

## **Parent Cooperation with Pai Teacher in Instilling Habit of Praying Students in Islam Private Sd Tunas Mekar Medan**

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**Abstract:** This study aims to determine (1) Forms of cooperation between parents and teachers in inculcating worship habits of students of the Islamic Elementary School of Tunas Mekar Medan and (2) Obstacles to the cooperation of parents and teachers in inculcating the habits of worship of Islamic elementary students of Tunas Mekar Medan. This type of research is qualitative. The subjects of this study were parents and teachers in instilling the worship habits of students of the Islamic elementary school in Tunas Mekar Medan. The cooperation between parents and teachers in instilling the worship habits of students of the Islamic elementary school in Tunas Mekar Medan. The results of the study are: (1) The form of solid cooperation using tools such as Mutaba'ah Book, Liaison Book, and Social Media Group account. (2) Barriers that occur due to lack of communication that cause children or students forget the tasks that must be done and carried out independently, students often forget to bring mutaba'ah books to school, so teachers find it difficult to know the extent of memorization and reading the Quran for today, Parents also often do not fill in the Mutaba'ah book due to busy work, lack of attention from parents such as forgetfulness, and students also often fill out their own Mutaba'ah books because of the reasons above, namely parents who forget and are busy working.

**Keywords:** Collaboration between Parents and Teachers, Students' Worship

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### **A. Background**

Education aims to foster children towards maturity so that students can get a balance between feelings and intellect and can realize in their daily lives. Islamic religious education has a goal that is almost the same as the goal of national education in addition to rational intelligence as well as religious intelligence.

The concept of science and education of children is known for three components involved in the effort to shape the personality of students, namely: family, school, and society. Experts agree that Islamic education in children in the family is the basis for moral formation, because the family is the main educator for children, and so is the effectiveness of the work of a teacher to teach Islamic education in schools.

Law No. 20 of 2003 stated that education is a shared responsibility between family, community, and government. Schools only help the continuity of children's education, because education is first and foremost obtained by children, namely education from their parents. The transition of forms of education outside the school path to the formal education pathway requires collaboration between parents and teachers at school.

Students whose parents lack Islamic education will influence the pattern of understanding of children's religion, so it is very necessary cooperation of parents and teachers of religious education so that children are more embedded in the values of Islamic education so that personality can be embedded in everyday life. (Ahmad & Salimi, 1994: 60)

The role of family education is very important, especially religious education because Islamic education is the basis for children to provide their next life. Parents as educators for their children are expected to always play an active role in instilling the values of Islamic education in their children.

In education, the process of interaction determines the success of activities in worship that can support good character towards students, but the interaction is not only done one-sidedly. This new interaction process is carried out in such a way, so that good cooperation is established between the school (teacher) with family (parents) or the teacher and students. (Athiyah, 1993: 45)

Awareness to provide supervision in the inculcation of worship values is no longer able to be done by parents only, and therefore there needs to be a collaboration between formal institutions (schools) and parents in implementing the values of worship so that it can run following the desired expectations.

The existence of religion in the midst of the environment both family, school, and community environment are very meaningful and influential if the teachings of religion are carried out by what is outlined by Allah. To foster and increase the potential for children's learning and religious experience, the role of parents is very large, the attention of parents is demanded to always be given to their children so that children do not lose their place of reign.

The amount of attention given to supervision and the role of parents in Islamic education for their children is quite large. This is evidenced by the form of direction, motivation, and exercises conducted by parents towards their children painstakingly and patiently. This is done and attempted by parents because of the large sense of responsibility they have for the important role of the values of Islamic education in their children.

In order for their children to remain pious children, a number of steps taken by the parents to direct their children to MDTA institutions or the Koran teachers and other institutions that are considered representative of their children's education. If the cooperation between the teacher and parents has been established it will provide convenience to find solutions and equalize steps in guiding and fostering children's habits in worship.

From these problems the researchers are interested in examining more in the effort of collaboration between parents and teachers in instilling the worship habits of students of the Islamic Tunas Mekar Elementary School in Medan.

This research is more focused and in-depth on limiting the forms of worship that researchers study such as: Prayer, Reading the Koran and Memorizing the Quran. Based on the focus of the study, the researchers formulated the problem in this study as follows: 1. What is the form of cooperation between parents and teachers of Islamic religious education in instilling the habit of worship to students of Islamic elementary school Tunas Mekar Medan? 2. What are the obstacles that hamper the cooperation of parents and Islamic religious education teachers in instilling worship habits to students of the Islamic Elementary School in Tunas Mekar Medan?

## **B. Theoretical Review**

### **1. Definition of Cooperation**

Cooperation is important for human life, because with cooperation humans can carry out their lives. Cooperation is a joint effort between individuals or groups to achieve certain goals. (Soekanto, 2006: 66) In this case, cooperation is a form of relationship between people and people, or groups that interact with one another to achieve a goal.

### **2. Understanding of Islamic Religious Education Teachers**

#### **a. Teacher's Understanding**

In the Java Paradigm, the teacher comes from the words "gu" and "ru" which means "digugu" and "imitated". It is said digugu (trusted) because the teacher has a set of adequate knowledge, which is why he has broad insights and views in seeing this life. It is said to be imitated (followed) because the teacher has a complete personality which is why all his behavior should be used as role models and role models for his students. (Mujib, 2006: 90)

In a large Indonesian dictionary (KBBI), a teacher is defined as a person whose occupation (livelihood, profession) teaches. The definition is more directed to the realm of one's professionalism and become a person's livelihood. In accordance with RI Law No. 14 of 2005 concerning teachers and lecturers article 1 states: "Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, evaluating and evaluating students in early childhood education through formal education, education primary and secondary".

#### **b. Definition of Islamic Religious Education**

Understanding Islamic Religious Education is a conscious and planned effort in preparing students to get to know, understand, appreciate, to believe, be devoted, and have a noble character in practicing Islamic teachings from the main sources of the Holy Qur'an and Hadith, through activities of guidance, teaching, training, as well as supporters and holders of culture to respect adherents of other religions concerning harmony between religious communities in the community to realize national unity. (Majid, 2012: 11)

### **3. Teacher's Tasks**

In general, the duties of educators in education are:

- a. As instructors (instructors), whose task is to plan teaching programs and implement programs compiled and end the implementation of the assessment after the program is carried out.
- b. As a leader (managerial), the task is to lead, control oneself, students, and the community related to various issues relating to directing, supervising, organizing, controlling, and participating in the education program. (Yacub, 2005: 12)

### **4. Islamic Teacher Education Competencies**

According to Abdul Mujid, there are 3 main components in Teacher Competence in Islamic Education, namely:

- a. Personal-religious competence is the first basic ability for educators concerning religious personality, namely the value of honesty, trustworthiness, justice, intelligence, responsibility, deliberation, cleanliness, beauty, discipline, and order.
- b. Social-religious competence is the second basic ability for educators regarding their concern for social problems in harmony with the teachings of Islamic da'wah. Mutual attitude, please help, tolerance, and so on.
- c. Professional-religious competence is the third basic ability which concerns the ability to carry out professional teacher training in the perspective of Islamic education.

## **5. Understanding Parents**

Parents are people who have been physically and mentally mature, who have physical and non-physical maturity, emotional/emotional maturity/balance and ratio/thoughts and independence in the economic, social and mental fields and play according to their respective functions as parents in managing and fostering/caring for students, people who are not yet mature in their family (children)

So thus it is realized the importance of the role of the family as a laying ground for thought patterns of religious behavior and child personality. While other educational institutions, provide content, which will then determine the shape and color of the child himself, according to the abilities, strengths, and creations of the child in his growth and development. (Agus&Taufik, 2008: 8-10).

## **6. The Function of Parents Against Children**

The function of parents in Islam covers five fields of education, namely:

- a. In Intellectual Education (Children's Intellectuals)
- b. In Children's Mental Education
- c. In Faith Education for Children
- d. In Faith Education for Children
- e. In Social Education for Children. (Amir, 2003: 17)

## **7. Cultivation of Worship by Parents and Teachers of Islamic Education (PAI)**

According to Al-Azhari in Syarifuddin (2003:18), the word worship cannot be mentioned except for obedience to God. Worship is the main goal of the practice of a Muslim and is the realization of one's faith. Worship is everything that Allah likes and approves, whether secretly, in the form of words or actions. The inculcation of the value of worship in children must also begin at home and become the responsibility of early childhood and make it a habit to carry out obligations after adulthood.

Children get an education since they are in the form of a fetus, after that they are born and get further education that affects their personality to adulthood. Successful religious education inshallah will produce children who are dedicated to their parents (Arifuddin, 2009: 188).

### **C. Research Methodology**

This type of research is phenomenological research in which the researcher tries to understand the meaning of various events in a particular setting with the researcher's glasses. This approach starts with being shown to study what is being learned. The phenomenological way emphasizes various subjective aspects of human behavior, then the researcher tries to understand how the subject gives meaning to events that occur around his life, the main task of phenomenology is to capture the process and interpretation.

The subjects in this study were students, the object was the Islamic Tunas Mekar Elementary School Medan which located at Jalan Pelajar Ujung Medan Denai District, while the object of research was a collaboration between parents and PAI teachers in instilling students' worship habits. The main data collection techniques in this study are observation, interviews, and documentation. In this study, the method used in analyzing data is to use data analysis techniques based on the mile and Huberman model, namely data reduction, data presentation, and then concluding.

To achieve trustworthiness, the techniques of credibility, transferability, dependability, and confirmability are related to the data collection process. Credibility tests the validity of data. The researcher applies the credibility technique, the triangulation method. Researchers apply the Source Triangulation technique. The source triangulation technique is a technique used to find similar data by checking data from various informant sources. From the data obtained, the researcher will be easy to describe or categorize which views are the same, different, or specific. The way taken is taken to ensure transferability is to do a detailed description of the data to the theory so that the reader can apply it in a context that is almost the same. In this study, dependability was built in the wake of data collection and analysis of field data as well as when presenting research report data. The validity of the data and this research report were compared using a

technique, namely: consulting every step of the activity to the promoter or consultant since the development of the design, rearranging the focus, determining the context and resource persons, establishing data collection and analysis techniques and presenting data. Each data interview and observation reconfirmed to key informants, and other research subjects related to the truth of the facts found.

## **D. Research Findings and Results**

### **1. General Findings**

This research was conducted at Tunas Mekar Islamic Private Elementary School Jl. East Student No. 236-A, Ex. Binjai, Kec. Medan Denai, Medan 20228. Tunas Mekar Medan Islamic Private Elementary School (SDSI) was officially opened under the auspices of the Haji AmiruddinRitonga Islamic University Foundation.

Tunas Mekar Medan Private Islamic Elementary School, Haji AmiruddinRitonga Foundation is a school that manages PAUD Tunas Mekar Medan, which has been around for more than 6 years and has completed hundreds of elementary school-age children. This school is expected to be a school that can provide the best education at affordable costs so that both children from able and disadvantaged families have the same opportunity to taste quality education with competent educators.

### **2. Special Findings**

The discussion of research results starts with observation, interview, and documentation. The data that has been obtained from the results of observations, interviews, and subsequent documentation is analyzed and analyzed. In the research conducted by researchers, researchers analyzed everything that concerns about instilling worship habits to students including:

a. Forms of Cooperation between Parents and Islamic Education Teachers in Embedding Worship Habits in Tunas Mekar Elementary School Students Medan

The form of cooperation intended here is planned and deliberate cooperation that is systematically arranged both in the long and short term so that it is very influential in achieving the objectives of worship planting including:

- 1) Mutaba'ah book
- 2) Liaison Book
- 3) Social Media Accounts

This is by the results of the researchers' interview with one of the teachers at Tunas Mekar Jaya Islamic Elementary School, Mr. MudrikahIlyasPanjaitan as a teacher of Islamic Education at the school. The interview contains the following:

"The initial formation of this collaboration began with the evaluation of Islamic religious education teachers on student worship practices. Where in the practice of worship consists of prayer, memorizing the Qur'an and reading the Quran. Well, of course, there is an evaluation tool for student worship. Here is the teacher's hope for parents to be able to continue or monitor children's worship. So parents are expected to monitor children's worship so that habits of worship can be embedded. This is where some of the cooperation that teachers do with parents is formed. " Some of the collaborations that have been carried out between teachers and parents of students are as follows:

1. Mutaba'ah book: This mutaba'ah book consists of child worship, in this book parents are expected to pay attention and fill in the child worship contained in the mutaba'ah book.
2. The contact book: This contact book is used when there are problems with the children's mutaba'ah book, for example like why parents don't check out the mutaba'ah book.
3. SOSMED account

We from the school created a Whatsapp group because what we know is that the times have started to become sophisticated and sometimes many parents are busy so by using a social media account we can report on the state of the students at the school besides that we also deliberate and tell about things we have to do for the progress of the students. "

The same thing was expressed by Ms. Nurul Aida as Khansa parents of one of the students:

"There are 3 forms of cooperation between parents and teachers of Islamic religious education. Mutaba'ah book, the contact book, and the social media account as well. If the mutaba'ah book that I know is about the worship of the sikakak (students), so there is a table about the five children's prayer times, memorizing the same Qur'an recitation. So it must be checked every day. The contact book that I know is about the progress of my child's memorization. Alhamdulillah, I can also know the memorization of students (students). But I prefer to use a WA social group account. Because I also work, miss. I can directly Chat with Islamic religious education teachers about my child. "

From the results of interviews conducted by researchers with teachers and students' parents, it can be concluded that the form of cooperation carried out between parents and Islamic religious education teachers, in instilling the habit of worship must always be considered or monitored. To always be monitored, teachers and parents of students must use tools such as: 1) Mutaba'ah Books, 2) Liaison Books, and 3) Social Media Group Accounts.

b. Obstacles that inhibit the cooperation of parents and teachers of Islamic religious education in instilling worship habits in Islamic elementary school students Tunas Mekar Medan

Based on the results of interviews with several parents and Islamic religious education teachers, it can be concluded that the obstacles or constraints faced by parents and Islamic religious education teachers in instilling worship habits in children such as:

- 1) Students often forget to bring mutaba'ah books to school, so it is difficult for teachers to know the extent of memorization and reading of the Quran for today.
- 2) Parents also often do not fill in the book mutaba'ah due to busy work, lack of parental attention such as forgetfulness.
- 3) Students also often fill out their own mutab'ah books because of the reasons above, namely parents who forget and are busy working.

This is in accordance with the results of the researchers' interview with one of the teachers at Tunas Mekar Jaya Islamic Elementary School, Mr. MudrikahIlyasPanjaitan as a teacher of Islamic Education at the school. The interview contains the following:

"The obstacles or obstacles that are often faced in the collaboration of parents and teachers of Islamic religious education there are several obstacles including 9 Students who often forget to bring a mutaba 'book. In this case, it is difficult for the teacher to check the extent of memorization and reading of the Qur'an. Many parents forget, are not attentive, and are busy working so that they do not fill or check the mutaba'ah book. Because parents are less attentive and busy working, sometimes the mutaba'ah books are filled in by students themselves, so the teacher does not know whether students lie or are honest with the mutaba'ah filling book. "

This is in line with the results of the interview with Mrs. Fitri as the parent of one of the students named Baim with the same question, he stated that:

"The obstacles or obstacles in the collaboration of parents and Islamic education teachers that I know are: 1) I often forget to fill in the mutaba'ah book, so often my son's mutaba'ah book is centralized in red by Islamic religious education teachers, 2) because I forget and busy, not infrequently I find out that my own child fills his mutaba'ah book. 3) My son also does not carry a mutaba'ah book at any time.

This is in line with what researchers see in the field, there are several obstacles or obstacles faced by parents and teachers of Islamic religious education in collaborating to instill students' worship habits among: that when in class there are some students who do not carry the mutaba'ah books when Islamic education teachers examine mutaba'ah books. And because there are some parents who work, so trust their children to fill the muaba'ah book.

## **E. Discussion Analysis**

1. Forms of Cooperation between Parents and Islamic Education Teachers in Embedding Habits of Islamic Students in Tunas Mekar Elementary School in Medan

The form of cooperation intended here is planned and deliberate cooperation that is systematically arranged both in the long and short term so that it is very influential in achieving the objectives of worship planting including:

- a. Mutaba'ah book: The Mutaba'ah book as a media to record student activities such as prayer, recitation, and memorization of the Qur'an. By taking notes and supervising it is less likely to not carry out activities that have been recommended.
- b. Liaison Book: Books that have been specifically or specifically formatted and serve as a tool for written communication media between teachers and parents of students/students. Through this book, the teacher can inform the child's parents about their child's development in class or school. These developments include cognitive, psychomotor, and affective aspects (attitudes) in the daily lives of students while at school or while following the learning process.
- c. Social Media Accounts: Social media is an online media, with its users, can participate, share and create content in blogs, social networks and wikis, forums, and the virtual world. Blogs, social networks, and Wikis are the most common forms of media used by people around the world. Social media accounts are often used to communicate at this time. WhatsApp, Facebook, and Line.

The task or role of parents is to guide and teach children in good things, following the values and norms prevailing in the society. If that is not done well then a child will deviate, as well as the teacher. A teacher

is a person of knowledge ('alim) according to Iman Al-Ghazali the teacher is a noble and most noble profession compared to the others. Being a teacher is not easy, the teacher has many roles including as a teacher, guide, leader, and must be able to be an example for his students.

The teacher as a guide, not only gives instructions to his students, but the teacher must also be able to guide and accompany his students in their steps, determine where the students will develop their talents. Teachers must also guide their students in dissecting which is good and which is bad so that one day their children will not take the wrong step in determining their life path.

2. Obstacles that inhibit the cooperation of parents and teachers of Islamic religious education in instilling worship habits in Islamic elementary school students Tunas Mekar Medan.

The family is certainly the first institution of religious education or guidance during childhood. The second family for children is the school and teachers as parents who will guide and become role models for their students. Not during coaching instill worship habits run smoothly because indeed the characteristics of students are diverse and usually various obstacles arise due to misunderstanding or lack of understanding between fostering and being fostered. Among the obstacles in instilling student worship habits include:

- a. Lack of communication between parents and children and the teacher and students.
- b. Students often forget to bring mutaba'ah books to school, so it is difficult for teachers to know the extent of memorization and reading of the Quran for today.
- c. Parents also often do not fill in the book mutaba'ah due to busy work, lack of attention from parents like forgetting.
- d. Students also often fill out their own book mutab'ah because of the reasons above, namely parents who forget and are busy working

## F. Conclusion

Based on the results of research from the cooperation of parents and pie teachers in instilling worship habits in children at Tunas Mekar Islamic Elementary School, the following conclusions can be drawn:

1. Forms of Cooperation between Parents and Teachers of Islamic Education in instilling the habits of worship of students in Tunas Mekar Islamic Elementary School. Forms of Cooperation between teachers and parents have intentionally planned cooperation that is systematically arranged, both in the long term and short term. The purpose of planned cooperation is none other than to instill the habit of worship. Solid cooperation between parents and teachers in instilling worship habits for the realization of these achievements using tools such as: a) Mutaba'ah Books, b) Liaison Books, and c) Social Media Group Accounts.

2. Obstacles or obstacles faced by parents and Islamic education teachers in cooperation to instill the habit of worshipping students in SD Islam Tunas Mekar. Lack of communication causes children or students to forget the tasks that must be done and carried out independently. Obstacles often arise such as students forget to bring books Parents also do not fill in mutaba'ah books, and students also often fill their mutaba'ah books.

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