



# The Existence of Parents and Islamic Religious Education Teachers in Instilling Worship Awareness Among Students at Rumah Tahfidz Al Wasathiyah Tanrutedong

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## ABSTRACT

This study is motivated by the significant role of parents and Islamic Religious Education (PAI) teachers in fostering worship awareness among the students of Rumah Tahfidz Al Wasathiyah Tanrutedong. The research questions are: 1) How is the existence of parents and PAI teachers in this process? 2) What forms of cooperation exist between them? and 3) How is the level of worship awareness among the students at Rumah Tahfidz Al Wasathiyah? The purpose of this study is to describe the existence of parents and PAI teachers in instilling worship awareness in the students of Rumah Tahfidz Al Wasathiyah Tanrutedong, to identify the forms of cooperation between parents and teachers in this process, and to analyze the level of worship awareness possessed by the students as a result of the interaction and guidance provided by both parties. To achieve these objectives, this research employs a qualitative approach with data collected through observation, in-depth interviews, and documentation, which are then analyzed using content analysis techniques. The findings of this study indicate that parents play an essential role in instilling worship awareness in their children through prayer, advice, exemplary behavior, guidance, and supervision. Meanwhile, Islamic Religious Education (PAI) teachers demonstrate their role as advisors, role models, companions, supervisors, evaluators, and motivators. Worship awareness among students at Rumah Tahfidz Al Wasathiyah Tanrutedong is also fostered through a structured and continuous collaboration between parents and PAI teachers, which includes effective communication, enhancement of parents' religious understanding, mutual agreements on rewards and punishments, relational support from parents to teachers, and reinforcement within the family environment. This synergy contributes to the development of students' worship awareness based on three key indicators: (1) Obedience in performing obligatory and recommended (sunnah) acts of worship (1) Independence in maintaining regular worship practices without strict supervision, and (3) The emergence of a culture of mutual reminders among students regarding worship

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## INTRODUCTION

Worship in Islam has a very important position, not only as a spiritual activity but also as the core of the servant's relationship with the Creator. Linguistically, the word "worship" comes from the root word 'abada which means submission and obedience. In the context of Islamic law, worship includes all forms of human servitude and obedience to Allah SWT., both in the form of ritual worship such as prayer and fasting, as well as in the aspect of muamalah that is carried out in daily life. Awareness of the importance of worship is the basis for a Muslim in achieving happiness in this world and the hereafter.

The role of PAI teachers also has an important meaning in instilling awareness of worship in children. The teacher is not only in charge of teaching religious theories, but also showing real illustrations in daily

life. A good PAI teacher is one who is able to integrate religious teachings into every aspect of a child's life, both at school and outside of school.

Furthermore, teachers must be able to create a learning environment that is conducive to the development of children's worship awareness. Effective Islamic religious education must prioritize a holistic approach, where not only religious knowledge is transferred, but also spiritual and moral values are internalized into the child.

To form and instill the awareness of worship in children, parents and teachers must work together to achieve this goal. Parents must continue the religious education that their children receive at school or tahfidz houses by providing real examples in daily life, such as maintaining consistency in worship and explaining the values behind the worship. On the contrary, teachers must be able to collaborate with parents to ensure that what is taught in educational institutions is also applied at home as Allah SWT says.

Awareness in carrying out worship is one of the main pillars in Islamic education that needs to be instilled from an early age by both parties: parents and teachers. The synergy between the two in instilling religious values has a crucial role in shaping the character of children so that they are able to live their lives in accordance with the principles of Islamic teachings. Through continuous mentoring, both in the family environment and in educational institutions such as tahfidz houses, children have the potential to grow into individuals who are disciplined in worship and have commendable morals.

Rumah tahfidz, as an Islamic educational institution that focuses on memorizing the Qur'an, bears a significant responsibility in the formation of the religious character of students, especially in terms of worship. Various structured daily activities, such as the implementation of congregational prayers, the recitation of the Qur'an (tadarus), and recitation activities, are very strategic media in instilling awareness of worship consistently to students.

The phenomenon of children being lazy to worship, especially among students, is a serious concern, although in the pesantren or religion-based educational institutions they seem to be diligent in carrying out worship such as congregational prayers and reading the Qur'an, this behavior often does not continue when they are at home. This is observed by the author when visiting the house or village of the students, and this is due to the lack of supervision and example from parents at home, on the other hand the teaching approach of PAI teachers in the pesantren or tahfidz house environment has not fully built the internal motivation of the students. The discontinuity of coaching in the family environment with the pesantren environment has an impact on the awareness of worship of students.

The phenomenon of declining awareness of worship in students has the potential to weaken their commitment to religious teachings in the future. Therefore, this study tries to identify the existence of parents and teachers of Islamic Religious Education (PAI) in instilling awareness of worship in the students of Rumah Tahfidz Al Wasathiyyah Tanrutedong, Dupitue District, Sidenreng Rappang Regency. The worship in question is worship that is directly related to the relationship of a servant to Allah SWT. including: (1) the implementation of obligatory and sunnah prayers, (2) reading and memorizing the Qur'an, and (3) obligatory fasting and sunnah. These limits are set to maintain the focus of the study to be in accordance with the daily practice of the students who are directly coached by PAI teachers and guided by parents.

## RESEARCH METHODS

In research, a type or method of research is needed. Etymologically, method comes from the word meta which means 'through' and hodos which means 'way or way', so method is interpreted as a way or path taken to achieve a certain goal. Terminologically, a method is a systematic procedure used to carry out a job so that the results are in accordance with the desired goal. Research is a scientific activity that is systematically arranged and carried out, with the aim of finding answers to problems that arise in life, both real and conceptual, and covering general and special problems. In this study, the author uses a qualitative research method. Warul Walidin stated that qualitative research is a research process to understand human or social phenomena by creating a comprehensive and complex picture that can be presented in words, reporting detailed views obtained from informant sources, and carried out in a natural setting.

## RESULTS AND DISCUSSION

### **The Existence of Parents and PAI Teachers in Instilling Worship Awareness in Students of the Tahfidz Al Wasathiyyah House**

Based on field findings conducted on several parents of students at the Tahfidz Al Wasathiyyah Tanrutedong House, it was identified that one form of real contribution of parents in instilling awareness of worship in children is through spiritual power in the form of prayers that are always offered consistently and full of faith. One of the informants stated "I always pray for my son at the cottage, every time I finish the prayer or when I remember him, because I believe that without the prayers of parents, especially the prayers of the mother, the child will not succeed." This statement shows such a deep conviction that a child's spiritual and academic success is not only determined by formal educational factors, but also by the power of parental prayer.

The same thing was also expressed by Mrs. Izhar who stated that she always prays for her son whenever she remembers him, because according to her prayer is a form of worship and recognition of human limitations before the power of Allah SWT. Mrs. Gusti even expanded the scope of prayer not only for her children, but also for all teachers and teachers of her children, which according to her was done every time after the mandatory prayer and circumcision. This belief is based on the view that a mother's prayer has a special value and necessity in the sight of Allah SWT.

In this study, many parents of students at the Tahfidz House routinely and consistently pray for their children to become pious individuals, istiqamah in worship, and given the blessing of knowledge. This practice is a tangible form of the implementation of spiritual education that has been inherited since the time of the prophets. Parental prayer is the main basis that accompanies the child's educational process, either directly through spiritual support or indirectly through protection from evil and guidance towards the path of goodness.

### **Advising and instilling value**

Based on the results of the interviews, it was found that the process of religious education in the family environment was realized through their active role as spiritual advisors for their children. This role cannot be interpreted as a mere physical presence, but further reflects the existence of the function of parents as a guiding and value planter.

One of the real forms of this role is seen when they consciously convey religious messages through the method of advice and value instilling (*mau'izhah hasanah*). Advice is given with a persuasive and communicative approach. Parents take advantage of times that are considered psychologically strategic, such as before bed or at meals, to be able to instill value effectively.

### **Role Models and Companions**

The existence of parents in the process of forming awareness of worship in children is not only seen in verbal forms such as advice, but also very strong through the dimension of exemplary (*uswah hasanah*) and active mentoring in daily life. In this context, parents play the role of not only the conveyor of religious messages, but also as concrete figures who practice these values in real life in their daily lives.

Most of the informants of the parents of the students emphasized that their involvement in worship activities with children is part of the strategy of forming religious character. They consistently accompany their children in carrying out worship, such as praying in congregation at the mosque and reading the Qur'an together at home. This direct assistance is a tangible manifestation of the exemplary method, where children learn through the process of imitation and internalization of parental behavior. This example is very effective because children tend to imitate the behavior they see consistently, especially from nearby figures such as parents.

However, this study also found that the lack of role models from parents has a negative impact on children's worship behavior. A PAI teacher said that there are students who often wake up late in the afternoon and are late for dawn prayers because their parents themselves rarely pray at the mosque and sometimes even do not do it. These findings emphasize that the absence of an active role of parents as role models can weaken children's enthusiasm and discipline in worship. Thus, the example of parents is a key factor in internalizing the values of worship in children.

Theoretically, these findings are in line with the view of Abdul Aziz (2023) who states that effective religious education in the family is not enough with verbal instruction alone, but must be accompanied by consistent examples. He explained that children are more likely to imitate what they see compared to what they hear. Therefore, the behavior of parents in carrying out worship is a direct reference for children in building their religious attitudes.

### **Controller**

The existence of parents as controllers, meaning that parents are the holders of authority in regulating the direction of children's religious activities, determining important decisions in children's worship patterns, and maintaining consistency and discipline in their implementation.

Several informants of the parents of the students emphasized that they actively manage their children's time and activities to stay in harmony with the values of worship. For example, parents determine their children's schedules for congregational prayers, reading the Qur'an, and prohibiting other activities such as playing or leaving the house that can interfere with worship time. In this case, parents act as religious leaders who systematically control the flow of the child's life so that it stays on the path that is religiously desired.

Field data also shows that parents who play a controlling role are able to create an orderly worship lifestyle in the family. They are not limited to ordering, but also regulating the home environment to support worship activities, such as providing a special prayer room at home for those whose homes are far from the mosque, a joint schedule to read the Qur'an, to internal family policies such as no other activities when prayer time arrives.

PAI teachers revealed that the absence of a controlling role from parents, such as allowing children not to pray dawn or not regulating the rhythm of children's worship, causes a weak awareness of children's worship. This shows that the role of parental controls is crucial in forming strong and sustainable religious habits.

This role suggests that the parent serves not only as a source of value, but also as the main mastermind or architect of the child's spiritual life, actively shapes, directs, and controls the child's religious journey in the context of the Islamic family.

### **Motivators and Facilitators**

The results of this study show that the existence of parents as motivators and providers of facilities has a significant role in fostering awareness of worship in students. The role of parents is not limited to guidance and supervision alone, but also includes the provision of emotional and material support in an active manner, which aims to awaken the child's spirit of worship. This form of motivation is manifested through positive reinforcement, including by providing means of worship, giving praise, and showing appreciation for religious behavior shown by children.

Some informants said that children tend to be more enthusiastic about carrying out worship when they are given the worship facilities they want, such as new sarongs, songkok, or murottal speakers. This is a form of instrumental motivation that is real, as well as showing parental support for children's religious activities. In addition to material support, parents also provide motivation in an emotional form, for example with smiles, hugs, or light praise after the child performs worship. Although it may seem trivial, this kind of response has an effect in instilling religious values deeply and helping to shape a consistent and sustainable spiritual attitude of children.

One of the informants even expressed his readiness to work on the facilities needed by the child, including taking financial risks, as long as it was related to religious education. This phenomenon reflects a strong spiritual commitment from parents in directing children to be more serious in memorizing and improving the quality of Qur'an reading. This commitment is reflected in the continuous efforts made by parents to motivate and assist children in the process of learning the Qur'an optimally.

This role is in line with Zakiah Daradjat's theory which emphasizes that emotional support and parental appreciation are very important in the success of children's religious education. The motivation provided is able to strengthen the emotional and spiritual relationship between children and parents, as well as increase children's happiness and enthusiasm in carrying out worship as part of their daily lifestyle.

In other words, the existence of parents as a source of motivation plays a dual role, namely as an internal and external driver that significantly supports the formation of worship awareness in children. This role is an important element in the process of internalizing sustainable spiritual values in children's daily lives. Through moral, emotional, and material support, parents can create a pleasant spiritual atmosphere and encourage children to carry out worship with full awareness, not out of compulsion, but out of encouragement and love for religion.

### **The Existence of Islamic Religious Education Teachers**

In the context of Islamic education, the role of Islamic Religious Education (PAI) teachers is not solely limited to the delivery of religious knowledge. The function of PAI teachers goes beyond the duties of teachers who run the curriculum; he also acts as a spiritual character coach, moral guide, and role model in the practice of Islamic teachings as a whole. He bears spiritual, moral, and social responsibility in shaping the character of students. Islamic Religious Education (PAI) teachers are expected to be able to carry out strategic and multidimensional roles. He not only functions as a material presenter, but also as an advisor who instills Islamic values, a companion in the process of spiritual development of students, and as a controller and evaluator who ensures that the internalization of religious values runs well, as an example that reflects Islamic teachings in real life in daily behavior, and as a motivator who fosters the spirit and awareness of worship as well as love for Allah SWT.

Thus, it can be concluded that PAI teachers as motivators play a key role in instilling awareness of worship in students at the Rumah Tahfidz Al Wasathiyah. Through a humanistic, empathetic, and constructive approach, teachers not only awaken the spirit of worship, but also foster spiritual awareness that is rooted in the students themselves. This role makes teachers not only educators, but also spiritual drivers in the process of religious transformation of students.

### **Cooperation of Parents and Teachers in Instilling Worship Awareness in Students of the Tahfidz Al Wasathiyah House**

In fostering the awareness of worship of students at Rumah Tahfidz Al Wasathiyah, effective communication between PAI teachers and parents via telephone has proven to be one of the key aspects that support the success of the educational process. This communication not only serves as a means of information, but also as a vehicle to build closer and more trusting relationships between the two parties. This

allows both parties to share important information about the condition and development of students, both in terms of worship and social behavior.

Islamic Religious Education teachers as senders of information to parents and parents as recipients of messages can adjust and provide constructive feedback to teachers. This communication is two-way, where the two parties exchange information and discuss common problems, such as the indiscipline of students in participating in congregational prayers. This is in line with the theory of educational communication where parents are the main partners for teachers in children's education. Effective communication between parents and teachers is needed in order to equalize the perception of both parties about what is needed in children's education.

As expressed by PAI Teacher, Mr. Abu Umair. S.Sos, communication via telephone provides an opportunity to discuss the problems faced by students and formulate solutions together. Parental involvement in a child's education includes intensive communication between school and home to support a child's academic and moral development. In the context of the Rumah Tahfidz Al Wasathiyah, this communication is not only about academic development, but also includes religious values, discipline, and worship.

As conveyed by the parents of the students, Mrs. Dewi Sartika, the existence of good communication and mutual trust between parents and teachers makes it easier to determine the right educational method for their children. This trust is the foundation to support the learning process in a more coordinated and directed way.

Thus, communication via telephone has been proven to strengthen the synergy between families and institutions in achieving common goals, namely increasing awareness of worship and positive behavior of students. Overall, this sustainable, transparent, and understanding-based communication is an important element in fostering awareness of worship in students, as well as supporting the success of the educational process at Rumah Tahfidz Al Wasathiyah. Strong relationships between parents and PAI teachers through effective communication are in line with theories that emphasize the importance of collaboration in children's education.

Thus, the creation of a positive environment at home is not only a support for the religious education received in the Islamic boarding school, but also as an integral part of the character education carried out by the family. Through a supportive environment, students not only learn religious theory, but also implement Islamic teachings in their daily lives.

In general conclusion regarding the cooperation of PAI parents and teachers, the harmonious and strategic partnership between PAI teachers and parents of students at Rumah Tahfidz Al Wasathiyah is the main supporting factor in forming a strong awareness of worship in students.

### **Worship Awareness of Santri Rumah Tahfidz Al Wasathiyah Tanrutedong**

In the context of this study, worship awareness refers to the forms of worship that are emphasized in the development of students, namely worship that is directly related to the relationship of a servant to Allah SWT. The forms of worship that are the focus include: (1) the implementation of obligatory and sunnah prayers, (2) reading and memorizing the Qur'an, and (3) obligatory fasting and sunnah.

The results of research at the Tahfidz Al Wasathiyah House Tanrutedong show that the awareness of students' worship has undergone significant development, not only as a form of routine carried out due to supervision, but has entered the stage of deep internalization of values. Students not only carry out mandatory worship and sunnah consistently, but also begin to show independence and concern for their religious environment. In fact, some students have been able to serve as a reminder to their peers and family at home, indicating that the value of worship has been embedded as part of their character.

However, the results of the interviews also show that the worship awareness that has been formed remains dynamic and requires continuous strengthening. In this context, the role of teachers, caregivers, and parents is important to maintain the continuity of coaching. Awareness that is not continuously fostered, especially when students are outside the tahfidz environment, is at risk of regression. The efforts of PAI teachers to continue to escort students through online attendance are proof that strengthening awareness of worship is not only local, but must be supported by a continuous and adaptive supervision system.

Thus, the theory of the results of this study concludes that the awareness of worship of students is the result of the internalization of values influenced by routines, a consistent religious environment, and the active involvement of educational and family figures. This awareness is formed in the form of obedience, independence, and religious social responsibility which is reflected in daily worship practices.

### **CONCLUSION**

The existence of parents and teachers of Islamic Religious Education has a role that supports each other, teachers as educators in the institution environment and parents in the family environment.

Cooperation between parents and Islamic Religious Education teachers at Rumah Tahfidz Al Wasathiyah Tanrutedong is established through affective communication, increasing parents' religious

understanding, appreciation and punishment agreements, parental relational support to teachers, and support at home.

The awareness of worship of students at the Tahfidz Al Wasathiyah Tanrutedong House has increased well, it can be known through three main indicators: (1) compliance with carrying out compulsory worship and sunnah, (2) independence in maintaining worship routines without strict supervision, and (3) the emergence of an attitude of reminding each other between students or to their families in terms of worship. However, this awareness still needs continuous strengthening.

### SUGGESTION

For educational institutions, it is better to strengthen the coaching program for parents and teachers, this program will deepen parents' religious understanding and strengthen their role in accompanying students at home, as well as create a conducive environment for religious education.

For parents and teachers, PAI needs to continue to strengthen their role in instilling awareness of worship. Parents must set an example and create a religious environment at home, while PAI teachers must be intense in providing religious guidance, especially in matters of worship.

For students, it is expected to continue to maintain worship more independently. Santri need to maintain their worship routine without strict supervision and remind each other's friends. Strengthening the values of worship outside the pesantren is also important to form a strong religious character.

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