of Ibn Kathir states: Allah Ta'ala commands His Messenger, Muhammad, to invite mankind to Islam with wisdom—meaning you and the believers who follow you should convey the message in a manner that suits the condition, understanding, and compliance of the recipients of the dawah. This should be done through advice that contains motivation and warning, and by debating them in a manner that is best in terms of words, thoughts, and presentation. Your duty is not to grant guidance (hidayah) to humanity; rather, your responsibility is only to convey the message. Indeed, your Lord knows best who has strayed from the religion of Islam and He knows best who is guided; therefore, do not consume yourself with deep grief over them (Katsir, 2003).

Based on the aforementioned verse, it can be concluded that teachers, as educators, play a pivotal role in delivering lessons wisely by employing excellent methods and adapting to the conditions and understanding of the students. Teachers do not merely convey the curriculum material, but also guide and educate students so that they are capable of understanding and applying the taught values in their daily lives (Aini & Ramadan, 2024).

Based on the results of the data analysis, the role of Islamic Education (PAI) teachers as educators extends beyond merely teaching or delivering curriculum material. Simultaneously, they nurture students within both instructional lessons and other activities, a process that fundamentally begins with the teachers themselves (Oktaviani & Wibowo, 2022). Berikut adalah terjemahan teks tersebut ke dalam bahasa Inggris akademik yang formal, mengalir secara natural, lengkap dengan format penulisan kutipan langsung wawancara (*verbatim*):

This is because teachers serve as prominent figures, exemplars, and role models for students and their environment. Examples include educating students to maintain cleanliness, show mutual respect toward teachers, parents, and peers, employ polite speech, and provide a benchmark for children to behave uprightly.

The teacher's role as an educator is demonstrated through daily behaviors that reflect the character of mutual cooperation. Students tend to emulate the conduct of their teachers. The results of the data analysis with the informant revealed:

"I always strive to be a direct example in maintaining cleanliness, such as picking up scattered trash, tidying the teacher's desk, and participating in cleaning the prayer room (mushalla) alongside the students. I am well aware that children are quicker to replicate what they see rather than what they hear."

Based on the analysis of the informant's response, the findings indicate that Islamic Education (PAI) teachers do not focus solely on teaching curriculum material, as doing so would mean the process ends when the class finishes. In contrast, nurturing and educating require daily demonstration so that children can internalize behaviors through observation rather than just hearing instructions.

During classroom cleaning activities, the Islamic Education teacher walked around the room and noticed scattered paper waste in the corner of the Grade VIII classroom. Instead of immediately ordering the students to clean it up, the teacher took the cleaning tools and began sweeping. This behavior was observed by several students, who then spontaneously participated by tidying up desks and throwing away the trash. Through activities of this nature, students learn to take responsibility for environmental cleanliness, demonstrate social care through tangible actions, and realize that maintaining cleanliness is a practical implementation of mutual cooperation values.

The aforementioned findings demonstrate that Islamic Education teachers act as educators through direct modeling within school life. Teachers do not merely command students to maintain cleanliness, but actively engage in concrete actions such as picking up trash and tidying desks alongside their students (Nasution et al., 2025). The reason these findings are critical is that students can more easily comprehend the values of mutual cooperation through concrete examples that they witness on a daily basis. This finding is highly consistent with Bandura's social learning theory (dalam Irama et al., 2023) which posits that behavior can be formed through the observation and imitation of a model. In this context, the Islamic Education (PAI) teacher serves as the behavioral model for the students. Furthermore, Lickona's theory (dalam Susanti, 2022) also emphasizes that character education must not stop at moral knowledge, but must extend to moral action. When teachers demonstrate mutual cooperation behavior directly, students learn that this value must be practiced in their daily lives.

From the results of the data analysis, it is evident that because a teacher serves as a role model, their personality and actions will automatically come under the scrutiny of students and those in the surrounding environment. In this regard, teachers must meticulously manage their demeanor, manner of speech, attire, thought processes, decision-making, lifestyle, and interpersonal relationships as manifested in all human interactions, particularly through their daily conduct.

This aligns with the theory proposed by Yestiani & Zahwa (2020) that a teacher is an educator who serves as a prominent figure, role model, and an object of identification for students and their environment. Consequently, teachers must possess specific personal qualities, which encompass responsibility, authority, independence, and discipline. In addition, teachers act as models and exemplars for their students and anyone who perceives them as a teacher, just as Prophet Muhammad SAW exemplified being the ultimate role model (uswatun hasanah) for his Ummah. Furthermore, according to Mustofa (2019) that modeling within the school environment is demonstrated by teachers and school staff. At home, modeling is provided by both parents or other individuals older than the students. Meanwhile, in society, modeling is exemplified by community leaders, spanning from the grassroots to the highest levels of leadership.

3. The Teacher as a Motivator

The teacher's role as a motivator is evident in their ability to inspire students, fostering a strong willingness to learn, behave uprightly, assist others, and engage actively in various cooperative activities (Widiyaningsih & Narimo, 2023). The motivation provided by teachers is aimed not only at enhancing academic achievement but also at fostering social awareness and shaping a collaborative character within the students. (Sa'bani et al., 2025).

Through the provision of advice, appreciation, exemplary role modeling, and positive reinforcement, teachers encourage students to develop a sense of responsibility, care for their surrounding environment, and a willingness to cooperate with their peers (Mahfuz et al., 2025). Consistently provided motivation can cultivate students' enthusiasm for participating in the learning process, increase their involvement in group activities, and encourage the emergence of mutual assistance and respect among peers (Iliza & Hanif, 2025).

The success of the teacher's role as a motivator can be observed through changes in student behavior, such as increased involvement in collaborative activities, a readiness to assist peers experiencing difficulties, and the growth of initiative to contribute to various school environment activities (Rahmat et al., 2026). Consequently, the motivation provided by teachers plays an essential role in shaping social awareness and cooperative character within students. This aligns with the emphasis placed by Prophet Muhammad on the paramount importance of knowledge and education. He said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Meaning: "Seeking knowledge is obligatory upon every Muslim" (Narrated by Ibn Majah, No. 223). (Al-Albani, 2005).

This tradition narrated by Ibn Majah emphasizes the vital importance of seeking knowledge within Islam. In this hadith, Prophet Muhammad encourages his Ummah to continuously pursue knowledge and education, motivated by the premise that whoever seeks knowledge shall receive spiritual rewards.

The term fardh denotes a compulsory duty, implying that its performance yields divine rewards. Consequently, this term serves as an exhortation for every Muslim to cultivate the internal motivation to pursue knowledge (Hawa et al., 2025). In another tradition, the Prophet stated:

وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

Meaning: "Whoever treads a path in search of knowledge, Allah will make easy for him a path to Paradise" (Narrated by Muslim, No. 2699). (Nawawi, 2012).

The phrase sahhallah lahu bihi tariqan ila al-jannah signifies that ease will be granted to those who seek knowledge on their journey toward Paradise. Allah "making their path to Paradise easy" carries two profound meanings. First, Allah will facilitate entry into Paradise for an individual who pursues knowledge with the pure intention of seeking Allah, acquiring wisdom, benefiting from Islamic jurisprudence (shari'a knowledge), and implementing its practical consequences. Second, Allah will ease their path to Paradise on the Day of Resurrection (Yawm al-Qiyamah) when crossing the Sirat (the bridge over Hell), sparing them from the various terrors that precede and follow it.

Therefore, the Prophet's statements regarding: a) the obligation of seeking knowledge, b) the facilitation of the path to Paradise for the seeker of knowledge, and c) knowledge as a continuous act of charity whose spiritual rewards flow perpetually, serve as a profound motivation for every Muslim. Consequently, Prophet Muhammad highly deserves to be recognized as the ultimate educator who uniquely fulfilled the role of a motivator (Fahrurrosi et al., 2025).

Prophet Muhammad did not merely provide exemplars and impart teachings, but also actively encouraged the Muslim community to both learn and teach. He incentivized the Ummah to become persistent seekers of knowledge, while simultaneously establishing knowledge as the foundation for societal virtue (Arsyad, 2020).

Based on the results of the data analysis, it is demonstrated that teachers effectively serve as motivators. In this role, teachers are capable of driving their students to develop a strong character of mutual cooperation in learning and encouraging them to continuously improve. Consequently, students become deeply inspired by this motivation, which is integrated throughout instructional activities, specifically both before and after the learning sessions (Noval & Adi, 2024).

The teacher's role as a motivator is evident in providing educational, informative, and inspiring advice to students, which can shape the character of mutual cooperation. The results of the data analysis with the informant revealed:

"I always insert inspiring advice at the end of the lesson, usually by connecting religious material with daily life. For instance, after discussing ta'awun (mutual assistance), I share stories of the Prophet's companions who helped one another. I also offer verbal appreciation to students who actively assist their peers so they are encouraged to continue doing good."

Based on the analysis of the informant's response, the findings indicate that the Islamic Education (PAI) teacher's role as a motivator is highly critical. To boost students' enthusiasm in learning so they can achieve optimal goals, motivation is typically delivered at the conclusion of the learning session.

During the weekly "Mutual Cooperation Challenge" activity, the Islamic Education teacher presented a challenge to the students: "Whoever helps their peers or teachers the most throughout the week will receive a reward next Friday." The students became highly enthusiastic and competed to perform good deeds. Some helped teachers carry books, others assisted peers in cleaning the classroom, and some guided their classmates in memorizing short surahs. Through activities like this, a positive competitive atmosphere for doing good was established. Students learned that helping others is an enjoyable and appreciated activity.

The aforementioned findings demonstrate that Islamic Education teachers act as motivators by providing advice, appreciation, and positive encouragement to students, enabling them to become accustomed to assisting peers and collaborating. The reason this role is vital is that mutual cooperation behavior needs to be reinforced through consistent motivation. When students receive verbal rewards for their positive behavior, they are more driven to repeat those actions. This finding aligns with Lickona's theory (dalam Susanti, 2022), specifically the aspect of moral feeling, as the teacher's motivation helps students cultivate an emotional awareness that assisting others is a good and valuable behavior. Furthermore, Bandura's theory explains that positive reinforcement can encourage individuals to repeat specific behaviors. The teacher's appreciation toward students who help their peers serves as a form of reinforcement that increases the likelihood of students continuously practicing mutual cooperation.

The results of the data analysis indicate that teachers acting as motivators should exhibit the following attitudes: (a) being open-minded, (b) assisting students in understanding their inherent potential optimally, (c) creating a vibrant and appropriate relationship within teaching and learning interactions in the classroom, and (d) instilling in students that learning is aimed at attaining high achievement (Nitit et al., 2025).

This is consistent with the theory put forward by Rahmiati & Azis (2023) that a teacher acting as a motivator means serving as a driving force for students to boost their enthusiasm and enhance the development of their learning activities. Furthermore, according to Rusdiana (2025) that the roles of both teachers and parents must involve consistently providing constructive advice and dedicated attention to their students or children within the framework of character building. This approach is highly instrumental in motivating students to remain committed to the regulations or character values of mutual cooperation that must be implemented.

CONCLUSION

Based on the observations, interviews, and analysis of student activities at MTsN3 Langkat, it can be concluded that Islamic Education (PAI) teachers play a significant role in shaping students' character of mutual cooperation (*gotong royong*). This role is reflected across five dimensions of the mutual cooperation character, which align with the Ministry of Education and Culture's (Kemendikbud) Profile of the Pancasila Student. In the first dimension, collaboration, the Islamic Education teachers encourage students to work together in various activities, such as collaborative learning, preparing event refreshments, and coordinating school flag ceremonies, which teach students to work collectively toward achieving shared goals. Furthermore, in the second dimension of social awareness, teachers instill a socially caring attitude through initiatives such as assisting peers who have difficulty carrying items, lending stationery or textbooks, and accompanying sick classmates to the school clinic (UKS), demonstrating empathy and attentiveness toward the needs of peers. In the third dimension, sharing, through activities such as planting trees in the schoolyard and tidying up the prayer room (*mushola*) after prayers, the Islamic Education teachers teach students to share responsibilities in maintaining environmental cleanliness and sustainability. In the fourth dimension, discipline and responsibility, teachers emphasize the importance of personal discipline and responsibility through actions such as organizing library shelves, picking up trash in the classroom courtyard, and maintaining the overall school environment, which help students understand the vital importance of their roles in preserving their surrounding environment. Finally, in the fifth dimension of active participation, the Islamic Education teachers encourage students to actively participate in school events, such as preparing refreshments for the 1st of Muharram celebration and supporting event committees, which teaches students to engage in social activities and bolster collective success. Consequently, the role of Islamic Education teachers is highly vital in cultivating students' character of mutual cooperation through diverse activities involving collaboration, social awareness, sharing, discipline, responsibility, and active participation. Through this approach, students do not only acquire religious knowledge but also internalize noble values that shape their personalities as part of a caring and responsible society.

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