

The Role of Islamic Religious Education Teachers and Parents in Discipline Students' Worship in Madrasah Tsanawiyah

Yusri Purnama Anju Nasution¹, Amiruddin Siahaan², Zulheddi²

¹ Universitas Islam Negeri Medan, Indonesia; yusripurnamaanjunasution@gmail.com

² Universitas Islam Negeri Medan, Indonesia; amiruddin.siahaan@gmail.com

³ Universitas Islam Negeri Medan, Indonesia; zulheddi@uinsu.ac.id

ARTICLE INFO

Keywords:

Cooperation;
PAI Teachers;
Parents;
Discipline of Worship

Article history:

Received 2021-10-04

Revised 2022-04-12

Accepted 2022-09-15

ABSTRACT

The purpose of this study is to determine the form of cooperation, application, and obstacles for PAI teachers and parents in disciplining student worship. This research uses qualitative research, with a phenomenological approach. The subjects of this study were 6 the Principal, Vice Principal, PAI Teacher in the Field of Akidah Akhlak Study and the field of Jurisprudence, and 2 guardians of class VII and VIII students. This study used primary data and secondary data as data sources. Meanwhile, data collection tools through interviews/interviews, observations, and documentation. The data analysis techniques used are data reduction, data presentation, and puff withdrawal. To promote the validity of the data, it is carried out by extending the period of observation, triangulation, careful observation, and holding members and checks so that the information obtained can be used in research following what the informant means. Based on the findings, the results were obtained that the form of cooperation carried out by teachers with parents was through the madrasa committee and also tools in the form of mutaba'ah books, liaison books, and social media group accounts. The way to implement cooperation between PAI teachers and parents is to provide a good example or example, then provide advice and control every student activity. The obstacles faced by teachers and parents of students are parents not attending meetings held by teachers at school, students often forgetting to bring mutaba'ah books, and parents often forgetting to fill in mutaba'ah books so that children often fill in their mutaba'ah books. Based on this, the solution that is carried out to facilitate cooperation between teachers and parents is using continuous communication and frequent meetings to support the success of an activity that has been systematically compiled and planned.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Yusri Purnama Anju Nasution

Universitas Islam Negeri Medan, Indonesia; yusripurnamaanjunasution@gmail.com

1. INTRODUCTION

Education is very important for human life because education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed for themselves and society (Nasution, 2011). Students can be said to have a strong and good character if they have succeeded in absorbing the values and beliefs that have been instilled in the educational process and used as moral and spiritual forces in their personality to carry out their duties and obligations (Monalisa, Akmalia, Harahap, Aulia, 2022). Departing from this statement, an educator has a role in developing the potential of students to become human beings who have faith and devotion to Allah SWT, one of which is by instilling the discipline of worshipping on time in students. The educational process begins with the training of noble morals by giving Uswah al-Hasanah, then continued with the development of reasoning power and skills that support the future. Related to education, the environment is very influential in personality development known as the Tri-Center of Education.

The Tri-Center of Education is an educational environment that includes education in the family environment, education in the school environment, and education in the community environment. The three education centers both play an important role in the success of children's education and are all interrelated and cooperating (Wiyani, Ardy, & Barnawi, 2012). Therefore, the three parts intended here should be something that is considered, to achieve the success of the child.

A school educational institution cannot work alone in the absence of special cooperation from the family or parents. This can be seen since the implementation of Madrasah-Based Management (MBM), where there is a madrasah committee consisting of teachers, parents, and the community. The madrasah committee can make cooperation by conducting meetings between the madrasah and the family or parents to discuss or evaluate student learning outcomes regarding knowledge (cognitive), attitudes (affective), and skills (psychomotor). Meanwhile, teachers have the task of building understanding in parents of their role in helping to improve their children's morals. Meanwhile, parents in Islam play a role in worship education, education on the basics of Islamic teachings and reading the Quran, akhlakul karimah education, and akidah education (Mansur, 2005).

Cooperation between teachers and parents is the key to success in shaping student moral discipline. Teachers and parents are educators who are expected to be able to work together in fostering student discipline. Without cooperation between teachers and parents, of course, discipline cannot be formed in a student. Through the cooperation that has been built, it can indirectly shape the religious character of students at school and home. How not, the improvement of worship discipline and the improvement of religious attitudes in students will make the main vision in efforts to improve the quality of the school. In the Islamic view, the spiritual sanctity required in humans can be done in the form of worship (Monalisa, et al, 2022). In this case, the student is obliged to carry out the five-time prayer service as well as the religious attitude in him. This is because, students at the Tsanawiyah Madrasah level on average have entered the age of mukallaf, which according to Syarifuddin (2008) is defined as someone who has been burdened with the law. At that age, he should have been disciplined in carrying out compulsory worship, especially the five-time prayer, and was accustomed to increasing his attitude of religiousness in him.

Sahlan (2009) mentioned, several religious attitudes appear in a person including honesty, being able to be fair, benefiting many others, being humble, and high discipline. These attitudes are certainly expected to be present in the protégé. This is where the role of Islamic Religious Education (PAI) teachers is important to collaborate with parents in the hope of creating a common mindset and responsibility in building student lives to be better as well as a provision for students to further improve discipline in worship, especially in fardhu prayers. There are six types of cooperation with parents, namely: parenting, communication, volunteering, parental involvement in children's learning at home, decision-making, and collaboration with community groups (Santrock, 2007).

The way to build a positive relationship between parents and teachers is to foster mutual trust, express common goals about the best interests of a child, create a means to continue communication openly, and explain an attitude of cooperation in problem-solving rather than blaming each other (Judith, 2004). Of the several ways above, communication is the most important thing, where communication is a process of exchanging information between people to convey the desired intentions and goals (Samsuddin & Akmalia, 2017).

Some of the results of research on parents' efforts in improving the discipline of five-time prayers in children include commands, giving Tauladan, and providing support and motivation (Hidayah, 2020). The efforts to foster student discipline in carrying out prayers are carried out by implementing prayers on time, making regulations so that students follow congregational prayers, advising students who do not pray in congregations, providing rewards for students who do not pray in congregations, motivating students to carry out prayers in a disciplined manner (Badiusman, 2018). The main indicators of a person's worship observance can be measured to the extent to which the person maintains the obligation to carry out prayer services as a pillar of religion and as a characteristic of his muslimanity (Hadiawati, 2008). Research on the role of parents in fostering children's compulsory prayer services that there are still children who are still lacking in mandatory prayer coaching because the role of parents is not optimal in carrying out coaching as parents (Wardani, 2017). Children do not practice Islamic teachings, this can be seen from the behavior of these children in daily life who tend not to do mandatory prayers (Wahyudi, Samsu, & Nazari, 2020). From some of the studies above, there has not been a study that examines the cooperation of PAI teachers and parents in disciplining children's worship. This is a novelty in this study. The purpose of this study is to find out how the form of cooperation, how to apply, and obstacles Islamic religious education (PAI) teachers and parents in disciplining student worship at an MTs in Medan.

The purpose of this study is to determine the cooperation between PAI teachers and parents in disciplining children's worship. This research is worthy of research because it looks at the current generation of Muslim students who are a bit ignorant of Islamic values. Many generations of Muslims commit criminal acts, neglectful in worship, and are weak in Aqidah. Realizing these conditions, it is necessary to have concrete and sustainable solutions. In this case, the collaboration between PAI teachers and parents is very much expected to be well established in PAI learning which is believed to be used as a tool in disciplining children's worship, so that it will produce a young generation of Islam who are strong in aqidah, but also excel in worship and do good to each other between fellow human beings.

2. METHOD

This research uses qualitative research methods, with a type of phenomenological research, namely researchers try to understand the meaning of various events in a certain setting with the researcher's glasses. In the phenomenological way of emphasizing various subjective aspects of human behavior, furthermore, the researcher seeks to understand how the subject gives meaning to the events that occur around his life, the main task of the phenomenologist is to capture the processes and interpretations.

This research was carried out by Madrasah Tsanawiyah PAB 2 Sampali Medan. The participants in this study were 6 people (the Principal, Vice Principal, PAI Teacher in the field of Akidah Akhlak study and fiqh study field, and 2 guardians of class VII and VIII students). What was studied was the process, form, and method of applying PAI teachers related to children's worship.

In obtaining data and information, this study uses primary data and secondary data as data sources. Meanwhile, data collection tools through interviews/ interviews, observations, and documentation as well as literature studies. Interviews were conducted to explore various information about cooperation between PAI teachers and parents related to compulsory child worship and the form of application of children's worship discipline in daily life both at school and in the family and community environment. Meanwhile, in this study, researchers interviewed 2 PAI teachers (fields of

study of Akidah Akhlak and Fiqh) as well as 2 guardians/parents of class VII and VIII students by random sampling. Observations are carried out to obtain data on cooperation between PAI teachers and parents related to children's worship activities. Researchers observed activities carried out in school institutions, which are related to the implementation of cooperation between PAI teachers and parents with children's worship disciplines. In this case, the researcher uses the medium of a notebook, to record any activity that occurs. From the existing records, organizing is carried out which groups certain parts that are directly related to children's cooperation and worship.

Documentation is carried out to obtain data in the form of photos and other sources. Meanwhile, literature studies are carried out to obtain materials or sources as information from a theoretical basis by studying and reviewing books related to PAI teachers in educational institutions, especially in MTs PAB 2 Sampali Medan. Researchers first look for information about the application of cooperation and discipline of compulsory child worship. From the various sources obtained, then organize more specific information, as reference material about the research focus. The study did not use populations, but according to situational or social situations consisting of three elements, namely places, actors, and interactions with each other.

The data that has been obtained from the interviews are compiled in a complete record after being supported by the results of observations and documentation. Then the data analysis technique that the researcher used in this study refers to a miles & Huberman concept (Sugiyono, 2013, p. 337) namely data reduction, data presentation, and conclusion drawing. The data that has been reduced is data that provides a sharp picture of the results of researchers' observations related to the application of cooperation and discipline of compulsory child worship in MTs PAB 2 Sampali Medan. Then the researcher presents data that has been compiled systematically in the form of narrative texts to later provide convenience in drawing conclusions that are temporary so that they need to be verified to get objective conclusions. To test the validity of the data is carried out by extending the observation, triangulation, and observation period carefully, and holding members and checks so that the information obtained can be used in research by what the informant means (Sugiyono, 2012). Data findings can be declared valid if there is no difference between what the researcher reported and what happened to the object under study.

3. RESULT AND DISCUSSION

A Form of Cooperation between PAI Teachers and Parents in Disciplining Children's Worship

Researchers made observations and found the process or method of several teachers that every morning before the teaching and learning process took place was preceded by praying and tadarus (reading the Quran) together. Then each teacher collects and checks the list of mandatory prayer routine activities that students have carried out both at home and in the mosque with evidence that has been signed by their respective parents. Researchers found that there were some students whose list of mandatory prayer activities was not signed by their parents, so the teacher gave a liaison book to the parents of the students to convey information related to the list of children's prayer activities that were not filled in properly. In line with that, the results of interviews conducted with the deputy head of MTs explained that the formation of this cooperation originated from the evaluation of Islamic religious education teachers about the practice of student worship. Where this practice of worship consists of fardhu prayers and memorization of juz one to juz ten. This is where the hope of teachers and parents lies that children will get used to worship.

In addition, the principal also explained during the interview:

"The role of parents is of course indispensable in this regard. Of course, from this kind of activity, parents are increasingly continuing to see the development of children's worship at home."

The results of the interview above concluded that parents in this case also play a big role in always monitoring children's worship at home to familiarize children with discipline in worship. The form

carried out is cooperation through intense communication, which can be through limited meetings, mutaba'ah books, contact books, WhatsApp, and other social media.

Not only that, but the Jurisprudence teacher also explained that:

"Cooperation between schools and parents is of course needed, and this is very important. Surely each of us can avoid miscommunication or misappropriation. We as teachers are certainly aware of the importance of evaluation for every student. Therefore, it is an activity and part of a responsibility that we are always mindful of."

The results of the interview above explain that good cooperation will produce good output as well. In the world of education, every teacher is obliged to evaluate his students. After being evaluated and finding a problem, the teacher must cooperate with parents in solving the child's problem. This collaboration between parents and teachers is a form of evaluating children's worship. As a religious teacher, children are given a notebook containing children's worship activities. If the child has performed prayers, then the book will be checked and signed by the parents. Children who enter in the morning, are obliged to participate in the zuhr prayer activities in the congregation and be paraphrased by religious teachers. Likewise, children who enter at noon, are obliged to attend congregational ashar prayers in mosques and be paraphrased by religious teachers.

Discipline that is always carried out will make a person accustomed to habit. The results of an interview with one of the parents of students in grades VII-1 revealed that:

"When my son's mutaba'ah book was empty, the religious teacher made a note in the connecting book to give me information regarding this matter. The teacher asked me why I didn't fill out the list of the child's prayer activities. Then I connected a communication through a whatsapp group informing me that the mutaba'ah book was empty because of my forgetfulness in signing it".

In addition, one of the homeroom teachers of class VIII-2 also explained their role after the children returned home from school, namely:

"As a parent, my role in the form of cooperation agreed upon by the school is to play an active role in checking and checking mutaba'ah books and liaison books that have been checked by teachers. After that, I will monitor the child in carrying out his five-time prayers and memorization by checking every activity that the child has completed."

Based on the results of interviews with several parents of students, teachers, principals, and their representatives above, it can be concluded that the form of cooperation carried out between teachers and parents to discipline the mandatory worship of MTs PAB 2 Sampali students is by always controlling or supervising children's worship at home through mutaba'ah books, connecting books and communication through social media to children's activities, then always encourage the child to worship and the parent plays an active role in checking the child's worship notebook after the child returns home. In support of the explanation above, a study conducted by Rahmawati (Rahmawati I., 2017), explains that the connecting book is a tool or means of communication between teachers and parents of students. In addition, this book can also be used for various complementary information such as conveying messages, ideas, problems, and so on. Sejalan dengan hal itu, hasil penelitian lain mengungkapkan bahwa faktor pendukung kerjasama antara pihak sekolah dan orang tua antara lain adalah karena faktor orangtua yang bersifat kooperatif (Kodir, 2018).

Application of Cooperation between PAI Teachers and Parents in Disciplining Children's Worship

From the results of observations, several ways were found by PAI teachers in improving student discipline in worshipping precisely at the time of congregational zuhr prayers, namely by giving examples and examples during the call to prayer, PAI teachers and other teachers flocked to the mosque

to carry out congregational zuhr prayers. So, PAI teachers not only tell their students but also set direct examples and examples for their students.

From the results of interviews conducted with Islamic religious teachers in the field of moral akidah studies, it was revealed that:

"before telling the children to pray in congregation, then we must first do it. Sometimes they are guided to immediately abide by the call to prayer. Not a few other teachers also participate in controlling children and signing prayer attendance in children's activity books. In addition to setting a good example, we also advise the children."

In line with the above, Islamic religious teachers in the field of jurisprudence also explained that: "What I often say to children is that prayer is not only used as an obligation, but prayer is a physical and spiritual need. Then the punishment is given if the child does not pray in congregation with the provision of one absence/alpha (not praying) then the punishment is to go around the field ten times. Meanwhile, the punishment for students who are sick is to read 5 pages of verses from the Qur'an. This is a trick on Thursday as a PAI teacher in improving the discipline of student worship."

Similar to the results of the interview above, the Principal also explained that: "PAI teachers always set a good example and example to their students, but this is not only PAI teachers who are required to set an example to students, all teachers are required to participate. I always give advice (mauidloh) to students in between class hours or when they are not studying (empty hours). Sometimes on Saturdays, there is a kultum to give advice (mauidloh) about anything, about the importance of congregational prayers, and so on".

Based on the results of interviews with several PAI teachers and principals above, it can be concluded that the way to implement the cooperation carried out by PAI teachers in disciplining children's compulsory worship is by controlling or supervising children's worship, always encouraging children to worship, checking children's worship notebooks, mutaba'ah books and communicating intensely with children's parents. This is in line with the results of Akmalia's research (Akmalia, 2021) that parents are in charge of helping children in all aspects of the learning and worship process.

Obstacles Faced by PAI Teachers and Parents in Disciplining Children's Worship

The results of the observations revealed that there were several obstacles faced by PAI teachers and parents in disciplining children's worship, including the parents of students not signing and not filling out the list of children's worship activities for various reasons. The thing that often arises is that some parents ignore this because of economic factors so they have to join work. Another obstacle was also found that when the child is at home, the parents do not provide supervision. It can be seen that some students dare to come to their list of worship activities.

Following the results of the interview conducted with the Principal, it was explained:

"The obstacle that often arises is that students often forget to bring mutaba'ah books. In this case, it makes it difficult for the teacher to check the extent of the students' memorization and recitation of the Qur'an. Not only that, another obstacle is that many parents forget, are inattentive, and are busy at work so they don't fill in or check mutaba'ah books."

From the above statement, it can be concluded that an obstacle or obstacle is something that can slow down a goal that has been planned. The obstacles or obstacles faced by PAI teachers in disciplining children's worship are that students often forget to bring mutaba'ah books, parents do not fill in mutaba'ah books properly for various reasons, then dishonesty of students who dare to sign their activity books.

In this connection, several relevant studies were found that were carried out based on the efforts that parents can make in improving the discipline of five-time prayers in children including commands,

giving Tauladan, and providing support and motivation (Hidayah, 2020). In addition, efforts to foster discipline in carrying out prayers are carried out by implementing prayers on time, making regulations so that students follow congregational prayers, advising students who do not pray congregationally, providing rewards for students who do not pray congregationally, motivating students to carry out prayers in a disciplined manner (Badiusman, 2018).

Several things distinguish between this study and previous research, where in this study the dimension that is a reference is the collaboration between PAI teachers and parents in disciplining children's worship. This refers to how the application and application of the cooperation carried out by PAI teachers and parents of students in controlling and supervising the discipline of children's worship..

4. CONCLUSION

This research focuses on the form of cooperation, application, and obstacles for PAI teachers and parents in disciplining the worship of MTs PAB 2 Sampali Medan students. This research uses qualitative research, with a phenomenological approach. Based on the results of the research discussion, it can be concluded that the form of cooperation carried out by PAI teachers with parents is through the madrasah committee and also uses tools in the form of mutaba'ah books, liaison books, and social media group accounts. The way to implement cooperation between PAI teachers and parents is to provide a good example or example, then provide advice and control every student activity. The obstacles faced by teachers and parents of students are parents unable to attend meetings held by teachers at school, students often forgetting to bring mutaba'ah books, and parents often forgetting to fill in mutaba'ah books so that children often fill in their mutaba'ah books. Based on this, the solution that is carried out to facilitate cooperation between teachers and parents is using continuous communication and frequent meetings to support the success of an activity that has been systematically compiled and planned. The results of this study can be used as a reference for PAI teachers in fostering students' interest and discipline in worship. In addition, this research is also expected to be a recommendation to be developed for future research in the hope that student interest can increase, especially in worship in the current millennial era.

REFERENCES

- Akmalia, R. (2022). THE INTENSITY OF MOTIVATION TO EXCEL THROUGH ONLINE LEARNING. *PIONEER: JOURNAL OF EDUCATION*, 10(3)..
- Badiusman. (2018). Development of Santri Worship Discipline at Iqra' Barung-Barung Balantai Islamic Boarding School, Koto XI Tarusan District, South Coast Regency. *Ruhama: Islamic Education Journal*, 1(1). doi:<https://doi.org/10.31869/ruhama.v1i1.818>
- Hadiawati, L. (2008). Religious Development as an Effort to Increase Awareness of Students Carrying Out Prayer Services (Research in class X and XI of SMK Plus Qurrota 'Ayun, Samarang District, Garut Regency). *Journal of Education, University of Garut*, 2(1).
- Hidayah, T. (2020). The Role of Parents in Improving the Discipline of Compulsory Prayer Services in Adolescents Addicted to Online Games (Case Study in Tanjung Tirto Village, Way Bungur Lampung Timur District) (Doctoral dissertation, University of Muhammadiyah Metro). Lampung: Muhammadiyah Metro University.
- Judith, R. (2004). *Passion for Learning*. Yogyakarta: Student Library.
- Kodir, A. (2018). The cooperation of schools and parents in fostering the discipline of worship and Islamic behavior of students: Research at SMP Hikmah Teladan Bandung (Doctoral dissertation, UIN Sunan Gunung Djati Bandung).
- Mansur. (2005). *Early Usi Children's Education in Islam*. Yogyakarta: Learning Library.
- Monalisa, F. N., Akmalia, R., Harahap, A. S. S., & Aulia, P. F. (2022). EFFORTS IN FOSTERING THE RELIGIOUS CHARACTER OF STUDENTS IN THE HOLY MONTH OF RAMADAN IN

- MADRASAH TSANAWIYYAH NEGERI BINJAI. *Fondatia: Journal of Primary Education*, 6(2), 206–222.
- Nasution, S. (2011). *Sociology of Education*. Jakarta: Bumi Aksara.
- Rahmawati, I. (2017, April). Muhammadiyah University of Surakarta. Retrieved from THE BENEFITS OF USING A LIAISON BOOK AS A MEDIUM OF COMMUNICATION BETWEEN TEACHERS AND PARENTS OF GRADE IIA STUDENTS OF SD MUHAMMADIYAH 3 NUSUKAN SURAKARTA: <http://eprints.ums.ac.id/52585/1/Awal%20Artikel.pdf>
- Rahmawati, N. H. (2021). *Methods of Islamic Religious Education Teachers and Parents in Fostering the Literacy of Five-Time Prayers During the Covid-19 Pandemic at SMPN 1 Kata Salatiga*. Salatiga: Iain Salatiga Thesis.
- Sahlan, A. (2009). *Realizing Religious Culture in Schools: Efforts to Develop PAI from Theory to Action*. Malang: UIN Maliki Press.
- Saleh, R. (2022). *Strategies of Islamic Religious Education Teachers in Fostering the Practice of Prayer During the Covid-19 Period at SMA Negeri 3 Luwu Timur (Thesis)*. Palopo: IAIN Palopo.
- Samsuddin, S., & Akmalia, R. (2017). *Interpretation of Quranic Verses On Educational Communication*. Almufida: *Journal of Islamic Sciences*, 2(2).
- Santrock, J. (2007). *Child Development Volume 2*. Jakarta: Erlangga.
- Sugiyono. (2012). *Administrative Research Methods*. London: Alfabeta.
- Sugiyono. (2013). *Educational Research Methods Quantitative, Qualitative, and R &D*. Bandung Approaches: Alfabeta.
- Syarifudin, A. (2008). *Ushul Fiqh*. Jakarta: Kencana.
- Wahyudi, T., Samsu, S., & Nazari, N. (2020). *The Role of Parents in Teaching Compulsory Prayer Services to Children in The Hamlet of Lingkar Nago, Muara Ketalo Village, Tebo Ilir District, Tebo Regency (Doctoral dissertation)*. Jambi: UIN Sulthan Thaha Saifuddin Jambi.
- Wardani, L. (2017). *The role of parents in fostering children's mandatory prayer services in the Supreme Appeal of Tanggamus Regency (Doctoral dissertation)*. Lampung: UIN Raden Intan Lampung.
- Wiyani, N., Ardy, & Barnawi. (2012). *Islamic Education*. Yogyakarta: Ar-Ruzz Media.