



The Role of Parents' and Teachers' Responsibilities for Children's Education from an Islamic Perspective

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ABSTRACT

Education is a human right, especially for children. If ignored, there will be chaos in all aspects of life because of ignorance. In this article, we discuss the educational responsibilities of children, these responsibilities are "photographed" from an Islamic perspective. This responsibility, if fulfilled, must have a clear foundation and must be strongly supported by pillars. Obtaining Islamic education is the right and obligation of all Muslims. The foundation is Islamic Aqidah and the first organizer is the family, namely parents, the main organizer is the government which is operationally implemented by the school. There must be teachers who are competent and have an Islamic personality. The community becomes a supporting organizer, so that the government's burden is lighter and education services are more evenly distributed. Family, school, community and government work synergistically. Help each other, strengthen and compete in advancing education. So that the goal of Islamic education can be realized, namely to produce people who are faithful, devout and have mastery of science and technology. In other words, it produces people with character, namely good people, people who have good hearts, good thoughts, and do good deeds.

Keywords:

Responsibility;
Children's Education;
Islamic Perspective

INTRODUCTION

Educating or education in the general sense is growing and developing the physical and spiritual potential of students or someone to obtain certain values or norms. The educational process carried out should produce the objectives of the educational process. In the current era of globalization and modernity, education in our country, which has begun to develop with advanced technology, actually looks very worrying. Education in it should also develop along with the times, but the opposite is true. We observe that the morals of the people of this nation are increasingly deteriorating.

Many individuals lose the character they should have. Children lose their childish character. Adolescents and youths who should be busy with the educational process and other positive activities instead spend their youth in vain and in vain. They lose or lose the right to education that they should get. They lost a good figure or qudwah who they could use as a role model. Even if there is, they prefer other figures who are far from suitable as role models. However, as a result, adult humans are formed with inappropriate characters.

Looking for good people in this era with appropriate characteristics, we may still be able to find them, but their numbers are still very few. Reporting about damage and crime continues to dominate everyday life. A Muslim who should make religious teachings the main basis of his life is instead slowly but surely abandoning it little by little. Traditional norms and politeness that used to be a guide have been eroded by





modern western lifestyle patterns. And unfortunately, many in our society are proud of it. Everyone closed their eyes and blamed each other for the damage that had occurred. Looking for a scapegoat to blame for the resulting moral decay. Allah SWT. said: Meaning: "Damage has appeared on land and in the sea caused by the actions of human hands, so that Allah will make them feel part of (the consequences of) their actions, so that they will return (to the right path). (QS. Ar-Ruum: 41)

In the verse above Allah SWT. explains that the damage that occurs on this earth is due to the actions of humans themselves. Including the moral damage that occurs. So what is wrong with education in this country? Who is responsible for this moral corruption? Who is responsible for education in this country? What can be done to make education in this country even better? Perhaps a series of more questions will arise in our minds regarding education in our beloved country.

Education is actually the responsibility of all elements of society including families, schools, communities and government. Each element has its own role which is equally important. If all these elements carry out their respective duties and responsibilities well, and synergize with each other in achieving a goal of quality education, then the goals of Islamic education, which include creating good Muslims, broad-minded and with strong character, God willing, will be realized. According to the Big Indonesian Dictionary, responsibility is a state of having to bear everything (if something happens, you can be sued, blamed, sued, etc.) Andini T. Nirmala (2003: 455). Responsibility is human awareness of intentional or unintentional behavior or actions. Responsibility also means acting as an embodiment of awareness of one's obligations. Responsibility is natural, meaning that it has become part of human life, that every human being must be burdened with responsibility. So, responsibility is the attitude of a person who is conscious, brave and willing to admit what he has done, then he dares to bear all the risks. Likewise, the responsibility for education is to lead students to become more familiar with their own characteristics.

In fact, education is the responsibility of all elements of society includes family, school, community and government. Each element has its own equally important role. If all these elements carry out their respective duties and responsibilities well, and synergize with each other in achieving one goal of quality education, then the goal of Islamic education is to create good Muslims, broad-minded and with strong character. In this research, these educational responsibilities will be discussed at length from an Islamic perspective.

METHOD

The method in this research is literature study. This study explores data from books, articles and other written sources that are relevant to the theme of this research. This research uses secondary sources, including books and academic journals that are appropriate to the author's research. Researchers are involved in reading, evaluating, and analyzing the contents of these sources, using library research procedures that involve examining various existing references, Muannif Ridwan and others (2021: 42-51). The author applies a series of procedures in this literature study, by defining and articulating the situation at hand. The author intends to provide a comprehensive and



concise explanation. The literature search process involves gathering relevant scientific sources that provide a comprehensive overview of the research subject being discussed. Furthermore, with a comprehensive understanding of the research topic, the use of these sources will be very beneficial because it will explain previous research as a whole. And interpretation involves involvement in discussion and then presenting a summary in an interesting way, Milya Sari (2020: 41-53).

RESULTS AND DISCUSSION

a. Children's Education and Its Responsibilities In Islam

The word "education" that we generally use today, in Arabic is "tarbiyah", from the verb "rabba". Meanwhile, the word "teaching" in Arabic is "ta'lim" from the verb "alima". Education and teaching in Arabic "tarbiyah wa ta'lim". Meanwhile, "Islamic education" in Arabic is "tarbiyah islamiyyah". The verb rabba (to educate) was used at the time of the Prophet Muhammad SAW (Zakiyah Darajat 2000: 25).

Education theoretically means "feeding" the souls of students so that they get spiritual satisfaction, and is also often interpreted as "growing" basic human abilities (M. Arifin 1991: 32). Education is conscious guidance by educators towards the educated physical and spiritual development towards a better personality, which essentially leads to the formation of an ideal human being (Abudin Nata 1997: 101). The ideal human being is a human being who is perfectly intelligent. Which is visible and in line with the apostolic mission of the Prophet Muhammad SAW, namely perfecting noble morals.

Islam is a universal religion that teaches humanity about various aspects of life, both worldly and spiritual life. One of the teachings of Islam is to oblige its followers to carry out education, because with education humans can obtain provisions for a good and purposeful life (Zuhairini 2004: 98). What is meant by Islamic education is very diverse, this can be seen from the definition Islamic education as stated by the following educational figures:

1. According to Muhammad SA Ibrahimy. Islamic education is an educational system which allows someone to direct their life in accordance with Islamic ideals, so that someone can easily shape their life in line with the development of science and technology.
2. Muhammad Fadhil Al-Jamali stated that Islamic education is an effort to develop, encourage and invite a person to be more advanced based on high values and a noble life, so that a more perfect person can be formed, whether related to actions, reason, as well as feelings.

From the understanding of Islamic education expressed by the figures above, it can be concluded that Islamic education is a process to change individual behavior in their lives based on Islamic law. Meanwhile, the definition of responsibility for Islamic education is awareness to carry out the obligation to create an educational system that can develop, encourage and encourage a person to progress based on high values and a noble life, in order to form a more perfect person, whether related to actions, thoughts and feelings.

THE ROLE AND RESPONSIBILITIES OF THE FAMILY IN ISLAMIC EDUCATION





Parents are the first and foremost educators and responsible for Islamic education. This is based on the word of Allah as stated in the Koran, Surat at-Tahrim verse 6: "Protect yourself and your family members from the threat of hell." (Mohammad Shohib Tohir 2013: 560). The object of the command in this verse is the child's parents, namely father and mother. Family members in verse are children.

Thus, the first form of education is found in family life. The influence of education in the household on children's development is indeed very large, fundamental and profound, especially in the development of attitudes (affective). The attitudes and behavior of parents are a reflection of the child. Whether a child will be a good child or a bad child is greatly influenced by the initial education received by the child. Because every child is born into the world according to their nature, their parents play an important role in influencing their attitudes. So some end up behaving badly and some end up behaving badly before being influenced by the surrounding environment.

This responsibility is caused by at least two things, firstly because of nature, namely because parents are destined to be the parents of their children; secondly because of the interests of parents, namely parents have an interest in the progress of their child's development. The success of their children is the success of their parents too (Tafsir, Ahmad 2013: 119).

The responsibility for Islamic education which is the burden of parents must be carried out in order to: Maintain and raise children, protect and guarantee equality, both physically and spiritually. Providing teaching and making children happy (Zakiyah Darajat 2011: 35).

The responsibility for education is carried out by parents from the time the child is in the womb, after birth until adulthood (Munarji 2004: 131). Among the forms of responsibility that must be carried out by parents in educating their children include the following: First: Parents' responsibilities in educating their children's faith. Second: Parental responsibility in moral education. Third: Parents' responsibilities in children's physical education. Fourth: Parental responsibility in children's intellectual education. Fifth: Parental responsibility in child psychology education. Sixth: Parents' responsibilities in social education. Seventh: Responsibility of parents in children's sexual education (Ulwan, Nasih, Abdullah 2009: 112).

b. Role And Responsibilities Of Parents In Children's Education In Islam

Parents are the main responsible for their children's education. Not quite enough These responsibilities include: regarding religious education and faith, moral education, physical education, mental and intellectual education, psychological education, social education, and sexual education. In general, parents' responsibilities in faith education for children cover several forms:

1. Directing children to believe in Allah and His miracles and regarding the creation of Allah Subhanahu Wata'ala. This can be done by inviting children to tadabbur and pay close attention to Allah's creation in the universe. This method is carried out gradually since the child enters the tamyiz period, which is the period when the child can differentiate between things around him. From something that can



be seen by the senses to something that can be digested by logic, from the basic to the high level, children can finally instill belief in Allah.

2. Instill in children the spirit of piety, devotion and the spirit of love to worship Allah. Taqwa means obeying all of Allah's commands and avoiding everything that Allah has forbidden. Know what is halal and what is haram. Khusu', namely complete submission to Allah's commands. Educating children to always be introspective and feel murâqabatullah (control), namely feeling that Allah knows all the actions carried out by humans.

Parents' responsibilities in the field of morals are related to self-improvement, righting wrongs, raising children from humiliation and teaching them how to relate to other people well. Example: teaching children to be honest, trustworthy, consistent, share with friends, respect older people and love younger people. Responsibility for children's physical education is carried out from the time the child is in the womb. Give children the right to obtain good physical needs, such as clothing, food and shelter according to their parents' abilities and according to what Allah has provided for them. As Allah has mentioned in His words, Surat al-Munafiqun verse 10: "Spend what we have provided for you (Mohammad Shohib Tohir 2013: 555)." And in Surah al-Baqarah verse 286: "Allah does not give responsibility to His servants except according to their abilities (Mohammad Shohib Tohir 2013: 49)."

This responsibility in intellectual education leads to the formation of children's thought patterns in the scientific field or what is beneficial for the child. Such as religious sciences, general knowledge, development and enlightenment of thought and civilization so that children mature intellectually. In general, the responsibility for intellectual education can be summarized in the following rights: Children's right to obtain knowledge. The child's right to receive enlightened thinking. And the child's right to have a healthy mind.

The responsibility of psychological education is related to personality formation a child. There are several important phenomena in child psychology education that are necessary parents pay attention to, including the following: the phenomenon of shame, the phenomenon of fear, the phenomenon of feeling inadequate, the phenomenon of envy and the phenomenon of anger It is the responsibility of parents to educate children so that they are good at getting along and socializing with their surrounding environment. In this social education, parents must pay attention to the following methods: Cultivating good psychological foundations, educating children to protect the rights of others, educating children to be consistent in maintaining general social etiquette and self-control and social criticism.

Furthermore, sex education is very important for parents because it will be a control for children in warding off the bad effects of the media and the environment and building trust between parents and children. This education is carried out according to the child's age development. Several points in sex education that parents pay attention to: Instilling a sense of shame in children, instilling a spirit of masculinity in boys and a spirit of femininity in girls, teaching children manners related to opponents type.





In implementing the responsibilities mentioned above, parents can start from home as the child's first place of education. Parents can provide role models and examples as well as provide motivation to do good and provide sanctions if children violate ethical norms. Parents must be able to direct the basic things in education. If parents encounter obstacles in implementing home education responsibilities, then parents can hand it over to teachers or educational institutions in the community but are still under the control and responsibility of parents. Not in the sense of abdicating responsibility to others.

Mothers and fathers as subjects of family education must always be united in educating children. Create educational concepts and unite vision and mission for the advancement of children's education. In this way, mothers and fathers should improve themselves and try to improve themselves before becoming mothers and fathers. As mother and father, both of them will be asked to be responsible before Allah in the future.

Children's education is carried out according to the nature of God's creation. Mothers who were created by Allah as women educate children with the feminine characteristics they possess. The role of a mother in accordance with her functions and responsibilities in the education of her children can be summarized as follows: Source and giver of affection, caregiver and nurturer, place to pour out one's heart, organizer of life in the household, mentor of personal relationships, educator in emotional aspects. Meanwhile, a father's function and responsibility for children's education is as a source of power within the family, an internal liaison between the family and society or the outside world, a provider of security for all family members, a protector against threats from outside, a judge or adjudicator in the event of a dispute and educators in rational aspects.

c. Role And Responsibilities of Teachers In Islamic Education

Teachers are educators and lecturers who have a very large responsibility and role in Islamic education. A teacher must have main qualities, whether they are innate qualities that are a gift from God since birth, or qualities that are cultivated and learned. In terms of work professionalization, increasing teacher professionalism is not only regulated in education law, but long before that the Al Quran and Al Hadith have hinted at and ordered this professionalism.

Professionalism is highly demanded in Islam. This is hinted at in Surah an-Nisa verse 58 where Allah states: "Indeed, Allah commands you to convey your trust to those who are entitled to receive it" (Mohammad Shohib Tohir 2013: 84). Professionalism is an *itqan* attitude that must be possessed by every human being who is entrusted with a mandate on his shoulders, whether the work is light or heavy. The steps to produce professional teachers are first, teachers must be graduates of education teacher; second, teachers acquire mature pedagogical academic competencies; third, teaching staff in professional education should be professionals who have practical experience in their field; fourth, the education of prospective professional teachers is carried out through a tiered and chain teacher system (Abuddin Nata 2020: 228-230).



The school's enormous responsibility for children's intellectual development is always accompanied by spiritual development, so that the goals of Islamic education can be fulfilled. Therefore, several Islamic education methodologies must be applied. The methodology used in Islamic education is:

1. The method of educating in groups is called the mutual education method. In this group, the process of knowing and understanding science is more effective. Because each other can ask each other questions and correct each other if each other makes mistakes.
2. Educational methods using instructional methods, namely those that teach about the characteristics of something (a believer) in their attitude and behavior so that they can know how they should behave and act every day.
3. The method of educating by telling stories is by narrating events in the history of human life in the past which involve obedience or disobedience in life to the commands of Allah SWT. God willing, in his adulthood, such stories will still have an influence on his soul.
4. Guidance and counseling methods. With this method, humans will be able to overcome all forms of life's difficulties experienced on the basis of faith and devotion to Allah SWT. In carrying out this method, an approach is needed through a gentle and soft-hearted attitude with a style of leading or guiding towards the truth.
5. A method that has quite a big influence in educating is the method of providing examples and examples. Allah has shown that the exemplary example of the life of the Prophet Muhammad contains many pedagogical values for humans.
6. Discussion method. Through this method humans are educated with the aim of becoming more solid their understanding and knowledge attitude towards a problem.
7. Question and answer method. Experts think that many people use the question-and-answer method because this method is one of the oldest in the world of education or teaching besides other methods. With the question-and-answer method, students' understanding and influence can be better utilized, so that all forms of misunderstandings and weaknesses in understanding lessons can be avoided.
8. The *targhib* and *tarhib* method is a way of giving lessons by giving encouragement (motivation) to get joy if you get success in goodness, whereas if you don't succeed because you don't want to follow the correct instructions you will get into trouble.
9. The method of repentance and forgiveness is a way to awaken the soul and feelings of frustration to the freshness of life and optimism in one's learning, by providing an opportunity to repent from past mistakes or mistakes followed by forgiveness for sins and mistakes (Jenal Abidin Nurfalah, Pai-umy. blogspot.co./2013/03/konsep-pendidikan).





CONCLUSION

Getting an education is the right and obligation of all Muslims. The foundation is Islamic Aqidah, and the first organizers are the family, namely parents, The main organizer is the government which is operationally carried out by the school. There must be teachers who are competent and have an Islamic personality. Society is supporting organizers, so that the burden on the government is lighter and services more evenly distributed education. Family, school, community and government work in synergy. Each other help, strengthen and compete in advancing education. So that it can the goal of Islamic education is realized, namely to produce people who believe in God and master science and technology. In other words, printing humans character, namely a good human being, a human being with a good heart, good thoughts and good deeds.

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